

# KUHL AL-JAWAHIR

## LI ARBAB AL-BASA'IR

[KOHL OF PEARLS FOR LORDS OF INSIGHTS]

VOLUME 1  
PART 1

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## BELIEFS

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BY  
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ENGLISH TRANSLATION BY  
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# KUHL AL JAWAHIR<sup>1</sup> LI ARBAB AL-BASA'IR

VOLUME 1  
PART 1

## BELIEFS

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<sup>1</sup> *KUHL* is the original Arabic word. KOHL is its English corruption. It means a dark substance, which people put around their eyes, especially the edges of their EYELIDS to make them more attractive. —Cambridge International Dictionary of English Language, Cambridge University Press, 1997. The *Kuhl* made of pulverised pearls is said to improve the eyesight. Since the most important tenet of the Mahdavia religion is the desire for the Vision of Allah through physical eyes, this book is intended to make people desire the Vision of Allah that is achieved by the efforts of the *abd* [worshipper, devotee, slave] and the Grace of the Worshipped—God. As such, the book is named *Kuhl al-Jawahir*—Syed Ziaullah Yadullahi [SZY] translator.

## SUBMISSIONS

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

About two hundred years ago a scholar from north India, Maulvi Abu Raja Zaman Khan of Rampur published a book, *Hadiya Mahdavia*, in 1287 AH. In it he had written absurd and baseless things about Hazrat Syedna Mahdi al-Mau'ood<sup>AS</sup>. Immediately after that my grandfather, *Mujtahid-az-Zaman, Allamah-e-Dauran, Murshidi* and *Maulai, Mohsin-e-Millat*, Hazrat Syed Nusrat Sahib, the Most Dignified, started his efforts, despite his limitations, to write a fitting reply to the irreverent book. He finished the task in three years after great painstaking research and labour. For obvious reasons, the book could be first published in 1368 AH [1949 AD]. The people of erudition took it with great enthusiasm and it was sold like hot cakes. The book was sold out in no time.

For a long time, the brothers in the community had been insisting on this *Faqir* for the second edition of *Kohl-al-Jawahir*. However, the people who are aware of the difficulties in printing and publishing know that entering this field is almost an impossible job. This was the reason why I had been hesitating. However, with the blessings of Hazrat *Siddiq-e-Akbar, Afzal-al-Khulafa, Syed-as-Sahaba, Mahfuz-an-il-Khata, Amir-al-Musaddiqin*, the successor of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, Hazrat Syed Mahmood<sup>RZ</sup>, *Sani-e-Mahdi*<sup>AS</sup>, and the constant insistence of the friends I had to finally take the job on hand.

The respected late Hazrat Abul Fatah Syed Jalaluddin [former Editor of *Noor-e-Hayat*] and brother Syed Nusrath Mehdi Yadullahi, M.A., M.Phil., B.ED., assured me of every cooperation in the printing and publishing of this book. From the beginning it was their thinking that during the current period the work would be easy because of the advances in computer composing and printing technology. Simultaneously, they wanted that the old system of references of the Quranic Verses should be changed. Formerly, the references were given in terms of the Surat [Chapter] and the Ruku' [section] of the Quran. Instead, they wanted to adopt the new system of giving the references in the Chapter and the Verse number of the Holy Quran. This would facilitate the reader in locating the Quranic Verse. However, this was a difficult job. However, I am happy to note that my son, Miyan Syed Mahmood Shehabuddin Kashif did this job, which appeared to be very difficult, with the help of computer technology. The system works like this: a word from any Quranic Verse is fed into the computer, and at a click, it displays on its monitor screen, a list of the Quranic Verses in which that word has been used. Taking advantage of this device, Miyan Kashif referenced all the Quranic Verses used in the book, *Kohl-al-Jawahir*; by giving two sets of figures in parenthesis: the first set gave the number of the Quranic Chapter and the second set gives the number of the Verse in that Chapter. For instance, the two sets of figures, (6: 156) indicate the sixth Chapter, *Al-An'am* [Cattle], and the second set of figures (156) indicates the Verse number in that Chapter.

Another change in the book was made, as already stated. With the permission of the learned author of the book, Hazrat Syed Nusrat Sahib, Maulana Syed Ashraf Shamsi<sup>RA</sup> and my father, Maulana Syed Shehabuddin<sup>RA</sup> had written relevant footnotes. These footnotes had been placed on the same page in the older edition. However, in the new edition these footnotes were converted into endnotes.

Accordingly, the second edition saw the light of the day fifty years later in 1999 AD. Immediately after this, it was being contemplated that many of the sacred books of our religion were being translated into English. This work was continuing. On the basis of this, it was resolved that *Kohl-Al-Jawahir* too should be translated into English. In this connection, Hazrat Syed Ziaullah [son of Hazrat Allamah Syed Alam Yadullahi, Maulvi Kamil, Munshi Fazil of Channapatna, in Karnataka] expressed his willingness to translate *Kohl-al-Jawahir*, into English, and, in two years [from April 2007 to April 2009], he completed this stupendous task. I am greatly indebted to him, who, despite his poor health and geriatric infirmities—he is 86 years old—has, completed the job, in view of the importance of the task. I pray to Allah Most High to grant him health and strength to further translate more books of our religion.

Janab Syed Muhammad Suhael Sahib, Son of Hazrat Syed Khalilullah Sahib of Matadahalli, Bangalore, has formatted the translation and readied the book for publication. I am grateful to him and his group of internet enthusiasts, who too have shared the task with him.

With the intercession of *Maulai* and *Murshidi*, *Fakhr-al-Ulama*, *Murshid-at-Talibin*, *Shams-al-Arifin*, Hazrat Syed Shehabuddin Sahib Qibla, my father, the task of the publication the English version of *Kohl-al-Jawahir* has been taken up. Allah be praised, the English Version of the *Kohl-al-Jawahir* is ready for the study and the readers can benefit from it.

*Kohl-Al-Jawahir* is a book based on the proof of Mahdi<sup>AS</sup> and the Mahdavi beliefs. It is a source of inspiration and divine guidance for modern writers. Those who are to benefit from this fountain of divine guidance are advised to give credit to the book in their new writings. After the publication of *Kohl-al-Jawahir*, making references to the rare and unavailable books has become easy.

Allah Most High has long ago promised, '*Allah suffereth not the reward to be lost of those who do good.*<sup>2</sup> He may bless all of them with the wealth of strengthening the *Iman* [Faith].

—Faqir Al-Haqir Syed Atan Shehab al-Mahdavi  
*Sajjadah Nashin and Mutawalli Roza Hazrat Makhsus-az-Zaman*

October 2010  
(Z. Qada 1431)

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<sup>2</sup> Quran, S. 9: 120 AYA.

## Translator's Note

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

The second All India Muslim Mahdaviah Conference was held at Channapatna, Karnataka State, in the late 1930s. My elder brother and brother-in-law, the late Hazraat Syed Najiullah Yadullahi and Syed Allah Bux Is'haqi, did all the work relating to the conference in English. The project to write the Biography of Hazrat Syedna Syed Muhammad Mahdi Al-Mau'ood<sup>AS</sup> was mooted and a couple of chapters were also written. When the work reached the stage of the war between Sultan Husain Sharqi, the king of Jaunpur, and Raja Dalpat of Gaur arrived, the search for finding corroboration from the history books then available started. Finding no evidence of the war in the history books available in the libraries of Channapatna and Bangalore, the project was temporarily held up. However, the desire to do the job persisted.

When I joined Nizam College in Hyderabad Deccan in 1944, my brother and brother-in-law instructed me to go to the Hyderabad State Library [*Kutub-Khana-e-Asafiah*] after attending classes and read some books a list of which they gave me. They asked me to copy any passage that related to Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> with relevant references and bring it. Hence, my routine was to visit the Library after my classes and return home at the close of the library every day. All the notes were checked and studied every Sunday. I brought some history books from the college library also. The search continued.

This routine went on for a couple of years. Meanwhile, the World War II had come to an end. The Allies had defeated the Axis forces. Communism had become the fashion of the day in Hyderabad. At the college and elsewhere, the issues like fighting imperialism, fascism, exploitation, unemployment, equal distribution of wealth, *et al* were hotly talked about. I was greatly influenced by all this.

When I had finished reading the history books in English at the Library, I turned my attention to books in Urdu. Scanning the Library Catalogue, I came across a book with the title of *Hadyah-e-Mahdaviah*. The book was requisitioned and I started reading it. At the time, I did not know much of the Mahdavi religion except some peripheral matters like *Sawaiyath* [equal distribution of wealth], etc. As I started reading the *Hadyah*, I was highly disappointed and disgusted at the derisive, irreverent and sarcastic style in which the beliefs and other matters of the Mahdavi community were discussed in this book. Its criticism of the Mahdavi tenets and beliefs did not adversely influence me. Its arguments appeared to be superfluous, bogus and malicious. I felt that our beliefs were correct, natural, practical and sound. I was angry, agonized and saddened. Back home, I raised the topic and

asked if the *Hadyah* had been rebutted. I was told that it had all been rebutted almost half a century ago but the book had not yet been published.

The first volume of this book, *Kohl al-Jawahir*, was published in 1949 and the second in 1957. They are constantly under my study since then. I have found that my first impression about the *Hadya* was correct. A large part of my manifest knowledge about our Mahdavia religion comes from this book and I am immensely indebted to it.

By the Grace of Allah Most High, the work of English translation of *Kohl al-Jawahir* was started on the Day of Id Milad 1428 AH/April 1, 2007 AD after obtaining permission for it from Hazrat Maulvi Syed Atan Shehab Mahdavi, grandson of Hazrat Bandagi Miran Syed Nusrat<sup>RA</sup>, the illustrious author of the book. It could not be completed earlier for reasons beyond my control, mainly because of my lack of adequate knowledge of Persian and Arabic. I am grateful to Hazrat Mashaiq Syed Valiullah Sahib Ibrahimi for his help in translating Arabic passages into Urdu and Hazrat Faqir Syed Khalilullah Sahib Khaleel Ibrahimi for translating Persian passages into Urdu for me. I have translated the relevant passages from Urdu Translation into English. I am grateful to both of them. They have done a great job. If any mistakes have crept in, I alone am responsible for them. None else is to blame.

It would have been better if the footnotes had been converted into endnotes, in accordance with the current practice. However, for the readers of this English translation, it would be easier to see the footnotes on the same page because the English equivalents of Arabic and Persian terms had to be provided and it would be cumbersome for them [readers] to turn to the end of the book very frequently.

The footnotes written by Hazrat Maulana Syed Shehabuddin<sup>RA</sup> and Hazrat Maulana Syed Ashraf Shamsi<sup>RA</sup> have been properly and gratefully acknowledged.

The English translations of the Quranic Verses are taken from the authentic books of Pickthal, Abdullah Yusuf Ali, Syed Abdul Latif and Abdul Majid Daryabadi. The references are given in footnotes with the initials of the translators' names.

I am also grateful to Hazrat Maulvi Syed Atan Shehab Mahdavi for printing and publishing this book at his own cost.

Last but not the least, I would be failing in my duty if I do not acknowledge the valuable help rendered to me by Mahdavi brothers who prefer to remain anonymous. My knowledge of computer programing is limited to typing the translated text. I am not well versed in matters like merging of documents, formatting and other technical work. This technical work and the proof reading of the entire text was done by this team of young men. May Allah Most High bless them with His choicest divine rewards in this world and in the Hereafter and may

He increase their devotion to and faith in the eternal religion of Hazrat Syed Muhammad Mahdi Al-Mau'ood<sup>AS</sup>. Amen.

— *Faqir Syed Ziaullah Yadullahi.*

## Abbreviations

SLM	<i>Salle Allahu Alaihi-wa-Aalihi-Sallam</i>
AS	<i>Alaihis Salam</i>
RZ	<i>Razi Allahu Anhu/Anha/Anhum</i>
RA	<i>Rahmatullahi Alaih</i>
MMP	Translation of Quran by Muhammad Marmaduke Pickthall
AYA	“The Glorious Quran”, English Translation by Abdullah Yusuf Ali
AMD	<i>Tafsirul Quran</i> by Abdul Majid Daryabadi
SAL	Al-Quran, English translation by Dr. Syed Abdul Latif
AED	Arabic-English Dictionary, ed. By J. Milton Cowan

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# INTRODUCTION

By *Fazil-e-Ajal Moulana Moulvi Syed Najmuddin Saheb, Ahl-e-Bichpidi, Munshi Fazil, Afzalul-Ulema Nabsa-e-Moulif Kuhl Al Jawahir.*

*Fazil-e-Be-Badal, 'Alim-e-Ba-'Amal, Mahir-e-'Uloom-e-Naqlia-o-'Aqlia, Waqif-e-Asrar-e-Khafi-o-Jali, Kashif-e-'Uqda-ha-e-'Ilm-e-Ladunni, Qutb-e-Zaman, Allamah-e-Dauran, Jaddi-o-Sanadi,*<sup>3</sup> Hazrat Maulana Maulvi Syed Nusrat Sahib<sup>RA</sup>, the author of *Kuhl al-Jawahir*, does not need any introduction in the community [of Mahdavis]. His is a distinguished personality with a reputation that is like the shining sun in the community. But knowing the name of a great scholar does not confer on the common man the knowledge of his high attributes and other necessary matters about the distinguished personality of a great scholar.

## FAMILY TREE

Further, for the learned people, to whom the book, *Kuhl al-Jawahir Li Arbab al-Basa'ir*, is now being presented, and who are not already familiar with the antecedents of this great author, this *Introduction* is necessary. It is for this reason that the habit of introducing the author of a book, particularly the distinguished authors, persists. By this, the people who are familiar with only the name of a distinguished author, or are familiar with some of the details about him, come to know more about him.

Hence, we too give hereunder the details about the author of *Kuhl al-Jawahir*, his character and conduct, the reasons for his writing this book, the difficulties he encountered during its writing, the extraordinary ability and magnanimity of the author, the excellences of the book itself and other things in brief.

Hazrat Syed Nusrat<sup>RA</sup>, the author of this book, is a Husaini Syed from his paternal and maternal genealogical descent.<sup>4</sup> He is also a direct descendant of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, the founder of the Mahdaviah community.

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<sup>3</sup> Distinguished Scholar who cannot be replaced; an erudite [scholar] who acts in accordance with his knowledge, Expert in the narrated and rational [religious] Sciences; Knower of the Divine Secrets, hidden and manifest; Investigator of the Mystic knowledge imparted directly by God through mystic intuition (in Mysticism); Leading authority of the Era; the Great ancestral and certified Erudite Scholar of the Time. These are the titles and honorific appellations that the scholar deserves and that the author of the *Introduction* has used to express his admiration of Hazrat Syed Nusrat<sup>RA</sup>.

<sup>4</sup> That is, he is a descendant of Hazrat Imam Husain<sup>RZ</sup>, the martyr of Karbala, and grandson of Hazrat Prophet Muhammad<sup>SLM</sup>.

He is in the twelfth generation from Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and twenty-ninth generation from Hazrat Imam Husain<sup>RZ</sup>, the grandson of Hazrat Prophet Muhammad<sup>SLM</sup> and the Martyr of Karbala [in Iraq].

His genealogical tree is as follows: Syed Nusrat, son of Syed Yaqub, son of Syed Najmuddin Shaheed (martyr), son of Syed Khuda Bakhsh, son of Syed Mubarak, son of Syed Yusuf, son of Syed Khundmir, son of Syed Nusrat *Makhsos-az-Zaman*, son of Syed Khundmir, son of Syed Yaqub *Hasan-e-Vilayat*, son of Syed Mahmood *Sani-e-Mahdi*, son of **Hazrat Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>**, son of Syed Abdullah, son of Syed Usman, son of Syed Khizr, son of Syed Musa, son of Syed Qasim, son of Syed Najmuddin, son of Syed Abdullah, son of Syed Yusuf, son of Syed Yahya, son of Syed Jalaluddin, son of Amir Syed Nei'matullah, son of Amir Ismail, son of Imam Musa Kazim, son of Imam Ja'far Sadiq, son of Imam Muhammad Baqar, son of Imam Zainalabidin, son of **Hazrat Imam Husain<sup>RZ</sup>**, the martyr of Karbala (in Iraq) and grandson of Hazrat Prophet Muhammad<sup>SLM</sup>.

His mother was the daughter of Hazrat Syed Alauddin alias Shah Sahib Miyan, resident of Maindargi (near Sholapur in Maharashtra), grandson of Miyan Syed Muhammad Ghazi<sup>RA</sup>. Hazrat Ghazi<sup>RA</sup> is among the descendants of Hazrat Bandagi Miyan Syed Khundmir, Siddiq-e-Vilayat<sup>RZ</sup> who was the son-in-law of Hazrat Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. It means that as Hazrat Syed Nusrat is from among the direct descendants of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> from the side of his father, he is among the descendants of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> from his mother's side too.

### NOTABLES IN FAMILY

Among the paternal forefathers of Hazrat Syed Nusrat<sup>RA</sup>, there were many Godly personalities after Hazrat Bandagi Miran Syed Nusrat *Makhsos-az-Zaman<sup>RA</sup>*. But this is not the occasion to go into the details. In recent times, his real grand-father, Hazrat Syed Najmuddin alias Roshan Miyan Sahib *Shaheed<sup>RA</sup>* (martyr) was a distinguished scholar of the manifest and immanent divine knowledge and of great moral character. He was martyred during the famous war of Chanchalguda (in Hyderabad City) with the members of his family in the month of Muharram, 1238 AH (September, 1822 AD).

The father of Hazrat Syed Nusrat<sup>RA</sup>, Hazrat Syed Yaqub<sup>RA</sup> was the youngest son and successor of his father, Hazrat Syed Najmuddin Sahib *Shaheed<sup>RA</sup>*. He was very fond of learning. He continued his scholarly pursuits even during his old age. But due to the calamities that befell his family in those days, he could not continue his studies and had to be content with the study of some books of *Fiqh* (Islamic Jurisprudence).

## BIRTH

Hazrat Allamah Syed Nusrat<sup>RA</sup> was born at the small town of Rajapeth,<sup>5</sup> on Rajab 4, 1257 AH (1841 AD) on the night between Tuesday and Wednesday at 2400 hours midnight. Usually this day and the time of the birth were considered to be inauspicious in those days. But a respected elderly person of our community, Hazrat Syedanji Miyan Sahib, son of Hazrat Jalal Shah Miyan Sahib, who was also an expert in astrology, extracted his horoscope and predicted, “If he were born a short while earlier, he would have become a king. But since he is born in the hour of *ilm* (knowledge), he would live long and become a great scholar.”

Similarly, when the child was two or three months old, an experienced expert in physiognomy had predicted, “This boy will live long and he will become a king of the world or religion.”

## CHILDHOOD, LEARNING

During his childhood, he manifested great steadfastness, depth of thought and authoritativeness. Many unusual incidents of his childhood are well known. **Couplet:** From the onset of the age of discretion, a star to height is shining over the head of this [boy]. [in other words, from his childhood, there are indications of his becoming a great man [in his later life].

As we have already stated, the Allamah’s father was very fond of learning but he did not succeed in it, as he wanted to. As such he gave great attention to the education of his son. Hence, after the *Tasmiah-Khwani*<sup>6</sup> and the completion of the learning to read the Quran, regular education of the child started. He learned reading of the initial books of Persian language from his father. Then he completed the study of the Persian syllabus from various teachers.

It was in those days that Sir Salar Jung I, Prime Minister of the Nizam’s Dominions, established the Madrasa-e-Dar-ul-Uloom in Hyderabad Deccan in view of the lack of education among the people of the dominions. And for the regular and higher education in Arabic and Persian, great scholars from the dominions and outside were appointed in the *Madrasa*. Maulvi Abu Raja Zaman Khan Rampuri too was a teacher of Arabic in it. Hazrat Syed Nusrat<sup>RA</sup> was admitted to the

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<sup>5</sup> The regular residence of the family of Hazrat Allamah Syed Nusrat<sup>RA</sup> was at Chanchalguda, in the City of Hyderabad Deccan, but the uncle of his mother who looked after her was the administrator of Rajapeth, about forty miles from Hyderabad, he used to stay at the place of his official duty.

<sup>6</sup> *Tasmiah-Khwani* is celebrated at the age of four years, four months and four days of a child to start his education.

*Madrasa*. His education continued in this *Madrasa* for three or four years. He learnt Arabic grammar here.

There was no suitable arrangement to maintain the standard of education, the Allamah's father wanted for his son. He took his son, Syed Nusrat<sup>RA</sup>, to Maulvi Hamiduddin, [his own teacher in his early days] who was the Mir Munshi of the British Residency in Hyderabad Deccan. Maulvi Hamiduddin was an eminent scholar of the narrated and rational religious sciences. Despite his being very busy, he agreed to teach Hazrat Syed Nusrat<sup>RA</sup> at the insistence of Hazrat Syed Yaqub<sup>RA</sup>, the Allamah's father. But soon he was so impressed by the mental alertness and comprehension of the boy that he started teaching him twice daily, in the morning and the evening. This continued for the next six years. Here, he completed the learning of the books of the narrated and rational sciences.

After the death of Maulvi Hamiduddin, Hazrat Syed Nusrat<sup>RA</sup> learned the books of *Fiqh* (Islamic Jurisprudence), including the *Hedaya*, from Maulvi Abdullah Sahib, a great *faqeeh* (theologian) of the day. He learnt the sciences of *Tafsir*, *Hadis* and other branches of sciences from Maulvi Nayaz Ahmad Sahib Badakhshani. He also learnt the sciences of astronomy and mathematics from Maulvi Abdus Samad. In short by the time he was 25 years old, he had learnt all the currently prevalent subjects of religion.

### **TARK-E-DUNYA**

As the Allamah<sup>RA</sup> was an expert in the manifest sciences, he was a great *mohaqqiq* [Philosopher] in the immanent sciences that he inherited from his forefathers. He practiced what he had learnt. While he had yet to complete the acquiring of the manifest sciences, he performed the obligation of giving up the world (*Tark-e-Dunya*) on Muharram 2, 1271 AH (1854 AD) in accordance with the practice of the Mahdaviah group. He remained in the company of his father, who was also his *murshid*, for the next 15 years as a *faqir* and completed the acquiring of the knowledge of immanent sciences from him.

His father, Hazrat Syed Yaqub<sup>RA</sup> died on Ziqada 17, 1286 AH (1870 AD); Hazrat Syed Nusrat<sup>RA</sup> became his successor and occupied the Seat of Preceptorship (*murshidi*). Hazrat Bawa Sahib Miyan Sahib<sup>RA</sup>, the author of *Masnavi Ganj-e-Shahidan*, has extracted the chronogram of the demise of Hazrat Syed Yaqub<sup>RA</sup>. *Masnad-e-Irshad* gives the figure of 660. Deducting the total of *Yaqub* 188 and adding the total of *Syed Nusrat* 814 give the figure 1286 that is the Hijrat (the Islamic Calendar) year of the demise of Hazrat Syed Yaqub<sup>RA</sup>.

Although the people knew of the erudition of Hazrat Syed Nusrat<sup>RA</sup> even before he became the successor of his father, his assumption of the full-fledged role and responsibilities of *murshidi*, the people got the occasion to experience the depth of

his knowledge, both manifest and immanent. And people became more devoted to him.

Then, at the insistence of his common devotees and disciples (*murideen*), he started the practice of preaching and delivering religious sermons. During this mission he traveled from Hyderabad Deccan to places like Surat, Bharoach, Dabhoi, Baroda [now called Vadodra], Ahmedabad, Palanpur and other places. The people of those places recall his oratorical skills even today.

## TEACHING

Immediately after completing his studies as a student, Hazrat Syed Nusrat<sup>RA</sup> started imparting educational instructions and conducted it with a zeal that created a wave of learning among the members of the community. Among the erudite in our community, a large majority of them are his disciples, directly or indirectly. The number of his disciples is difficult to ascertain. Some of the very well known and most distinguished scholars are: *Bahr-ul-Uloom Maulana Maulvi Syed Ashraf Sahib Shamsi<sup>RA</sup>*; Maulvi Syed Khuda Bakhsh Sahib (the elder son of the Allamah<sup>RA</sup>); Hazrat *Maulana Maulvi Syed Shehabuddin<sup>RA</sup>* (son of the Allamah<sup>RA</sup>); Hazrat *Hafiz Dawood Miyan Sahib<sup>RA</sup>* (grandson of Hazrat 'Alim Achchhamiyan Sahib<sup>RA</sup>); Hazrat Syedanji Miyan Sahib (grandson); Hazrat Esa Miyan Sahib (of Kurnool); Hazrat Syedanji Miyan Sahib Akelvi<sup>RA</sup>; Hazrat Syed Yahya Chhaba Miyan Sahib<sup>RA</sup> (of Maindargi); Hazrat Husain Shah Miyan Sahib (of Daira-e-Nau); Hazrat Khwaja Zade Miyan Sahib<sup>RA</sup> (of Daira-e-Nau); Hazrat Syed Vali Sahib Secunderabadi<sup>RA</sup>; Hazrat Manja Miyan Sahib (resident of Masjid-e-Kalan, Mushirabad); and Hazrat Shehabuddin Miyan Sahib (among the descendants of Hazrat Ghazi Manjley Miyan Sahib<sup>RA</sup>).

In short, the *zath* of Hazrat Syed Nusrat<sup>RA</sup> was the confluence of the perfection of the manifest and the immanent sciences of religion and his *murideen* (disciples) received the unlimited bounty of religious blessings. He also had some of the most distinguishing features, which are usually not found in others. Indeed, one should say that the traits of character and conduct that should be found in a reformer and leader of the community were present in the *zath* of Hazrat Syed Nusrat<sup>RA</sup>.

This was the time when the standards of civilization had developed. Communications, like the railroad, posts and telegraph, etc., were in use. Transfer of information had been facilitated. The fame of the services to the community by the Allamah<sup>RA</sup> had reached its members far and wide in the country and outside. Whenever any member of the community faced any difficulty, he wrote to the Allamah<sup>RA</sup> who attended to the query immediately and sent a satisfactory reply.

This was not confined only to the religious matters. The local people and those from far off places wrote to him for his suggestions to resolve their personal

matters and other controversial issues. Often people made him the arbitrator to resolve their differences and the Allamah<sup>RA</sup> used his divinely bestowed ability to do the needful to solve their personal and household problems. In this way, the Allamah<sup>RA</sup> did his best to create unity among the members of the community.

His judgments in these cases, the files of which are in hundreds, and his *fatawa* [religious edicts] that he issued from time to time are so numerous that they would have formed many large volumes of Islamic and Mahdavia legal literature.

### NOTORIOUS BOOK

This was the great service the Allamah<sup>RA</sup> rendered to the community sincerely and without any help from any quarter for about half a century. This made him extraordinarily popular among the members of the community. He had become the focal point of the entire community. But after the incident of 1287 AH (1870 AD), which is the time of the publication of the notorious book, *Hadyah-e-Mahdaviah*, this fame of the Allamah<sup>RA</sup> reached dizzying heights that is beyond description.

There are many incidents of religious debates and discussions in Hyderabad Deccan, Gujarat, Makkah Muazzamah, Madina Munawwarah and many other places, the Allamah<sup>RA</sup> conducted with aplomb and perfection. But we are not dealing with them here for the sake of brevity. But the famous incident of the *Darul-Qaza* in 1292 AH (1875 AD) where the Allamah<sup>RA</sup> was alone facing a dozen chosen and eminent non-Mahdavi *ulama* is sufficient to showcase his debating skills. His success in this crucial debate is the proud triumph of the community as a whole.

In addition to the influence the Allamah<sup>RA</sup> commanded in the community, the government of the day had great respect for him. His *fatwas* were accepted as authority in the law courts run by the Government. Most of the time he was appointed by the courts to act as an arbitrator and the highest court of the dominions upheld the judgments he passed. On occasions the courts sought his opinions in camera and his judgments were implemented. At the time of the jubilee of the sixth Nizam of Hyderabad, the king conferred a Coat of Honour on Hazrat Allamah<sup>RA</sup> with other eminent *ulama* of his Dominions.

### DEATH

After a short illness, the Allamah<sup>RA</sup> breathed his last on the 12<sup>th</sup> of *Rabi-as-Sani*, 1329AH (1911 AD) at the age of 72 years. This cast a pall of gloom over the community. Condolence meetings were held at places where the community had a presence. Many obituaries were written highlighting his skills, perfections, erudition and services to the community. Many wrote his chronograms: *Chiragh-e-*

*Bihisht* [the lamp of Paradise] indicates 1911 AD as the year of his death. *Aah Fakhr-e-Rozgar* totals to 1320 Fasli Era. *Murshid-e-Zamana ba-raft* totals 1329 AH. *Fakhr-e-Qaum Mahdi Mard* and *Nana merey Qibla-gah* Syed Nusrat also total to 1329 AH.

## BOOKS

Allamah Syed Nusrat<sup>RA</sup> has written many books. Some of them are *Usul-ar-Rivaya; Ilm-e-Kalam Mahdaviah; Risalah-e-Jum'ah; Fiqh-e-Mahdaviah; Takhrij-e-Ahadis-e-Mahdi Alaihis Salam; Khutabat-e-Jum'ah* and others. But *Kuhl al-Jawahir* is the most momentous of his books. This voluminous book was written to rebut the false and defamatory remarks of the book, *Hadyah-e-Mahdaviah*, about our community.

The way the book, *Hadyah-e-Mahdaviah*, was written does not need elaboration. What is obvious does not need a description! Its author had hurt the feelings and hearts of a large group. His main aim was to hurt the Mahdavis. He has slandered, abused and insulted the leader of our religion and he has taunted and reproached all the revered personalities from the elders to the youngsters. He has misrepresented facts and incidents, distorted, in form and meaning, the narratives; his style of writing is excruciatingly unpleasant and vulgar. His arguments are commonplace and low. His criticisms are cruel and tormenting. His writings are slanderous and defaming. His writings are far from the decent standards of knowledge and glory of the learned scholars. He has committed moral and religious crimes in writing and spared no efforts to hurt and malign the Mahdaviah community.

In comparison, the readers will realize that Hazrat Allamah Syed Nusrat<sup>RA</sup> has been considerate with his deep thoughts, vigour and firmness in his rebuttal of the calumny heaped on the community by the author of *Hadyah-e-Mahdaviah*. The Allamah<sup>RA</sup> has never deviated from the civilized style of writing. He has done great research on the religious issues. His comments on the criticisms of the author of *Hadyah* are well researched, revealing the real facts and incidents, supported by the quotations from the books and sayings of the eminent *ulama* of the *Ahl-e-Sunnat* to contradict the wrong contentions of the *Hadyah*. And in doing so the Allamah<sup>RA</sup> has strictly followed the rules and principles of the civilized debate.

The author of the book, *Hadyah-e-Mahdaviah*, has written about the causes leading to the publication of his book and the Allamah<sup>RA</sup> has commented on it in Chapter 2 of this book by clearly stating the real incidents and facts. This need not be repeated here.

## ANGER AND TUMULT

Great excitement of anger and tumult followed the publication of the impugned book, *Hadyah-e-Mahdaviah*. Eminent people of the community approached the Allamah<sup>RA</sup> to rebut it. But initially he was reluctant to take the onerous responsibility on himself and tried to prevail upon Hazrat Maulvi Syed Esa alias Alam Miyan Sahib<sup>RA</sup> to counter the calumnies. He also helped Hazrat Alam Miyan<sup>RA</sup> in writing the rebuttal. Hazrat Alam Miyan<sup>RA</sup> wrote many short tracts against the *Hadyah*. Some of these were published and some were not. Despite this, the community continued its insistence on the Allamah<sup>RA</sup> writing the rebuttal. But he always tried to avoid taking the responsibility.

But the excitement and anger in the community compelled every member to seek a permanent, detailed and satisfactory reply to the offending book. This insistence became persistent. In view of this, some of the eminent elderly people prevailed upon the Allamah<sup>RA</sup> to take up the work. Despite all the difficulties, the Allamah<sup>RA</sup> started the compilation of the book, *Kuhl al-Jawahir*. With all the dependence on the divine help, he set sail the ship of his courage in the rough seas of uncertainty. **Couplet:** Although we do not have a *na-khuda* [captain] for our ship, we are not bothered! We have *Khuda* [God], and we need no *na-khuda* [captain].

## DIFFICULTIES IN COMPILING

When the Allamah<sup>RA</sup> started the work on the book, *Kuhl al-Jawahir*, he had no treasure of knowledge in his house. His ancestral library had been completely destroyed in the war of Chanchalguda in 1288 AH (1871 AD) and the subsequent expulsion of the community from the City of Hyderabad. There was no library in the community that could be relied upon for this stupendous work. It is obvious how difficult the compilation of the book was in these trying circumstances.

When the Allamah<sup>RA</sup> drew the attention of the eminent people in the community towards this difficulty, a campaign to collect funds was started under the patronage of Baz Khan Sahib Jama'dar Bozai and some funds were raised locally.

People from outside the City too contributed their share. Notable among them was Janab Amir Miranji Miyan Sahib Mahdavi, a nobleman of Panagudi (Tirunelveli District in Tamilnadu) who contributed Rs. 1,000/- to the fund for the purchase of the books.

Hazrat Allamah<sup>RA</sup> prepared the list of the required books. All the books that could be procured from the local booksellers were purchased. As stated earlier Baz Khan Sahib Jama'dar was entrusted with the responsibility of raising funds and purchase of books. He was the courtier of Nawab Rashiduddin Khan Bahadur *Amir-e-Paigah*. With the help of the Nawab, all those required books that were not

available in Hyderabad were procured from the well-known printers in India and Egypt.

All the books thus obtained were not sufficient to give a fitting reply to the *Hadyah* allegations because the impugned author had access to the vast libraries of the *nawabs* [local feudal lords], and many books that could not be procured from the bookstalls locally or from elsewhere were easily available to him [the impugned author] free of cost. The author had used these books and quoted from them extensively in the *Hadyah*.

Hence, the Allamah<sup>RA</sup> had great difficulty due to non-availability of the books quoted in *Hadyah*. He could not study such books and quotations from them. The Allamah<sup>RA</sup> purchased many books from his own money. He borrowed many such books from wherever he could. Despite all this, the troubles caused by the non-availability of the books could not be fully overcome.

To solve this problem, the Allamah<sup>RA</sup> thought of a scheme. There were some very influential people in the courts of the local feudal lords. He prevailed upon them to bring a required book from the libraries of the *nawabs* for a short while. The name of the needed book was noted down on a slip of paper and was given to the relevant person to bring it for a very short time or even for a day. The book was brought. It was studied and the relevant points were written down. The people who brought the book were given fifty to hundred rupees as compensation. The Allamah<sup>RA</sup> not only put in his labour for the compilation of the book but he had also to spend money from his own pocket.

### DIVINE HELP

In addition to these sources, divine help too was forthcoming. And without any inkling some rare books found their way into his hands. When the Allamah<sup>RA</sup> was writing the piece about the genealogical descent of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, he obtained the genealogical trees from many prominent families and necessary details were discussed in the book. These details are to be found in Chapter 3 of this book. He had even decided that if he could not get the necessary material for his book in Hyderabad, he would travel to other places and obtain the necessary evidence to refute the contentions of *Hadyah*.

It may be noted that the book, *Hadyah-e-Mahdaviah*, had mainly relied on the book of genealogical trees, *Umdatul Matalib Fi Aal-e-Abi Talib* and based all his contentions on this book alone. And this was the sole mistake, the *Hadyah* author committed to malign the genealogical details of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> on the basis of wrong details in it. He [the author of *Hadyah*] thought he had given the correct picture about the ancestry of the Imam<sup>AS</sup>. Hazrat Allamah<sup>RA</sup> obtained the book [*Umdatul Matalib...*] and got all the material to refute the contentions of the

*Hadyah*. But he was in search of other authentic books of Genealogical Trees to strengthen his arguments against the misplaced contentions of the *Hadyah*.

One day the Allamah<sup>RA</sup> was taking a walk in the courtyard of the mosque. An old woman came there and took out a book from her *burqa* [the outer garment Muslim women use to cover their body] and said, “This book is for sale. Do you want it?” The Allamah<sup>RA</sup> asked, “What book is it?” The woman said, “See it for yourself.” The Allamah<sup>RA</sup> took the book from her hands and turned some pages. His eye fell on the name, Amir Nei’matullah.<sup>7</sup> He turned some more pages and found that the book contained the details about the sons and descendants of Hazrat Imam Musa Kazim<sup>RA</sup>. The Allamah<sup>RA</sup> was very happy. He paid much more than what the old woman had demanded as its price. This book, *Behr-ul-Ansab*, is a manuscript written in very beautiful ancient handwriting and occupies the place of pride in the library of Hazrat Aallahamah<sup>RA</sup> even today.

### DEARTH OF LEARNED PEOPLE

By the Grace of Allah Most High, there is a great majority of the erudite people in the community today. But 80 years before now<sup>8</sup> the dearth of the learned people and the taste for learning was so obvious that it needs no description. In those circumstances, the grand compilation of this book was the first in debate and disputation on religious issues of great importance. Only those that have done some work in writing and compiling books can gauge the difficulties the author had to face. The most excruciating part of the job was that only he had to perform every task in the project. There was no assistant or helper available to him. He had to study the books, extract the arguments and collect all the material needed to compile the book. Often it so happened, that he went into his library after the *Isha* [night] prayers, started the study of the books, was sitting in the library throughout the night and got up on hearing the *azan* [prayer call] for the *Fajr* [pre-dawn] prayers. He would perform the prayers, return to the library and start writing down what he had studied the previous night. He used to be so engrossed in his work that it was afternoon. He used to have his lunch and take a brief siesta and was back at writing his book.

When the news that Hazrat Allamah<sup>RA</sup> was writing the book spread, people started streaming in to him out of sheer curiosity to know what was being and what had

<sup>7</sup> It may be noted here that Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> is from among the descendants of Hazrat Amir Nei’matullah<sup>RA</sup>, son of Amir Ismail, son of Hazrat Imam Musa Kazim<sup>RA</sup>. The author of *Hadyah* had claimed that there was no Nei’matullah among the sons or grandsons of Hazrat Imam Musa Kazim<sup>RA</sup>.

<sup>8</sup> This passage was written on Jamadi-al-Awwal, 1368 AH (1948 AD), 60 years ago. Now is the year 1428 AH (2007 AD) when this English translation is in progress. The book, *Kuhl al-Jawahir*, was being written in 1288 AH. —SZY.

already been written. This became daily routine and created hurdles in the compilation. It was then decided that once a week, which was on Friday afternoon, the people should assemble and what had been written in the previous week should be read out to them. People gathered in large numbers on these occasions at the mosque. The Allamah<sup>RA</sup> would first recite the criticism of the *Hadyah* and then read out how he had countered it. The continuous slogans of *Jazak-Allah* ["May God reward thee!" and "God bless you!"] resounded throughout the mosque.

Some of the pillars and influential people of the community regularly attended these congregations. They were: ► Hazrat Miran Sahib Miyan<sup>RA</sup> of Hastheda; ► Hazrat Abji Miyan Sahib<sup>RA</sup> of *Daira-e-Nau*; ► Hazrat Musa Miyan Sahib<sup>RA</sup> of Hastheda; ► Hazrat *Alim* Najmuddin Miyan Sahib<sup>RA</sup>; ► Hazrat Roshan Miyan Sahib<sup>RA</sup> of Akeli; ► Hazrat Yaqub Miyan Sahib<sup>RA</sup> of Akeli; ► Hazrat Esa Miyan Sahib<sup>RA</sup> of Kala Dera; ► Janab Bawa Sahib Miyan Sahib, author of *Masnavi Ganj-e-Shahidan*; ► Janab Badshah Miyan Sahib *Tasdiq* [father of Janab Syed Jalaluddin Sahib *Taufiq*]; ► Janab Hoshdar Khan Sahib, Jama'dar, Babuzai; ► Janab Tatar Khan Sahib *Nagharh*; ► Janab Baz Khan Sahib Jama'dar Bozai; ► Janab Junaid Khan Sahib Jama'dar Daryazai; ► Janab Husain Khan Sahib Jama'dar Khanzai; ► Janab Junaid Khan Sahib Bozai; and ► Janab Munshi Sardar Khan Sahib Mahmanzai.

Everybody among the assembled notables was free to raise any issue, express any doubt or offer any criticism. The relevant doubts etc were immediately clarified and the issues were settled.

This arrangement and the compilation of the book continued without any hassles for two years. It was completed in 1290 AH (1873 AD). The well-known poet of the community, Janab Munawwar Miyan Sahib *Munawwar* has extracted the chronogram of the completion of the book, *Kuhl al-Jawahir*. '*Girami Nuskhah-e-Kuhl al-Jawahir*' and '*Lashkar Nusrat*' give the figure 1290 which is the Hijri year of the completion of the compilation of the book.

Even as the book, *Kuhl al-Jawahir*, was being compiled, some of the books like *Khatm-al-Huda Subl-us-Sawa*, compiled by Hazrat Shah Muhammad Sahib of Kadapa, *Shams-az-Zuha* and *Akhghar-e-Sozan* and others compiled by Hazrat Syed Esa Sahib<sup>RA</sup> had already been written, printed, published and distributed.

Maulvi Zaman Khan Sahib too had seen them. But Maulvi Zaman Khan and his associates who had helped him in compiling the *Hadyah-e-Mahdaviyah* and others who were interested in this matter were eager to see the book, *Kuhl al-Jawahir*, and they were eagerly waiting for its publication.

### ZAMAN KHAN CONCEDES DEFEAT

When the news of the completion of the compilation of *Kuhl al-Jawahir* spread, Maulvi Abdur Rahim Sahib, who was a disciple of Maulvi Zaman Khan Sahib, and who was the classmate of Hazrat Allamah<sup>RA</sup> at one time, came to Hazrat Allamah<sup>RA</sup>, and expressed his desire to see the book. The Allamah<sup>RA</sup> gave the book to him. He went through the Allamah<sup>RA</sup>'s counter to the main criticisms of Zaman Khan Sahib. He was greatly impressed by the Allamah<sup>RA</sup>'s arguments. His main interest was on the issue of the *Siadat*.<sup>9</sup> He said, "We had advised the Maulvi Sahib [Zaman Khan] not to assail the issue of the descent of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> from the Prophet<sup>SLM</sup>. But he did not heed to our advice. And finally, he got a crushing reply. He is now greatly disconcerted." Finally, Abdur Rahim Sahib told Hazrat Allamah<sup>RA</sup>, "If you allow me, I will show this book to the Maulvi Sahib [the author of *Hadyah-e-Mahdaviah*]." The Allamah<sup>RA</sup> said, "You may take it with pleasure." He took the book with him. He brought it back some days later and said, "Maulvi Zaman Khan Sahib has seen the book and said, 'He [the Allamah<sup>RA</sup>] has written it all right. It is truly a [fitting] reply to me.'"

### UNIQUE CHANCE

Many authors miss the lucky chance that Hazrat Allamah<sup>RA</sup> was fortunate enough to have the book under study for a period of forty years after he compiled it. During this period, he continued to add from time to time relevant material to the book from his studies of other books, which he himself acquired or others brought to him. In his reply to the *Hadyah* criticism in Chapter 2 concerning the historical facts of the Mahdaviah community, he had given a brief reply earlier because these were not religious or literary discourses. But later, the Allamah<sup>RA</sup> felt that these were necessary. Hence, he took a critical view of them and dealt with them in detail, examining them whether they were inadvertent mistakes or deliberate distortions. From the historical accounts of the Mahdaviah community, the Allamah<sup>RA</sup> collected large quantities of information to set the record straight. He put forward convincing arguments to refute the misrepresentations of *Hadyah* and this discourse covers more than 250 pages.

Thus, many topics and many discourses have been added to the original draft and some passages have been altered. The sequences of some of the discourses have been changed. In short, till the last breath of the author, the book was under his constant review. Corrections were made and new texts were added.

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<sup>9</sup> *Siadat* is one's being among the descendants of Hazrat Prophet Muhammad<sup>SLM</sup>, which Zaman Khan Sahib had vehemently attacked in his book, *Hadyah-e-Mahdaviah*.

## SERVICE TO RELIGION

No work of the *Bandagan-e-Khuda* [the servants of God] is without sincerity or for things other than Allah. So, it is for this reason that we see that Hazrat Allamah<sup>RA</sup> considered the compilation of the book as a service to the religion and the community. The usefulness of the book was always in his view. Even the dust of self-conceit, vanity, pride, boasting about himself never touched his thought processes. This was the reason that during the compilation of the book, the Allamah<sup>RA</sup> constantly consulted a group of scholars, *murshidin*, respected elders and the revered *fuqara*. Their names have already been listed above. Even after the compilation was completed, these consultations continued. Suitable additions were made and necessary discourses were added to it. The *Marja' al-Kuhala*,<sup>10</sup> *Manba' al-Fuzala*,<sup>11</sup> Hazrat Allamah *Bahr al-Uloom*, *Ashraf al-'Ulama*, *Maulana Maulvi Syed Ashraf Shamsi*<sup>RA</sup> studied the book, *Kuhl al-Jawahir*, and expressed his opinion: "Indeed this book is unique and is the *kuhl* for the eye of a researcher. Who has the potential to amend it and add anything to it? The tongue is tied. Accepting it is *iman* [Faith]. I desired that I should keep the book before me and darken the eyelids of my heart with the pencil of *kohl*. But since you are constantly amending the book and improving its contents, the desire itself has become sufficient to study the book. Although there is no need for any addition or amending the book, yet if you feel that there is need for this, it is the result of the perfection of the potency of your knowledge and the trait of the character of your wisdom. To praise the book the tongue of comprehension has become the victim of silence."

A long time after this, Hazrat Shamsi<sup>RA</sup> sought the permission of the author and after getting it; he added marginal notes at various places in the book. These marginal notes were greatly appreciated by Hazrat Allamah<sup>RA</sup> himself.

## MARGINAL NOTES

To say anything about the marginal notes is like showing a flickering lamp to the sun. It is usually seen that in the marginal notes some explanation of the text is added. There is hardly any instance of a new point added to the text in the marginal notes. But the marginal notes by Hazrat Shamsi<sup>RA</sup> cover not only the elucidation of the text but also cover new grounds and other necessary discourses. Despite all this, it is regrettable that the valuable remarks in the marginal notes could not cover the entire book. Or, at least, they were not available to us. All the notes that were available to us have been entered at the appropriate places in the book.

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<sup>10</sup> It means the authority to which mature people turn [for guidance].

<sup>11</sup> It means the fountainhead of the outstanding people of culture and refinement.

In this long time, there occurred a tremendous change in the Urdu language. The Allamah<sup>RA</sup> turned his attention to improving the language and making it intelligible to the readers. Hence, at the command of the Allamah<sup>RA</sup>, his learned son, Hazrat Maulana Maulvi Syed Shehabuddin<sup>RA</sup>, rendered great service. He changed the old Persianised style of writing Urdu with the plain and commonly comprehensible Urdu style of modern writing. He also added necessary and explanatory marginal or footnotes, where necessary, in the book. Thus the utility of the book was greatly enhanced. Allah May reward him with the best divine awards.

Due to all these reasons, the original draft of *Kuhl al-Jawahir*, which was compiled some 80 years ago, and copies of which may be found at various places, the present copy of the book is doubled in its volume and size. Because of all these benefits, the book has gained the glory of a separate book.

Maulvi Abdul Hakeem Sahib Mahdavi, Munshi Fazil and Maulvi ‘Alim, has re-written the amended draft in the currently prevalent mode of beautiful Urdu style of writing. He took the trouble of writing the whole of the book, consisting of hundreds of pages. This provided great facilities to the calligrapher to write the final version of the book for printing.

The great delay in printing and publishing of this book was a trying time for the members of the whole community. But none of the deeds of Allah Almighty is shorn of wisdom and expedience. The divine will has provided the occasion for the book to be before the eyes of the author for years and years for being revised and reviewed. This delay has greatly increased the comprehensiveness of the book. This book is the result of a half-century labour by the Aallahamah<sup>RA</sup>. There is no doubt that this book is of great usefulness for the community.

This is the magnificent Grace of Allah Most High and the result of the good intentions of Hazrat Allamah<sup>RA</sup> that He provided him great opportunity to serve the religion and the community. Allah says: “*That will be the Grace of Allah that He bestoweth on whomsoever He willeth...*”<sup>12</sup>

## PUBLICATION

During the life of Hazrat Allamah<sup>RA</sup> and after his demise, many generous people intended to publish this book. Some organizations of the community too turned their attention to it. But on every such occasion, it so happened that the intention of publishing the book could not be implemented. It is said that a time is [divinely] fixed for every work. From sempiternity it obviously was the destiny of Janab Maulvi Syed Mahmood Sahib, *Muhtamim* [Superintendent], Excise in the Nizam’s Government, son of Hazrat Haji Miyan Sahib<sup>RA</sup> of Kala Dera [Chanchalguda,

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<sup>12</sup> Quran, S. 5: 54 SAL.

Hyderabad Deccan] to publish this book. With great generosity and courage, he embarked on publishing it with the intention of conveying the divine reward of the virtue to his illustrious son, the late Syed Shehabuddin. He had great respect and devotion for the eminent elderly people of the community. Maulvi Syed Mahmood Sahib financed the publication of the book to meet a great need of the community. As such, this great source and treasure of the religious information is now reaching the hands of the people of the community.

We pray that the praised Lord will accept the praised service of his praised *banda* [servant] and reward his late son by His Grace.

For the time being, we are publishing the first volume of *Kuhl al-Jawahir*. It deals with the uncalled for allegations in Chapter 1 of the book *Hadyah-e-Mahdaviah*. A large part of the book is yet to be published. It deals with refuting the allegations in the remaining six chapters of the *Hadyah*.

We hope Allah Most High will grace the people of the community to arrange the publication of the remaining parts of the book and provide an opportunity to the people of the community to benefit from reading this book. “*And that is no great matter for Allah.*”<sup>13</sup>

— [Hazrat] Syed Najmuddin of Bichpadi  
Begum Bazaar, Hyderabad Deccan  
*Jamadi al-Awwal* 14, 1368 AH  
(March 14, 1949)

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<sup>13</sup> Quran, S. 14:20 MMP



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

## PROLOGUE

All Praises are to Allah Most High and salutations to the Seal of Prophethood<sup>SLM</sup> and the Seal of Sainthood<sup>AS</sup> and their Companions<sup>RZ</sup>, descendants and the spiritual guides<sup>RA</sup>.

Now coming to the subject under discussion, by the grace of Allah Most High and Omnipotent, this *banda*, Syed Nusrat, states that in these days of adversity and calumny, a book entitled, *Hadyah-e-Mahdaviah* has been published to torment the followers of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, by Maulvi Abu Raja Zaman Khan Sahib Rampuri. In this book, the deviation from the path of Truth and veracity is obvious. At places, the style of writing in this book exhibits perverseness and prejudice, misleading the readers by suppressing the Truth and resorting to blatant falsehoods and baseless allegations. Besides, the author of *Hadyah* has made prejudiced attacks and resorted to maligning and satirising the respected personalities, the Mahdavis believe in, and the most despicable trait in him is that he has shown disrespect to the august personality whom the Mahdavis treat as the *Khalifatullah* [the Vice-Regent of Allah Most High] and free from erring, promised by Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>. This has hurt the members of the community immensely.

Hence, some eminent and honourable people, whose foreheads shine with the glory and the grandeur of the religion of the Ultimate Truth, approached this *faqir*, with their sense of honour and their concern for what is sacred to them, in the spirit of 'There is a Moses to fight a Pharaoh' and 'There is a Jesus to fight the Anti-Christ', to give a fitting reply to the author of *Hadyah*, as in the past books like the *Siraj-al-Absar* and others had been written. At this time too a fitting reply should be written to counter the *Hadyah-e-Mahdaviah*, they hold, so that the adage, "The truth is domineering and it would not be subdued" would manifest.

The insistence from the friends continued. But this writer who thought himself to be ignorant and devoid of the expertise in the art of writing had always kept himself away from such disputes and controversies. He was worried because of his low stock in the trade of knowledge and expression. "I know very well whatever I am."

Couplets: "Alas! What a difference between me and this onerous task! I am weak in my capacity and this burden is unbearable! These scholarly issues are innumerable! Where do I, so weak a person, have the efficacy to write all that?"

Besides all this, the thought that the essence of divine guidance depends upon the will of the *Hadi-e-Mutlaq* [the Absolute Guide—Allah] and that the speech or writing of anybody has no role to play in it did occur to me. “Our Prophet<sup>SLM</sup>, who used to give good advice and cogent arguments, was sent by Allah Most High towards men and jinn.”

Allah Most High says in Quran. “*Lo! Thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is best aware of those who walk aright.*”<sup>14</sup> If this is so, which speaker or writer could be there who can suspect that his speech or writing would guide anybody?

And at another place, Hazrat Prophet Muhammad<sup>SLM</sup>, the Seal of Prophets and Messengers of Allah, says, “Preach all that has been sent to you from Allah Most High. If you do not do it, you will not be preaching the message of Allah Most High. Allah Most High may protect you people from the mischief.”

This shows that while the guidance is dependent on the will of Almighty Allah, the preaching of the Truth is necessary and Allah Most High protects the people who preach the divine Truth from the mischief of the people.

Further, a *Hadis* quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying: “A group of my *ummat* [community] will always remain on Truth and triumphant. Its opponents will not be able to harm it till the Day of Resurrection.”

The light of Faith [*Iman*], therefore, became vibrant and did not allow this *banda* to avoid the writing of the reply to the impugned book and allow his religion of Truth to be left without proof of its veracity in the vain imagination of the people by allowing them to believe that the false statements of the mischief-mongers are true.

The voice from the Invisible Speaker [*hatif-e-ghaib*] announced: “*Grieve not. Lo! Allah is with us...*”<sup>15</sup> Hence, willy-nilly, this unknowing *faqir* prepared to write the answer to the impugned book, *Hadyah-e-Mahdaviah*, as best as he could so that the veil of falsehood, slander and distortions could be torn asunder. And the Religion of Truth is presented to the people in its pristine glory and real form. Allah Most High says: “*Victory commeth only by the help of Allah. Lo! Allah is Mighty, Wise.*”<sup>16</sup> **Couplet:** Although we do not have a *na-khuda* [captain] for our ship, we are not bothered! We have *Khuda* [God], and we need no *na-khuda* [captain].

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<sup>14</sup> Quran, S. 28: 56 MMP.

<sup>15</sup> Quran, S. 9: 40 MMP.

<sup>16</sup> Quran, S. 8:10 MMP.

### A REQUEST

Now, we request the truthful and fair-minded readers and those who are familiar with the rules of debate, to study these pages, which counter the falsehoods, equitably, and if they find any mistake, which is natural to human beings, they should overlook it. “The speech of human being is not devoid of imperfections and it is the speech of Allah Most High that is free of and above all doubts and uncertainties.”

Since the real objective of writing this book is to guide the seekers of the Truth in their desire for the Ultimate Truth and enhance their strength of *iman* [Faith], This book is named ***KUHL AL-JAWAHIR LI ARBAB AL-BASAIR***.<sup>17</sup> In all humility I bow my head in supplication to request that Allah Most High accepts these efforts of his sinful servant and make the book true to its name in His Grace and Mercy.

**Couplet:** “O God! Bestow on my tongue the manifestation of the flame of the thunderbolt and make my speech the speech that the heart of Hazrat Musa<sup>AS</sup> will accept!”

The readers of this book should pay attention to some points. Hence, before examining the criticisms of the author of the *Hadyah* and showing the criticised matters in their true perspective, it is necessary to expose the basic mistakes the author of the *Hadyah* has committed. Besides, we have also to make obvious some of the principles we have strictly observed in writing this book. Hence, we have to state the issues first in a preamble. And then, similar issues will be discussed in the pages of every chapter and every discussion at the appropriate place. “Oath in the name of Allah Most High! Allah alone is Conformable and Helper! *Allah is He who gives (all) Sustenance—Lord of Power,—Steadfast (for ever)*.<sup>18</sup> We have none other than Allah! We do not demand help from any one other than Allah. We do not worship anybody other than Allah. It is Allah alone Who solves our difficulties and answers all our humble and suitable supplications. *Excellent Protector indeed is He and excellent Helper*.<sup>19</sup>

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<sup>17</sup> It means: *Kohl* of Pulverised Pearls for the Lords of Insights.

<sup>18</sup> Quran, S. 51: 58 AYA.

<sup>19</sup> Quran, S. 8: 40 SAL.



# PREAMBLE

## ABOUT SOME IMPORTANT ISSUES

First, let it not be hidden from the people of thinking and seeing that, two principles are important in relation to the Traditions of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. One is by virtue of its meaning, that is, they should conform to the Book of Allah Most High—the Quran. The second is the manifest or by virtue of the category of the *ruwah* [narrators]. Similarly, in respect of the narratives of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, which are commonly called *naqliat*, the same two principles are important. One is conformity with the Book of Allah. The second is the category of the narrators. Hence, the elucidation of the first principle is that Hazrat Imam Mahdi<sup>AS</sup> has consistently affirmed that the standard of the veracity, or lack of it, is the same. He has often said with constancy:

“If a person narrates a narrative from this *banda*, it should be seen whether the narrative is in conformity with the Book of Allah Most High, or not. If it is not in conformity with the word of Allah, it is not from this *banda*. Or the narrator did not comprehend my word.”

Under this command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, there could be three forms of his commands on the basis of their being in conformity with the word of Allah or not.

[1] If the narrative is in total conformity with the word of Allah, it is *Wajib-al-itiqad* [obligatory to believe] that the narrative is from Hazrat Iman Mahdi<sup>AS</sup>;

[2] If it is clearly opposed to the word of Allah, it is to be necessarily believed that it is not the narrative of Hazrat Iman Mahdi<sup>AS</sup>; and

[3] If it is not clear to us that it is in total conformity with the word of Allah Most High, or it is not in total conformity with the word of Allah, one is bound to ponder over it.

Hence, the narratives coming under the third category demand that one should be careful and honest because there are similar Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> and the sayings of the people of Certainty.<sup>20</sup> These do not appear to

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<sup>20</sup> Some narratives of the *Sufis* are such that they do not appear to be in total conformity with the word of Allah (the Quran). For instance, *Ahadis* quote Hazrat Prophet Muhammad<sup>SLM</sup> as saying: “I am from the Light of Allah and everything is from my Light;” “Allah Most High first manifested my Light;” and “I was a Prophet when Hazrat Adam<sup>AS</sup>’s clay was being fermented.” But such Traditions are not liable to be contradicted on the sole basis that their conformity is not clearly manifested with the word of Allah (that is, Quran). Since their authenticity is not perfect in the view of the experts in the Science of Traditions, as such, they are categorised as

be in conformity with or opposed to the Book of Allah Most High in the first instance. This happens particularly in respect of the issues of *ma'arif* and *haqaiq* [divine knowledge and realities] and *kashfi muamalat* [revealed matters] that are talked about in hints, metaphors and allusions. These matters are discussed in great detail in books like *Fasl-al-Khitab* and others.

In the second *Fasl* [Section] of the book, *Yawaqit*, it is written:

“Shaikh Mujduddin Fairozabadi has written in his book, *Qamus*, that since the group of *Sufis* has achieved higher ranks in *kashf* [divine inspirations] and *danist* [knowledge], nobody is justified in rejecting their sayings in the first instance, without due deliberation and thought, because we have not heard that any of them has advised people against observing the obligations like *Wazu* [ablutions], *namaz* [daily ritual prayers], etc. But they say things, which are difficult to understand. The Shaikh also says, ‘When Allah Most High has bestowed *karamaten* [minor miracles], it is not unusual that they be bestowed with such sayings, which even the great *ulama* [scholars] are incapable of understanding.’”

In short, this kind of sayings cannot be disavowed.

### PRINCIPLES TO JUDGE NARRATIVES

The explanation of the second principle about the *ruwah* [transmitters or reporters] is that the books of the narratives of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> that have been published and are current in the community can be divided in four categories depending on their strength or weakness and the proximity and remoteness of time.

The books of the first category are the writings of the Companions<sup>RZ</sup> of Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> who have heard and seen the word and deed of the Imam<sup>AS</sup> with their own ears and eyes and recorded them, like Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, Bandagi Miyan Shah Dilawar<sup>RZ</sup> and others. Their books and tracts are there as records.

In the second category are the writings of the *tabi'in* [the followers of the Companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>] who have received the information about the conditions, events and sayings of the Imam<sup>AS</sup> through one *wastah* [link] and the information about the companions of the Imam<sup>AS</sup> without a medium or link, that is, directly. They are the *ruwah* [transmitters] like Bandagi Miyan Valiji<sup>RA</sup> [the author of *Insaf Nama* and *Hashia Insaf Nama*], Bandagi Miyan Abdul Malik Sajavandi<sup>RA</sup> [author of *Siraj al-Absar*], Bandagi Miyan Shah Abdur Rahman<sup>RA</sup> [author of

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‘weak’. But lack of clear conformity with the Word of Allah (Quran) is not the sole reason of contradicting them. —Ashraf. [*Bahr-ul-'Uloom Maulana Maulvi Syed Ashraf Shamsi<sup>RA</sup>* — hereinafter referred to as Shamsi<sup>RA</sup>.]

*Maulud Sharif*, the biography of Hazrat Imam Mahdi<sup>AS</sup>]. The narratives recorded by these two categories enjoy the consensus of the community and are accepted universally. If there is discrepancy in narratives, the principles of *rivayat* [narrating] and *darayat* [knowledge; sense; habit; etc.], come into operation and other evidence will be preferred.

In the third category, come those books that were written by the *taba'-e-tabi'in* [the followers of the followers of the Companions<sup>RZ</sup> of Imam<sup>AS</sup>] up to the time of Hazrat Bandagi Miyan Syed Qasim *Mujtahid-e-Giroh*<sup>RA</sup> and Hazrat Bandagi Miyan Syed Nusrat *Makhsoos-az-Zaman*<sup>RA</sup>. The principle about this category of *ruwah* is that if their narratives are in consonance with the narratives of the former categories, they are correct as the narratives of the former categories. Otherwise, if there is any addition to the narratives of the *siqah* [trusted narrators]; it will be treated as reliable.

The writings of the writers of the period after the above mentioned authorities come under the fourth category. They are books like the *Panj Fazail*, the *Sunnat-as-Salihin* and others. The principle about the authors of this category is that if their narratives are in consonance with the narratives of the first three categories, they are correct. Otherwise, they should be closer to the authorities. If even this is not available, they should be well known among the various dynasties of the *murshids* as reliable. If even this is not available, they will be treated as equal to *shaz* [rare] and will be treated as unreliable in the matters of religion.

The special books that are written by the people about the character and virtues of their family elders are not covered in this discussion because here we are dealing with the books in which the particulars, miracles, narratives, deeds and sayings of *Khalifatullah* Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> are reported.

### PRINCIPLES OF CONFORMITY NOT FOLLOWED

► The author of *Hadyah* has committed this mistake. He did not follow the principles of consonance with the Book of Allah Most High and the categories of the *ruwah* [transmitters]. He has taken a narrative from any book of any category to be true and treated it as the *aqida* [belief] of the whole Mahdavia community and made it the basis of his criticism. This is blatantly unprincipled and irregular.

► Secondly, in the obligations relating to the beliefs and deeds, the beliefs of the Mahdavis are the same as those of the *Ahl-e-Sunnat*. But there are some instructions, Hazrat Imam Mahdi<sup>AS</sup> has enjoined upon his followers. They are to be believed and acted upon as obligations under his commands. They are related to the *Vilayat* [Sainthood] of Hazrat Prophet Muhammad<sup>SLM</sup>. They are based on the excellence of the *Shari'at* and *taqwa* [abstinence; piety]. But they are in perfect consonance with the Quranic Verses and the Traditions of Hazrat Prophet

Muhammad<sup>SLM</sup>. The details about them are given in the tract, *Aqida Sharifa*, by Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, and the book, *Sharah-e-Aqida*. No other matter is among the regular beliefs of the Mahdavia, no matter in which of the books it is written. The author of the *Hadyah* has also committed a mistake by treating many matters that are not in the tract, *Aqida Sharifa*, as the regular beliefs of the Mahdavia community. This is mere slander. We have left it to Allah Most High to punish him. [Allah Most High may help us in clarifying!]

► Thirdly, the author of *Hadyah* has taken the personal utterances of any Mahdavi and treated them as a regular and accepted belief of the Mahdavis and made it the basis of his criticism of the community. This is in spite of the fact that the accepted principle of all men of the religion, particularly of the *Ahl-e-Sunnat*, that the *zath* of the founder of the religion [that is, Hazrat Prophet Muhammad<sup>SLM</sup>] is free from error and only those traditions that are based on his sayings can be the basis of the beliefs, if it is proved that he had actually said what is attributed to him as his sayings. Every saying of every follower of a religion cannot be the basis of the beliefs of his religion. If saying like that is considered to be true, all the writings of the Muslim authors, their thoughts and presumptions, which they might have written in any book, will have to be treated as the beliefs of all the Muslims. And this is clearly unprincipled.

► Fourthly, a mistake that is generally found in the *Hadyah* is that a large part of it is full of criticism of some of the followers of the religion that so-and-so has wrongly translated or explained this passage, so-and-so has distorted like this and such-and-such deed of such-and-such a person was wrong, *et al.* The belief of the Mahdavia and also the *Ahl-e-Sunnat* is that none other than the *Khalifatullah* [the Vice-Regent of Allah] is free from error. Hence, if one were to accept that a person, who is not free from error, was to commit a mistake, it does not affect the real religion. It is regrettable that the author of the *Hadyah* has wasted a lot of his time in similar useless criticism. Since a large part of this criticism too is wrong, it has become necessary for us to waste our dear time too in exposing these mistakes. However, we did not take into consideration the criticism based on the writings or elaborations of other people that do not concern the real Mahdavia religion or the proof of the Mahdiship of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> because the author of the book, *Ma'arizat-ar-Rivayat*, is himself compiling his reply. "The virtuous author explains his own book."

► Fifthly, it is also an accepted issue, on which there is a consensus, that all the people of all the sciences and arts and all the groups have glossaries and idioms of their own, which give a meaning that is different from their current or literal connotation. The people of those sciences and arts or the members of the group concerned know this. Others are not familiar with them, as Khwaja Mohammed Parsa has written in the book, *Fasl-ul-Khitab*:

“Every group or association that is associated with any branch of knowledge or science, as experts in literature or *Fiqh* [Islamic Jurisprudence], essentially has a glossary of its technical terms, which any stranger will not be able to know unless the concerned experts give out the information to the seekers.”

It is written in the first *fasl* [section] of the book, *Yawaqit*:

“Shaikh al-Islam Makhzumi says, ‘None among the *ulama* would be justified in disavowing, criticising and abusing the *Sufia* without accepting their [the *Sufia*’s] *maslak* [rules of conduct] and unless they find the words and deeds [of the *Sufis*] violating the Book of Allah Most High and the *Sunnat* [the practice of Prophet Muhammad<sup>SLM</sup>].’”

It is also written in the same book:

“In these matters, the most important thing is to know the technical terms of the *Sufis* as to what is for them the connotation of the terms, ‘*tajalli-e-zathi*’ and ‘*taajalli-e-suri*’, *zath* and *zath-az-zath* and ‘*Hazrat Asma-e-Sifat*’ and others. Hence, it is not allowed for them to talk about them unless they know the meaning and purport of such terms. They are also not allowed to disavow anything that is not their purport.”

But the author of the *Hadyah* did not take into consideration this accepted principle. He has written whatever came to his mind without knowing the real meaning and purport of the terms, or has deliberately distorted them. For instance, the respected *Sufis* hold that *rafa’-e-taqayyudat* [removing the restrictions] is the real *musalmani* or real Islam. Among the Mahdavis too this technical term is in current use. The author of *Hadyah* appears to think that merely saying *La ilaha illa Llah* is *Musalmani* or Islam. He has said that in so many words. He has leveled the charge that the Mahdavis say that the Prophets<sup>AS</sup> are *naqis-al-Islam* [defective in being Muslims]. We have dealt with this issue in the discussion about the ninth belief. This will explain the real position.

► Sixthly, it is the accepted rule of the *Ahl-e-Sunnat* that a *lazim-e-mazhab* [necessary corollary of the religion] is not the religion *per se*, because any necessary issue is the last issue of the universally accepted issues of the religion. Accepting the necessity of the religion by the people of the religion as a belief is altogether a different issue. There is great difference between the two. Hence, this has been explained in the books of the *Ahl-e-Sunnat*:

“The correct religion is that the *lazim-e-mazhab* [necessity of the religion] does not become the religion itself.”<sup>21</sup>

Shah Waliullah Dahlavi too has written in his book, *Hujjat Allah al-Baligha*, that the *lazim-e-mazhab* does not become the religion itself and it is not correct to

<sup>21</sup> *Al-Yawaqit wal-Jawahir*, by Imam Al-Shi’rani.

attribute the belief to the believer in the *lazim-e-mazhab* [necessity of the religion]. This is what he says:

“If one were to say that the controversy about Allah Most High being in any one direction entails His being *ha'dis* [created; not eternal], we would say that the *lazim-e-mazhab* [a necessary corollary of the religion] is not the *'ain mazhab* [the very essence of the religion], while the *Firqa-e-Mujassamia* [the sect, which believes God to be a three-dimensional body] believe in God being in one direction. It also believes that God is eternal and sempiternal [that is, without beginning], and not *ha'dis* [of recent origin]. To associate one's religion with something that he denies is not allowed, even though his other sayings may make it a necessary corollary of his religion.”

In the fifth *maqсад* of the book, *Sharah-e-Muaqif*, it is said, “an issue becoming necessary from something that is said is a different thing, and announcing or affirming it is entirely another matter.”

But the author of *Hadyah* works contrary to this established and accepted rule. He has treated such necessary corollaries as the very essence of the Mahdaviah religion. For instance, this is the situation in the matter he has termed as sixteenth belief. He saw that the Prophets<sup>AS</sup> are *ma'sum* [sinless; innocent], God directly commands them; and the Mahdavis also believe their Imam<sup>AS</sup> to be innocent and believe that Allah Most High commands him, he jumped to the conclusion that the Mahdavis believe that their Imam Mahdi<sup>AS</sup> is a Prophet and Messenger, although the belief of the Mahdaviah is:

“We believe that Hazrat Prophet Muhammad<sup>SLM</sup> is the Messenger (of Allah) and the Seal of the Prophets; that there is no Prophet after him, that his religion is the Seal of all other religions; and his Book (Quran) is the Seal of all (divine) Books and no Book will be revealed after it.”

Hence, when a necessary corollary of the religion is not the very essence of the religion and no matter that one is denying can be associated with one's religion; to associate a belief with the Mahdavis that they consider their Imam<sup>AS</sup>, as the Prophet or Messenger (of Allah), is an allegation that is unlawful and blatantly incorrect. The fact, however, is that the Mahdavis sincerely believe Hazrat Prophet Muhammad<sup>SLM</sup> as the Seal of Prophets and Messengers, and openly affirm it. We will deal with this matter in detail in our discussion about the sixteenth belief. *Insha Allah*.

► Seventhly, the *Ahl-e Sunnat* and *Ahl-e-Tashay'yo*<sup>22</sup> and all other sects of Islam that believe in the advent of Hazrat Imam Mahdi<sup>AS</sup> are unanimous that Hazrat

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<sup>22</sup> The Shi'ah community.

Prophet Muhammad<sup>SLM</sup> had promised the *zath* of Hazrat Imam<sup>AS</sup> and it is free from error, in accordance with his (the Prophet<sup>SLM</sup>'s) saying. Even the author of *Hadyah* does not deny it. He writes on page 99 of *Hadyah*: “*La Yukhti* is the unanimous glory of the Mahdi. It means that he will not commit a mistake.”<sup>23</sup>

Hence, the *rivayaat* that are truly related to Hazrat Imam<sup>AS</sup> are correct, final and certain. As against this the sayings of the Imams of *Ijtihad* and the commentators of Quran are among the *zanniat* [presumptions], and even their followers believe that “sometimes they are incorrect and sometimes they are correct.” Under these circumstances, the imperatives of healthy wisdom are that the correctness or otherwise of the presumptions should be based on their being in conformity of the final and certain (facts) and not vice versa. But the faulty opinion of the author of the *Hadyah* [Allah may guide him to the straight path!] is that in the right or wrong context he tries to judge the word and deed of Hazrat Imam<sup>AS</sup> on the touchstone of the conformity with assumptions and presumptions of the Imams of *Ijtihad* and commentators of Quran. This is a gross mistake.

► Eighthly, the author of *Hadyah* has often used the words *Ahl-e-Sunnat* as against the Mahdaviah and at most places he has alleged that the religious commands of the Mahdaviah violate the *Ahl-e-Sunnat*. But he has not manifested as to what is the comprehensive definition of the *Ahl-e-Sunnat* and who is the *Ahl-e-Sunnat*, according to him.

### WHO ARE AHL-E-SUNNAT?

The definition of *Ahl-e-Sunnat* that is given in the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> and is proved through the word of Prophet<sup>SLM</sup>. It has been reported by Allamah Shehristani in the book, *Millal-o-Nahal*, is as under:

“Hazrat Prophet Muhammad<sup>SLM</sup> has given the information, ‘My *ummah* will be divided in seventy-three sects. One of them will be *naji* [delivered; saved; liberated]. All others will be *halik* [doomed].’ He was asked, ‘Which sect is *naji*?’ He said, ‘*Ahl-e-Sunnat wal-Jama’at*’. He was asked, ‘What is *Sunnat-o-Jama’at*?’ He said, ‘The path that I and my companions follow today.’”

It is obvious that ‘the path that I and my companions follow’ covers both the beliefs and deeds. And the word ‘today’ shows that the purport is the beliefs and deeds that were prevalent, without any excess or deficiency, during the time of Hazrat Prophet Muhammad<sup>SLM</sup>. If there is any change or alterations later, it will not be covered by the definition. Hence, the *Ahl-e-Sunnat wal Jama’at* will be the Muslim sect that

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<sup>23</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, p.111.

has the same beliefs and deeds that were prevalent during the day of Hazrat Prophet Muhammad<sup>SLM</sup> and his Companions<sup>RZ</sup>.

On the touchstone of these norms, the Mahdaviah prove to be the most perfect *Ahl-e-Sunnat*. The conditions of the Companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> would be like the saying of Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup>. The Shaikh<sup>RA</sup> had said, “They [the Companions<sup>RZ</sup> of the Imam<sup>AS</sup>] will follow in the footsteps of the Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> and will be true to the promise they had made to Allah Most High.” The evidence of the authors and historians about the followers and the followers of the followers of the Companions<sup>RZ</sup> of the Imam<sup>AS</sup> and other people of the community is available that “their ways, manners and practices were such that they reminded the special attributes and features of the Faith [*iman*] of the Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup>.” In this meaning too the Mahdaviah are the real *Ahl-e-Sunnat wal Jama’at*.

Seen in common and in technical terms, the predecessors of the *Ahl-e-Sunnat* have laid down certain principles pertaining to their beliefs and practices. There are no principles that do not suit or apply to the Mahdaviah community. From this angle too the connotation of the *Ahl-e-Sunnat* fully applies to the Mahdaviah. Despite this, the author of *Hadyah* has completely overlooked the real and correct connotation of the term, *Ahl-e-Sunnat*, and, like the illiterate and ignorant fools, he thought that the *Ahl-e-Sunnat* were those who were not Mahdavis. The knowledgeable readers can judge as to how far away this is from the dignity and glory of the *ulama* [scholars] that he forgot his own learning and knowledge and became a loyal servant of the thinking to the common illiterate fools.

### VARIOUS SECTS OF AHL-E-SUNNAT

We have just examined the real connotation and definition of the *Ahl-e-Sunnat*. Now we will turn our attention to his [the Hadyah Author’s] habit of decreeing everything related to the Mahdaviah community as opposed to the *Ahl-e-Sunnat*. Let us examine it now. While it is not advisable to ignore the real connotation and definition of the term *Ahl-e-Sunnat*, let us now take into consideration the details about the various sects of the *Ahl-e-Sunnat* in accordance with the thinking of the author of *Hadyah*. It turns out that the *mutakallimin*<sup>24</sup> among the people of *Shari’at* too are *Ahl-e-Sunnat*. The *Muhaqqiqin*<sup>25</sup> Sufia too are the *Ahl-e-Sunnat*. The first group too either follows the *mujtahidin* [religious directors]<sup>26</sup> of *Shari’at* or does not believe in *Shakhsi taqlid* [personal following]. There are four major groups of

<sup>24</sup> Muslim theological scholastics. The experts in *Ilm-al-Kalam* or Scholastic theology.

<sup>25</sup> Investigators; inquirers among Sufism.

<sup>26</sup> Jurist entitled to independent opinion.

the imams of *Ijtihad*. They are the *Hanafi*, *Shafe'i*, *Maliki* and *Hanbali*. There are some other groups also but these are the major groups of the *muqallidin*.<sup>27</sup>

There are many *khanwadahs* [lines or chains of mystics] of the *muhaqqiqin Sufia* or *Ahl-e-Batin* [people of immanence]. All of them are called *Ahl-e-Sunnat*. We too, in accordance with the thinking of the author of *Hadyah*, have treated them as the *Ahl-e-Sunnat*. They are called the '*urafa-e-Ahl-e-Sunnat wal Jama'at*'.<sup>28</sup> All these sects of the *Ahl-e-Zahir* and *Ahl-e-Batin* are called *Ahl-e-Sunnat*. Despite this, there is great difference of opinion and belief on many issues among them. Their source is Quran and *Sunnat*. But the principles of extraction of commands and issues are different. Their technical terms too are different. Hence, the author of *Hadyah* needs first to decide whether, in his opinion, all of them are the *Ahl-e-Sunnat* or any of them is excluded from the *Ahl-e-Sunnat*. If any of them are excluded, which are they? There is no particularity of the Mahdaviah community. There is no reason why they should not be treated as opposed to the *Ahl-e-Sunnat*. But if all these sects were the *Ahl-e-Sunnat*, any issue relating to any of these sects would have to be treated as the issue relating to the *Ahl-e-Sunnat*. As such, if a saying of the Mahdaviah were to be in conformity with any saying of any of these sects, it would not be correct to decree that the Mahdaviah saying was opposed to the sayings of the *Ahl-e-Sunnat*. The author of the *Hadyah* has committed this mistake also that he has tried to see the issues of the *Ahl-e-Batin* from the eye of the *Ahl-e-Zahir*. The principle of debate is that an issue has to be verified in accordance with the rules of that science or art to which the issue belongs. To mix it up with the rules of other sciences or arts would be counter productive. Shah Valiullah *Muhaddis* Dahlavi has written in his book, *Azalat al-Khifa* as under: "The person who knows recognizes the secret as to wherefrom it comes; however, the person who does not know mixes one science with another science, one secret with another secret and one *mansab* [post or office] with another *mansab*."

As such, the mixing up of one science or art with another is the work of an ignorant, not a wise and learned person. To denounce the issues of the Mahdaviah, which are in conformity with the ways and religions of the Sufi *muhaqqiqin*, as opposed to and expelled from the domain of the *Ahl-e-Sunnat* is to insult the religious leaders of hundreds of thousands of people. These leaders are the true followers of the saying of Hazrat Prophet Muhammad<sup>SLM</sup>, 'The path that I and my Companions follow today.' [This has been quoted above.]

We have pointed out some most indecent mistakes the author of *Hadyah* has committed here and we will deal with others at the appropriate place.

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<sup>27</sup> Conventional following based on uncritical faith in a source's authoritativeness.

<sup>28</sup> '*Urafa* is the plural of '*a'rif*', which means one with the intimate knowledge of God.

## HOW THIS BOOK IS ORGANISED

It appears to be suitable to recount here some issues that have been kept in the view in compiling this book.

► 1. We have not divided this book in chapters and section anew. We have arranged it according to the scheme followed by the author of the *Hadyah-e-Mahdaviah*, so that the criticisms of the *Hadyah* and the information of their replies are presented to the readers at one and the same place with ease.

**Chapter 1** deals with, examines and elucidates those beliefs of the Mahdaviah, which the author of the *Hadyah* holds to be opposed to the *Ahl-e-Sunnat* or has committed any mistake in presenting them.

**Chapter 2** deals with the historical and other details about Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, his Companions<sup>RZ</sup>, followers and their followers and other well-known Mahdavi personalities, about whom the author of *Hadyah* has misquoted facts, has misrepresented incidents, has criticised them or has used insulting and slanderous language about them. These mistakes have been corrected, explained or refuted.

**Chapter 3:** The aspersions the author of *Hadyah* had cast about the proof of the Mahdiship of Hazrat Imam Mahdi<sup>AS</sup> have been refuted.

**Chapter 4:** The matters, which the author of *Hadyah* thought, the Mahdavis had disrespected the *Mashaya'khin* [holy persons].

**Chapter 5:** The wrong concepts of the author of the *Hadyah*, wherein he thought the Mahdaviah had disrespected the *Khulafa-e-Rashidin*.

**Chapter 6:** Here the meaningless sayings of the author of *Hadyah* that he believes to be disrespect by the Mahdaviah of the Prophets<sup>AS</sup>.

**Chapter 7:** In this chapter, we have dealt with the silly and nonsensical utterances of the author of the *Hadyah* who thought it was insulting the Creator of the world and tried to mislead others that they were insults.

**Chapter 8:** In this chapter, we have dealt with the principles of scholastic philosophers and first-rate research scholars, research of mysticism about the issues of similarity, equality and the phenomenon of manifestation and other relationships between Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>.

► 2. In this book, we have referred to Maulvi Zaman Khan Sahib as 'the author of *Hadyah*' or 'Hadyah Author'. Wherever these words occur, they refer to the Maulvi Sahib. Similarly, where the word, '*Hadyah*' occurs, it refers to the book, *Hadyah-e-Mahdaviah*.

► 3. The references given in this book are from the book, *Hadyah-e-Mahdaviah*, which was printed at the Matba'-e-Nizami, Kanpur, in 1287 AH (1870 AD). [Since that edition of the book was not available, this English translator has used the 1293 AH (1876 AD) Edition of the *Hadyah-e-Mahdaviah*.—SZY].

► 4. In the book, *Hadyah-e-Mahdaviah*, some of the beliefs, deeds and other issues of the Mahdaviah community have been discussed or are treated as objectionable. Generally, the author of *Hadyah* has claimed, from the beginning to the end, that they are opposed to the *Ahl-e-Sunnat*. Hence, while replying to the allegations we have shown that the same issues or propositions are in accordance with the accepted propositions of the *Ahl-e-Sunnat* in the light of the Quranic Verses and the Traditions of the Prophet Muhammad<sup>SLM</sup>. We have not proved these things on the authority of the books of the Mahdaviah community. We have proved them on the authority of the books of the *Ahl-e-Sunnat* or the sayings of their eminent and authoritative *aka'bir* [greatest scholars and saints].

If the author of the *Hadyah* or anybody else supporting him were to deny or controvert our contentions, it would be tantamount to controvert the principles of the *Ahl-e-Sunnat* and the sayings of their *akabirin*.

► 5. The arguments that have been advanced in answer to the criticism of the author of the *Hadyah* are definite and convincing. It is obligatory on every Muslim to accept them like the Quranic Verses, and the correct Traditions, the principles accepted by both parties. Some of them are the accepted principles of the author of the *Hadyah* because he has asserted that the issues he has criticised are opposed to the *Ahl-e-Sunnat*. To set the record straight it is enough to state the sayings of the eminent scholars and saints of the *Ahl-e-Sunnat* to prove that the issue is not opposed to the *Ahl-e-Sunnat*.

Simultaneously, it is necessary to keep in mind that by our presenting any saying, which is in our favour, of any person belonging to the group opposed to us, as an authority or as an accusation, it does not bind us to accept all other sayings of that person, because it is a legal principle that one of the two parties to a dispute can take advantage of the favourable saying of his opponent, but he is not bound by the opposing statement of his opponent.

► 6. In this book, the sayings, details and conditions of the eminent scholars and saints of the *Ahl-e-Sunnat* have been used as an argument or as an example. God forbid, the intention is not to taunt or censure them or finding fault with them. In particular, the sayings and conditions of Hazrat Shaikh Abdur Qadir Jilani<sup>RA</sup> have been discussed elaborately. This has been done because the author of *Hadyah* appears greatly to be devoted to the Hazrat<sup>RA</sup>. He does not appear to be so devoted to other Saints of Allah. This kind of discussions is advanced only as an argument. The intention is not to criticise or find fault with the Hazrat<sup>RA</sup>.

► 7. Often the author of the *Hadyah* has repeated an issue, the fault of which has been clearly explained. The answers to these criticisms have not been repeated. However, we have given cross-references to such issues.

► 8. The author of *Hadyah* has written at the end of his book: “If even one of the defects and flaws of *Shari’at* that have been alleged and proved in the *zath* [essence and nature] and *sifat* [attributes] in their Mahdi remains unanswered, the proof of his Mahdiat shall continue to remain impossible.”<sup>29</sup>

Every person who is acquainted with the religious commands and arguments will very well understand how absurd this saying is! This is so, because the proof of Mahdiship depends on the true signs and indications that are reliable in the eyes of the eminent *Imams*. It does not depend on the unrealistic presumptions of any conceited person, because people like the author of *Hadyah* have existed in every era and have laid down as conditions to repose *Iman* [Faith] based on their pride and prejudices. Some people had laid down some conditions to repose Faith in the Prophethood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>.

Allah Most High says in Quran: “*And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us; Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly; Or Thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! Am I naught save a mortal messenger?*”<sup>30</sup>

It is obvious that such useless thoughts are not the basis, signs and conditions of Prophethood, and that Prophethood does not depend on them. Hence, in answer to all these thoughts, Allah Most High said, “*Say (O Muhammad): My Lord be glorified! Am I naught save a mortal messenger?*”<sup>31</sup> In other words, there could be nothing other than the habitual practice of the Prophets<sup>AS</sup> and the human nature as the condition of the correctness and the truth of Hazrat Muhammad<sup>SLM</sup>’s Prophethood and Messengership. Similarly, if somebody has erroneously included some baseless things that are not related to Hazrat Imam Mahdi al-Mau’ood<sup>AS</sup> as the conditions and signs, they cannot become the signs of the Mahdiship, and the Mahdiship of the Hazrat<sup>AS</sup> does not depend on them. It is not necessary to fulfil them. Hence, when the reliable signs that have been laid down by the *Imams* [of the community], are proved in the *zath* of Hazrat Imam Mahdi al-Mau’ood<sup>AS</sup> whose attributes were like those of Hazrat Prophet Muhammad<sup>SLM</sup>, he becomes the *hakim* [Ruler] of the *Shari’at-e-Ijtihadi* [Interpretative Code of Islamic Law]. He is not subject to it. Then, how is he to be subject to its minor details? In fact, that which is opposed to him would be wrong. Hence it is written in the book, *Fawatih-ar-*

<sup>29</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.20.

<sup>30</sup> Quran: S. 17: 90-93 MMP.

<sup>31</sup> Quran: S. 17: 93 MMP.

*Rahmut Sharah-e-Musallam-as-Subut*, “The word of Hazrat Imam Muhammad Mahdi al-Mau'ood<sup>AS</sup> is the final proof. He who says (anything) contrary to it is wrong.”

In view of this appraisal, the basis of the work is the proof of the assertion of the Mahdship of the Imam<sup>AS</sup>. Had we been content to offer the proof of the Mahdship of the Imam<sup>AS</sup>, it would have been enough to contradict the [erroneous contentions of] *Hadyah-e-Mahdaviah*. But we have condescended to deal with all its discourses in a detailed manner so that the honourable readers could completely comprehend the mistakes of the author of the *Hadyah*.

► 9. Finally, we submit to the members of our community that this book is in answer to the criticism of an opponent. This insignificant and humble *faqir* has written this book in accordance with his ability and limited knowledge. Since one who controverts the criticisms of a critic that he has to deal with the point criticised, and set right the record where the critic has erred, we were confined to the limited field of the criticisms and doubts of the author of the *Hadyah*. Hence, if they [the readers] find any mistake, we request them to forgive us and protect us. They are requested to write their own reply to the critic to set right the deficiency created by our mistake, if any, instead of criticising our writings. Thus, they would be able to benefit the members of the community through their knowledge, because every member of the community has a right to refute the criticisms of the author of *Hadyah*.

The author of *Hadyah* has written a Preface to pen his criticisms before starting his writings in the chapters of his book. We think it is suitable to discuss them in this Preamble itself.

### PRELIMINARY ALLEGATIONS REFUTED

The author of *Hadyah* [or *Hadyah* Author,] says in the preface of his book: “This book is to refute the community of the Mahdaviah, which has raised the banner of wickedness and tumult in the cities of Hindustan and, in particular, around Deccan (South India).”<sup>32</sup>

Allah Most High says in Quran: “...*whenever ye speak, speak justly...*”<sup>33</sup> The Mahdaviah community is attributed to Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. Literally, the word ‘*Mahdi*’ means ‘the rightly guided’.<sup>34</sup> In religious technical parlance, it purports to be a *Khalifatullah* [Vice-Regent of Allah Most High] born among the descendants of Hazrat Bibi Fatimat-az-Zahra<sup>RZ</sup>, the daughter

<sup>32</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition , p.14.

<sup>33</sup> Quran, S. 6: 152 AYA.

<sup>34</sup> Arabic English Dictionary [hereinafter referred to as AED], p.1024.

of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. Hazrat Prophet Muhammad<sup>SLM</sup> has promised that he will appear in the Last Era [*Aakhir Zamana*] to help the Religion of Allah, and that he will be free from erring and associated with the group of the Prophets.<sup>35</sup> Hence, how can the community, which is attributed to the *zath* of such a celebrity, be thought to have gone astray? However, the person who opposes this rightly guided community is obviously one who has gone astray [*gumrah*].

The saying of Hadyah Author that our community “had raised the banner of wickedness and tumult around Deccan”<sup>36</sup> is wrong, because raising the banner of wickedness is the work of the wicked people, and not of the virtuous people. Further, there is no justifiable evidence of any mischief of the community. The facts about what Hadyah Author calls mischief and trouble are only this: Maulvi Syed Esa Sahib<sup>RA</sup> wrote a few tracts in proof of the affirmation and confirmation of the Mahdship of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. The details about this are given at the end of Chapter 2 of this book. One cannot call this as wickedness and mischief because every person is free to manifest and write about it as long as it does not lead to disturbances. To call this as ‘mischief and disturbance’ is not correct. Otherwise, the arrangement of divine guidance and showing the righteous path will collapse. If the Hadyah Author thinks that divine guidance and showing the righteous path is wickedness and mischief, that is no *Takhsis* [specialty] of the Mahdaviah community. This maligns all the *hadiyan* [spiritual guides], because all the divine celebrities who have invited the people to the path of Allah Most High from Adam<sup>AS</sup> to the present time followed the same path of guiding the people to the righteous path. Further, all those *Aamireen-e-Bil-Ma'ruf* [lords of the righteous commands], who have been eulogised in the Holy Quran, will become the members of a group of the wicked people, although Allah Most High has manifested their need to guide the people and called them *muflih* [the successful], as Allah Most High has said, “*And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.*”<sup>37</sup>

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<sup>35</sup> Hazrat Prophet Muhammad<sup>SLM</sup> has said, “Mahdi is from my descendants, he will follow in my footsteps and will not err.” Further, Hazrat Sauban<sup>RZ</sup> has narrated, and this is reported in the *Sunan Ibn Maja*<sup>RA</sup>, that “...Then you go and pay fealty to him even if you have to crawl on ice. Verily, there would be the *Khalifatullah* [Vice-Regent of Allah] there.” [*Sunan Ibn Maja*<sup>RA</sup> Page 310]. This shows that Mahdi<sup>AS</sup> will be *Khalifatullah*. And one who is *Khalifatullah* will obviously be free from error. If he is not free from error, his word and deed will be prone to be wrong. In that case, the command ‘pay fealty to him’ will become useless because the confirmation of the claim of a person who is not free from error and paying fealty to one who is not free from error would not be obligatory. Hence, it is necessary that the *Zath* of Mahdi must be free from error. —Ashraf [Maulana Syed Ashraf Shamsi<sup>RA</sup>, hereinafter referred to as ‘Shamsi<sup>RA</sup>’].

<sup>36</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.14.

<sup>37</sup> Quran, S. 3: 104 MMP.

### FALSE *FATWAS* AND TRACTS

The Hadyah Author writes: “Even though the *ulama-e-mutaqaddimin*, like Shaikh Ali Muttaqi, Ibn Hajar Makki, Muhammad bin al-Khattab Maliki and Mullah Ali Qari and others have written *fatwas* and *rasail* [religious edicts and tracts]. They were such that they were sufficient to the equitable and seekers of truth.”<sup>38</sup>

The *Risala* of Shaikh Ali Muttaqi is full of controversial matters. It is unreliable in view of the *Imams* of *Hadis* [Traditions]. The condition of this book is abundantly manifest from the book, *Siraj al-Absar Raafa-az-Zulm ‘An Ahl-al-Inkar*. We are reproducing one of his sayings as specimen or handful from a heap hereunder that shows what kind of things he has written. On the issue of the signs of Hazrat Imam Mahdi<sup>AS</sup>, he writes: “The existence of Imam Mahdi<sup>AS</sup> will not be proved unless all those [signs in] Traditions, which are reported, are not found in him. If some of them are not found in him [the Mahdi], it is no use harping upon the other.”

It is obvious that the Shaikh has laid the condition that all the Traditions about the Imam<sup>AS</sup> must be present in the Mahdi<sup>AS</sup>, although there are both weak and strong Traditions about him. There are the correct and incorrect Traditions too about him. In respect of meaning and connotation, there is complete contradiction between some of the Traditions. For instance, some Traditions say that the Imam<sup>AS</sup> will be among the descendants of Hazrat Abbas<sup>RZ</sup>. This contradicts the Tradition that says that the Imam<sup>AS</sup> will be among the descendants of Hazrat Ali<sup>RZ</sup> and Bibi Fatima<sup>RZ</sup>. Similarly, a Tradition says that the Imam<sup>AS</sup> will be from the descendants of Imam Hasan<sup>RZ</sup>. This contradicts the Tradition that says that the Imam<sup>AS</sup> would be from among the descendants of Hazrat Imam Husain<sup>RZ</sup>. Another Tradition says that Hazrat Imam Mahdi<sup>AS</sup> is the same person as Esa<sup>AS</sup> bin Maryam [Jesus]. This Tradition is incorrect in the view of the *Imams* of Traditions. From the point of view of the meaning, this tradition contradicts the Tradition that says that Hazrat Imam Mahdi<sup>AS</sup> and Hazrat Esa<sup>AS</sup> are two different persons. One of the Traditions specifies that Hazrat Esa<sup>AS</sup> will appear at the end of time while Hazrat Imam Mahdi<sup>AS</sup> will appear in the middle era according to another Tradition. This subject-matter contradicts the Tradition, which says that both will appear at one and the same time. And so on and so forth. If one were to say that all the attributes mentioned in the Traditions must be found in one person, as the Shaikh Sahib [Shaikh Ali Muttaqi] holds, these Traditions sport such attributes and matters that are impossible to be found in one and the same person. It is obvious that all the traditions with all subject matters can never be correct. Surely, some of them would be correct and some others would be incorrect. When the Shaikh Sahib holds that finding all the attributes from all the Traditions must be found in one person, he is

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<sup>38</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.14.

treating both the correct and the incorrect Traditions in one and the same category. The *Imams* of Traditions act according to the principle that one should follow and act in accordance with the strong and correct Traditions. And the incorrect and weak Traditions would be treated as unreliable and obsolete, because there is doubt if it is a Tradition of Hazrat Prophet Muhammad<sup>SLM</sup>.

Not only this, it appears from the saying of the Shaikh Sahib that he believes in the *ijtima'-e-ziddain* [coexistence or combination of opposites or contraries] because to the Shaikh the proof of the Mahdiat of Hazrat Imam Mahdi<sup>AS</sup> depends on the presence of all the contrary Traditions in the Mahdi<sup>AS</sup>. He contends that unless all the contrary signs do not converge [in the claimant] the *Mahdiat* will not be proved. For instance, a person has to be from the descendants of Hazrat Abbas<sup>RZ</sup>; the same person must also be from among the descendants of Hazrat Ali<sup>RZ</sup> and Fatima<sup>RZ</sup>; the Mahdi<sup>AS</sup> and Esa<sup>AS</sup> should be one and the same person and the two must also be two different persons. Every person with a sound mind can easily understand that the happening of such a thing is impossible as the coexistence of the contraries is impossible. This leads to the conclusion that to him the advent of Hazrat Imam Mahdi<sup>AS</sup> too is impossible, for anything that depends on the impossible will be impossible.

The Shaikh has advanced the argument that if some of the signs [described in the Traditions] are proved and some others are not proved, the mention of the remaining Traditions is useless. This explanation does not hold good on the touchstone of the principles of correctness or otherwise of the *Imams* of Traditions and the philosophers because the Traditions that are incorrect or *mauzoo'* [forged] are not the word and deed of Hazrat Prophet Muhammad<sup>SLM</sup> and their being found also is not necessary.

If it is necessary to work according to all the Traditions, without considering whether they are correct or incorrect, and in a contrary situation the mentioning too of the remaining Traditions is useless, the allegations rebound on the *Imams* of *Ijtihad* who have based their *mazahib* [schools of *Fiqh*] on some of the Traditions, while they have ignored some other Traditions. For instance, Hazrat Imam Abu Hanifa<sup>RA</sup> has based his *mazhab* thinking them to be correct and authentic. Hazrat Imam Shafe'i<sup>RA</sup> has treated them as obsolete. Imam Maliki<sup>RA</sup> has rejected as obsolete the Traditions that Hazrat Imam Shafe'i<sup>RA</sup> has treated as authentic and workable. This has been the practice of the *Imams* of Traditions. They have worked on the basis of the Traditions that are correct according to them. They have rejected the Traditions that are incorrect according to them as unworkable.

The Hadyah Author is the follower of Imam Abu Hanifa<sup>RA</sup>. Some of the traditions refer to the matter of raising the hands before kneeling in *ruku'* [Muslim form of genuflexion—bending the body at waist]. One should ask the Hadyah Author if

Hazrat Prophet Muhammad<sup>SLM</sup> had mentioned these matters uselessly that he has given them up! It is foolish people that talk like this!

The other edicts and tracts too are similar. And looking at the wrong and absurd discourses, they are worse than these. These edicts have been discussed in Chapter 2 to some extent. Hence, discussing them here would be useless elaboration.

When the Hadyah Author admits these edicts and tracts are enough for the equitable Truth seekers. Shaikh Ali Muttaqi has, in his tract, affirmed and accepted the *Siadat* [the Mahdi<sup>AS</sup> being from the descendants of Prophet<sup>SLM</sup>] of the Hazrat Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. Further, Yahya bin Muhammad Hanbali<sup>RA</sup> holds, in his edict, that one who disavows Mahdi al-Mau'ood<sup>AS</sup> is a *kafir* [infidel], according to a saying of Hazrat Prophet Muhammad<sup>SLM</sup>. Then, why is the Hadyah Author so overenthusiastic in disavowing these two issues? This leads us to draw one of the two conclusions: the edicts and the tracts are not sufficient, and, if they are sufficient, the Hadyah Author is not an equitable seeker of the Truth! Allah Most High says: "...But Allah tells (you) the Truth; and He shows the (right) way."<sup>39</sup>

### UNCIVILIZED SLANDER

Further, the Hadyah Author writes: "And Mahdaviah do not accept the Traditions that go against their preceptor, the Shaikh of Jaunpur."<sup>40</sup>

This is a slander and a false accusation. In view of the authoritativeness of the convinced people, it is obvious that civilised people are not bold enough to make such statements. What is the purport of the Hadyah Author in accusing the Mahdaviah of 'not accepting' the Tradition? This is not at all understandable. Do the Mahdavis say that 'this Tradition' that goes against them is not that of Hazrat Prophet<sup>SLM</sup> and is among the forged Traditions? Or do they say, "This Tradition is of course true and correct; but we do not accept it?"

Or do they say, "This Tradition is among the *ahaad*<sup>41</sup> Traditions or weak in its authorities or unreliable in the view of the Imams, and against it, there is another strong and correct Tradition?"

<sup>39</sup> Quran, S. 33: 4 AYA.

<sup>40</sup> *Hadyah-e-Mahdaviah, Abu Raja Muhammad, 1293 AH Edition, p.14.*

<sup>41</sup> *Ahaad* are those Traditions of Prophet<sup>SLM</sup> that are transmitted by only one narrator in each link of the chain. —Practical Standard 21<sup>st</sup> Century Urdu English Dictionary, Dr. Abdul Haq, New Delhi, 2004 AD, p.37.

If it is the first case, that is no particularity of ours. If during a debate, an unrealistic or forged Tradition is quoted, one, irrespective of you, or I, will definitely disavow it. The presentation of the correct version of the Tradition will be the responsibility of the *mustanid* [one who produces it].

If it is the second case, “We seek protection of Allah from this and we are free of this calumny of yours.”

If it is the third situation, this is not really disavowal but it is a researched acceptance because not giving preference to a weak Tradition as against a strong Tradition, and to treat the Tradition, which the *Imams* of Traditions have decreed as unreliable, as unreliable is not rejecting it. If this is treated as rejecting a tradition, all the *Imams* of Traditions and *Ijtihad* will have to be treated as those who reject the Traditions.

If you ask the truth, the rejecting of the Traditions is palpably manifest in [the writings of] the Hadyah Author, because he is convinced of the Traditions, which are incorrect in view of the principles of the *Imams* of Traditions, and accordingly he accepts wrong matters. For instance, in a Tradition, Hazrat Prophet Muhammad<sup>SLM</sup> is clearly quoted as saying, “How can my *ummah* [community] be doomed, as I am at its beginning, Esa<sup>AS</sup> is at its end, and in the middle there is the Mahdi from among my descendants?” The reliable *Imams* of the *Ahl-e-Sunnat* too concede its correctness. Some of them have clearly stated that Allah Most High will create the Mahdi<sup>AS</sup> when He wills. But the Hadyah Author takes the sayings, which are weaker and more meaningless, and holds them as proof and adamantly insists that Hazrat Mahdi<sup>AS</sup> and Hazrat Esa<sup>AS</sup> will appear at one and the same time. He tries to be cruelly oppressive on similar meaningless matters. These will be dealt with in detail at the appropriate places.

### CRITIC CONCEDES OUR TRUTH

**The Hadyah Author writes:** “They [the Mahdavis] disavow some of the *munkarat* [objectionable and forbidden matters] that are alleged about their religion. For this reason, we have adopted in this book, [the Hadyah], the method to extract the sayings of their Mahdi and other leaders from their own books or the Traditions and sayings, accepted by them, and confront them with the accusations.”<sup>42</sup>

May Allah be praised! Our truth is being manifested from the writing of our critic that we disavow the *munkarat* [objectionable and forbidden matters]. This is the proof of our Truth and Reality, because only the people of the Truth disavow the

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<sup>42</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.14.

objectionable and forbidden matters. Who is the man of Truth who will not disavow the forbidden matters? This is for the reason that the forbidden matter or thing only is liable to be disavowed. The command is to disavow such forbidden matters.

But the Hadyah Author appears to think from the context of his writing that the Mahdavis would not disavow the objectionable and forbidden things if associated with their religion. For instance, if one were to say, ‘Disrespect to Hazrat Prophet<sup>SLM</sup> and damnation of the *Shaikhain*<sup>RZ 43</sup> is allowed or is an obligation,’ would you admit it? God be praised! If you do, the beauty of your religion would be enhanced tenfold! And if you disavow it, you will be subject to the same charge, which you (the Hadyah Author) have leveled against the Mahdaviah.

When the Hadyah Author saw that his personal writings or sayings cannot have any reliability or authority, he resorted to the ruse of selecting some narratives, which have no correct authorities, from our books, tampered with their texts, and tried to find a way to accuse us of things we do not accept or believe in. He is perhaps negligent of the truth: **Couplet:** “We are a glass; when rubbed roughly, it broke! This was indeed the crack or fracture of ours that caused the break!”

The brief answer to this mischief is that all the correct narratives and basic beliefs are in complete conformity with the Quran and Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. And what the Hadyah Author has thought to be objectionable are not our reliable narratives, or they are the narratives whose texts the Hadyah Author has tampered with in letter or in spirit or in both, to create a mountain where there is not even a mole. He has often turned a simple issue into something baseless. Or he has understood as something else. For instance, the matter of *tark-e-dunya* [giving up the world], *Ilm-e-Ghaib* [Divine partnership in the unknown knowledge], and *Naskh-e-Shari’at* [the abrogation of the Islamic Code of Law] are all the result of these misunderstandings.

The Hadyah Author has also clearly stated in the same breath that his job was only to make charges and he has nothing to do with equity and honesty. His job is not to do justice. We know that allegations made by an equitable person can be nearer correctness. But a prejudiced man’s faultfinding is full of errors. The Hadyah Author’s questions and criticisms that fill his book, *Hadyah*, are of this nature. Every point of his book will be dealt with in detail at the appropriate place, *Insha Allah*.

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<sup>43</sup> *Shaikhain* is the dual form of the Shaikh: two Shaikhs. It purports to mean the first two Caliphs of Islam: Hazrat Abu Bakr<sup>RZ</sup> and Hazrat Umar<sup>RZ</sup>.

### BOASTING OF CONFERRING FAVOUR

Wonder of wonders! The Hadyah Author is also boasting of conferring of a favour on the Mahdaviah community by his mischief and calumny. He says: "All this trouble has been taken in the hope for their good and friendship and well-wishing. Perhaps, Allah will give them the gift of Guidance and understanding of Truth in this way."<sup>44</sup>

In fact, the gift of Guidance has come in the share of the people among the sects of Islam that is well known as the Mahdavis. It is they who are referred to as *ulul'-albab* [wise men] who have inherited the gift of understanding the Truth. As opposed to this, his presumptuousness and imaginary vanity is in fact his fearful apprehension and mere going astray. May Allah Most High protect them and their friends from this and guide their enemies to repent. Ameen!

As for the so-called favour he has conferred upon us Mahdavis, it is true to the extent that if some of our people, who had become weak in their beliefs, might have become victims of doubts about our religious issues. Their doubts have now been clarified. Had he not written his book, there would have been no need to write this book, *Kuhl al-Jawahir*. Hundreds of the matters have been dealt with in detail and been annotated with commentaries having an exegesis. Thus their beliefs have become strong and steadfast by our reply. How could the issue of the *Taswiyyat-e-Khatimin* [Equality between the Seal of Prophethood<sup>SLM</sup> and the Seal of Sainthood<sup>AS</sup>], which the Hadyah Author has tried to blow up beyond proportions and misguide the innocent people would not have been clearly and elaborately explained in accordance with the beliefs and sayings of the *mutakallimin* [scholastic theologians] of the *Shari'at* [Islamic Code of Law] and the Sufi philosophers, had the Hadyah Author not written his book, the *Hadyah*? Allah Most High says in Quran, "Is the reward of goodness aught save goodness?"<sup>45</sup> We supplicate Allah Most High to bless the Hadyah Author with the favour of reposing faith in Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, who claimed to be Mahdi al-Mau'ood<sup>AS</sup> for 23 years before he breathed his last in the year 910 AH. *Ameen Summa Ameen*.

### BREACH OF HONESTY, NOBILITY

**The Hadyah Author writes:** "Nowhere have we addressed their leaders with disrespect or made insulting remarks against them. Further, using abusive language is against honesty and nobility."<sup>46</sup>

Even though using 'abusive language is against honesty and nobility', the Hadyah Author has never followed this self-proclaimed virtue. Probably, he is unfortunate

<sup>44</sup> *Hadyah-e-Mahdaviah, Abu Raja Muhammad, 1293 AH Edition, p.14.*

<sup>45</sup> Quran, S. 55: 60 MMP.

<sup>46</sup> *Hadyah-e-Mahdaviah, Abu Raja Muhammad, 1293 AH Edition. p.14.*

enough to be deprived of his share of honesty and nobility. Otherwise, what was the necessity for him to use insulting words and making deplorable remarks against our leaders, despite his accepting, affirming and reciting the golden rule that ‘using abusive language is against honesty and nobility.’ For instance, at one place where on our behalf an argument has been advanced under a saying of Amir-ul-Momineen Hazrat Ali<sup>RZ</sup>, the Hadyah Author disrespectfully quoted a couplet that says, “What have you to do with Maula Ali<sup>RZ</sup>? You better appease your Shaikh Saddu.”<sup>47</sup>

He has called the Mahdavis as the Jews and Christians. Accusing them of *Jahl-o-Kufr* [ignorance and infidelity] appears to have become his *wazifah* [part of daily worship of repeating name]. This is not hidden from the readers. Wherever we find instances of the Hadyah Author’s use of abusive language against our leaders, we will certainly expose the so-called “nobility and pedigree” of the *Aseel* [pedigreed] author. We do not want to wreak vengeance of his abusive language. But we leave it to Allah, the Avenger. Allah Most High says: “*Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?*”<sup>48</sup>

### WHO STARTED THE USE OF ABUSIVE LANGUAGE?

The Hadyah Author has written about the Mahdavi authors: “Some of their authors<sup>49</sup> resort to such mischief even without opposition. As an example we have copied some words

<sup>47</sup> Shaikh Saddu means “legendary evil spirit supposed to possess women or bless them with children.”—Practical Standard 21<sup>st</sup> Century Urdu English Dictionary, Prof Bashir Ahmad Qureshi, Dr Abdul Haq, New Delhi, 2004, Page 410. Maula Ali is Hazrat Ali<sup>AS</sup>, the fourth Caliph of Islam. —Fairoz al-Lughat, Fairozuddin, Delhi, 1987, Page 1317.

<sup>48</sup> Quran, S. 7: 97 AYA.

<sup>49</sup> The Maulvi Sahib might have read or studied the books of Beliefs. Did he not see in them that when the name of the Shi’ah sect is taken, the invective ‘*rafzi*’ is used for them? They are not content with it. But commands are issued on controversial issues and *sab-be-Shaikhain* [abusing the first three Caliphs of Islam] is called *kufr* [infidelity]. If one were to see things with the eyes of the Maulvi Sahib [Hadyah Author], there is no calumny more severe than calling somebody a *Kafir*. And the books of the *Ahl-e-Sunnat* are full of this repeated invective. As such, this attack by the Hadyah Author is not only against our books but he has also tried to attack the scholars and authors of his own community. From the writing of Allamah Mujib [Hazrat Maulana Syed Nusrat<sup>RA</sup>, the author of *Kuhl al-Jawahir*], it is clear that the edict of *Kufr* has been issued on some of the issues relating to the meaning and interpretation, wherein unauthorised changes had been made. Hence, in the matter of “*Ana Momin Insha’ Allah*” [I am a Momin if God so wills], the Hanafis have interpreted it that the *Shafa’iah* sect is doubtful of its Faith [*Iman*]. They have even issued *fatwas* [religious edits] of *kufr* against them. It is obvious from what has been written in the books, *Tamheed-e-Abu al-Shukoor* and *Sharah-e-Fiqh-e-Akbar*. So much so, that the person who qualifies a statement about *iman* with *Insha’ Allah* has been called a *Kafir*. On the other side, the Hanafi Sect started an in-house war amidst its members and said that the person who opposed the sayings of Hazrat Imam Azam<sup>RA</sup> [Abu Hanifa] the founder of the Hanafi Sect is a *Kafir*. In short, when the *Ahl-e-Sunnat* have followed this path, what is the reason why he [the Hadyah Author] had not taunted his own

from their books that are *dashnam-namey* [records of invectives]. In the book, *Kanz-ad-Dala'il*, Syed Shehabuddin Mahdavi writes about Shaikh Muhammad As'ad Makki, author of the book, *Shihb-e-Muhraqa Rad Siraj-ul-Absar*, that he had gone beyond the limits..."

"Allah Most High may give you divine help and guidance to do justice and keep you away from injustice."

The first thing here to be considered is: Who sowed the seeds of the use of abusive language? Who laid the foundation of the use of the obscenities?

A detailed account of this point is that, first, Shaikh Ali Muttaqi wrote the book, *Ar-Rad*. In reply to that, Hazrat Miyan Abdul Malik Sajawandi<sup>RA</sup> wrote a book, *Siraj al-Absar*, with firmness and gentleness.

A long time after this, Shaikh Muhammad As'ad Makki, wrote a book in reply to *Siraj al-Absar*. The name of the book is *Shihb-e-Muhraqa* [the incendiary meteor]. In this book, its author has adopted a method of abusive and obscene language. He has not given any arguments from the *Shari'at*. It looks like a book that is compiled of invectives and abuses. As an instance, we copy here a few phrases from that book, so that the truth or falsehood of the Hadyah Author could be tested using them as a touchstone.

As'ad Makki writes, "Know this that these ignorant people [the Mahdavis] that there are some doubts in their arrogance and vanity. Their great wicked and blind of sight leader Abdul Malik Sajawandi has sought to controvert the tract of Shaikh Ali Muttaqi in his ignorance and presented his ignorance and stubbornness."

He further writes: "Iblis has misguided a group and they have given up the *Sirat-e-Mustaqim* [the straight path]."

In another place he writes: "But his wicked concupiscence has deceived him. Allah may reduce him to a bad state. How shameless is he? Allah may disgrace him on falsehood. He may keep him away from the path of Guidance. He may keep him on the path opposed to the *Momineen*."

He has also said: "[He is] ignorant of the religion. Allah may keep him with his lord Iblis at the place of Curse. Do you doubt that he is not worse than the Christians and the Jews? Certainly he is worse than the Christians and the Jews."

In short, this book is replete with this kind of invectives. When the author of *Kanz-ad-Dala'il* wrote his answer to the book *Shihb-e-Muhraqa*, he had every right to pay back in the same coin, according the adage, "You also do the same thing that he has done to you." But he was too gentle to resort to the language of Makki. The Hadyah Author has done this injustice: he has concealed the sayings of the author

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predecessors on their *faux pas*? And why is it that only the Mahdavis are accused of doing this? "And what is this? Such great enmity and such great malice and jealousy!" —Shamsi<sup>RA</sup>.

of *Shihb-e-Muhraqa*. He ignored the saying, “He who begins is the great oppressor.” He did not even hint at it. Allah Most High says: “...*Then we laid hold of them of a sudden while they perceived not.*”<sup>50</sup>

**The Hadyah Author writes:** “Particularly, the *takfir* [charge of infidelity] against all the Muslims—there is no calumny worse than this—is the additional refrain in all their books.”<sup>51</sup>

Seeing this malicious accusation against the Mahdavis, one is reminded of the vulgar and disrespectful allegation, which the opponents of Islam had leveled against their [the Muslims’] most eminent and superior religious Book, that is, the Quran. They had said, “The Quran of Muslims is full, from the beginning to the end, with [phrases like] ‘*such are disbelievers*’, ‘*such are wrong-doers*’ and ‘*such are evil-doers*’.”<sup>52</sup>

These phrases are used against persons who are wont to do bad deeds or disobeying the divine commands. The critics had obviously closed their eyes from the bad deeds and disobedience of the sinners. They neither see the evil deeds, nor their perpetrators. They do not even see that good words have been used in the Quran for those who do good and virtuous deeds, and that there are words and phrases like ‘*such are the triumphant*’,<sup>53</sup> ‘*These are the successful*’,<sup>54</sup> ‘*Those are they who are in truth believers*’,<sup>55</sup> etc. too in Quran.

Similarly, only the issue of *takfir* [the charge of infidelity] came to the notice of the Hadyah Author in the books of the Mahdaviah. He did not see, nor did he try to show his readers, that the charge of infidelity has been made against the violation or disobedience of which of the commands of Allah Most High or His Messenger<sup>SLM</sup>. Or whether the authors of those books have made the charge or they have simply copied the sayings of Allah and His Messenger<sup>SLM</sup>. If it is the copy of the sayings of Allah and His Messenger<sup>SLM</sup>, then the criticism of the Hadyah Author will revert to Allah and His Messenger<sup>SLM</sup> and not on the author who has just copied the sayings.

If the Hadyah Author is hinting at the point that the Mahdavis consider the disavowal of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> as *kufir* [infidelity], there is no particularity in this too. Even the Hadyah Author and all the *Ahl-e-Sunnat*, and all those sects of Islam, which believe in Hazrat Imam Mahdi<sup>AS</sup>, call the disavowers of the Mahdi, they believe in, as *kafirs*. If there is difference of opinion, it is in respect of determination of the particular person as the Mahdi who has been promised by

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<sup>50</sup> Quran, S. 7: 95 AMD.

<sup>51</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.15.

<sup>52</sup> Quran, S. 5: 44, 45 and 47 MMP.

<sup>53</sup> Quran, S. 9: 20 MMP.

<sup>54</sup> Quran, S. 2: 5 MMP.

<sup>55</sup> Quran, S. 8: 4 MMP.

Hazrat Prophet Muhammad<sup>SLM</sup>. Hence, its details, reasons and the relevant arguments will be dealt with at the appropriate place.

### DISAVOWAL OF MAHDI<sup>AS</sup> AS INFIDELITY

Since, the Mahdavis accept Hazrat Syed Muhammad of Jaunpur as the Promised Mahdi and they are not waiting for any other Mahdi to come, they believe that his disavowal is *kufr*. This is not a separate issue, but part of the same matter that is accepted by all. But even in this, they are so careful that they, in perfect following of the Prophet<sup>SLM</sup>, recite the prophetic Tradition without specifying the names of personalities, in respect of the people who disavow the Mahdi<sup>AS</sup>. It is obvious that this too is just a form of the copying or reciting of the saying of Hazrat Prophet Muhammad<sup>SLM</sup>.

The issue of the charge of infidelity against the *Ahl-e-Qibla* or the *Ahl-e-Islam* too is not specific to the Mahdavis. It is the current issue of the *Ahl-e-Sunnat* that a person from among the *Ahl-e-Qibla* who disavows the necessities of the religion or what Hazrat Prophet Muhammad<sup>SLM</sup> has brought or does works that makes him an infidel is a *kafir*. There is no difference of opinion about such a person being a *Kafir*.

It is written in the well-known book of the *Ilm-e-Kalam, Sharah-e-Maqasid*, that:

“An *Ahl-e-Qibla* [that is, a Muslim] may be obedient and performs regular worship throughout his life, but does not believe in the world being *qadeem* [ancient], or the establishment of the Day of Resurrection, or that God knows even the minor details, and such other things, or believes in such other things, or performs things that make him a *kafir*, there is no difference of opinion in such a person being a *kafir*.”

Apart from this, the well-known people from among the *Ahl-e-Sunnat* too have similarly explained the issues.<sup>56</sup>

In short, this is not an issue about which there is a difference of opinion. Making it Mahdavia-specific is superfluous. All the books of *Fiqh* and *Ilm-e-Kalam* are full of such commands. There is no scope for any addition.

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<sup>56</sup> Imam Ghazali<sup>RA</sup> has written in the book *Tahafat al-Falasafa*, that having belief that Allah Most High not having the knowledge of minute details, or the disavowal of the Resurrection of the Bodies, or not believing that the universe is of recent origin—all this is *kufr*. It is for this reason that Imam Ghazali<sup>RA</sup> has charged the Philosophers who do not believe in these matter as being *kafirs*. As such, the Muallim-e-Sani Abu Nasr Farabi and Shaikh Ar-Rais Ibn Sina [Avicenna] were decreed *Kafirs*. We would say that they were decreed as *kfirs* because of these three issues. —Shamsi<sup>RA</sup>

Although the Hadyah Author has said that making the charge of infidelity is the worst possible calumny, but the universally accepted rule is: “Whatever the *Shari’at* says is good is good; whatever the *Shari’at* calls vile or base is base.”

Hence, if the *Shari’at* calls good a bad issue in a given context, it is good; and if it says it is bad, it shall be treated as bad. Somebody has reproduced the same principle in the following couplet: “Without the permission of the *Shari’at*, even drinking water is a mistake or sin, but with a *fatwa* [religious edict] even bloodshed is allowed.”

The gist is that the deed that is in obedience of the command of the *Sha’re’* [Hazrat Prophet Muhammad<sup>SLM</sup>] it is good even if it is good or bad in our opinion. Hence, the charge of infidelity too may be the worst calumny or the choicest of praises in the opinion of the Hadyah Author, if the Prophet<sup>SLM</sup> has called some person a *kafir* on the basis of any reason, that person will certainly be a *kafir*.

### CHARGE OF INFIDELITY: WHEN APPLICABLE?

After this, we will deal in brief with the application of the term *kafir* so that everybody comes to know that, in the words of the Hadyah Author is the worst calumny, is commonly used abundantly among the various sects of Islam and, in particular, among the *Ahl-e-Sunnat*. If the Hadyah Author were to equitably study the issue and ponder over it, he should not make the charge against the Mahdaviah again.

Under the command of the Quranic Verse: “*If anyone desires a religion other than Islam (Submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).*”<sup>57</sup>

The religion of Islam too, in accordance with the prediction of the *Mukhbir-e-Sadiq* [Bringer of True Intelligence—Title of Hazrat Prophet Muhammad<sup>SLM</sup>], which has been reported in *Ibn-e-Maja*, a book of Traditions on the authority of Awf bin Malik:

“Hazrat Prophet<sup>SLM</sup> has said that the Jews split into 71 sects: One of them would be Paradisiacal; the other 70 sects would be infernal. Among the Christians, there were 72 sects: of them 71 were infernal and one Paradisiacal. Oath in the name of Him in whose hands is the life of Muhammad, there will be 73 sects in my *Ummat* [community]: one among them would be Paradisiacal and 72 infernal.”

Hence, it is proved that one among the 73 sects will be *naji* [Paradisiacal—delivered of sins]. On the basis of this, every sect considers itself to be *naji*. In

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<sup>57</sup> Quran, S. 3: 85 AYA.

particular, the *Ahl-e-Sunnat-o-Jama'at* sect considers itself as the one that has been given glad tidings of salvation, while it considers all others, which are certainly the *Ahl-e-Qibla* and are included among the sects of Islam, as infernal and irreligious. Whenever it finds somebody with beliefs and deeds opposed to its own, it condemns him as *kafir*. This charge of infidelity for such people becomes the refrain in its books. It did not take into consideration how it could apply the term *kufr*, which in the opinion of the Hadyah Author is the worst calumny, to the *Ahl-e-Qibla* who confess the Unity of Allah Most High and the Messengership of Hazrat Prophet Muhammad<sup>SLM</sup>.

The universally accepted saying is: "The person who insults the *Shari'at* or *Share'*, or throws the Quran into filth, or ties the Hindu sacred thread round his body of his own volition, is a *kafir* even if such a person accepts and affirms all the commands the Prophet<sup>SLM</sup> brought from Allah Most High."

### TRADING CHARGES OF INFIDELITY AMONG SECTS

Looking at the beliefs of the other sects, the *Ahl-e-Sunnat* level the charge of infidelity against some of the sects for some reason or the other. Some of the examples are as follows:

- ▶ One would become a *kafir* if he disavows the retribution in the grave and the Day of Resurrection. This charge of infidelity is leveled against the Jahmiya and Marjiya sects of Islam. They disavow the retribution in the grave and the Day of Resurrection.
- ▶ The charge of infidelity is leveled against the sects that hold the Vision (of Allah Most High) to be impossible. Mo'ta'zilah and Shi'ah sects hold such a belief.
- ▶ A person who is convinced of the dead persons returning to the world is liable to be charged with infidelity. Some of the Shi'ah sub-sects believe in the return of the dead persons to the world.
- ▶ The person who disavows the imamate of the Shaikhain [Hazrat Abu Bakr<sup>RZ</sup> and Hazrat Umar<sup>RZ</sup>] is a *kafir*. Using filthy language against the Shaikhain<sup>RZ</sup> too is *kufr*. Some of the Shi'ah sub-sects disavow the imamate of the Shaikhain<sup>RZ</sup>. Some of them use filthy language against the Shaikhain<sup>RZ</sup>.
- ▶ The person who does not agree with the *Sunnat al-Anbia* [the practice of the Prophets<sup>AS</sup>] is a *kafir*. The *Ahdiya* sect falls into this category.
- ▶ The person who does not call ancient the knowledge of Allah Most High is a *kafir*. The *Matrabasia* believes that the knowledge of Allah Most High is not ancient but is created (*Makhlug*).

► The person who concedes that the Quran is *makhluq* [Created] is a *kafir*. How excessively exaggerated was the stand of the Abbasid Caliphs, particularly Mamun ar-Rashid and others, on the issue of whether the Quran was created or not, and how many thousands of Muslims were done to death on this question and how many great Imams of *Shari'at* were imprisoned and tortured for their opposition to the official stand is not a concealed matter.

► The person who disavows that *iman* [Faith] is obligatory and he who disavows the termination of the *Nabuwat* [Prophethood] are *kafirs*. The *Khazamiah* and *Is'haqia* sects disavow the obligation of Faith and the termination of Prophethood.

■ The foregoing is a gist of the books like *Fatawa-e-Alamgiri* and other books of *Fiqh*.<sup>58</sup>

In short, all these sects of Islam, that are mentioned above, and other sects that hold beliefs, opposed to the *Ahl-e-Sunnat* that could not be enumerated here for fear of length, have always been the target of the charge of infidelity.

Now apart from the controversies and commands that occurred among the *sahabah* [Companions<sup>RZ</sup>], we will now deal with the controversies between the followers of the followers of the Imams<sup>RA</sup> of the four schools of *Fiqh*, which are worth listening.

All the followers of the Imams of the four schools of *Fiqh* [Islamic Code of Law] have the faith that Truth is prevalent among the Imams, the slanderous allegations and charges of infidelity are so rampant that Allah may protect us! Here is a handful out of a heap.

The author of the book, *Durr-ul-Mukhtar*, Hazrat Imam Ibn al-Mubarak<sup>RA</sup> has written some couplets in praise of Hazrat Imam Azam<sup>RA</sup>. One couplet among them reads in translation as under: “On the person who rejects the saying of Hazrat Abu

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<sup>58</sup> Such sayings are not to be found only in the books of *Fiqh*. They are to be found in the books of *Ilm-e-Kalam*. Hence, in *Sahaif Imam Fakhruddin Asfaraini*, it is written that the use of filthy language against the *Shaikhain*<sup>RZ</sup> [Hazrat Abu Bakr Siddiq<sup>RZ</sup> and Hazrat Umar<sup>RZ</sup>] is *kufir*. Further, the commentator of the *Sahaif* has taken a similar stance. He says: There is no justification for slandering the *Sahabah*<sup>RZ</sup> and slandering them is *kufir*. It is stated in the Traditions that slandering the Muslims is a sin. Most of the authors of the book on *Ilm-e-Kalam* have acted upon this dictum. Some of the *ulama* have made the charge of infidelity against slander of the *Sahabah*<sup>RZ</sup>. The reason for this appears to be indicated in the Quranic Verse: “...Poverty and distress tried them and they were so shaken that the Apostle and those of the faith who were by his side cried out: ‘When will the help of Allah come?’ Note! The help of Allah is nigh.” (S. 2: 214 SAL), and the Verse: “Those from among the Muhajirin and the Ansar who were the first and the foremost in accepting the faith of Islam, and those also who had followed their noble example are the ones with whom Allah is well-pleased and who are pleased with Him...” (Quran, S, 9: 100 AYA.) These two Quranic Verses indicate that Allah is pleased with them. And to slander the people with whom Allah is pleased is in effect to slander Allah Most High. And slandering Allah is *Kufir*. —Shamsi<sup>RA</sup>.

Hanifa<sup>RA</sup>, Allah may shower *la'nat* [imprecations; curses] in as large numbers as the small pieces of stone in sand.”<sup>59</sup>

And *la'nat* is so bad and prohibited to the followers of Imam Abu Hanifa<sup>RA</sup>, that they do not use it even to curse Yazid and Hujjaj, as has been written in the book, *Aqaid-e-Nasfi*. It says: “There is difference of opinion on cursing Yazid bin Mu'aviah. It is written in the book, *Khulasa*, and others that one should not issue a command to curse Yazid and Hajaj because Hazrat Prophet Muhammad<sup>SLM</sup> has prohibited us from cursing those who pray with their faces turned towards our Qiblah [the direction in which Muslims turn in prayer—Makkah].

### CURSING THE IMAMS OF SHARI'AT

But those who approve Hazrat Imam Abu Hanifa<sup>RA</sup> have used the term *la'nat* to the other three Imams of Fiqh and their followers and the disciples of the Imam<sup>RA</sup> himself. And that too, in a quantity equal to the small pieces of stone in the sand! This is because all these people have rejected the sayings of Hazrat Imam Abu Hanifa<sup>RA</sup> on several occasions, as is obvious from the writings of Tahtavi<sup>RA</sup>.

In short, these *buzur'gan* [great, aged, noble elders] did not consider the ranks of the Three Imams [Imam Malik<sup>RA</sup>, Imam Ahmad Hanbal<sup>RA</sup> and Imam Shafe'i<sup>RA</sup>] at least equal to the ranks of Yazid and Hajjaj; otherwise, the concession given to Yazid and Hajjaj could have been applied to these Imams and the case of the figures and sand would not have been so notorious!

Halabi saw that this might give rise to a great mischief, so he interpreted it in a manner that the curse included some other *Shaikhs* [eminent personalities]. One misfortune on the heels of another! Hence, Tahtavi<sup>RA</sup> has said:

“The word, *la'nat*, means to expel a person from the station of Mercy, Blessings and chaste people; and *a'dad-e-raml* purports the great quantity of the grains of sand, or the curses in abundance. Halabi says that the purport of contradicting or refuting the saying of Hazrat Imam Abu Hanifa<sup>RA</sup> is that the person who insulted Hazrat Imam Abu Hanifa<sup>RA</sup> by

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<sup>59</sup> This saying of Ibn al-Mubarak<sup>RA</sup> has accused great *mujtahidin* and the illustrious experts in Prophetic Traditions who have rejected the formulations of Hazrat Imam Abu Hanifa<sup>RA</sup>, whether his saying was manifestly violating the Quranic Verses or the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> or not. There is no dispute in the latter formulation. But in the former formulation, it cannot be true. For, when the *mujtahid* could be right at times and wrong at other times, there is the possibility of his erring, it is possible that the *mujtahid* can err. And rejecting an error is imperative. Then how can the person rejecting the saying of Hazrat Imam Abu Hanifa<sup>RA</sup> be *mal'un* [accursed]? The strange fact is that Hazrat Imam Abu Hanifa<sup>RA</sup> does not charge the *Ahl-e-Qibla* with *kufir*. But his disciples decree his detractors as *mal'un* [accursed]. —Shamsi<sup>RA</sup>.

implying to disavow his capacity to interpret the scriptures. Otherwise, the Imams do contradict the sayings of each other. Despite this, they have the right to divine rewards, because, in accordance with their thinking, their sayings have the interpretation to support the True Religion [of Allah]. As such, it would be appropriate to say that the person who degraded the rank of Hazrat Imam Abu Hanifa<sup>RA</sup><sup>60</sup> be cursed.

Here, Halabi has, in an effort to correct, reduced the intensity of rejection of the saying to reducing its value. But to what use; because, the purpose of this issue remains the same. If one were to reduce the rank of Hazrat Imam Abu Hanifa<sup>RA</sup> or one disavows the power of interpretation in him [Abu Hanifa<sup>RA</sup>], it does not make him liable to be cursed or to become an infidel, as has been stated in the book, *Hawashi Tahzib al-Kalam*, and others, that the disavower of the issues of interpretation will not become a *kafir*. This is unanimous verdict.

### IMAM AZAM<sup>RA</sup> AND GHOUSE-UL-AZAM<sup>RA</sup>

If, supposing, one who reduces the rank of Hazrat Imam Azam<sup>RA</sup> becomes liable to be cursed, what could be said in a situation and who could be treated as accursed, when Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has used vulgar words about Hazrat Imam Azam<sup>RA</sup> and has found it suitable to degrade him to a very low rank? The Hanafiyah say that Hazrat Imam Azam<sup>RA</sup> is *Ayatullah* [a sign of Allah] and a miracle of the Messenger of Allah on the earth. Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has expelled Hazrat Imam Azam<sup>RA</sup> from the *Ahl-e-Islam* and treated him and his followers, on the basis of their beliefs and deeds, as members of the *Marjiyah* sect. The *Marjiyah* sect has considered him to be like the adherents of Mazdaism [Zoroastrianism or fire-worshippers] in Islam.

Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> writes in the book, *Ghani'at-Talibin*, “There are twelve sects of the *Marjiyah*: *Jahmiyah*, *Salihya*, *Shumariyah*, *Yunusiyah*, *Yunaniyah*, *Bukhariya*, *Ghailaniyah*, *Shibiyah*, *Hanafiya*, *Mu'aviyah*, *Marisiyah* and *Kiramiyah*.”

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<sup>60</sup> It is not obvious why the person who rejects the saying of Hazrat Imam Abu Hanifa<sup>RA</sup> is accursed. Is there a Quranic Verse or a Tradition to support his contention? If it is a personal saying of a person, it has no sanction. To reject the *ijtihad* of a *mujtahid* is not infidelity. If this saying of Ibn al-Mubarak is correct, not only Imam Shafe'i<sup>RA</sup>, Imam Malik<sup>RA</sup> and Imam Ahmad Hanbal<sup>RA</sup>, but also both his [Imam Abu Hanifa<sup>RA</sup>'s] obedient disciples, Imam Abu Yusuf<sup>RA</sup> and Imam Muhammad<sup>RA</sup>, too would be affected by the saying of Ibn al-Mubarak, because both of them have disputed his sayings in respect of many subtle and delicate matters. Not only that, they have advanced many arguments to refute the sayings of Hazrat Imam Abu Hanifa<sup>RA</sup>. I conclude my comments on the sayings of Maulvi Zaman Khan with this Arabic couplet: “Bear the burden of your own imperfections. Do not taunt about the imperfections of others. We seek the protection of Allah “*from the mischief of the envious one as he practices envy.*” — (S.113: 5 AYA). —Shamsi<sup>RA</sup>.

After this, the definition of *Hanafiyah* is this: “But *Hanafiyah* are the companions of Abu Hanifa bin Nu’man bin Sabit<sup>RA</sup>.”

*Marjiyah* sect is one about which it is stated in some of the Traditions: “Two groups of this *ummat* are such that they have no share in Islam: They are: *Marjiyah* and *Qadriyah*.”

This command too is there about them: “Do not visit them if they become sick. Do not go to the funeral prayers if they die. Do not salute them, if you happen to meet them.”

*Al-Azmat Lillah!* [All Exaltedness is for Allah!] The Hanafiyah are being counted among such a greatly honoured sect! What an injustice! The *Imam al-Muslimin* and *Muqtada-e-Mujtahidin* [the Leader of the Muslims and the Imam of the Muslim Jurists], in whose glory Hazrat Prophet Muhammad<sup>SLM</sup> is quoted by the Hanafiyah as saying, “All the Prophets will be proud of me on the Day of Resurrection, and I will be proud of Abu Hanifa<sup>RA</sup>. He who had love for him will [be deemed] to have love for me. He who was hostile to him, [will be deemed] to be hostile to me.”<sup>61</sup>

Such a chosen saintly person should be counted as excluded from the group of Islam! And the person who follows the religion of that saintly person should become one belonging to the Marjiya Sect, although many honoured Saints of Allah and the great *Mashayakhin* followed him in all voluntary obedience. Among them were great saints like Ibrahim Bin Adham, Shaqiq Balkhi, Ma’ruf Karkhi, Abu Yazid Bistami, Fazil Bin ‘Ayaaz, Abdullah Ibn al-Mubarak, Waki’ Bin al-Jarah, Abu Bakr al-Waraaq, Dawood Taayi, Abu Hamid al-Laqaq, Khalaf Bin Ayub and many countless others—all of them would become the Marjiyah! Allah may protect us!

In the book, *Durr-ul-Mukhtar*, under the biographical details of Hazrat Imam Azam<sup>RA</sup>, it is narrated that the Hazrat<sup>RA</sup> said his prayers at the Ka’ba mosque one night. While doing this, he stood on one of his legs and completed reciting half of the Quran. After this he stood on the other leg and completed the recital of the other half of Quran. Then he supplicated Allah Most High. A voice from heaven was heard. It said, “O Abu Hanifa! You have recognised Us as you should have

<sup>61</sup> The imams of Fiqh among the members of the Hanafi sect have reported this *Hadis* [Tradition] in their *fatwas* [religious edicts] under the chapter of eulogies of Hazrat Imam Azam<sup>RA</sup>. Although the imams of Traditions do not accept this *Hadis* in accordance with their principles but at this juncture there is no need to discuss this issue. All we need to show here is that the Hanafiyah sect universally accepts this *Hadis*. And Hazrat Ghous-e-Pak<sup>RA</sup> has called Imam Azam<sup>RA</sup> as Marjiyah. Now let Maulavi Zaman Khan tell us whether the Marjiyah are *Momin* or *Kafir*. If they are *Momin* the *Hadis* ‘*Sanfan Min Hazal Ummah...*’ will become incorrect. If the Marjiyah are *kafir*, this leads to Hazrat Prophet Muhammad<sup>SLM</sup> being proud of a *Kafir*! — Shamsi<sup>RA</sup>.

The ‘*Sanfan Min Hazal Ummah...*’ *hadis* quoted above reads: “Two groups of this *ummat* are such that they have no share in Islam: They are: *Marjiyah* and *Qadriyah*.”—Szy.

recognised Us. And you have served Us and you served Us well. We have forgiven you and those who follow you till the Day of Resurrection and remain steadfast in following your religion.”

By the way here, we would like to seek a clarification that, while according to the sayings of Tahtawi and Halabi, the person who degrades the honour of Hazrat Imam Azam<sup>RA</sup> becomes liable to be cursed, what titles would one deserve who makes it his habit to insult and disavow Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, who is a Vice-Regent of Allah Most High and free from error? Allah Most High says, “*Allah (Himself) fighteth against them. How perverse are they.*”<sup>62</sup>

In addition to the foregoing sayings, some more of them in relation to decree people as *kafirs* may be considered. They are about the decrees of *kufr* by some of the Muslim sects against other sects of Islam. In the book, *Jame' ar-Rumuz*, It is written:

“A male Muslim is not permitted to marry any infidel woman other than a *Kitabiah*. In this, the hint is that a marriage with a *mo'ta'zilah* [non-conformist] woman<sup>63</sup> is not correct, because they are *kafirs* to us. This saying also hints that marrying a Shafe'i woman too is not correct because the Shafe'is say, ‘I am *Momin* [believer] Allah Willing!’ Fazli has narrated this.”<sup>64</sup>

It is written in the book, *Tamhid-e-Abu al-Shukur*, that:

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<sup>62</sup> Quran, S. 9: 30 MMP.

<sup>63</sup> *Mo'ta'zilah* is a rationalistic Sect of Muslim dissenters.

<sup>64</sup> The Hanafiyah and the Shafe'iah differ on this point. The Hanafiyah say, “If a person says ‘*Insha Allah* [God willing]’ in expressing his faith [*Iman*], his faith becomes doubtful, because the expression makes doubtful what has been said earlier. For instance, if one says, ‘I will come to your house tomorrow, *Insha Allah*,’ there is no certainty in this affirmation. This is the reason why this expression is not allowed in transactions. But if one uses the expression out of respect, or to cleanse the mind, or on the basis of a doubt about what happens in the Hereafter, or to save one’s self (*nafs*) from pride and arrogance, the uttering of the expression will not be tantamount to *kufr*. But there is no doubt that the listener may apprehend that the person saying ‘*Insha Allah*’ is not certain about his *iman*. In short, avoiding the expression is imperative among the members of the Hanafiyah Sect. But some of the Asha’iyrah [orthodox school of scholastic Philosophy in Islam] have treated as permitted the use of *Insha Allah* in places of ‘*ib’rat* [warning or admonition]. It is obvious from this discussion that mere saying ‘*Ana Momin Insha Allah*’ one does not become a *kafir*, unless one is in doubt about his *iman*. Hence, if one is doubtful of his faith, his using the expression will render him a *kafir*. Saying one’s daily ritual prayer in his leadership will not be lawful. And marriage with a woman of this attribute too will not be lawful. In short, the *fuqaha* [jurists] who have given this *fatwa* that marriage with a Shafe'ia woman is not allowed, or saying one’s daily ritual prayers under the leadership of a person of those beliefs is not permitted, they mean the people who have such beliefs and who have doubts about their *iman*, but not all Shafe'iah. Hence, Allamah Tuftazani says: “This is so if it is because of a doubt. Then he is a *kafir*.”—Shamsi<sup>RA</sup>.

“There is a consensus among the jurists of *Ahl-e-Sunnat* that the person, who doubts his *iman* [Faith], becomes a *kafir*. But the question is whether *istisna* [exception] in *iman* is tantamount to doubting in faith, or not? Some hold the view that it creates a doubt in the Faith. The form of *istisna* is that one says ‘*Ana Momin Insha Allah.*’ That is the *mazhab* [belief] of the Shafe’iah.”

It is written in the book, *Sharah-e-Fiqh Akbar*, that:

“The author of *Tamhid* and the author of *Kifayah* and other Hanafi *ulama* hold that the saying of ‘*Ana Momin Insha Allah*’ is void, and one who says it is a *kafir*.”

The Shafe’iah too have taken their revenge against the Hanafiyah and completed their retribution. They said: “One who is convinced of *Istehsan*<sup>65</sup> is deemed to have invented a new *Shari’at*.”

The details about this are that *istehsan* is a kind of *qiyas* [assumption] where there is no clear argument. Among the Hanafiyah, *istehsan* is correct and in use and in force. The Shafe’iah have made it the medium of calling the Hanafiyah as *kafirs* and treating them as those who have gone astray. They have said: “This is the infidelity of the person who concedes *istehsan* and considers sticking to it fast as permitted.”

Shah Waliullah Dahlavi too has treated *Istehsan* as among the reasons of the distortion of the meaning and tampering the *deen* [religion]. He has likened those who tolerate *istehsan* with Jews. In the book, *Hujjat Allah al-Baligha*, Chapter on *Ahkam al-Deen Min-at-Tahrif*, he writes:

“Among these distortions and tampering is *Istehsan* too. Its reality is that a person should see that the *Sha’re*’ [Hazrat Prophet Muhammad<sup>SLM</sup>] has a suitable and important reason behind each of his commands. One must also see that he [the Prophet<sup>SLM</sup>] has prescribed certain commands. Then the secrets in the commands of *Shari’at*, which we have discussed, have been altered in accordance with their own (mortal) wisdom and considerations, as the Jews had done earlier. The Jews saw that their Prophet<sup>AS</sup>, as the lawgiver, had laid down the Law to prevent the people from sinning and also for their reform. They also saw that because of the *raj’m* [stoning to death] some differences had cropped up resulting in quarrels leading to serious disputes. Then they thought flogging was better than stoning to death. About this, Hazrat Prophet Muhammad<sup>SLM</sup> has said that this was a distortion. It is giving up a clear command of the Torah on the basis of personal opinions of the Jews. Ibn Sirin says that the first to use *qiyas*

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<sup>65</sup> Application of discretion in legal matters.

[presumption and conjecture] was Iblis [Devil; Satan], and the worship of the moon and the sun too was on the basis of *Qiyas*.”

It becomes obvious from the book, *Tamhid Abu Shukur*, that the *Asha'irah* [followers of orthodox school of scholastic Philosophy in Islam] are *kafirs*. Here is what it says:

“The *Ahl-e-Sunnat Wal Jama'at* say that Allah Most High is the *Khaliq* [Creator] from the *Azal* [sempiternity] and He has the attribute of *kana* [creating]. Similarly, He also has all the *fe'li* [related to deeds] attributes. The *Asha'irah* and the *Kiramiah*, on the other hand, hold that as long as Allah Most High had not created [or the attribute of Creation was not manifest], He was not a *Khaliq* [Creator], although saying this is *kufr* [infidelity].<sup>66</sup>

In short, the *Ahl-e-Sunnat* decree the *Asha'irah* as *kafirs* and say that they had gone astray.

In the *Tafsir-e-Kabir*, it has been written under the Quranic Verse, “*Who believe in the Unseen...*”<sup>67</sup> that:

“Later, when differences cropped up among the people about the attributes of Allah Most High, every group started decreeing every other group as *kafirs*.”

It is said that decreeing the *Ahl-e-Qiblah* as *kafirs* is not lawful. This too is not correct. Its meanings have been misunderstood. *Ahl-e-Qiblah* are those people who are convinced of all the *Zarooriat-e-Deen* [needs of the religion]. If they disavow any one of these needs, or any of the reasons or causes of *kufr* are found in them,

<sup>66</sup> The Arabic word *kana* means to exist and *takwin* is forming, shaping, genesis, birth, etc.—AED.

Hazrat Shamsi<sup>RA</sup> writes: “To bring a non-existing thing from *a'dam* [nothingness; non-existence] into *wa'jood* [existence] is *takwin*. The *Mo'ta'zila* and the *Kiramiah* have established this attribute with the essence of the *Makhluq* [the Creation] and *makawwan* [Created]. To this group, this attribute is *had'is* [Created as against eternal]. And some *Ash'ariy'iah* have called it an *amar-e-ie'tibari* [reliable matter]. There is no doubt that to them this is an additional attribute. The *mutakal'imin* [scholastic philosophers] too have adopted this view. The people who are convinced of the *hudoos* [newness] of the attribute say that as *zar'b* [blow, injury] cannot be imagined without the *mazroob* [the injured person or thing], so also *takwin* cannot be understood without the *makawwan*. But the Hanafiyah have been more careful in this respect. They say that Allah Most High has called Himself as *Khaliq* [Creator] in Quran. If Allah Most High were not the Creator in the Sempiternity, this saying of Allah will become false. Allah forbid. And if *takwin* were to be *had'is* [new], the sacred *zath* [essence, nature] of Allah Most High will become the place of new things. In short, both these matters are null and void. Since the *Ash'ariy'iah* do not manifestly appear to be convinced of His being eternal, the Hanafiyah have called them *Kafirs*. And the *Mo'ta'zila* call the *makawwan* as *Takwin*, how long will it take the Hanafiyah to call them *kafirs*? I have dealt with this issue in my tract *Risala-e-Taqrir al-'Aqa'id*. I have discussed it with its pros and cons. Whoever wants, may study it. —Shamsi<sup>RA</sup>.

<sup>67</sup> Quran, S. 2: 3 AYA.

there is no doubt about their being *kafirs*. This is the unanimous decision of the *mutakal'limin*. It is written in the book, *Sharah-e-Maqasid*:

“An opponent of the *Ahl-e-Haq* [people of the Truth] is not a *kafir* as long as he is an *Ahl-e-Qiblah* [Muslim] and he is not opposed to the needs of the religion. Some people say that he is a *kafir*. Preceptor Abu Is'haq says: We will call as *kafir* a person, who calls us *kafir*. Otherwise, we will not call him a *kafir*. Among our companions are those also who call the opponents of the *Ahl-e-Haq* as *kafirs*. It is well known that one sect calls another sect as *kafir*. Any *Ahl-e-Qibla* [Muslim] may worship and be obedient throughout his life, but if he has the belief that the *a'alam* [world] is *qadim* [ancient], or that there would be no Doomsday, or that Allah Most High does not have the knowledge of the *juz'iyat* [minor details], or some such belief, or performs similar other acts that constitute *kufr*, there is no quarrel about his *kufr*. The *mutaqaddmin mo'ta'zilah* [the ancient non-conformists or rationalistic Muslim dissenters] call the people who concede the *sifat-e-qadeemah*, the creation of deeds and the *Jabariya*<sup>68</sup> as *kafirs*. Jibai narrates that the person who doubts that they are *kafirs* too is a *kafir*. And if anyone doubts the *kufr* of the last named person who doubts too is a *kafir*.”

It is written in the book, *Jama' al-Jawame'*, that:

“The person who disavows the world being *ha'dis* [created, incipient], *Qiya'mat* [Doomsday], *hashr-e-ajasad* [resurrection of the bodies] and Allah's knowledge of the minor details, is a *kafir*, and there is no dispute about it, even if he is *Ahl-e-Qibla* [Muslim], because he is the disavower of the essentials of the religion that have been proved by Hazrat Prophet Muhammad<sup>SLM</sup>”<sup>69</sup>.

<sup>68</sup> *Jabariya* is an Islamic school of thought teaching the inescapability of fate, fatalism.

<sup>69</sup> There is no doubt that the *hukama'-e-Yunan* [the Greek Philosophers] are not convinced of the aforesaid issues. In respect of the first issue, their contention is that the universe, in its species and commodities, is *qadim'* [ancient], but in respect of *ashkhas* [persons] it is incipient. But Shaikh Akbar Ibn Arabi<sup>RA</sup>'s writings too prove that there are no changes in the *nafs-e-zath* in the absolute essence of God. If there are any changes, they are in their manifest aspect. In other words, there are no changes in the core essence of the *zath* of God, except in outer manifestations. As such, Hazrat Shaikh Akbar<sup>RA</sup> writes in his book, *Futuhath-e-Makkaiah*, “There are no changes in the *'ain* [essence] but the changes are in the *'a'lam* [universe] because the changes are in the figure or shape; and that is true. But, by this, there comes no change in the absolute essence of God. Hence, the changes in the universe are because of the changes in the figures and shapes; otherwise, there is no difference in the world of existence. This comment shows that the *'a'lam* [universe] is ancient and the Philosophers do not discuss the issue from the standpoint of the universe of existence. On the other hand, they contend that the universe is ancient from the standpoint of the species and the commodities. For this, they reason that when the *'il'lat* [cause] is ancient, its *ma'lul* [the effected] too will be ancient because the cause itself is ancient in respect of total existence. And no part of it is incipient. In such a case,

The commentator of the book, *Muwaqif*, writes:

“A large number of the Muslim scholastic theologians are unanimous in their opinion: ‘We will not call any person among the *Ahl-e-Qibla* as *kafir*. But this should be known that the *Ahl-e-Qibla* purport to mean those persons who are unanimously convinced of the needs of the religion, like the incipiency of the world, the resurrection of the bodies and similar other important beliefs. A person who is immersed in the worship and obedience (to God) throughout his life, but is convinced of the antiquity of the world or any other similar belief, is not the *Ahl-e-Qibla*. The purport of not calling any *Ahl-e-Qibla* as *kafir* is that there should be no sign of infidelity in him and there should be no indications of infidelity in his deeds.’”

It is written in the book, *Sharah-e-Tahzib-ul-Kalam*:

“The multitude of the Muslim scholastic philosophers is of the unanimous opinion that a person from among the *Ahl-e-Qibla* will not be called a *kafir* unless he disavows anything among the needs of the religion.”

It is written in the book, *Fatawa-e-Mutafarriqa*:

“The *kufir* that foils the good deeds is to falsify the Prophet<sup>SLM</sup> in matters that he has brought from Allah Most High, because anything will not co-exist with its opposites or contraries. And this is the *naf'ie* [negation]. And the disavowal of anything, which Hazrat Prophet<sup>SLM</sup> is essentially proved to have brought, is falsifying the Prophet<sup>SLM</sup>. This also means the disavowal in reality or formally.”

The Muslim scholastic Philosophers of the manifest knowledge have issued some tracts and *fatawa* [religious edicts] contradicting the *Ahl-e-Batin mo'ah'hidin* [saints believing in the Unity or Oneness of God] or the philosophers. These are like the light on Mount Sinai. And they are so many that their coverage is impossible. As such, only one of the sayings is reproduced here as an example from

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the emanation of the incipient will be without a cause; but this is null and void. Hence, their contention is that the incipient will not issue from the antiquity; but when it issues, it would be ancient. However, this antiquity will not be *biz-zath* [in its essence]. It will be ancient through others. It will never perish. Otherwise, it will be tantamount to the *takhal'luf-e-ma'lul* [retracing of the caused] will become necessary, and this is null and void. In short, the universe is ancient through others and that it does not perish. Hence, this is the meaning of the antiquity of the universe. I have dealt with this issue in detail in the tract, *Taqrir-al-Aqaid*. From that book it would be obvious that the writings of Hazrat Ibn Arabi<sup>RA</sup> do not prove that the universe is ancient through others and, further, that it is incipient per se. On the other hand, the gist of it is that the essence of the existence is only one thing and that there are no changes in it. If there is any change, it is in form or shape and this does not effect any change in the absolute essence of God. In short, Hazrat Shaikh Akbar<sup>RA</sup> does not subscribe to the view of the Philosophers about the antiquity of the universe, but to him the universe is an *inbisati wajud* [existence of happiness] and each of the things is the manifestation of the Names [of God]. —Shamsi<sup>RA</sup>.

the book, *Kashf-al-Aqaid*. This is about Hazrat Shaikh Akbar Muhiyuddin Ibn Arabi<sup>RA</sup>. It says:

“When Shaikh Abu Muhammad bin Abdus Salam came to Cairo, the [local] people asked him about Hazrat Ibn Arabi<sup>RA</sup>, he said: “He is a bad and ignominious Shaikh. He concedes that the world is ancient, which proves that it is self-existing. Each among the Shaikhs who have seen him says that he is a liar and a slanderer. His books like the *Futuh-at-e-Makkiah* and others are full of falsehood. He is the leader of the *Itteha’di giroh-e-Kufr* [united group of infidelity]. Killing him is necessary. Their repentance will not be accepted [by God]. Indeed, he is a great *mul’hid* [atheist; heretic]. Outwardly, he is a Muslim but esoterically he is a *kafir* [infidel]. Those people who are associated with him, or who praise him, or give respect to his books, or who go forward to help him, or who dislike saying bad things about him, or who try to defend him, should be given a warning, and fighting with them is necessary. The person, who tries to prove that his [Ibn Arabi’s] sayings are in accordance with the *Shari’at*, is a liar who knows his falsehood. If such a person tries to show that he is weak, manifestly or immanently, he is a *kafir*, worse than the Jews and the Christians. If a person does not call him [Ibn Arabi<sup>RA</sup>] a *kafir* and tries to explain away his sayings, he is like a person who disavows the Christians being *Kafirs*.”

This is an excerpt and gist from a *fatwa* and there are many similar edicts and sayings, the mention of which would lengthen this discourse. In short, the books of the *Ahl-e-Sunnat* are full of similar *takfir-o-tazlil* [accusations of infidelity and going astray] of the other sects of Islam. Covering them all appears to be impossible. They say: “A palm full of water and a handful of grains are enough to test the water of a big spring and a heap of grains.” Similarly, we have given some samples of the writings of the *Ahl-e-Sunnat* and we think this is enough.

### SEEKING JUSTICE

This writer seeks justice from the honoured readers to equitably decide whether the branding of the Muslims as *kafirs* is the refrain only in the books of Mahdaviah or the *takfir-o-tazlil* of the *Ahl-e-Qibla* and the *Ahl-e-Islam*, even the imams of the *Ahl-e-Islam*—who are the venerable persons of the community—is the refrain of the books of the *Ahl-e-Sunnat*.

Now we ask the Hadyah Author, who is opposed to us, what he thinks of the above mentioned *imams* who have branded each other with the titles of infidelity and going astray, or whether he thinks their accusations are wrong or null and void! In the first case, the *imams* of the *Ahl-e-Sunnat* have traded the invectives of infidelity and going astray against each other, and have thus become infidels and *masloob-al-*

*iman* [shorn of faith]. How can those people who are their followers and who follow the beliefs and deeds stipulated by the *imams*, have the good fortune of being the faithful?

In the second case, what is the command about the *imams* who have issued these wrong commands? When the Hadyah Author holds that calling the *Ahl-e-Islam* as *kafirs* in itself is infidelity, there can be none who has Faith and Islam: some of them have become infidels because of their wrong beliefs and some of them have become *kafirs* by calling the former as *kafirs*. All these are the results of the wrong criticism by the Hadyah Author. He has resorted to criticise the Mahdaviah without thinking and due understanding. The consequence is that the same criticism has rebounded on the Imams of religion and great religious leaders.

The gist of what has been discussed above is that if the matter is seen in the light of the original objection of the Hadyah Author, it leads to two results: one, that branding as infidel and having gone astray, which, according to the Hadyah Author, is the worst abuse, is commonly and generously traded among all the sects of Islam, and, particularly, among the sects of *Ahl-e-Sunnat*.

The other consequence that emerges from all this evidence is that the *Ahl-e-Qibla* or the *Ahl-e-Islam* can be branded as *kafirs* when there is a deficiency of faith in them about the needs of the religion or when the reasons of infidelity are found in them. Thus, the issue of the disavowal of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is automatically solved, because the appearance of the *zath* of Hazrat Imam Mahdi<sup>AS</sup> is a universally accepted as an important need of the religion. It is so essential that the world will not come to an end unless he appears, according to the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> and the Day of Resurrection will not be convened. From this point of view also the appearance of Hazrat Imam Mahdi<sup>AS</sup> is among the signs and the conditions preceding the Doomsday. Hence, the scholars of the *Ahl-e-Sunnat* too concede this. Allamah She'rani<sup>RA</sup> writes in 65<sup>th</sup> discourse in his book, *Yawaqit*:

“All the conditions and signs that precede the Day of Resurrection that Hazrat Prophet Muhammad<sup>SLM</sup> has predicted are all true and correct. It is necessary that all of them must come to happen before the Doomsday. Among them is the appearance of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, the coming of the Anti-Christ and the *nuzool* [descent] of Hazrat Esa<sup>AS</sup>.”

The signs or portents of the Day of Judgment are among the needs of the religion, as this issue is dealt with in detail in the book, *Sharah-e-Maqasid*, and others. Hence, the disavowal of Hazrat Imam Mahdi<sup>AS</sup> is the disavowal of one of the needs of the religion. As such it is the cause of *kufr* [infidelity].

Apart from all these issues, which are correct and proved the Mahdavis are extremely careful in branding anybody with infidelity, as we have already

explained. In accordance with the commands of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, the Mahdavis just recite the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> wherein he is quoted as saying, "Whoever disavows the Mahdi is a *kafir*."

We now close the Preamble and, with the guidance and help of Allah Most High, begin the verification of the discussions of the *Hadyah-e-Mahdaviah* regarding the beliefs of the Mahdaviah. **Couplet:** "The speech has transgressed the limits; the soul has become like fire: bring it under control!"

O Allah! Show us the Truth making it to be the Truth and make us follow it, and show us the Futile making it to be futile and protect us from it by Your Generosity, O the Most Generous among the most generous! O the Most Merciful among the most merciful. Amen.

## CHAPTER 1

### MAHDAVI BELIEFS WRONGLY ASSAILED

**The Hadyah Author says:** “We have dealt with the Mahdaviah beliefs that are opposed to the beliefs of the *Ahl-e-Sunnat-o-Jama’at*.”<sup>70</sup>

**We say:** The readers with discretion may know that there are some points to be considered here.

Firstly, we have already stated in the PREAMBLE that there is no belief of the Mahdaviah other than those that are described in the *Aqida Sharifa* and the *Sharah-e-Aqida Sharifa*.

Secondly, some of the eighteen beliefs the Hadyah Author has counted are the accepted beliefs of the Mahdaviah and some of them are not.

Thirdly, we wonder how the Hadyah Author has arrived at the figure of 18 in respect of the Mahdaviah beliefs. It is evident from this that, in the opinion of the Hadyah Author, only these beliefs are opposed to the beliefs of the *Ahl-e-Sunnat-o-Jama’at* and all the others are correct. In that case, how far are the criticisms, Hadyah Author has advanced against the Mahdaviah beliefs, other than these 18 beliefs, correct?

The Hadyah Author has claimed that in this chapter the Mahdaviah beliefs that he has discussed are opposed to the beliefs of the *Ahl-e-Sunnat-o-Jama’at*. The readers are requested to ponder over the point as to which of the beliefs are particular to the Mahdavis and whether the *Ahl-e-Sunnat-o-Jama’at* too believe in them or not.

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<sup>70</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.16.



# BELIEF 1 - DESCRIBED BELIEF IS BASICALLY WRONG

**Hadyah Author says:** The 1st belief: "Syed Muhammad Jaunpuri is a perfect saint. But the belief of the *Ahl-e-Sunnat-o-Jama'at* is that the words and deeds of the Shaikh of Jaunpur, that are reported in the books of the Mahdaviah, are truly associated with him and are not in the nature of slander by his followers, his being among the *Ahl-e-Sunnat-o-Jama'at* is difficult, what to say of his being a Vali [saint] A line of Persian poetry: "As long as the people do not say that a thing is a thing, the thing does not become a thing."<sup>71</sup>

**We say:** The Hadyah Author is wrong from the beginning itself, because the belief of the Mahdaviah he has described is wrong. The Mahdavis do not only believe that the Hazrat<sup>AS</sup> is a perfect saint, but they also believe that Hazrat Syed Muhammad Jaunpuri<sup>AS</sup> is the Imam Mahdi-e-Aakhir-az-Zaman and the Seal of the Sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. The perfect sainthood is just a minor point.

Almost all the *Ahl-e-Sunnat-o-Jama'at* who do not repose faith in him as the Mahdi al-Mau'ood<sup>AS</sup>, at least believe that he is a perfect saint. Hereunder we reproduce an excerpt from the book, *Muntakhab-at-Tawarikh*, as an example that confirms what we have said. Here is the quote: "During this year, that is 910 AH, Mir Syed Muhammad Jaunpuri *Qaddas-Sirrah-ul-Aziz* (his secret is Sacred), who was among the great saints, and who had claimed to be the Mahdi died at the town of Farah on his way back home in India from Makkah, and was buried there."<sup>72</sup>

Similarly, many quotations from other historians and the scholars of the *Ahl-e-Sunnat-o-Jama'at* can be found. It shows that they were convinced of his sainthood and perfection. But the Hadyah Author disavows the sainthood of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> as against all of them. He has gone to the extent of explaining against those who believe in the sainthood of Hazrat Imam Syed Muhammad<sup>AS</sup> that his words and deeds had not reached him [the author quoted above] properly. Had they seen the books of the Mahdaviah, they would not have even thought of the sainthood of the Mahdi<sup>AS</sup>, he contends.

Although it is an accepted proposition that the excellence and perfection of a Vice-Regent of Allah who invites people towards Him does not depend on the acceptance or disavowal by the multitude. Thousands and thousands of people did not accept many Prophets and Apostles. Millions of people did not repose faith in the Prophethood and Messengership of our Prophet Muhammad<sup>SLM</sup>. But their

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<sup>71</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.16.

<sup>72</sup> See *Muntakhab-at-Tawarikh*, Vol. I, Calcutta, p.319. —Shehab bin Nusrat<sup>RA</sup> That is, Hazrat Syed Shehabuddin<sup>RA</sup>, son of Hazrat Allamah Maulana Syed Nusrat<sup>RA</sup>.

disavowal does not adversely affect the Prophethood and Messengership of the Holy Prophet<sup>SLM</sup>. Similarly, the excellence and perfection of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> or his being the Mahdi al-Mau'ood<sup>AS</sup> is not adversely affected by the disavowal of the people at large. However, as an expression and exposition of facts, we say that the explanation given by the Hadyah Author is not correct. Many scholars and historians, who have accepted the Imam<sup>AS</sup> as the Mahdi al-Mau'ood<sup>AS</sup> or a perfect saint have studied and made elaborate enquiries. Most of them have formed and expressed their favourable opinion after studying the books of the Mahdaviah.<sup>73</sup>

Apart from this, the deeds and sayings of the Mahdavis are there in the books of religious commands and biography even today. Every fair-minded reader will come to the conclusion after studying them that the words and deeds relating to the *Siddiqain* [The Truthful] and the Saints in close proximity with God, like the strict following of the *Shari'at*, eschewing worldliness and immersed in intense love for God, remembrance and thinking about God, total dependence on Him and divine pleasure of God, struggle in the way of God or *Jihad-e-Akbar* [the major Holy war] and the *Jihad-e-Asghar* [the minor holy war] that are the necessities associated with the sainthood, are in full conformity with the Book of Allah and the *Sunnat* of Hazrat Prophet Muhammad<sup>SLM</sup> and all the respected Saints, with the difference of their ranks, possessed as their attributes. All these attributes were present in a perfect measure in word and deed of Hazrat Imam<sup>AS</sup> and his followers.

Certainly, there are some scholarly propositions, understanding of which depends on the situation and not on the sayings. To some of the people, who see the manifest only, this has been the cause of going astray. From them, each issue will be dealt with in detail at the appropriate place, *Insha Allah*. Probably, the Hadyah

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<sup>73</sup> The style of Nizamuddin Ahmad Bakhshi, author of the book *Tabaqat-e-Akbari*, shows that he had seen the books of the Mahdavia and thereafter he wrote many of the correct events of the Mahdavia [in his book]. He has approvingly described their state of affairs. He has written some details that are not to be found in the Mahdavia books and the contemporary accounts of the historians.

Shaikh Abdul Qadir Badayuni was greatly acquainted with the incidents and conditions of the Mahdavia and he has admitted to having been initiated into the Mahdavia Order. He has written the books *Muntakhab-at-Tawarikh* and *Najat-ar-Rashid*. The opinion he has expressed in them is based on his knowledge of the Mahdavia.

During the current era, Maulana Abul Kalam Azad has, in his *Tazkirah*, mentioned the books like *Shawahid Al-Vilayat* and others. This shows that he too had studied them. And after studying them he had formed his favourable opinion about the forefathers of the Mahdavia and their leader, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He has expressed his opinion in the *Tazkirah*. He says: "The ways of these were so amorous and spontaneous that they reminded the specialties of Faith of the respected Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup>." For more details, see the footnotes in Chapter 2 of this book dealing with *Taqwa* and abstinence of the Mahdavia. —Shehab bin Nusrat<sup>RA</sup>.

Author too has fallen a pray to misunderstanding in his research of the immanent secrets and hints. Consequently, he has used abusive language against Hazrat Imam<sup>AS</sup> that “Hazrat’s being among the *Ahl-e-Sunnat-o-Jama’at* is difficult, what to say of his being a Vali [saint].”

The truth, however, is that from his invectives, prejudice and hostility, it is obvious in its own way without any explanation [from us]. This is so because there are some fixed signs and indicators for everything, and they [signs] incontrovertibly manifest themselves. The sainthood of the Saints of Allah too is of the same kind. Its fixed signs and symbols too are there.

Imam Fakhruddin Razi<sup>RZ</sup> writes in his book, *Tafsir-e-Kabir*, in the exegesis of the Quranic Verse, “*Or dost thou reflect that the companions of the Cave and of the Inscription were wonders among Our signs?*”<sup>74</sup> He deals with the controversy whether the sainthood of a saint can be identified from this Quranic Verse or not. He has quoted the sayings of the *ulama* that are convinced of the identification of the sainthood of the saints. He writes:

“But the people, who are convinced of the sainthood of the saint being recognised, advance the argument in favour of their saying that there are two *rukun* [fundamentals] to identify a Saint: One, the saint should be manifestly the perfect follower of the *Shari’at*. Two, in the immanence, he should always be immersed in the light of the *Haqiqat* [Divine Reality]. When a person achieved these two things, and the person understands the achievement of these two fundamentals, it is deemed that he is undoubtedly a saint. His being a follower of the *Shari’at* is manifest. But the meaning of his being immersed in the Light of the Divine Reality means that he enjoys the obedience of Allah Most High, he loves the remembrance of Allah Most High and he is not content with anything other than Allah Most High.”<sup>75</sup>

Keeping in view these basic principles and signs and symbols, if the sayings and the deeds of Hazrat Imam Mahdi al-Mau’ood<sup>AS</sup> were to be pondered over, every equitable person will find that these signs and symbols are found in the *zath* of Hazrat Imam<sup>AS</sup> in full measure. The perfect following of the *Shari’at* is obvious and

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<sup>74</sup> Quran, S. 18: 9 AYA.

<sup>75</sup> The matters that Imam Razi<sup>RA</sup> has mentioned are in fact the attributes of the *Vali-e-Salik* [a mystic saint], and not those of the *Vali-e-majzub* [a saint lost in divine meditation—outwardly a mad man]. Among the *majzubin* [saints in divine meditation], there is no meaning in their being the followers of *Shari’at*. They are immersed in their divine ecstasy. They are neither conscious of their own selves nor of others. But such saints are not superior to the mystic saints because they do not follow the *Shari’at* of Hazrat Prophet Muhammad<sup>SLM</sup>. But the mystic saint encompasses both the virtues. The *Vali-e-majzub* despite his not being a follower of the *Shari’at* is accepted as a saint. Then, the *vali-e-salik* should be accepted as superior to the *majzub* because the former follows both the *Shari’at* and is immersed in divine mediation. — Shamsi<sup>RA</sup>.

manifest. The Imam<sup>AS</sup>'s creed, "I am the servant of Allah Most High and the follower of Muhammad, the Messenger of Allah Most High" is the emphatic command and his conviction to follow the *Shari'at* of the Prophet<sup>SLM</sup> strictly. His being immersed in the Light of the Divine Realities and his love of the remembrance of Allah Most High is manifest from his command to perform the remembrance of Allah for all the twenty-four hours of the day and night, under the Quranic command: "...Remember Allah, standing, sitting and reclining..."<sup>76</sup> He has also prohibited attention to things other than Allah Most High. The Hadyah Author is fully aware of this. He has discussed this at other places in his book, *Hadyah-e-Mahdaviah*. It is a wonder that, despite all this, his disavowal of the Sainthood of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Couplet: "When malice emerges, skill and art disappear and the hundred veils hiding the heart manifest on the face."

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<sup>76</sup> Quran, S. 4: 103 MMP.

## BELIEF 2 : IMAM<sup>AS</sup>'S PROOF FROM TRADITIONS

**The Hadyah Author says:** The 2nd Belief: "Syed Muhammad Jaunpuri is the Mahdi al-Mau'ood. He staked his claim to be Mahdi in 905 AH. He died in 910 AH. And the belief of the *Ahl-e-Sunnat-o-Jama'at* is that a person from among the descendants of Prophet Muhammad<sup>SLM</sup> is to become Mahdi certainly. And his identification depends on the existence of the signs and symbols that are mentioned in the correct Traditions. And since these signs and symbols are not present in the above-mentioned Shaikh, he is not the Mahdi. And his claim is void. The details about it will very well come. Insha Allah."<sup>77</sup>

**We say:** This is our correct and universally accepted belief that Hazrat Syed Muhammad Jaunpuri<sup>AS</sup> is the Mahdi al-Mau'ood<sup>AS</sup>, as we have already stated. The Hadyah Author has been perfectly just and honest in clearly admitting the need of advent of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, and that too in the words: "A person from among the descendants of Hazrat Prophet Muhammad<sup>SLM</sup> is certainly to become Mahdi." This shows that Hadyah Author is convinced that the advent of Mahdi is proved by the *Ahadis-e-Mutawatirah* [Traditions with constancy], because the particular application of this is possible only through the Traditions with constancy. The other Traditions [that is, the traditions without constancy] give the benefit of conjecture and presumption. This solves the issue of the disavowal of Imam Mahdi<sup>AS</sup> as the thing that is proved by Traditions with constancy. The disavowal of the thing that is proved by Traditions with constancy is *kufir* [infidelity]. Hence, the Hadyah Author has admitted this at many places in his book, *Hadyah-e-Mahdaviah*.

The Hadyah Author has clearly admitted, "The identification of the Mahdi depends on the signs that are mentioned in the correct Traditions in respect of the Mahdi." Some of the people, hostile to the Mahdaviah, like Shaikh Ali Muttaqi and others, have indiscriminately quoted a number of correct and incorrect Traditions and have imposed the condition that all the contradictory signs found in them [Traditions] must manifest in the Mahdi. Obviously, Hadyah Author does not subscribe to this contention. Looking at this accumulation of the contrary signs, the advent of Hazrat Imam Mahdi<sup>AS</sup> becomes impossible. This is so because the combination of the opposites is void; and the thing that depends of the void will certainly be void.<sup>78</sup>

Apart from this, it is obvious that when two or more contradictory things about one and the same person, are reported as the sayings of Hazrat Prophet Muhammad<sup>SLM</sup>, it is necessary that one thing among them is correct and the other is wrong. Both can never be correct. If one were to say that both the contrary things are correct, it

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<sup>77</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.16.

<sup>78</sup> For details, see the PREAMBLE of this book, *Kuhl Al-Jawahir*. —Shehab bin Nusrat<sup>RA</sup>.

would be tantamount to insulting Hazrat Prophet Muhammad<sup>SLM</sup> that he had said one thing at one time and contradicted it by saying something else at the other time. This is wrong according to our beliefs in respect of Hazrat Prophet Muhammad<sup>SLM</sup>.

In short, the points that the Hadyah Author has admitted here are worth remembering by the readers as they will become handy in understanding things we will be discussing later.

It now remains to be seen how far the signs and symbols that are proved by the correct Traditions are to be found in Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. The details about it will be discussed later, *Insha Allah*.

## BELIEF 3: FAITH IN IMAM<sup>AS</sup> OBLIGATORY, DISAVOWAL INFIDELITY

**Hadyah Author says:** The 3rd Belief: “Reposing faith in the Mahdiat of Syed Muhammad Jaunpuri is obligatory and his disavowal is *Kufr* [infidelity].”<sup>79</sup>

**We say:** All the Muslims repose faith in Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> being the Prophet of the Last Era and the Seal of the Prophets<sup>AS</sup>. If somebody among the people of the Book is waiting for some other Prophet to come, let him wait for him. But we, the Muslims, are not waiting for any other Apostle. In this capacity of ours, it is obligatory for us to repose faith in the Prophethood and Divine Messengership of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. And the disavowal of his Prophethood and Messengership is *kufr* [infidelity].

Similarly, we accept Hazrat Syed Muhammad Jaunpuri<sup>AS</sup> as the Mahdi al-Mau'ood<sup>AS</sup>. We are not waiting for any other Mahdi to appear. In this capacity, our belief is what Hadyah Author has written. But as we have just stated while discussing the 1<sup>st</sup> Belief, here it is worth pondering over whether this belief is particular to the Mahdavis, or do all the *Ahl-e-Sunnat-o-Jama'at* and *Ahl-e-Tashay'ya* [the *Shi'ah* sect] also have similar beliefs about the Mahdi they are waiting for? In other words, if they were to accept a person as Mahdi al-Mau'ood, would it not be obligatory for them to repose faith in Mahdi or not? And his disavowal would be *kufr* or not?

Although the Hadyah Author disavows the Truth and is hostile to the people of the Truth, he has at various places in his book, *Hadyah-e-Mahdaviah*, admitted that the advent of the Mahdi is proved through the Traditions with constancy, that the affirming and confirming the Mahdi is obligatory and that the disavowal of the Mahdi is infidelity. For instance, on page 189 of *Hadyah-e-Mahdaviah*, he writes:

“The signs of the Mahdiat are mentioned in the Traditions. They must be present in the claimant so that affirming and confirming him [as Mahdi] becomes obligatory and his disavowal becomes infidelity.”<sup>80</sup>

Again he writes on page 169:

“The real matter is that the report [Tradition] of the advent of Mahdi is a solitary Tradition [*hadis-e-ahad*] as the author of *Sharah-e-Maqasid* is of the opinion, and some hold that this is constancy in meaning. Their intention is that it is proved by the *hadis* with constancy of meaning that Imam Mahdi will come at some time before

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<sup>79</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, pp.16-17.

<sup>80</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.201.

the Day of Resurrection. Hence, the person who denies or says that Mahdi will never come at any time is deemed to have falsified the Messenger of Allah<sup>SLM</sup>, or says that the Messenger of Allah<sup>SLM</sup> has never given the news of the arrival or appearance of the Mahdi, he is deemed to have not accepted the Traditions with the constancy of meaning. Such a person is a *kafir* in the eyes of the person who is convinced of the Traditions with constancy of meaning.”

In view of this saying of the Hadyah Author, we would like to ask, as a parenthetical sentence that, while the coming of the Mahdi is proved by the Traditions with the constancy of meaning, whether the time around the year 905 AH, when Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> staked his confirmed claim to be Mahdi al-Mau'ood<sup>AS</sup>, is included in the general span of time [between the time of Hazrat Prophet Muhammad<sup>SLM</sup> and the establishment of the Doomsday]? If his answer is in the affirmative, is it derived from the Traditions with the constancy in meaning? If his answer is in the negative, a Tradition with constancy in the meaning is needed to validate that the time round 905 AH is exempted from the time span between the Prophet<sup>SLM</sup> and the doomsday. It is for the accuser to prove his accusation. It is finally derived that affirming and reposing faith in the Imam<sup>AS</sup> is obligatory and his disavowal is *kufr*. This belief is not Mahdavia-specific. Criticising them on this count or accusing them for it is basically wrong, because the belief of all those people and the Hadyah Author too, is the same about the Mahdi of their concept.

Of course, as we have already stated, it can be affirmed that the point to be inquired into is whether the person whose disavowal is *kufr* is the *zath* of Hazrat Syed Muhammad Jaunpuri<sup>AS</sup> or not? This is to be proved by the Mahdavia. Hence, this matter will be dealt with in Chapter 3, *Insha Allah*.

### MAHDAVI POPULATION

**The Hadyah Author says:** “The Muslims are only these Mahdavis, Dakhnis, Dhondaris and Gujaratis and the Ummat-e-Muhammadiyah is shrunk to them only during the last 380 years.”<sup>81</sup>

**We say:** There are some points to be pondered over here. The first is: How far is the question of shrinking of the Ummat-e-Muhammadiyah and its dependence of the Muslims, the Hadyah Author has raised, is correct, because from among all the sects of the Muslims, each sect treats other sects, opposed to it in their beliefs, as one gone astray or faithlessness. But perhaps there is no sect, which treats other sects as outside the Islamic Ummat. The following Tradition, which Ibn Maja has

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<sup>81</sup> *Hadyah-e-Mahdavia*, Abu Raja Muhammad, Kanpur, 1293 AH, p.17.

reported in his *Sunan* [Book of Traditions], on the authority of Auf bin Malik, and which has also been quoted in the Preamble, supports our contention.

The Tradition says: “Hazrat Prophet Muhammad<sup>SLM</sup> has said, ‘the Jews were divided into 71 sects. Oath in the name of the *Zath* in Whose hands is my life; my *ummat* will be divided into 73 sects. One of them would be liberated (in the Paradise) and the other 72 will be in Hell.’”

This Tradition clearly manifests that the *Ummat-e-Muhammadiyah* will remain divided into 73 sects and the 72 sects that are to go to Hell for their having gone astray are included into his *Ummat-e-Muhammadiyah*. They are neither excluded from the *Ummat* nor from Islam.

### SMALL NUMBER OF *MOMINEEN*

**We say:** Secondly, the author has adopted a style of satire and ridicule. In his enthusiasm against the people of the Truth, he has perhaps forgotten that zealots like him always look down upon the people of the Truth and ridicule them. Hence, the Holy Quran is witness to the misguided people of Hazrat Noah<sup>AS</sup> who had ridiculed the believers and said: “*Shall we believe in thee when it is the meanest that follow thee?*”<sup>82</sup>

Similarly, the saying of the hypocrites has been quoted in the Quran. They had ridiculed the *Momineen* and said, “*If we return to Madina, surely the more honourable (elements) will expel therefrom the meanest.*”<sup>83</sup>

But as against this the final divine judgment was this: “*But honour belongs to Allah and His Apostle, and to the believers; but the Hypocrites know not.*”<sup>84</sup>

In view of this divine judgment, from the point of view of the homeland, being a Dakhni or Dhondari, is no cause of indignity and being a Rampuri [or Shahjahanpuri] does not contribute to honour. But the basis of honour is *Iman* [Faith]. If the Dakhni and Dhondari are [true] *Momineen*, they are the people of honour in the august Presence of Allah Most High, even though the hypocrites may not understand it.

Now coming to the subject of the numbers: From the Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, it is obvious that the *Momineen* were in small numbers and the hypocrites were in large numbers. There is nothing hidden about it. Hence, under the Quranic Verse, “*Allah did curse him (Satan), but*

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<sup>82</sup> Quran, S. 26: 111 AYA.

<sup>83</sup> Quran, S. 63: 8 AYA.

<sup>84</sup> Quran, S. 63: 8 AYA.

he said: 'I will take of thy servants a portion marked off,'"<sup>85</sup> it is written in the *Tafsir-e-Madarik*: "Essentially a definite number and a separate share, that is, 999 from every 1000, I will take; and only one will be for Allah!"

It is manifest from this that the followers of Iblis [Satan] will be 999 and those of Allah Most High will be one in a thousand. In other words, the people of Allah Most High will be a hundred in a hundred thousand people.

In the *Tafsir Ma'alim-at-Tanzil*, a long Tradition is quoted in the exegesis of the Quranic Verse, "A number of people from those of old, And a few from those of the later times."<sup>86</sup> A part of the Tradition is as follows: "You (Muslims) are like a white hair on the skin of a black bullock or a black hair on the skin of a red bullock."

*Malik-al-'Ulama* Qazi Shehabuddin Daulatabadi has, in his book, *Tafsir-e-Bahr-al-Mavvaj*,<sup>87</sup> quoted a Tradition reported by Hazrat Abu Huraira<sup>RZ</sup>. The Tradition is as follows:

"Allah Most High has created four types of creatures: the angels, the devils, the jinns and the human beings. He divided this conglomerate in ten parts. Nine of them were the angels and one part comprised the remaining three types of creatures. Then again He divided this one part into ten parts. Of this nine parts were jinns and one part was that of the human beings. Then He divided this one part of human beings into 125 parts. Of this one part is that of Muslims and the remaining 124 parts are those of *kafirs* [infidels] and *qatils* [killers]. From among these 124 parts, one hundred parts are in Hindustan and the remaining twenty-four parts are spread in the remaining parts of the world. Of them, twelve parts are in the cities of Rome [Asia Minor, Byzantine Empire, Turkish Caliphate etc.] and six parts are in the east and the remaining six parts are in the west. The one part comprising the Muslims is divided into 73 sects. Of these 73 sects are, 72 sects are sinful and *bid'ati* [innovators] and the remaining one sect, the *Ahl-e-Sunnat-o-Jama'at*, is *Naji* [delivered of sins]. Allah Most High may bless them all."<sup>88</sup>

<sup>85</sup> Quran, S. 4: 118 AYA.

<sup>86</sup> Quran, S. 56: 13-14 AYA.

<sup>87</sup> Please see *Tafsir-e-Bahr-al-Mavvaj*, *Surat-Al-Fatihah*, Persian, *Fan-e-Tafsir*, Book No. 135, *Kutub Khana-e-Asafiah* [Hyderabad State Library]. —Shehab bin Nusrat<sup>RA</sup>.

<sup>88</sup> It is not hidden from the people who ponder over the meaning of the Holy Quran that the real divine guidance, which makes it necessary to be accepted, is not the work of a Prophet or a Vice-Regent of Allah Most High, but it is the work of Allah. He shows His straight path to those He will and allows going astray whom He will. The efforts of the Prophet or the Vice-Regent of Allah have no role to play in it. The Prophets<sup>AS</sup> and the Vice-Regents of Allah need not grieve if their efforts fail, because Allah Most High has clearly stated: "It is true thou will not be able to guide everyone whom thou love; but Allah guides those whom He will, and He knows best those who receive guidance." [Quran, S. 28: 56 AYA]. In these circumstances, no

Now let the Hadyah Author tell us what is the population of the Muslims [or the *Ummat-e-Muhammadiyah*] in the world from the North to the South and from the East to the West. And in view of this, what is the proportion of the world population, and what is the proportion of the *Firqa-e-Najiah* [the liberated sect]. Hence, the proportion of the followers and the conformists of the *Da'yi ila Allah* [one who invites people unto Allah] should be estimated on this basis.

This clearly shows that the majority of the people is not the sign of the Divine Truthfulness and a small number of persons does not indicate the falsification of the divine Truth,<sup>89</sup> as the Hadyah Author appears to believe. Hence, many self-evident examples of this are to be seen even to this day. Such examples are also available from the previous communities of the Prophets<sup>AS</sup> and are mentioned in the Holy Quran and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> that the number of the *Momineen* [the faithful] has always been small as against the large number of disavowers. Hence, Allah Most High says in the Quran about Hazrat Nuh<sup>AS</sup> [Prophet Noah]: “*But only a few believed with him.*”<sup>90</sup>

In the exegesis of this Quranic Verse, the commentators<sup>91</sup> have averred that the number of the followers of Hazrat Nuh<sup>AS</sup> was a minimum of seven or a maximum of 80. But there is some contradiction in the narratives.

Similarly, the number of people who had reposed faith in Hazrat Ayub<sup>AS</sup> and Hazrat Shu'eyb<sup>AS</sup> is obvious like the sun. Thus, would not the Hadyah Author pass a judgment on the small number of the *Momineen* who had reposed faith in the two respected and exalted Prophets<sup>AS</sup>?

### SIGNS OF MAHDISHIP IN IMAM<sup>AS</sup>

**The Hadyah Author says:** “And the belief of the *Ahl-e-Sunnat-o-Jama'at* is that since the signs of Mahdiat [Mahdiship] are not present in the Shaikh [Hazrat Imam Syed

Prophet<sup>AS</sup> can be blamed if nobody reposes faith in him or only a very few people had reposed faith in him. Similarly, in the matter of his guidance too, the criticism that a few people reposed faith in him and a very large group abstained from reposing faith in him is not correct; because the job of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was only to propagate the message of divine guidance. After that, the person to whom Allah helps will repose faith in the Imam<sup>AS</sup>. Otherwise, the person concerned will not escape being called to account. As for the contention of the Hadyah Author that the followers of Hazrat Imam Mahdi<sup>AS</sup> were the Hindis and Gujaratis, and not people from other tribes, is a foolish argument, because guidance is the work of Allah Most High and help comes to the people from Him only, it is obvious that the person or persons, whom Allah helps come towards guidance, irrespective of whether they are Hindis or Gujaratis. —Shamsi<sup>RA</sup>.

<sup>89</sup> Please see the PREAMBLE of this book for the definition and the details about the *Ahl-e-Sunnat-o-Jama'at*. —Shehab bin Nusrat<sup>RA</sup>.

<sup>90</sup> Quran, S. 11: 40 AYA.

<sup>91</sup> Please see *Tafsir-e-Mualim-at-Tanzil* and *Lubab-at-Tavil* and others. —Shehab bin Nusrat<sup>RA</sup>.

Muhammad Mahdi al-Mau'ood<sup>AS</sup>] affirming and confirming him [as Mahdi] would be tantamount to disavowal of the real Mahdi who is to come later. And as such it is Haram [prohibited] and the disavowal of his Mahdship is imperative and the cause of salvation and [divine] rewards.”<sup>92</sup>

**We say:** The signs of Mahdiah, which Hazrat Prophet Muhammad<sup>SLM</sup> had predicted according to the narratives, which are correct and proven, were present in the *zath* of Hazrat Imam Mahdi<sup>AS</sup> and its proof will be presented at the appropriate place. But here a miracle of the omnipotence of Allah Almighty is worth seeing. The matters that the Hadyah Author had disavowed so vehemently are coming from the pen of the same person [Hadyah Author]. From the above quotation, it is obvious that reposing faith in Imam Mahdi<sup>AS</sup> is *Farz* [obligation]. It is also obvious that the disavowal of the *Farz* is *kufr* [infidelity].

The details of this are that the Hadyah Author has said that the disavowal of our Imam Mahdi<sup>AS</sup> is *Wajib* [binding duty] because his acceptance would necessitate the disavowal of a future Mahdi. Then the acceptance of the future Mahdi is *Wajib* and not *Mustahab* [desirable]. If in his opinion the acceptance of the future Mahdi were *Mustahab*, the disavowal of our Mahdi, who has come and gone, too would have been *Mustahab*. Therefore, from this, it is proved that to the people who believe in the advent of Mahdi, with the correct signs as predicted by Hazrat Prophet Muhammad<sup>SLM</sup>, the acceptance of the same Hazrat Imam Mahdi<sup>AS</sup> is a *Farz* and *Wajib* in his own opinion also, and not waiting for the future Mahdi should be the source of the salvation in the Hereafter, as we all Muslims believe that Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> is the last and final Prophet of the Last Era. We also believe that the glad tidings of his advent are predicted in Torah [Old Testament] and the Bible, and the holy books of other earlier Prophets<sup>AS</sup>. As against this, the people of the Book hold that he [Prophet Muhammad<sup>SLM</sup>] is not the person whose advent was predicted. Hence, they refuse to accept him as the Prophet<sup>SLM</sup>. They are waiting for another Prophet. But the imperative of our belief and faith is that the disavowal of the future Prophet, which the people of the Book are waiting for, is the true Islam and the cause of our entering the Paradise.

### CALLING MUSLIMS AS *KAFIRS*

**The Hadyah Author says:** “And calling the Muslims as kafirs is *kufr* [infidelity] that the punishment of their evil deeds has landed them in this.”<sup>93</sup>

<sup>92</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.17.

<sup>93</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.17.

**We Say:** We have discussed the matter of calling Muslims as *kafirs* earlier in the PREAMBLE that it is freely rampant among all the *Imams* of the Schools of Fiqh and all the sects of Islam. We now ask the Hadyah Author: when calling the Muslims as *kafir* is *kufr*, what about the Imams of the religion who call those Muslims, who disavow the Doomsday, the newness of the world, the retribution in the grave and the necessities of the religion as *kafirs*? Hence, the books of *Ilm-e-Kalam* [Scholastic Theology] and *Fiqhi Fatawa* [edicts issued under the Islamic Code of Law] are full of such matters. In these circumstances, we ask the Hadyah Author, if, as he has said, his command of *kufr* also applies to these Imams that according to him applies to people who call the Muslims as *kafirs*? Allah forbid. Further, can he tell us which of the evil deeds of these Imams have landed them in this predicament?

Similarly, we also ask the Hadyah Author: One sect of Muslims found some flaw that invokes the charge of *kufr* in another sect and called the latter sect as *Kafirs*. In accordance with your argument all of them will become *Kafirs*. One sect will become *kafir* for its practice of rituals or beliefs and the other sect will become *kafir* for calling the former as *kafir*. Hence, no sect of the Muslims will escape being *kafirs*. The meaning of the line [of poetry] that, “In the whole world, not even one Muslim survived,” will become true. What then is the specialty of the Mahdavis? And why is this charge made against them?

And one more question for the Hadyah Author: When calling a common Muslim, as *kafir* is *kufr*, what would be his judgment against those who have assailed the *imams* and other leaders as outside the pale of Islam? For instance, some of the Hanafia have heaped curses in quantities of the particles of sand on those who disavow or reject the sayings of Imam Abu Hanifa<sup>RA</sup>.<sup>94</sup> Here the victims include other *imams* of the *Mazahib*, the *Hadis* [Traditions], the respected disciples of Hazrat Imam Abu Hanifa<sup>RA</sup> and Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> besides many others. They become *mal'oon* [accursed], because all of them have rejected the sayings of Hazrat Imam Abu Hanifa<sup>RA</sup>. Or they have tried to reduce his glory and eminence. Now, let the Hadyah Author tell us what his judgment would be against the Hanafi *ulama* that have applied the judgment of curses?

As against this, Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has treated Hazrat Imam Abu Hanifa<sup>RA</sup> as a member of the *Marjiyah*<sup>95</sup> sect. The Hanafis hold Imam Abu Hanifa<sup>RA</sup> in great esteem. (According to them, Hazrat Imam Abu Hanifa<sup>RA</sup> is a great miracle of Prophet Muhammad<sup>SLM</sup> after the Holy Quran. They also hold that Hazrat Prophet Muhammad<sup>SLM</sup> had expressed his pride over him.<sup>96</sup>) A large number of

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<sup>94</sup> Please see *Muqaddima-e-Rad-Al-Mukhtar* and Tahtawi's *Hashia Durr-ul-Mukhtar*.

<sup>95</sup> Please see *Durr-ul-Mukhtar* and Tahtawi.

<sup>96</sup> Please see *Bukhari* and *Fatah-al-Bari*.

saints of Allah Most High are among his disciples. About such a person Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has said that he belonged to the *Marjiyah* sect, which, according to a saying of Hazrat Prophet Muhammad<sup>SLM</sup>, is a sect unfortunate enough of being deprived of a share of Islam. And he has reached this station as a punishment of whose evil deeds? Now, let Hadyah Author tell us what, in the light of his own sayings, is his judgment about Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup>, has treated, not the common Muslims, but the Imams and leaders of the Muslims, as being unfortunate enough of being deprived of the share of Islam. And Allah forbid! In retribution of whose evil deeds have these eminent people been relegated to this misfortune? All this is the result of the unfortunate arguments of the Hadyah Author! This is not our personal saying. The nuisance of the applications and implications of his assertions is on the Hadyah Author. We were just constrained to copy his writings to show how absurd they are, in accordance with the adage: “*Naql-e-kufr kufr na-bashad* [Copying infidelity is not infidelity].” The Hadyah Author has created all this evil in his efforts to criticise the Mahdavia just for the sake of criticism by ignoring the accepted principles of the *Ahl-e-Sunnat-o-Jama’at*. He has also forgotten the adage: “One infidelity is of a lower rank than the other infidelity.” He did not make any difference between the applications of the term ‘infidelity’ in accordance with the *Shari’at* and that without the sanction of the *Shari’at*.<sup>97</sup>

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<sup>97</sup> The elucidation of this saying of Hazrat Syed Nusrat<sup>RA</sup>, Author of *Kuhl al-Jawahir*, is that the Hadyah Author has gone far astray from the accepted principles of the *Ahl-e-Sunnat-o-Jama’at* in this discussion in his enthusiasm to criticise the Mahdavia. This has resulted in his two mistakes. All the evil that has come about is because these two mistakes. The wrong criticism he has advanced against the Mahdavia has reverted to the eminent leaders of the Muslim *Ummat* and the Imams of the religion. This violates the glory of the eminent leaders and the principles of religion. Since a misunderstanding has come about among the brothers of the Muslim community and people go to the extremes in their applications of the decrees of infidelity. Some cross the limits in their decrees of infidelity and some others do not consider such decrees as permitted and allowed in the religion. Hence, it appears to be suitable to elucidate the matter here. The elucidation of the first mistake is that there are many ranks of *kufr* [infidelity]. Infidelity is invoked as against Unity [Oneness of God] and Islam sometimes and at some other times it is invoked as against *Iman* [Faith]. For instance, a *mushrik* [idolater] who disavows the *zath* or *Tauhid* [Unity] of God or assigns partners to God is also a *Kafir*. Another person acknowledges the *zath* and His Unity and reposes faith in all the Prophets<sup>AS</sup> of the past but disavows the Prophethood and *risalat* [Messengership] of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>—such people are called the people of the Book—too is a *kafir*. Similarly, a person reposes faith in the *zath* and Unity of God, all the Prophets<sup>AS</sup> of the past and also Hazrat Prophet Muhammad<sup>SLM</sup>, but disavows a particularly necessary command of Hazrat Prophet<sup>SLM</sup>, the acceptance of which is among the essentials of the religion [such things are the necessities of the religion], like the disavowal of the daily ritual prayers, *namaz*, or the prohibition of drinking liquor or wine, or any such thing, he too is a *kafir*. Hence, in the books of *Ilm-e-Kalam* [Scholastic Theology] or the edicts of the *Fiqh* [edicts of the Islamic Code of Law], one finds many acts and beliefs, which are prone to be declared as *kufr*. There is no

controversy about the *kufr* of such persons. It is written in the book, *Sharah-e-Maqasid*, “Any Muslim might be obedient and perform worship throughout his life but if he believes that the world is *qadim* [eternal] or that the day of Judgment would not be convened or that Allah Most High does not have the knowledge of the minor details or performs any deeds that constitute the cause or reason of the *kufr*, —there is no controversy about his being a *kafir*.” But there is a difference in the command or the consequence of the various kinds of *kufr* from the religious point of view. ► Therefore, in the first kind of *kufr*, the *zabiha* [the meat of the animal slaughtered] by a *mushrik* (idolater) is not lawful. There will be no inheritance between them and the Muslims. The marriage between them and the Muslims is not valid. Their evidence will not be accepted in some of the matters in dispute among the Muslims. They will not escape the retribution of the Hereafter. ► As against this, the second kind of *kufr* entails that they too will not escape the retribution in the Hereafter. There would be no inheritance between them and the Muslims. In some disputes in which Muslims are involved, their evidence will not be accepted. But the meat of the animal slaughtered by the people of the Book is allowed for the Muslims. A Muslim is permitted to marry a woman from among the people of the Book. ► The third kind of *kufr* entails a situation where all the interdictions imposed on the idolaters and the people of the Book will not apply to them, except the retribution in the Hereafter and prohibition of following them in the daily ritual prayers in congregation. They will be allowed to inherit from each other. It is stated in the book, *Faraiz-e-Sharifia*: “The gist of it is that the difference in the religion and *millat* [community] prevents inheritance. But there will be no bar to inheritance with *ahl-e-ahwa* [the dissenters, sectarians. Here the purport is the People of the Book: the followers of the Divine Books that were revealed before the Quran.] because they admit the Prophets<sup>AS</sup> and the heavenly books. They are different only in the interpretation of the Quran and the *Sunnat*. This does not necessitate the difference of *millat* [followers of a faith]. This is the reason why the inheritance is in vogue among all the sects of the Muslims. But the Hadyah Author has mixed up all these points at issue. This is not correct. The second point that the author of *Kuhl al-Jawahir* has pointed out is the *Itdaq-al-kufr-ba-moojib* [application of ‘infidelity’ in accordance with the Islamic Code of law]. The details about this are as follows: If the term ‘*kufr*’ is applied to anybody, it has two aspects: one, there is a reason for which the command of *kufr* is issued on behalf of the *Sha’re*’ [the Prophet<sup>SLM</sup> as the law-giver] or such a reason does not exist. The second aspect is that there is no reason, or one sanctioned by the *Shari’at*, for applying the term *kufr* on that person. Such an application is taboo under the *Shari’at*. All the *tashaddudi* [violent or third degree] commands of *kufr* that have been issued against the Muslims or *Momins* are of this nature. That is, they should not be issued without a reason sanctioned by the *Shari’at*. But where there is a reason sanctioned by *Shari’at* to issue the command of *kufr*, the application of *kufr*, it is tantamount to copying the command of the *Sha’re*’, and this is allowed. The common principle of law and justice is that a person should not be punished without legal justification. But where there is a legal justification, a person can be accused or convicted. It is under this principle, a poet has said that ‘even drinking of water without the sanction of *Shari’at* is a crime, but even shedding of blood with the sanction of law is allowed.’ Hence, all the edicts of *kufr* that the authorities in the Muslim *Ummat* and the *Imams* of religion have issued are of this nature. That is, there was some flaw in the belief or principle, which was the reason for issuing the edict of *kufr*. Otherwise, no command of *kufr* would apply to the eminent personalities of the religion. The Hadyah Author has mixed up matters and said that calling the Muslims as *kafirs* is *kufr*. He has ignored the principle that where there is a reason under the *Shari’at* for branding somebody as *kafir*, such an edict could be issued. Because of this mistake on the part of the Hadyah Author this defect has come about that even the *Imams* of the religion have become the target of the edict of *kufr*. To call a disavower of Hazrat Imam Mahdi al-Mau’ood<sup>AS</sup> as *kafir* too comes under the principle of “the application of *kufr* in

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accordance with the *Shari'at*'. This has been dealt with at various places in this book. Hence, here too the application of *kufr* is just a copy of the command of the *Sha're'* [Prophet Muhammad<sup>SLM</sup>]. Hence, from such application of the edict of *kufr*, the Mahdavia will not be subject to any judgment. —Shehab bin Nusrat<sup>RA</sup>.

## BELIEFS 4 AND 5: IMAM MAHDI<sup>AS</sup> BEING SUPERIOR TO *KHULAFI-E-RASHIDIN*<sup>RZ</sup>

**The Hadyah Author says:** The 4<sup>th</sup> Belief: “The Shaikh *Mausoof* [Celebrated] is included in the *ummat* of Prophet Muhammad<sup>SLM</sup> but he is superior to the *Umara-e-Momineen*, Abu Bakr Siddiq<sup>RZ</sup>, Umar Farooq<sup>RZ</sup>, Usman Zunooreen<sup>RZ</sup> and Ali Murtaza<sup>RZ</sup>....”<sup>98</sup>

The 5<sup>th</sup> Belief: “Syed Muhammad Jaunpuri is superior to all Prophets and Messengers of Allah, including Ibrahim [Abraham], Musa [Moses], Esa [Jesus], Nuh [Noah] and Adam, except Prophet Muhammad<sup>SLM</sup>....”<sup>99</sup>

**We say:** The gist of what the Hadyah Author has said is: “According to the beliefs of the Mahdaviah, Syed Muhammad Jaunpuri, though he is included in the *Ummat* of Hazrat Prophet Muhammad<sup>SLM</sup>, is superior to the *Khulafa-e-Rashidin* and he is also superior to all the Prophets<sup>AS</sup> except Hazrat Prophet Muhammad<sup>SLM</sup>. But the belief of the *Ahl-e-Sunnat-o-Jama’at* is that none in the *ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> or in the previous *Ummats* is superior to the *Khulafa-e-Rashidin* and the Prophets and Messengers of Allah. According to the beliefs of the *Ahl-e-Sunnat-o-Jama’at*, the Prophets and the Messengers of Allah are superior to all the angels and common people and that any saint [even if he is a *Qutb* (highest cadre in spiritual pivot), *Ghouse* (upper category of mystics), *sahabi* (companion), *tabe’ie* (follower) or Mahdi (the rightly guided saint)] cannot rise to the rank of a Prophet.” The detailed discussion about these two points will come in Chapters five and six.

But there are some points needing attention here.

First, these two issues are not among the regular beliefs of the Mahdavis. The Hadyah Author has given the name of a book about the Mahdaviah beliefs at the end of his book, *Hadyah-e-Mahdaviah*. These issues are not to be found in that book.

Secondly, these issues are among the *lawazim-e-Mazhab* [essentials of the *mazhab*—religion]. This point has been discussed in the PREAMBLE. In this matter our belief is the same as that of the eminent authorities of the *Ahl-e-Sunnat-o-Jama’at* and the philosopher-Sufis that since Hazrat Imam Mahdi<sup>AS</sup> is the Seal of the Sainthood of the Prophet<sup>SLM</sup> and his immanence, in that capacity, the Imam<sup>AS</sup> enjoys a relationship of uniqueness and equality. The detail about this will be dealt with in Chapter six. Hence, the *afzal* [excellent, superior] has a relationship of excellence with the *mafzul* [one whose excellence is followed]. But this excellence is secondary and in emulation, and not in the first and in essence.

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<sup>98</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.17.

<sup>99</sup> Ibid.

Thirdly, the Hadyah Author has tried to deceive the people as he has done at many places in his book. We have dealt with this point in the PREAMBLE also. Those issues and commands that are associated with the *man'sab* [spiritual position] are formulated with reference to that *man'sab*. They are not applied on a person in his personal capacity, irrespective of his *man'sab*. For instance, we consider Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> to be the Prophet of the Last Era and the seal of the Prophets and Messengers. And we have some beliefs in relation to his excellences related to that capacity of his being a Prophet and Messenger of Allah and the seal of the Prophethood. And all the commands are applied to him in that particular capacity.

### **SPIRITUAL POSITION OF HAZRAT IMAM MAHDI AL-MAU'OOD<sup>AS</sup>**

Similarly, whatever beliefs the Mahdaviah hold about Hazrat Syed Muhammad Jaunpuri<sup>AS</sup> are related to his capacity or position as the Mahdi al-Mau'ood<sup>AS</sup>, or the Seal of the Saints, or the Seal of the *Vilayat-e-Muhammadiyah* [Sainthood of Prophet Muhammad<sup>SLM</sup>] or the Immanence of Hazrat Prophet Muhammad<sup>SLM</sup>. But the Hadyah Author has tried to show the beliefs of the Mahdaviah, keeping aside this particular capacity or spiritual position of Hazrat Imam Mahdi<sup>AS</sup>. Instead, if the Hadyah Author had tried to inquire into the question whether keeping such a belief about Hazrat Mahdi al-Mau'ood<sup>AS</sup>, or the Seal of the Sainthood, or the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup> is correct or not, the matter would have been easily solved. It would have dawned upon him that this was not the belief of the Mahdaviah only, but the Philosopher-Sufis and the great and exalted leaders of the religion too hold this belief. First, by examining the excellence of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Abu Bakr Siddiq<sup>RZ</sup> and Hazrat Umar Farooq<sup>RZ</sup>, it is proved that Imam Mahdi<sup>AS</sup> possesses certain specific attributes, according to the beliefs of the *Ahl-e-Sunnat-o-Jama'at*, which, according to them, are not found in Hazrat Abu Bakr Siddiq<sup>RZ</sup>, Hazrat Umar Farooq<sup>RZ</sup> and others. These attributes are that Hazrat Imam Mahdi<sup>AS</sup> is free from erring, he is the Vice-Regent of Allah Most High and he is the Seal of religion. Hence, it is obvious that the belief the Hadyah Author has attributed to the *Ahl-e-Sunnat-o-Jama'at* is not correct.<sup>100</sup>

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<sup>100</sup> Does the Hadyah Author have a doubt about this? Some of the reasons why Hazrat Imam Mahdi<sup>AS</sup> is superior to the Vice-Regents of the *Ummat* are: First, Hazrat Imam Mahdi<sup>AS</sup> is the Caliph of Allah. The *Umara-e-Momineen* are the Vice-Regents of the Prophet<sup>SLM</sup>. The Vice-Regent of Allah would be superior to the Vice-Regents of the Prophet<sup>SLM</sup>. Secondly, Imam Mahdi<sup>AS</sup> is free from erring. The *Umara-e-Momineen* are not free of erring. One who is innocent is superior to one who is not *ma'soom* or innocent. Thirdly, Hazrat Imam Mahdi<sup>AS</sup> is the protector of the *ummat* while the *Umara-e-Momineen* are not the protectors of the *ummat*, because Hazrat Prophet Muhammad<sup>SLM</sup> has specifically stated that Imam Mahdi<sup>AS</sup> and Hazrat Esa<sup>AS</sup> are the protectors of the *ummat*. He has not assigned this service to anybody else. Since Hazrat Imam Mahdi<sup>AS</sup> is the protector of the *ummat*, he is superior to those who are not the

Fourthly, we find that the exalted leaders of the religion have elucidated that Hazrat Abu Bakr Siddiq<sup>RZ</sup> and Hazrat Umar Farooq<sup>RZ</sup> are not superior to Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Auf bin Manbah<sup>RZ</sup> says: “We used to recite a Tradition that there would be a Vice-Regent in the *ummat* and Abu Bakr<sup>RZ</sup> and Umar<sup>RZ</sup> would not be superior to him.”<sup>101</sup>

Muhammad bin Sirin has narrated a Tradition, which explains the narrative of Auf bin Munbah: “Muhammad bin Sirin has narrated that [Hazrat Prophet<sup>SLM</sup>] was asked whether Mahdi would be better or Abu Bakr and Umar. He [Prophet<sup>SLM</sup>] said: ‘Mahdi is better than both of them and is equal to Prophet<sup>SLM</sup>.’ In another narrative, it is stated that *fitan* [mischief] was being talked about. And [he] said, ‘When such a thing happens, you remain sitting in your houses till you hear that a person better than Abu Bakr and Umar assumes the imamate.’ The people asked, ‘Would he be better than Abu Bakr and Umar?’ He [Prophet<sup>SLM</sup>] said, ‘He would be superior to some of the Prophets.’”

This shows that this is not the saying only of the Mahdaviah, but it is an accepted issue of the great and exalted leaders of the *Ahl-e-Sunnat-o-Jama’at*.

On the basis of the principles of the Philosopher-Sufis, the issue becomes clearer. In the matter of the fourth question in the book, *Gulshan-e-Raz*, it is stated: “The complete manifestation of *Vilayat* [Sainthood] will become obvious with the Seal [of Sainthood]. Then, this period too will run its course. The existence of all the *awlia* [saints] will be like organs [of the body] with the Seal [of Saints<sup>AS</sup>] as if the latter [the Seal<sup>AS</sup>] is the whole [body] and all of them [the saints] are its organs or parts.”

In other words, the perfect manifestation of the Sainthood will come about through the Seal of the Saints. And it is from this that the era of the world will come to an end. All the Saints are the organs in relation to the Seal of the Saints. He is like the whole.

It is written in the book, *Mafatih-al-Eijaz Sharah-e-Gulshan-e-Raz*:

“As all the Prophets<sup>AS</sup> draw the *nur* [luminosity] of their *Tashri’yi Nubuwwat* [Prophethood with the Code of Law], from the lamp of the *Nur* [luminosity] of the Prophethood of Hazrat Seal of the Prophethood<sup>SLM</sup>, all the Saints<sup>RA</sup> draw their *Nur* and its perfection from the Sun of the Sainthood of the Seal of Sainthood<sup>AS</sup>. Hence, the Sainthood of the Seal of Sainthood<sup>AS</sup> is called the *Vilayat-e-Shamsiah* [Solar Sainthood]. The sainthood of all the other Saints<sup>RA</sup> is called the *Vilayat-e-Qamariyah* [sainthood of the moon] as the source of the *Nur* of the sainthood of all the saints is the absolute Sainthood

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protectors of the *Ummat*. In short, Hazrat Imam Mahdi<sup>AS</sup> is superior to the *Umara-e-Momineen* for various reasons. —Shamsi<sup>RA</sup>.

<sup>101</sup> Please see *Uqd-ad-Darar Fi Akhbar Al-Mahdi Al-Muntazar*, Chapter 7.

of the Seal of Sainthood<sup>AS</sup>, as the luminosity of the moon benefits from the light from the sun.”

Hence, it is proved that as all the Prophets<sup>AS</sup> of the yore derive their bounty from the *mishkat* [niche of the lamp] of Prophethood of Hazrat Seal of the Prophet<sup>SLM</sup>, so do all the Saints. They derive their bounty of the Sainthood from the Seal of the Saints<sup>AS</sup>. But since, Hazrat Abu Bakr Siddiq<sup>RZ</sup> also is among the saints of the *ummah*, he derives his bounty from the immanence of Hazrat Prophet Muhammad<sup>SLM</sup>, that is, the Seal of the Saints<sup>AS</sup>. From this side too the Seal of the Saints<sup>AS</sup> is superior to him.

In the commentary of the book, *Fusus Al-Hikam*, written by Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup>, Dawood Qaisary has written with reference to *Anqaa-e-Maghrib* in *Fus-se-Shishiya*:

“It is written in the book, *Anqaa-e-Maghrib*, that Hazrat Abu Bakr Siddiq<sup>RZ</sup> will be under the banner of Hazrat Seal of the Saints<sup>AS</sup> since he would be under the banner of Hazrat Seal of the Prophets<sup>AS</sup> in his emulation.”

From all these sayings, it is clear that the issue of the superiority of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Abu Bakr Siddiq<sup>RZ</sup> is not Mahdaviah-specific but the great eminent personalities of the *Ahl-e-Sunnat-o-Jama'at* too concede it.

The saying of Ibn Sirin<sup>RA</sup> about the superiority of Hazrat Imam Mahdi<sup>AS</sup> over some of the Prophets<sup>AS</sup> proves the second issue. He says, “Hazrat Imam Mahdi<sup>AS</sup> is superior to some of the Prophets<sup>AS</sup>.”

### **DIVINE REALITIES OF KNOWLEDGE**

Apart from this, this issue relates to the divine Realities and Knowledge. And the Mahdaviah *maslak* [way, conduct, school of thought] is the same as the *mazhab* of the Sufi-Philosophers or the *Ahl-e-Haq* [People of the Truth]. This is a great issue causing great diversity of opinion. There is no scope of discussing it in this short exposition. We will, therefore, give a short summary of it. Still better, we will just confine to quote some of the sayings of the respected Sufis.

The Hadyah Author has repeated his mistake of looking at the issues of the People of the Truth from the standpoint of the *Ahl-e-Zahir* [the People of the Manifest]. He has thought that Hazrat Seal of the Saints<sup>AS</sup> or the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> and the ordinary saints, much against the principles of the respected Sufi-Philosophers.

The creed of the Sufi-Philosophers is that the *Nur-e-Muhammadi* [Light of Prophet Muhammad<sup>SLM</sup>], which is also called the Sainthood of Prophet Muhammad<sup>SLM</sup> or the Immanence of Prophet Muhammad<sup>SLM</sup> or the Reality of Prophet Muhammad<sup>SLM</sup>

or the Great Soul or the Prime Intellect (or Gabriel in this capacity) etc., is the fountainhead of the divine bounties. Not only this, but all the Prophets<sup>AS</sup> and all the Saints<sup>RA</sup> are the manifestation of the *Nur-e-Haqiqi* [the Real Divine Luminosity]. And in every one of them this light is manifest. Therefore, a hint about it is given in the book, *Gulshan-e-Raz*: “The Luminosity of Hazrat Prophet Muhammad<sup>SLM</sup> is the *Khurshid-e-Azam* [the Great Sun—(Light)], which manifests at times as Musa<sup>AS</sup> or at times as Adam<sup>AS</sup>.” An excerpt of the commentary in the book, *Mafatih-al-Eijaz Sharah-e-Gulshan-e-Raz*, is as follows:

“In other words, the first determination was determined by the *La-ta’ay’yun* [non-determination], which is the *Ruh-e-Aazam* [Great Soul] and the *Aql-e-Kul* [the Perfect Intellect or Intelligence] and it implies the *Nur-e-Muhammadi*. [This refers to the saying of Hazrat Prophet Muhammad<sup>SLM</sup>]: “Allah created my *Nur* first.” That *Nur* is the Vice-Regent of the [Ultimate] Truth, the Absolute Imam of the Universe. He is the objective: “Had you not been there, I would not have created the heavens.”<sup>102</sup> And the Reality of Muhammad<sup>SLM</sup> is the *Ism-e-Kul* [the Complete Name (of God)] is the Face and *marboob* [Creation] of Allah Most High, which is the comprehensive [form] of all the holy names of God. And Allah is its Lord. And as the bounty and help of Allah reaches the names of the whole [things] and their parts, so does the bounty and help of the Reality of Prophet Muhammad<sup>SLM</sup> reaches all the other things that exist. Hence, every mirror of the existence of Hazrat Prophet Muhammad<sup>SLM</sup> is like the *Khurshid-e-Aazam* [The Grand Sun] because all that exists, fully or partly, in the universe, benefits from the fountainhead of the sun of Prophet Muhammad<sup>SLM</sup>, and all the *zawat* [the essences] of the Prophets and the saints are the manifestations of the perfect Luminosities of Hazrat Prophet Muhammad<sup>SLM</sup>, even though from the standpoint of the determination and face, Hazrat Adam<sup>AS</sup>, Nuh<sup>AS</sup>, Musa<sup>AS</sup> and Esa<sup>AS</sup> are distinctly different from Hazrat Prophet Muhammad<sup>SLM</sup>. However, from the standpoint of Reality, they are all the manifestations of the *Nur-e-Muhammadi*<sup>SLM</sup>. And the Centre of the Circle of the Existence is not distinctly different from the Grand Sun of the Reality of Hazrat Prophet Muhammad<sup>SLM</sup> from the Sempiternity to the Eternity. Before the termination of the *Nubuwwat* [Prophethood], the manifestations of perfect Prophets were created in every era in accordance with their aptitude and capacity. And after the termination of the Prophethood, these manifestations took the shape of the Perfect Saints. The Secret of Sainthood and the Perfection of Muhammad<sup>SLM</sup> is instilled in all the Perfect [Saints]. It is for this reason that it is said, “It manifested from Musa<sup>AS</sup> at one place and from Adam<sup>AS</sup> elsewhere.”

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<sup>102</sup> This is a *Hadis-e-Qudsi* wherein Hazrat Prophet Muhammad<sup>SLM</sup> quotes Allah Most High as saying, “Had you not been there, I would not have created the heavens.”

“However, the specialty of Hazrat Adam<sup>AS</sup> is that he is the first point of the dawn of the Sun of the Prophethood of Hazrat Prophet Muhammad<sup>SLM</sup> and that he has the paternal relationship with all the Prophets<sup>AS</sup>, although he has the filial relationship with the Reality of Prophet Muhammad<sup>SLM</sup>.”

A summary of this is: “When *La-ta’ay’yun* [The Undetermined] became the *Ta’ay’yun* [Determined], it is the Great Soul and the Prime Intellect. The Luminosity of Prophet Muhammad<sup>SLM</sup> is manifest from this: ‘The first thing that Allah Most High created is my *nur* [Luminosity].’ The *Khalifa-e-Bar-Haq* [The incontrovertible Vice-Regent], the *Imam-e-Mutlaq* [The Absolute Leader] and the Objective of the Universe are the same Luminosity. (Allah Most High addressed it to say :) ‘Had you not been there, I would not have created the Heavens.’ The Reality of Prophet Muhammad<sup>SLM</sup> is the face of the Name of Allah and the *marbub* [the Created]. It comprehends all the divine Names. And Allah is its Lord. As all the names of the whole and the part and all the existing things received the bounty from the Name of Allah Most High, all the things present receive the bounty and help from the Reality of Prophet Muhammad<sup>SLM</sup>. Hence, the Luminosity of Hazrat Prophet Muhammad<sup>SLM</sup> is like the Great Sun because all that exists in the world, whether the whole or the part, are benefited from the fountain of this Sun. And the *zawat* [essences] of all that is perfect among the Prophets<sup>AS</sup> and the Saints<sup>RA</sup> are the manifestation of the Luminosity of Hazrat Prophet Muhammad<sup>SLM</sup>. Even though from the point of view of the *ta’ay’yun* [determination] and from the standpoint of the manifest, there are differences among the Perfect Saints<sup>RA</sup>. Hazrat Adam<sup>AS</sup>, Nuh<sup>AS</sup>, Musa<sup>AS</sup> and Esa<sup>AS</sup> are non-Muhammad, that is, separate from and in addition to Hazrat Muhammad<sup>SLM</sup>. But from the standpoint of the Divine Reality, all the Prophets<sup>AS</sup> are the manifestation of the Luminosity of Prophet Muhammad<sup>SLM</sup>. From the *A’zal* [sempiternity] to the *A’bad* [time without end] the centre of the circle of Existence is nothing but the Great Sun of the Reality of Hazrat Prophet Muhammad<sup>SLM</sup>.

Before the sealing of the Prophethood, in every Era, the signs of the Prophets<sup>AS</sup> were manifest in proportion to their skills and capacities. And after the Prophethood was sealed, the same *nur* [luminosity] was manifested in the Saints<sup>RA</sup>. As the Secrets of Sainthood and the Perfection of Prophet Muhammad<sup>SLM</sup> is instituted in all the Perfect Saints<sup>RA</sup>, the author of the *Gulshan-e-Raz* has said that the Luminosity of Prophet Muhammad<sup>SLM</sup> has manifested sometimes in Hazrat Musa<sup>AS</sup> and sometimes in Hazrat Adam<sup>AS</sup>.

The specialty of Hazrat Adam<sup>AS</sup> is that his *zath* is the fountainhead of the dawn of the Sun of Prophethood and as such he has the paternal relationship with all the Prophets<sup>AS</sup>, but in the intrinsic sense Hazrat Adam<sup>AS</sup> has the filial relationship with the Reality of Prophet Muhammad<sup>SLM</sup>.

After this, the following couplets are written in the book, *Mafatih-Al-Eijaz*:

“Although I am, in my countenance, among the descendants of Hazrat Adam<sup>AS</sup>, this rank is better in all conditions; I am the manifestation of the Sun of the Sky; do not be astonished if the particles and molecules of the whole universe are my manifestation. The attributes of that *Be-Zawal* [Non-Decaying—God] are obvious from me. Look into me; I am the mirror of the *Zath-e-Anwar* [the illuminated essence]. Impromptu, my *zath* is the manifestation of all the Names; rather, I look even at the *Ism-e-Aazam* [The Great Name] in the same manner.”

The details of the continuity of the flow of the bounty of the Reality of Hazrat Prophet Muhammad<sup>SLM</sup> or the *Vilayat-e-Muhammadi* or the Luminosity of Hazrat Prophet Muhammad<sup>SLM</sup> has been described thus:

“The manifestation of Prophethood started from Hazrat Adam<sup>AS</sup> and it reached its perfection in the life of the Seal [of Prophethood<sup>SLM</sup>]. However, the *Vilayat* [Sainthood] remained and continued its journey as the point of a circle continues its journey subsequently. Its complete manifestation will happen on the Seal of Saints<sup>AS</sup> and similarly the point will continue its journey through the world. The existence of the Saints is like the organs of the Seal of Sainthood because he is the complete, the whole; all the others are like his organs. Since the Seal of the Saints has the perfect similarity with the Seal of the Prophethood, they too would manifest the Common Mercy.”

The gist of these couplets is that the Prophethood first manifested in Hazrat Adam<sup>AS</sup> and it reached its *kamal* [perfection] in the *Zath* of the Seal of Prophets<sup>AS</sup> [that is, Hazrat Prophet Muhammad<sup>SLM</sup>]. After the Prophethood was sealed, Sainthood survived and the second round started. The perfect manifestation of the Sainthood will come with the manifestation of the Seal of the Saints<sup>AS</sup> and with this, the Era of the world will terminate. All the saints are like the body organs of the Seal of the Saints<sup>AS</sup>, because he is the whole and all the saints are like his body organs. Since the Seal of the Saints<sup>AS</sup> has a full relationship [*Nisbat-e-Tammah*]<sup>103</sup>

<sup>103</sup> The *Nisbat-e-Tammah* has been explained in the book, *Mafatih-al-Eijaz* as under: “Know that the filial relationship is proved in three kinds: The first is the descent from the male progenitor which is well known. The second is the relationship of the heart. Here, the heart of the *tabe'* [follower] becomes the heart of the *mathbu'* [one who is followed; the leader] in purity because of the beauty of the obedience by the follower to the commands [of the leader]. The third is the *Nisbat-e-Haqqi Haqiqi*. This is the relationship, which is achieved by the beauty of the emulation that is instilled in him [the follower] reaches perfection after joining [the leader] resulting in the *tabe'* and *mathbu'* becoming one and the same. Since the Seal of the Sainthood [that is, Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup>] is a descendant of Hazrat Prophet Muhammad<sup>SLM</sup> the filial relationship is proved. And since his blessed heart has become the mirror of the countless manifestations of Allah Most High, the relationship of the heart between them has happened. This is the station of the heir to the station of *Li ma'Allah Waqtan* [I am with Allah at times], the *Nisbat-e-Haqqi Haqiqi* [godly and real relationship] is established. This is the

with Hazrat Prophet Muhammad<sup>SLM</sup>, he will manifest the *Rahmat-e-Aam* [the divine common Mercy].

He [the Seal of Saints<sup>AS</sup>] will be the leader of both the worlds and the *Khalifa* [Vice-Regent] among the descendants of Hazrat Adam<sup>AS</sup>.

In the book, *Mafatih-al-Eijaz*, the following explication about the manifestation of the Perfect Sainthood from the *zath* of the Seal of Saints<sup>AS</sup> has been given as under:

“As all the Prophets<sup>AS</sup> draw the light of their lawful Prophethood from the lamp of the Light of the Prophethood of the Seal of the Prophethood<sup>SLM</sup> [that is, Hazrat Prophet Muhammad<sup>SLM</sup>], all the *Awlia* draw the Light of Sainthood and its perfection from the Sun of the *Vilayat* of the Seal of Sainthood. Hence, the *Vilayat* of the Seal of Saints<sup>AS</sup> is called as the *Vilayat-e-Shamsia* [that is, the Sainthood of the Sun], while the *Vilayat* of all other *awlia* is called the *Vilayat-e-Qamaria* [that is the Lunar Sainthood], as the source of the Light of all the *awlia* is the absolute Sainthood of the Seal of Saints<sup>AS</sup>. It is as the moon received its light from the Sun.”

In other words, the complete manifestation of the Sainthood and its perfection will come through the *zath* of the Seal of the Saints<sup>AS</sup>, because the reality of the circle will come about through the last dot. And the purport of the Seal of the Saints<sup>AS</sup> is Hazrat Imam Mahdi<sup>AS</sup> who was promised by Hazrat Prophet Muhammad<sup>SLM</sup>.

Hazrat Shaikh Muhiyuddin ibn Arabi<sup>RA</sup> has given the following explanation of the bounty of the Sainthood of Prophet Muhammad<sup>SLM</sup> that is available to the Prophets and the saints in the book, *Fusus al-Hikam*, in *Fus-se-Shishia*, while discussing the ranks of the *'irfan* [Intimate knowledge of God]:

“Some of us are those who are ignorant in their knowledge and say that the manifestation of the realisation of the lack of comprehension too is comprehension. And some among us are those who do not say so, even though they know it. And this is superior as a saying. On the contrary, Allah Most High has granted him the *Ilm-e-Sukuti* [taciturn knowledge] as He has granted the former the *'aj'z* [humility]. And this is the *'Aalim Billah* [erudite person who has learnt from Allah]. And this taciturn knowledge is available to the Seal of the Messengers [Prophet Muhammad<sup>SLM</sup>] and the Seal of the Saints<sup>AS</sup> and none else. And the Prophets and the Apostles cannot see Allah Most High except through the niche of Hazrat Seal of the divine Messengers<sup>SLM</sup>. Similarly, no Saint can see Allah Most High except through the niche of the Seal of the Saints<sup>AS</sup>, so much so that the Prophets and Messengers too will see Allah Most High through the niche of the Seal

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highest kind of relationship. Hence, the *Nisbat-e-Tammah* [perfect relationship] between the Seal of the Prophets<sup>SLM</sup> and the Seal of the Saints<sup>AS</sup>, which is triple relationship is proved.—Shehab bin Nusrat<sup>RA</sup>.

of the Saints<sup>AS</sup>, if at all they see Him. This is so, because the *tashri'yi* [legislative] Prophethood and the Messengership is bound to terminate and *Vilayat* [Sainthood] will never terminate. Therefore, the Prophets<sup>AS</sup> too are Saints and as such they will not see Allah Most High without the niche of the Seal of the Saints<sup>AS</sup>. Then, how can the saints other than the Prophets see Allah Most High as they are of a rank lower than that of the Prophets.”

It is written in the commentary [manuscript] of the book, *Fusus-al-Hikam*, in respect of the taciturn knowledge being specific to the Seals of Prophethood and Sainthood and all the Saints<sup>RA</sup> and the Prophets<sup>AS</sup> not having the Vision of Allah Most High without the niche of the Seals, it is written as follows:

“In other words, this knowledge that is without peace and impatience is not available to anybody other than the Seal of the Prophets<sup>SLM</sup> and Seal of the Saints<sup>AS</sup>, because it is dependent on the recognition of the whole or in part, the glorious and the contemptible manifestations and stations. And this does not encompass and is not available to anybody other than the Lord of the *Ism-e-Azam* [the Grand Divine Name] from the directions of the manifest and the immanence. The Prophets<sup>AS</sup> are the manifests of the *ummahat* [fundamental] of the names of Allah Most High. These are included in the *Ism-e-Azam* [the Grand Divine Name] and the manifestations of the *Ism-e-Azam* are the Seal of the Prophets<sup>SLM</sup> and the Seal of the Saints<sup>AS</sup>. All the Prophets and the Messengers<sup>AS</sup> perform the *Mushahida* [Observation] of Allah Most High in all their ranks from the *mishkat* [niche of the lamps] of Hazrat Prophet Muhammad<sup>SLM</sup> and in the same manner all the Saints perform this *Mushahida* from the niche of the lamps of *Vilayat* of the Seal of the Saints<sup>AS</sup>.”

Further, it is written in the discourse about the Prophets<sup>AS</sup> and the Saints<sup>RA</sup> not achieving the Vision of Allah Most High without the niche of the Seal of the Saints<sup>AS</sup> and the termination of the Prophethood and the Messengership and the non-termination of the Sainthood as under:

“In other words, even the Messengers<sup>AS</sup> do not see the Truth [God] except through the *mishkat* [the niche of the lamps] of the Seal of the Saints<sup>AS</sup>. The reason is that the ranks of the Prophethood and Messengership do terminate, while the rank of *Vilayat* [Sainthood] does not terminate. Hence, the attributes of every Prophethood and Messengership are time-bound. Hence, at the termination of an era, these too will terminate. However, the *Vilayat* [Sainthood] is among the attributes of Allah Most High and therefore it does not terminate. It is not possible for any one from among the Prophets and others to reach Allah Most High. However, they can reach from the direction of the *Vilayat*, which is the immanence of the Prophethood. This *Vilayat* gets manifested among the *Awlia* [Saints] according to their

capability. This person is the Seal of the Messengers too because of his immanence. For this reason, he is also the full manifestation of the Grand Divine Name, Besides, every one of the Prophets and Messengers is also the Lord of the *Vilayat* [Sainthood]. The Seal of Messengers<sup>AS</sup> sees the [Ultimate] Truth [that is, God] from his own *Vilayat*, and not from that of others. No defect crops up. Here, the limitation of the Prophethood is a good indication of *Shari'at*. It is good in the sense that both Prophethood and Messengership are *Ghair Tashri'yi* and it is related to the manifestation of the *Haqiq-e-Ilahiya* [the Divine Realities], the secrets of the Unknown and the slaves. And the Seal of the Saints is Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup>.”

In the book, *Matla'-e-Khusus-al-Kalam Sharah-e-Fusus-Al-Hikam*, Dawood Qaisari has explained all these rank as follows:

“All this is because the Messengership and Prophethood are the attributes of the time and existence. Hence, when the period of the Prophethood and Messengership terminates, these too will also terminate. And Sainthood is the attribute of Allah Most High and this is why He has called Himself as the *Waliyyul-Hamiid* [Protecting Friend].<sup>104</sup> He has also said that He is the Friend of the believers. Hence, *Vilayat* will not terminate from Sempiternity to Eternity. Further, it is not possible for the Prophets<sup>AS</sup> and others to reach to the door of Allah Most High except through the *Vilayat*, which is the immanence of Hazrat Prophet Muhammad<sup>SLM</sup>. And this rank is available to the Seal of the Prophets<sup>AS</sup> by virtue of the comprehensiveness of the *Ism-e-Azam* [the Great Divine Name]. And from the standpoint of the manifestation in evidence, it is available to the Seal of Sainthood<sup>AS</sup> and the Lord of the *Vilayat-e-Muhammadiyah*<sup>AS</sup> is the medium between Allah Most High, on the one hand, and on the other, all the Prophets<sup>AS</sup> and the Saints<sup>RA</sup>. For one who has pondered over the angel being a medium between Allah Most High and the Prophets<sup>AS</sup>, it is not difficult to accept the medium of the Seal of Sainthood<sup>AS</sup> between Allah and Prophets<sup>AS</sup>, as he is the manifestation of the Comprehensive Divine Name and holds a rank higher than that of the angels.”

### COMPREHENSIVE DIVINE NAME

The summary of these sayings is that the rank of *ilm-e-sukuti* [silent knowledge] is available only to the Seal of the Prophets<sup>AS</sup> and the Seal of Saints<sup>AS</sup>. All the Prophets<sup>AS</sup> are the manifestation of the *Ummahat-e-Asma* [Fundamentals of the

<sup>104</sup> “Allah is the Protecting Friend of those who believe.”—Quran, S. 2: 257 MMP. “He is the Protecting Friend, the Praiseworthy.” Quran, S. 42: 28 MMP.

Divine Names] and the Seals of the Prophets<sup>AS</sup> and the Saints<sup>RA</sup> are the manifestation of the Comprehensive Divine Name. All the Prophets<sup>AS</sup> will have the Vision of Allah Most High through the niche of the Seal of Prophets<sup>AS</sup> while all the Saints<sup>RA</sup> will achieve the Vision of Allah through the niche of the Seal of Saints<sup>AS</sup>. On the contrary, even the Prophets<sup>AS</sup>, by virtue of their being the Saints<sup>RA</sup> immanently, will achieve the Vision of Allah Most High through the niche of the Seal of the Saints<sup>AS</sup>. The Seal of the Saints<sup>AS</sup> is the medium between Allah Most High and both the Prophets<sup>AS</sup> and the Saints<sup>RA</sup>.

When the angel being the medium between Allah Most High and the Prophets<sup>AS</sup> is accepted, why should not the Seal of Saints<sup>AS</sup> be accepted as the medium between them, since he is superior to the angel and is the manifestation of the immanence of the Great Divine Name? The Seal of the Messengers<sup>SLM</sup> sees the Ultimate Truth through his own *Vilayat* [that is, the special *Vilayat-e-Muhammadiah*], not from the *vilayat* of anybody else. Hence, accepting this does not lead to any flaw. The Seal of Saints<sup>AS</sup> is the Hazrat Mahdi<sup>AS</sup>, who was promised by Hazrat Prophet Muhammad<sup>SLM</sup><sup>105</sup>.

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<sup>105</sup> Many of the Sufi-Philosophers also say that the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup> or the Seal of the Saints<sup>AS</sup> is the Mahdi<sup>AS</sup> who was promised by Hazrat Prophet Muhammad<sup>SLM</sup>. But some of the *ulama* have criticised Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> that the sayings of the Shaikh<sup>RA</sup> in his various books like the *Fusus-al-Hikam*, *Futuhaat-e-Makkiah* and *Anqa-e-Maghrib* etc., on the determination of Seal of the Saints<sup>AS</sup> contradict each other. At places he has said that the Seal of the Saints<sup>AS</sup> would not be from among the descendants of Hazrat Prophet Muhammad<sup>SLM</sup> and at other places he has said that Hazrat Mahdi<sup>AS</sup> would be among the descendants of Hazrat Prophet Muhammad<sup>SLM</sup>. At places, he has said that the Seal of the Saints<sup>AS</sup> would be more erudite than Hazrat Imam Mahdi<sup>AS</sup>. This shows that for him the Seal of the Saints<sup>AS</sup> and Hazrat Imam Mahdi<sup>AS</sup> are two distinct separate persons. At one place, he writes that the Seal of the Saints<sup>AS</sup> is an Arab and is present now [that is, at the time of writing of the Shaikh<sup>RA</sup>'s books] and that he had seen him at the town of Fas [فاس]. At places he appears to be the candidate for this post. At other places, he affirms that Hazrat Esa<sup>AS</sup> is the Seal of the Saints<sup>AS</sup>. But if one were to do a research-oriented review of the issue, one would find that the Seal of the Sainthood and the Seal of the Saints<sup>AS</sup> is derived from the term *Khatam-e-Din* [Seal of the Religion]. It is mentioned in the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. The Traditions are the source of this specific term. When the glad tidings of the termination of the religion is attributed to Hazrat Imam Mahdi<sup>AS</sup> in the Traditions, the Seal of the Sainthood or the Seal of the Saints<sup>AS</sup> must essentially be the *Zath* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. The Seal of the Saints<sup>AS</sup> cannot be any Arab or the Shaikh-e-Akbar<sup>RA</sup> himself, because they are not from among the descendants of Hazrat Bibi Fatima<sup>RZ</sup> and they have not staked their claim to be Mahdi.

Our opinion is that all the sayings of the Shaikh<sup>RA</sup> need not be correct, as he is neither the Vice-Regent of Allah Most High nor innocent. But when one observes his style with profound thought, one realises that his sayings are a tumultuous ocean of hints and metaphorical allusions and special technical terms, the meanings of which are difficult to comprehend. But there can be a likening or comparison among all his sayings, if the term *Khatam* [Seal] is taken as a technical term where it is applied to people who are not the Vice-Regents of Allah Most High.

**BELIEF OF EQUALITY**

The detailed discussion about the *Taswiyyat* [Equality] will come in Chapter 8.

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This term has been applied to Hazrat Esa<sup>AS</sup> according to the connotation of general sainthood. Since Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is the Seal of the Special Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>, he has been referred to as the *Khatam-e-Vilayat* or *Khatam-al-Awlia*. From this explanation, there could be likeness and comparison between the various sayings of the Shaikh<sup>RA</sup> themselves and between his sayings and those of others. —Shehab bin Nusrat<sup>RA</sup>.

## BELIEF 6: BELIEF OF EQUALITY CORRECT

**The Hadyah Author says:** The 6th Belief: “Although Syed Muhammad Jaunpuri is the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup>, he is equal in rank to the *Khatam-al-Mursalin* [Seal of the Messengers]. So equal are they that there is no difference even to the extent of a hair’s breadth between them. And the belief of the Ahl-e-Sunnat-o-Jama’at is that any *ummati* [member of the community of Hazrat Prophet Muhammad<sup>SLM</sup>], or for that matter, any Prophet, Messenger, Apostle or angel [closer to God] cannot reach the rank or position of Hazrat Prophet Muhammad<sup>SLM</sup>, and in the world [that exists] there is none who equals the Prophet<sup>SLM</sup>. After Allah Most High there is none who reaches the position of Hazrat Prophet Muhammad<sup>SLM</sup>. [A poet says:] ‘In short, after God, you [Prophet<sup>SLM</sup>] are the greatest.’”<sup>106</sup>

**We say:** The belief about the equality is correct and accepted. In the discussion about the 5<sup>th</sup> Belief, we have presented some of the sayings of the Sufi-Philosophers. Some aspects of the question have been clarified and explained there. The detailed reasons and arguments and the replies to the criticisms of the Hadyah Author will be given in detail in Chapter 8, which is specifically devoted to these discussions.

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<sup>106</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.17.



## BELIEF 7: PROPHET<sup>SLM</sup>'S TRADITIONS AND IMAM<sup>AS</sup>'S NARRATIVES

**The Hadyah Author says:** The 7<sup>th</sup> Belief: "The Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> and the Quranic commentaries, be they the narratives of any degree of correctness, should be juxtaposed with the sayings and the conditions of the Shaikh of Jaunpur. They should be treated as correct if they conform to his conditions. Otherwise, they should be treated as incorrect. The belief of the *Ahl-e-Sunnat-o-Jama'at* is opposed to this. In other words, a Muslim should compare his conditions with the Traditions and the commentaries of Quran and examine them. If his conditions conform to them, he should be steadfast on them. In case his conditions do not conform to them, he should perform *taubah* [repentance]."<sup>107</sup>

**We say:** The beliefs of the Mahdaviah are the same, with a slight difference in explanation and tracing to its cause. The criticism of the Hadyah Author has two parts: one stresses on the conformity with the Traditions, while the other deals with the Commentaries of the Quran.

■ The Hadyah Author has committed the following mistakes in **the first part:**

- ▶ 1. It is written in the belief attributed to the *Ahl-e-Sunnat-o-Jama'at* that a Muslim should compare his conditions with the Traditions and the commentaries. It is apparent that the Traditions and the commentaries are bundled together. According to the *Ahl-e-Sunnat-o-Jama'at*, the *tafsir* [commentary] is the name given to the sayings of the *mufassirin* [exegetes] and the *hadis* [Tradition] of Prophet<sup>SLM</sup> is the name given to the word and deed of Hazrat Prophet Muhammad<sup>SLM</sup>. But in the beliefs of the *Ahl-e-Sunnat-o-Jama'at*, the exegetes are not free from error. How can the word of the exegetes be the same as the word of Hazrat Prophet Muhammad<sup>SLM</sup>? And where is the obligation of comparing and conforming one's own conditions with the word of the exegetes according to the *Ahl-e-Sunnat-o-Jama'at*?
- ▶ 2. There is great disagreement in the exegeses. One exegete has written one thing and the other has given a different interpretation of the same Quranic Verse. Then, the Hadyah Author would command the Muslims to conform their own conditions with which of the exegeses?
- ▶ 3. The exegeses of every sect of the Muslims are different. Every sect has explained the Quranic Verses in accordance with its own beliefs, deeds and rules, and they all have argued their contentions on the basis of the Quranic commands.

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<sup>107</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.18.

For instance, the meanings and purport of respected Sufis do not conform to those of the *Ahl-e-Shara'* [people of the Islamic Code of Law]. And the meanings of the people of the Manifest are contrary to those of the people of the Immanence. Similarly, the exegeses of the *Shi'ah* do not conform to the Sunni exegeses etc. Then, how can the claim of the Hadyah Author of conforming one's condition to the *tafasir* [exegeses] be correct?

► 4. After this discourse, the reality of the other part of the Hadyah Author's criticism against the Mahdaviah becomes evident that they compare the other exegeses with the *bayan* of Hazrat Imam Mahdi<sup>AS</sup>. We do not understand what is wrong in doing this! And in this matter too, what is specifically wrong with the Mahdaviah?

Even according to the *Ahl-e-Sunnat-o-Jama'at*, the *zath* of Hazrat Imam Mahdi<sup>AS</sup> is free of error and the Vice-Regent of Allah and the exegetes are neither free from error, nor are they the Vice-Regents of Allah. In this situation, what is the objection if the Mahdaviah examine the sayings of a non-innocent person with those of the person who is admittedly innocent?

A Hanafi [one who follows the *mazhab* (religion) and sayings of Hazrat Imam Abu Hanifa<sup>RA</sup>] does not believe his Imam<sup>RA</sup> to be free from error. He believes his Imam<sup>RA</sup> to be subject to the rule of being correct at times and wrong at other times. Yet he does not accept as correct a saying of any exegete that goes against the sayings of his own Imam<sup>RA</sup>. Similarly, the followers of the Imams Shafe'i<sup>RA</sup>, Maliki<sup>RA</sup> and Hanbali<sup>RA</sup> do not accept the sayings and the opinions of other exegetes that go against the sayings of their respective Imams<sup>RA</sup>. And what is the objection if the Mahdavis do the same thing when they believe their Imam<sup>AS</sup> to be a Vice-Regent of Allah and free of error?

■ Coming to **the second part** of this criticism that is, conforming to the Traditions the fact is that the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> have come to us through the medium of a large number of narrators, and the narrators are not innocent, according to the sayings of the *Ahl-e-Sunnat-o-Jama'at*. Hence, except for the Traditions with the constancy of meaning, all others give the benefit of presumption. We do not get the benefit of certainty and finality from them. The *Zath* of Hazrat Imam Mahdi<sup>AS</sup> is innocent according to the consensus of opinion. Hence, the *Ahl-e-Sunnat-o-Jama'at* and even the *Shi'ah* subscribe to this belief that the narration of a non-innocent narrator is compared with the narration of an innocent narrator, and that, in case of differences, the narratives of the non-innocent will be rejected as against the narratives of the innocent. If the narratives of a non-innocent are made the touchstone to judge the narratives of an innocent, it will become absurd.

So to say, it will become a conflict between the strong and the weak Traditions. In that case, the narratives of the weak and reproached narrators will become strong

and the narrative of the strong and authoritative narrators will be treated as weak. [This is wrong.] As the weak Tradition is rejected as against the authentic narrative, the narrative of Hazrat Imam Mahdi<sup>AS</sup>, who is innocent, will prevail over the narrative reported by the non-innocent narrator.

The Hadyah Author thinks this to be an insult to the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> and he has tried in vain to persuade his readers to fall in line with him. This is his mistake.

Now, let us look at the reality of this issue from another angle. According to a correct Tradition, Hazrat Prophet Muhammad<sup>SLM</sup> has said, "After me there will be a large number of Traditions. Compare them with the Book of Allah. Accept them if they conform to the Book. Otherwise, reject them."

Tabarani has written this Tradition as narrated by Sauban and it also means the same thing: "Compare My Tradition [Hadis] with the Book of Allah; if it conforms to it, it is from me that I have said it."<sup>108</sup>

It is also narrated that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> had said:

"If somebody reports a narrative from this *banda*, it should be seen if it is in conformity with the word of Allah Most High or not. If it is in conformity with the word of Allah, it is from this *banda*. If it is not in conformity with the word of Allah, it is not from this *banda*. The narrator might not have understood my saying."

According to this saying of Hazrat Imam<sup>AS</sup>, the correct narrative of Hazrat Imam<sup>AS</sup> is one, which is in conformity with the *kalam* [word] of Allah Most High. Apart from the discussion about the Tradition being strong or weak, if one were to accept the correctness of the Tradition on the basis of the narrative of Hazrat Imam Mahdi<sup>AS</sup>, the Tradition becomes proved as correct in conformity with both the sayings, according to the rules of Logic. Hence, it will be a self-evident production as the following:

The correct Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> will be that, which is in conformity with the narrative of Hazrat Imam Mahdi<sup>AS</sup> and the correct narrative of Hazrat Imam Mahdi<sup>AS</sup> will be that, which is in conformity with the *kalam* [word] of Allah Most High. The result is that the correct Tradition is that, which is in conformity with the word of Allah Most High. The Tradition, which says, "After me there will be a large number of Traditions. Compare them with the Book of Allah. Accept them if they conform to the Book. Otherwise, reject them," is truly and correctly applied. There can be no doubt or objection. Rather it is proved that the saying of Hazrat Imam Mahdi<sup>AS</sup> and the belief of the Mahdaviah are both

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<sup>108</sup> *Kanz al-Amal*, Volume 1.

correct and sound and in perfect conformity with the command of Hazrat Prophet Muhammad<sup>SLM</sup>.

We have just inquired into the criticism against the Mahdaviah to a certain extent. Let us now investigate how far the belief that the Hadyah Author has attributed to the *Ahl-e-Sunnat-o-Jama'at* is correct. He has said that the belief of the *Ahl-e-Sunnat-o-Jama'at* is that a Muslim should conform his condition to the Traditions of the Prophet<sup>SLM</sup>, and if it is contrary to the Traditions, he should perform *taubah* [repentance]. Let us now examine it, because the contention of the Hadyah Author is incorrect on two counts.

### WHO CAN EXAMINE TRADITIONS?

► 1. Examining the Traditions is not the work of ordinary people. Every Muslim cannot juxtapose his own conditions with the Traditions and see if they conform to the Traditions. But this work is not allowed even to that scholar who has not reached the rank of *ijtihad* [Interpretation of Islamic Law]. Hence, the summary of the creed of the philosophers of *Ahl-e-Sunnat-o-Jama'at* is as follows:

“Ordinary people are not allowed *tamas'suk* [clinging] to the Traditions and the scholar who tries to argue but has not reached the rank of interpreting Islamic Law is considered to be an ordinary man.”

It is written in the book, *Mukh'tasar Ibn Hajib*, that a *non-Mujtahid* is bound to follow [a *mujtahid*], even if he is an '*alim* [scholar].

Shaikh Abdul Haq Muhaddis Dahlavi has written in the book, *Sharah Safar-as-Sa'adat*, while discussing the differences between the earlier people and the latter ones on acting according to the anti-religion Tradition, as under:

“Whatever comes from the *Akhbar-e-Sehah* [the Correct Tradition] should be acted upon with reverence and respect: this is a great good fortune in this world and in the Hereafter. However these days there is no way of doing this work. Whatever the jurists [with authority to independent judgment] of the religion do in researching the Traditions, they separate the annulling from the annulled and the correct from the wrong. They research and interpret. They compare, verify and confirm issues. And then affirm it as the *mazhab* [religion or school of thought]. The common Muslims, even their scholars, have no strength, ability and authority to do this work these days. They have no way other than to follow the *mujtahhidin* [jurists with authority to independent judgment] of the yore. This was the work of the transmitters of the Prophet's Traditions and they could not progress with this work without *qiyas* [analogy], research and interpretation. Finally, the need for doing this became expedient.”

Keeping in view the above passage, the belief of the *Ahl-e-Sunnat-o-Jama'at* is that every Muslim has to examine his condition not with the Traditions but with the sayings of the *mujtahidin*, whose following he has made obligatory on himself. To argue on the basis of the Book of Allah and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> is suitable only for a person who has achieved the strength or capacity to interpret the Islamic Law. Hence, a summary of what Ibn Qay'yam has written in his book, '*A'lam al-Muqa'in*', is as follows: "No person is allowed to extract *ahkam* [commands] from the Book and the *Sunnat* unless he knows all the conditions of interpretation of all the [religious] sciences."

### TERMS FOR IJTIHAD

After this, it is necessary to find out what are the terms and conditions for *Ijtihad* [interpretation of the Islamic Law] and who can achieve the ability to interpret, so that the readers understand how important is the work of deducing the commands from the Quran and the Traditions.

According to the *Ilm-e-Usul* [the Science of the fundamentals of the religion], a *mujtahid* should first achieve the knowledge of the six things. They are: 1. Book [the Quran]; 2. *Sunnat* [Traditions and practice of the Prophet<sup>SLM</sup>]; 3. *Ijma'* [Consensus]; 4. *Ikhtilaf* [dissent]; 5. *Qiyas* [analogy, presumption]; and 6. *Lisan-e-Arab* [the Arabic Language]. Under the head, Book, one should learn all the details about these ten things: 1. *Khas* [special, particular]; 2. '*Aam* [general, ordinary]; 3. *Mut'laq* [absolute]; 4. *Muqay'yad* [confined]; 5. *Moh'kam* [accurate]; 6. *Mutasha'bah* [allegorical]; 7. *Muj'mal* [brief]; 8. *Muasf'sir* [exegete]; 9. *Na'sikh* [annulling]; 10. *Mansookh'* [annulled].

In *Sunnat*, the aspirant should also know all the above-mentioned matters. In addition to them, he should also know the kinds of the Traditions, for instance, the *mutavatir* [repeated, with constancy]; *ahad* [Traditions transmitted by only one narrator in each link of the chain]; *Mur'sal* [Tradition with second top link in chain missing in the chain]; *Mun'qate'* [terminated]; *Sahih'* [correct]; *za'if* [frail, infirm]; *hasan* [good]; *gharib* [poor]; and others.

The aspirant should also know what *ijma'yi* and *ittifaqi* [based on consensus and unanimous] issue is and which *ikhtila'fi* [divergent] issue is. He should also know how many kinds of *Qiyas* are there and what are their terms and what are the details of *Istibat-e-Ahkam* [deduction of commands].

And about all these issues, the aspirant should have knowledge of the Arabic Language so that he comes to know the method of deduction of commands. Rather, Imam Ahmad<sup>RA</sup> narrates that he has held that knowledge of all these matters is necessary for *Ifta'-o-Qaza* [issue of judicial edicts and administration justice as a judge].

Therefore, the belief that the Hadyah Author has stated in the name of the *Ahl-e-Sunnat-o-Jama'at* that every Muslim should conform his deeds to the Traditions of Prophet<sup>SLM</sup> is contrary to the truth. Rather, the conforming and deduction of the commands is the work of the *mujtahid* [a jurist entitled to independent opinion] and for this work great erudition is necessary.

### CATEGORIES OF BOOKS OF TRADITIONS

Let us now examine the categories of the Books of Traditions and the correctness of the narratives in each of them and their criticism and research in accordance with the sayings of the *ulama* of the *Ahl-e-Islam*. This will further explain the question of the common Muslims adjusting their own conditions to the Traditions.

Shah Valiullah Dahlavi has divided all the Books of Traditions into some categories. In his book, *Hujjat Allah-il-Baligha*, he writes in the chapter dealing with the categories of the Books of Traditions, that:

“By way of inductive logic, three books come in the first category. They are: the *Muatta*, the *Sahih Bukhari* and the *Sahih Muslim*.”

Maulvi Hyder Ali Lukhnavi has written in his book, *Mun'tahi-al-Kalam*, quoting *Mutabah'hir* Shehabuddin Asqalani, regarding the book, *Muatta*:

“After this, there is a controversy whether the correctness of the book, *Muatta* is based on consensus or dissent; Hafiz *Mutabahhir* [great scholar] Shehabuddin 'Asqalani is not convinced of the complete correctness of the *Muatta*.”

And in the book, *Ezalat-ul-Ghain* as under:

“The elderly respected *ulama* narrate after great research and deliberation that in the *Sahihain* [the correct books of Traditions] there are two-hundred-and-two Traditions that are weak. In *Bukhari* alone there are eighty weak Traditions and in *Muslim* there are a hundred weak Traditions. These two elderly respected scholars have included thirty narratives in them.”— Volume 1, article 2, *Nahj* 2.<sup>109</sup>

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<sup>109</sup> A close examination of the book, *Sahih Bukhari*, shows that Imam Bukhari<sup>RA</sup> has not strictly observed the conditions he had laid down as a norm on which the correctness of the Traditions depended. For instance, take the condition of '*ada'lat* [Justice]. Justice is necessary in three matters: Justice in deeds; Justice in word and Justice in belief. There is no justice even in one of these matters, the connotation will not hold true and it will not be called justice. Hence, Imam Bukhari<sup>RA</sup> has not been able to strictly observe the condition of Justice. Rather, he has included *Khawarij* [a Muslim sect dissenting from Hazrat Ali<sup>RZ</sup>, fourth Caliph of Islam] and *Shi'ah Ghaliyah* [a Muslim sect that believes Hazrat Ali<sup>RZ</sup> to be the lawful successor of Hazrat Prophet Muhammad<sup>SLM</sup>; extremists among them]. Obviously, when the narrators of Hazrat Imam

This is the place to ponder over that when the books of the first category, which are considered to be the *Asah'-ul-ku'tub* [the most authentic books], the command is that all that there is in these books is not entirely correct, the condition of the books of the other categories is self-evident. Then how dare the Hadyah Author say that the common Muslims should adjust their condition to the Traditions, when people other than those who have the capability and authority of interpretation cannot know the nature of the Traditions?

If the distinction between the strong and the weak Traditions and the ability to criticise and verify them that is found in the *mujtahidin* [jurists entitled to independent opinion] were to be entirely ignored, and every Muslim is allowed to adjust his condition with the Traditions, in accordance with the saying of the Hadyah Author, there are some Traditions, against whom the Imams have given clear and unambiguous commands to reject them and acting according to them is impossible. For instance, in the book, *Muatta*, of Imam Malik<sup>RA</sup>, about which it is said that it is the most authentic book after the Quran, the Tradition quoted by Sahla bint Suhail, says:

“When Allah Most High revealed [a Verse] about Zaid bin Haris, ‘*Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas...*’<sup>110</sup>, everybody returned their adopted children to their fathers. And if the name of the father of any adopted was not known, the child was returned to his master. In this situation, Sahla bint Suhail who was the wife of Huzaifa and was from the tribe of Lu'ayy came to Hazrat Prophet Muhammad<sup>SLM</sup> and said, ‘We used to know that Salim as our son, he used to come and go [in the house] when I was unveiled and we have not more than one room [in the house]. What do you say about it?’ Hazrat Prophet Muhammad<sup>SLM</sup> said, ‘Cause Salim to drink five *ghoont* [draughts]

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Bukhari<sup>RA</sup> are not just in their beliefs in accordance with the beliefs of the *Ahl-e-Sunnat-o-Jama'at*, how can one trust in the correctness of the Tradition narrated by them? Bukhari<sup>RA</sup> has allowed *Tadlis-e-rivayat* [cheating in narration], although this renders the narrator dubious. Hence, Imam Bukhari<sup>RA</sup> calls his teacher Zahli as Muhammad and used this name in the narratives reported by him. He is well known by his patronymic appellation Abu Abdullah Zahli. None knows him as Muhammad. Manifestly, the reason for this *tadlis* [deceit] is that when Imam Bukhari<sup>RA</sup> arrived in Naishapur and started teaching *Hadis* [Traditions], the number of his disciples started increasing by leaps and bounds. And the number of the disciples of Zahli started decreasing. They started joining the group of Imam Bukhari<sup>RA</sup>. Presently, Zahli started the controversy of *lafzi bil-Quran*. He asked Bukhari<sup>RA</sup> about it. Bukhari<sup>RA</sup>'s reply was “*Lafzi Bil-Quran Makhluq.*” Zahli became unhappy at this and caused his expulsion. Since Imam Bukhari<sup>RA</sup> was unhappy with Zahli on this count, he did not think it proper to retain his well-known name in his book, *Sahih Bukhari*. Since the Traditions, which Imam Bukhari<sup>RA</sup> had received from Zahli, he could not get from any other sources, and he could not omit them. He had to resort to *tadlis*. –Shamsi<sup>RA</sup>.

<sup>110</sup> Quran, S 33: 5 AYA

of your breast milk. He will become your *mah'ram* [close relation from whom women need not go into hiding].’ Hence, she used to know him as her foster son.”

And in the narrative in the *Muslim*, it is added:

“Sahla told Hazrat Prophet Muhammad<sup>SLM</sup>, ‘How can I suckle Salim as he is grown up?’ Prophet<sup>SLM</sup> smiled and said, ‘I know he is a grown up.’ Umar has added in his narrative, ‘Salim was present in the [war of] Badr.’”

From this Tradition, Zarqani has drawn the conclusion in his *Sharah Muatta*, that it proves three matters: 1. A man can drink the milk of a woman at any age and this renders him the status of *muh'ram*. 2. A man is allowed to see the breast or breasts of a stranger woman. 3. It is all right for a man to touch the breasts of a woman with his lips and suckle.<sup>111</sup>

But a large number of *ulama* have argued on the basis of the Quranic Verse: “*Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling.*”<sup>112</sup>

They have restricted the period of *riza'at-e-kabira* [suckling] to two years. They have also held that the latter two points, that is, seeing and touching the breasts of a stranger woman with any organ of the body and sucking them, as unlawful. They have said, “It is not permitted for any man to see the breasts of an unknown woman and touch them with any of his bodily organs.” But in accordance with the saying of the Hadyah Author, will it not be the belief of the *Ahl-e-Sunnat-o-Jama'at* that every Muslim male should adjust his condition to this Tradition and essentially perform the three deeds that this Tradition mentions? Rather that unless he performs these deeds, he would not be counted among the [members of] *Ahl-e-Sunnat-o-Jama'at*? God forbid!

If it were to be said that this Tradition is specific to the person concerned, it is unacceptable, because the Tradition does not indicate that it is specific to the person concerned. To attribute this Tradition to persons not indicated in it and giving it a general connotation too is a conjecture or supposition that is based on circumstantial evidence and in comparison with other Traditions and Quranic Verses and some sort of interpretation and reinterpretation. And this too is the work

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<sup>111</sup> The conclusion drawn by the author of this book [*Kuhl al-Jawahir*] is confirmed by the following saying of Zarqani, the author of *Sharah-e-Muatta*: “The manifest Tradition proves that he touched her breasts with his lips and sucked her milk, because Hazrat Prophet Muhammad<sup>SLM</sup> smiled and said, ‘I know that he is a grown up.’ He did not command that that the milk should be squeezed and Salim should be made to drink it. And absolute fosterage demands that the milk should be sucked from the breast.” —Shehab bin Nusrat<sup>RA</sup>.

<sup>112</sup> Quran, S. 2: 233 MMP.

of a *mujtahid*, and not of the common Muslim. Saying this too is the work of a *mujtahid*. This too proves our objective.

This discussion clearly establishes the mistake of the Hadyah Author that the common Muslim does not know the nature of the Traditions and, instead of trying to conform his condition to the Traditions, he should follow the person who has the capacity to verify and review the Traditions, and who is called a *mujtahid*.

When it is necessary for every person to follow his *imam* or *mujtahid*, who is unanimously a fallible person, how can the emulation of Hazrat Imam Mahdi<sup>AS</sup> become objectionable, when he is a Vice-Regent of Allah and free from error? And his glory is that he receives the [religious] commands directly from Allah Most High or the Soul of Hazrat Prophet Muhammad<sup>SLM</sup>. The discussion about it is just about to follow.

### IMAM MAHDI<sup>AS</sup> IS NOT ORDINARY MUSLIM

The second mistake of the Hadyah Author is that he has counted Hazrat Imam Mahdi<sup>AS</sup> among the common Muslims, as he himself is.

People laugh at the crookedness of his assumptions;  
he is posing as unintelligent;  
The whole world goes astray for this very reason;  
who is inferior to the Saints who know the Truth.

He has understood that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> would, like the common Muslims, follow the exegetes, the *mujtahids* and the errant narrators and has forgotten the Tradition that describes the glorious position Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> occupies [in the divine scheme of things]. It says:

“Hazrat Prophet Muhammad<sup>SLM</sup> has said, ‘Mahdi will follow in my footsteps and will not err.’”

Be it known that this statement of the Hadyah Author is contrary to the *Ahl-e-Sunnat-o-Jama'at*. For instance, Mullah Ali Qari has written in his book, *Al-Mashrab-al-Wardi Fi-Mazhab-al-Mahdi*, which Tahtawi has copied in the Preface of the book, *Muhshi-e-Durr-ul-Mukhtar*:

“Similarly this too is in fact a slander that Hazrat Imam Mahdi<sup>AS</sup> will emulate Hazrat Abu Hanifa<sup>RA</sup>, because he is the absolute *muj'tahid* [jurist entitled to independent opinion] for whom it is not lawful to emulate a *muj'tahid*.”

At another place, Tahtawi has elucidated this issue and non-emulation of the *muj'tahid* thus:

“Among these reasons is this also: Esa<sup>AS</sup> is the Absolute Innocent and Imam Mahdi<sup>AS</sup> is also innocent in the *Ahkam* [commands]. And Abu Hanifa<sup>RA</sup> is *muj'tahid* and the *muj'tahid* errs at times and is correct at other times. That is the reason why his disciples have contradicted more than one-third of his sayings [legal formulations]. Then how can the person who does not err follow a person who can err at times and be correct at other times?”

### MISTAKE OF MULLAH ALI QARI

But the saying of Mullah Ali Qari that Imam Mahdi<sup>AS</sup> is the *Mujtahid-e-Mutlaq* is not correct according to us, because Hazrat Prophet Muhammad<sup>SLM</sup> has said that the *Zath* of Mahdi<sup>AS</sup> is the Vice-Regent of Allah Most High and, by virtue of his being innocent, he is *Mulhiq bil-Anbia* [joining the group of Prophets<sup>AS</sup>]. Hence, Tahtawi too has contradicted this saying of Mullah Ali Qari by quoting Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup>:

“Mullah Ali Qari has convincingly refuted the saying of the person who has said that Mahdi would emulate Hazrat Abu Hanifa<sup>RA</sup>. But Mullah Ali Qari has affirmed that Mahdi is *Mujtahid-e-Mutlaq* [absolute jurist]. This saying contradicts Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> who has written in *Futuh-at-e-Makkiah*, that Mahdi does not know *qiyas* [presumption] for issuing commands based on it. But he has the knowledge of *qiyas* to avoid it. Hence, Mahdi will issue only those commands, which the angel appointed by Allah to show him the right path, will inspire him to issue. And this is the real *Shari'at-e-Muhammadi* [Islamic Code of Law]. If Hazrat Prophet Muhammad<sup>SLM</sup> were alive and an issue had been placed before him he would have given the same judgment that Mahdi had given. Hence, this shows that the *Shari'at-e-Muhammadi* is the same. In short, in the presence of the Signs, which Allah Most High had bestowed on him, *qiyas* is prohibited for him. And it is for this reason that Prophet Muhammad<sup>SLM</sup> has said, “Mahdi will follow in my footsteps and will not err.” From this we know that Mahdi is a follower and not a lawgiver. [The quotation from the *Futuh-at-e-Makkiah* ends here]. Hence, this shows that Mahdi is not a *mujtahid*. The *mujtahid* issues his commands on the basis of his *qiyas* and *qiyas* is prohibited for Mahdi. Further, the *mujtahid* commits errors and Mahdi does not. He is innocent in his commands on the authority of Hazrat Prophet Muhammad<sup>SLM</sup>. This is based on the fact that *ijtihad* [interpretation] is not proper on the part of the Prophets<sup>AS</sup>. And this is the truth. And this is from the Divine help.”

In the 65<sup>th</sup> Chapter of *Yawaqit*, it is stated on the authority of Shaikh<sup>RA</sup>, which goes to prove that for Hazrat Imam Mahdi<sup>AS</sup>, or rather on all the people of Allah, *qiyas* is prohibited. A summary of this is as follows:

“*Qiyas* is prohibited for Imam Mahdi<sup>AS</sup>; rather it is prohibited for all the people of Allah because they achieve the *mushahidah* [divinity and contemplation] of Prophet Muhammad<sup>SLM</sup>. When they are in doubt about any Tradition or command, they turn to Hazrat Prophet Muhammad<sup>SLM</sup>. Hence, Prophet Muhammad<sup>SLM</sup> gives them the information about the matter of Truth. And the person of this stature is not dependent on the emulation of anybody other than Hazrat Prophet Muhammad<sup>SLM</sup>.”

This saying of the Shaikh<sup>RA</sup> proves that *qiyas* is prohibited for all the people of Allah and that they need not emulate any *muj'tahid imam* or anybody else except Hazrat Prophet Muhammad<sup>SLM</sup>. For Hazrat Imam Mahdi<sup>AS</sup> this distinction is more appropriate, because Prophet Muhammad<sup>SLM</sup> has given the glad tidings of the innocence and his inheritance to Hazrat Imam Mahdi<sup>AS</sup>. These glad tidings have not been given to anybody else. Hazrat Shaikh<sup>RA</sup> manifested this reality at another place in the same chapter of the *Futuh-at-e-Makkiah* in this manner:

“Hazrat Prophet Muhammad<sup>SLM</sup> has not given this clarification about any *imam* of the religion that is to come after him, that he would be his inheritor and would follow in his footsteps. But he has given these glad tidings to Hazrat Imam Mahdi<sup>AS</sup>. Hence, Hazrat Prophet Muhammad<sup>SLM</sup> has given the evidence of Hazrat Imam Mahdi<sup>AS</sup> being innocent in his commands, as the rational arguments stand witness in favour of the Prophet<sup>SLM</sup> being innocent in his commands that he conveys from Allah Most High to His servants.”

The reason for the heritage of Prophet Muhammad<sup>SLM</sup> being specifically for Hazrat Imam Mahdi<sup>AS</sup>—to the exclusion of the four orthodox Caliphs<sup>RZ</sup> of Islam—is that the heritage devolves on the inheritor after the death of the person from whom the inheritance is obtained. This does not devolve on the legatee during the life of the person who leaves the legacy. And it is not named as legacy or inheritance. But it is called gift, endowment, etc. It is for this reason that they [the four orthodox Caliphs of Islam] are called the vice-regents of the Prophet<sup>SLM</sup>. Shaikh<sup>RA</sup> has written about the kinds of the legacy of the Prophet<sup>SLM</sup> and their definition in Chapter 83 of his book *Futuh-at-e-Makkiah*, as under:

“This matter is not hidden that the entire discussion about the legacy is of two kinds. One is intrinsic and the other is perceived. The perceived legacy is the information pertaining to word, deed and events of Hazrat Prophet Muhammad<sup>SLM</sup>. And the intrinsic information pertains to the cleanliness of the *nafs* [mind, psyche, soul] of Hazrat Prophet Muhammad<sup>SLM</sup> from bad habits and about his excellent manners and disposition, his abundance remembrance of Allah in every situation with the mind directed towards Allah in meditation.”

The way the meaning of both kinds of the Prophet's legacy manifested itself in the person of Hazrat Imam Mahdi<sup>AS</sup> is no secret.

Malik al-Ulama has written in his book, *Fawatih-ar-Rahmut Sharah-e-Musallamas-Subut*, under the head *La Yashrat 'adad At-tawatur*:

“It is for this reason that the saying of Hazrat Imam Muhammad Mahdi al-Mau'ood<sup>AS</sup> is the final proof and its opponent is at fault.”

Imam Abdul Wahab Sherani<sup>RA</sup> has written in his book, *Mizaan*:

“The red dots on the small branches are like the sayings of the *ulama* of every era till the advent of Hazrat Imam Mahdi<sup>AS</sup>. In his era, the restriction of obeying the sayings and the creeds of the *ulama* of the period before him will become void, as the people of the *kashf* [inspiration] have elucidated. And he will be the *va'li* [governor] of the commands of the *Shari'at-e-Muhammadiyah* in respect of conformity, in such a way that if Hazrat Prophet Muhammad<sup>SLM</sup> were present, he would have ordered all the commands of the Imam<sup>AS</sup> as valid and binding. Prophet Muhammad<sup>SLM</sup> has hinted about this in the Tradition pertaining to Hazrat Imam Mahdi<sup>AS</sup>. He has said that the Mahdi<sup>AS</sup> would follow in his footsteps and would not err. But then when Hazrat Esa<sup>AS</sup> descends this command will apply to him in such a way that the divine revelations of the *Shari'at-e-Muhammadi* will continue to come to him through the medium of Jibrail<sup>AS</sup>.”

Further, on *Mub'has* [topic] 49 of *Yawaqit*, it is written:

“From among the *ulama* of the *Ummat-e-Muhammadiyah*, every *'alim* will retain his rank as the teacher in the knowledge of the commands, deeds, conditions, positions and stages till the advent of the Seal of the *A'immah-e-Muj'tahidin* [the imams of interpretation]. This Seal would be Hazrat Imam Mahdi<sup>AS</sup>.”

The matters that are being proved from the saying of all these eminent authorities of the *Ahl-e-Sunnat-o-Jama'at* is that Hazrat Prophet Muhammad<sup>SLM</sup> had not elucidated about any *Imam* or anybody else, who was to come after his demise, except Hazrat Imam Mahdi<sup>AS</sup> that he would be his legatee, that he would follow him in his footsteps and that he would be free from error.

Hazrat Imam Mahdi<sup>AS</sup> issues the same command, which the angel conveys by *ilham* [inspiration] to him from Allah Most High.

The command of Hazrat Imam Mahdi<sup>AS</sup> is the exact *Shara'-e-Muhammadi*. So much so that if Hazrat Prophet Muhammad<sup>SLM</sup> were present or alive during the period of Hazrat Imam Mahdi<sup>AS</sup>, he would have issued the same command that Hazrat Imam Mahdi<sup>AS</sup> had issued and he would have restored and confirmed all the commands that the Imam<sup>AS</sup> had issued.

Hazrat Imam Mahdi<sup>AS</sup> is not allowed or permitted to follow or emulate any *mujtahid*, because his [the Mahdi<sup>AS</sup>'s] *zath* is free from error on the evidence of

Hazrat Prophet Muhammad<sup>SLM</sup>. The *mujtahid* is never free from error. Hence, how can a person who cannot err follow or emulate a person who can possibly be correct at times and incorrect at other times?

The *ulama* of the *Ummat-e-Muhammadiyah* have the rank of an *ustad* [teacher] in the matters of state, stations and stages. Their skills last only till the advent of Hazrat Imam Mahdi<sup>AS</sup>. After his advent, Hazrat Imam Mahdi<sup>AS</sup> will be the sole authority over the religious commands.

The sayings of the *ulama* of all times are valid till the advent of Hazrat Imam Mahdi<sup>AS</sup> and after his advent the compulsion to follow their commands is not valid.

The command of Hazrat Imam Mahdi<sup>AS</sup> is the final proof; its opponent is at fault.

Hence, the man of equity, in deference to equity, should not overlook the authentic sayings of all these eminent authorities and should not endeavour to denigrate the glory and grandeur of Hazrat Imam Mahdi<sup>AS</sup>, on which the *Ahl-e-Sunnat-o-Jama'at* and others unanimously concur.

In short, in their deeds and beliefs, the Mahdaviah follow the rules, the eminent *asatin* [pillars] have laid down, in accordance with the commands of their innocent Imam<sup>AS</sup>. The Mahdaviah consider as wrong all the commands, the Imams of *Shari'at* have extracted by their interpretations, which go against the word and deeds of Hazrat Imam Mahdi<sup>AS</sup> or those in which he has found fault. And all the commands that do not fall in these two categories, the Mahdaviah follow in accordance with the commands of Hazrat Imam Mahdi<sup>AS</sup>. O Allah! Keep us steadfast in the emulation of our leader, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, and give victory over those who fight against us over a well-known matter. Amen.



## BELIEF 8: OBEDIENCE TO IMAM MAHDI<sup>AS</sup>

**The Hadyah Author says:** The 8<sup>th</sup> Belief: “The Mahdaviah consider the said Shaikh to be *muftariz-al-ita’at* [obeyed *biz-zath* (in essence)]. In other words, whatever he said or did have become *Farz* [obligatory] that is; others must follow them. And the belief of the *Ahl-e-Sunnat-o-Jama’at* is that this position is not for anybody other than Hazraat Prophets<sup>AS</sup>. This station is only for them: whatever they say is *Farz* is *Farz*; whatever they say is *Halal* [lawful] is *Halal*; whatever they say is *Haram* [prohibited] is *Haram*; whatever they do without regularity is *Sunnat*; whatever they do with regularity as *‘ibadat* [worship] becomes *Wajib* [expedient]. The obedience to people other than Prophets<sup>AS</sup> is by way of emulation; in other words, if their commands do not violate the commands of the Prophets<sup>AS</sup>, they will be obeyed. Otherwise, they will not be obeyed.”<sup>113</sup>

**We say:** Before replying to this, it appears to be suitable to point out the mistakes the Hadyah Author has committed in dealing with this matter.

► The definition and commands about *Wajib* and *Sunnat* he has quoted in the name of the *Ahl-e-Sunnat-o-Jama’at* are not the universally admitted and accepted matters of the *Ahl-e-Sunnat-o-Jama’at*, and whatever he has written is not fully in consonance with the principles of *Fiqh* [Islamic Jurisprudence]. The meaning of *muftariz-al-ita’at* he has given as “whatever he said or did have become *Farz* [obligatory] that is; others must follow them.” Where has he taken this meaning from? He should have given the source of his information, because this is not the correct meaning. After this, he has shown the deeds of Hazraat Prophets<sup>AS</sup> as *Wajib* and *Sunnat*. This shows that the Prophets<sup>AS</sup>, even Hazrat Prophet Muhammad<sup>SLM</sup>, are not *muftariz-al-ita’at*, as what they do becomes *Wajib* and *Sunnat*, although in the technical parlance of the *imams* of *Fiqh* the terms *Farz*, *Wajib* and *Sunnat* have different connotations.

The Hadyah Author has affirmed that the Prophets<sup>AS</sup> are *muftariz-al-ita’at biz-zath*, but in the beliefs of the Muslims Allah alone is *muftariz-al-ita’at biz-zath*. *Vah’da-hoo la-shari’ka (la-hoo)* [He is alone and has no partner: God]. The Prophets<sup>AS</sup> too are *muftariz-al-ita’at bit-tab’a*, because their emulation is necessary as they are the vice-regents of Allah and His Messengers, and all that they say is certainly and definitely under the command of Allah Most High because they are free from error in their command relating to the propagation of the religion. It is because of this that the Prophets<sup>AS</sup> are *muftariz-al-ita’at* by virtue of their being the Vice-Regents of Allah and being free from error. Shorn of this position, they need not be obeyed in their *zathi* and *shakhsi* [essence and capacity].

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<sup>113</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.19.

If the Prophets<sup>AS</sup> are called *muftariz-al-ita'at biz-zath*, this application of the term is metaphorical and is used only in the sense that by virtue of their innocence and the vice-regency of Allah Most High their words and deeds are the finality of proof and argument and there is no need to seek the proof and finality from anybody else to validate their words and deeds.

Accordingly, when Hazrat Prophet Muhammad<sup>SLM</sup> stands witness to the fact that Hazrat Imam Mahdi<sup>AS</sup> is the Vice-Regent of Allah and free from error and, as such his commands are final and certain by virtue of this capacity in him, the application of this term to him too will be correct. But our belief in this matter is that in the commands of the *Shari'at-e-Muhammadi*, the *zath* of Hazrat Prophet Muhammad<sup>SLM</sup> is the law-giver of the strong religion and in view of the this technical meaning, he is the *muftariz-al-ita'at biz-zath*. And the *zath* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup>. And his office is to explain without fault or error the religion of Muhammad, as it really is. Thousands and thousands of salutations on him and his descendants! It is proved, according to the beliefs of the *Ahl-e-Sunnat-o-Jama'at*, that all the Imams and the saints in the Muslim community, including the orthodox vice-regents of the Prophet<sup>SLM</sup>, are not blessed with the specialty of being faultless or error-free from the Law-giver<sup>AS</sup> [that is, Hazrat Prophet Muhammad<sup>SLM</sup>], as we have already explained earlier. Hence, it is narrated that when asked about *kala'lah*<sup>114</sup> Hazrat Siddiq-e-Akbar<sup>RZ</sup> [First Caliph of Islam] said: "In the matter of *kala'la*, I say on the basis of my opinion. If it is correct, it is from Allah Most High and if it is wrong, it is from me and the Satan."<sup>115</sup>

In the books of Traditions, *Bukhari* and *Muslim*, Abdullah bin Abbas narrates that Hazrat Prophet Muhammad<sup>SLM</sup> told Hazrat Abu Bakr Siddiq<sup>RZ</sup> in the matter of interpreting a dream; "A part of the interpretation of the dream, you have given, is correct but there is a mistake in the other part."<sup>116</sup>

In short, when the first Caliph<sup>RZ</sup> is not free from error; which commentator of Quran or jurist with independent opinion would there be who can be free from error?

But the *zath* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is free from error and innocent according to the unanimous belief. We have dealt with this matter in some detail already that the commands of Hazrat Imam Mahdi<sup>AS</sup> are positively the *Shari'at-e-Muhammadi*, so much so that if Hazrat Prophet Muhammad<sup>SLM</sup> were alive and the issue was placed before him, he would have upheld the command of Hazrat Imam

<sup>114</sup> *Kala'lah* is a childless person whose parents are also dead. —*Practical Standard 21<sup>st</sup> Century Urdu-English Dictionary*, Delhi, 2004, p.492.

<sup>115</sup> *Mualim-at-Tanzil*.

<sup>116</sup> *Kitab at-Ta'bir war-Ru'ya*.

Mahdi<sup>AS</sup>, as is being proved from the sayings of She'rani and others. We have dealt with this earlier.<sup>117</sup>

Therefore, the belief of the Mahdaviah is exactly this. They do not say that he [Imam Mahdi<sup>AS</sup>] has said anything on his own. Instead, whatever he has said, he did under the command of Allah Most High and with the information from Hazrat Prophet Muhammad<sup>SLM</sup>. Under the circumstances, the difference between the belief of the Mahdaviah and that of the *Ahl-e-Sunnat-o-Jama'at*, the Hadyah Author has stated, is undoubtedly wrong. This is so because nobody is really excluded from the *Shari'at-e-Muhammadiyah*, whether the person is a *mujtahid* or a *mufassir* or a *vali*. Whether they are the *ulama-e-sabiqin* [scholars of the yore] or *lahiqin* [those who have joined later]—all are within the ambit of the *Shari'at-e-Muhammadiyah*. Some of them are in it because of their opinion or *ijtihad* [interpretation, opinion] and some others because they have achieved their knowledge without a medium and because of their achieving their knowledge directly from the Lord of the *Shari'at-e-Muhammadiyah* [Islamic Law]. Allah says: “*Such is the grace of Allah which He giveth unto whom He will. Allah is all Embracing, All Knowing.*”<sup>118</sup>

Hence, the application of the term *muftariz-al-ita'at* on Hazrat Imam Mahdi<sup>AS</sup> is for the reason that the command he has issued is the real command of the *Shari'at-e-Nafs-al-Amriyah Muhammadiyah*. It gives the benefit of certainty and finality. There is no further need of any argument or proof for it. As against this, the *rivayat-e-ahad* and the issues of independent opinion and interpretation do not give the benefit of certainty and finality that this is the command of the *Shari'at* in this matter without doubt, or that this has come from Hazrat Prophet Muhammad<sup>SLM</sup> certainly and finally.

### WHAT IS MUFTARIZ-AL-ITA'AT?

Up to this point we have discussed the matter assuming, for the sake of argument, that the meaning given and the question posed by the Hadyah Author is correct. Otherwise, the meaning of the term *muftariz-al-ita'at* he has given that whatever he [Hazrat Imam Mahdi<sup>AS</sup>] said or did becomes obligatory on others, is wrong *ab initio*, because this is a common *istilah'* [technical term] and this has been applied to ordinary caliphs and all the *Umara'-al-Momineen* [nobles, lords of the faithful] are considered to be *muftariz-al-ita'at*.

Hence, in the book, *Tarikh-al-Khulafa*, the following are the words used for the oath of fealty that used in the sworn-in:

<sup>117</sup> See the reply under the head 7<sup>th</sup> belief earlier in this chapter.

<sup>118</sup> Quran, S. 5: 54 MMP.

“The words of fealty are these: ‘I swear fealty to our leader and our master, Abu Nasr Muhammad Tahir, who is the *muftariz-al-ita’at* of all people, under the command of God, the Quran and the Traditions of Prophet Muhammad<sup>SLM</sup> and the independent opinion of the *Amir-ul-Momineen* and that none other than him is the *Khalifa*.”

It is obvious that if the meaning of the term, *muftariz-al-ita’at*, that the Hadyah Author has given is assumed to be correct, the meaning of the above oath will be that ‘the emulation of whatever Abu Nasr Muhammad Tahir, the Abbasid Caliph, says or does would become obligatory on others.’

And assuming that the meaning of the term, *muftariz-al-ita’at*, is as the Hadyah Author has assumed is correct, and if it applied to the ordinary *khulafa* who were the manifest kings and rulers, it should truly be applied to Hazrat Imam Mahdi<sup>AS</sup> whose blessed *zath* [essence] is the *Khalifa* of Allah Most High on the evidence of the *Mukhbir-e-Sadiq* [the bringer of the veritable divine intelligence], that is, Hazrat Prophet Muhammad<sup>SLM</sup>.

## BELIEF 9: SAYINGS OF HAZRAT IMAM MAHDI<sup>AS</sup>

**The Hadyah Author says:** The 9<sup>th</sup> belief: “As the saying of the Shaikh of Jaunpur, despite its being contrary to the *naql*<sup>119</sup> is *Wajib-al-e’itiqad* [expedient to be believed], it is to be believed even if it is contrary to reason or commonsense.”<sup>120</sup>

**We Say:** Among the Mahdavis of the yore or of today, none has counted this, in speech or writing, as the belief of the Mahdavis. Wonder of wonders! The Hadyah Author has counted this as among the regular beliefs of the Mahdaviah. May Allah Most High guide him to the straight path!<sup>121</sup>

The basis of this objection is perhaps based on a narrative in the book, *Panj Fazail*.<sup>122</sup> The gist of the narrative is that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, second Caliph of Hazrat Imam Mahdi<sup>AS</sup>, took a straw blade and a pebble and

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<sup>119</sup> The term ‘*naql*’ is applicable both to the *hadis-e-ahad* [Tradition transmitted by only one narrator in each link of the chain] and *hadis-e-mutawatir* [repeated Tradition with constancy of meaning]. If the purport of the term *naql* is the *hadis-e-ahad*, its being a presumption is never in doubt. If it is a *hadis-e-mutawatir*, it is categorical and decisive. If the saying of Hazrat Imam Mahdi<sup>AS</sup> is contrary to the *hadis-e-ahad*, it becomes liable to critical examination, as Hazrat Imam Mahdi<sup>AS</sup> is free from error. His word and deed are free from error. And the *hadis* [Tradition], which has reached us through many non-innocent narrators, is doubtful. Hence, it would be liable to be doubted. Hence, the author [of *Kuhl al-Jawahir*] has explained it in the discussion related to the 7<sup>th</sup> belief. The Maulvi Sahib [the Hadyah Author] might have read the Chapter, entitled, *Ta’a’ruz-e-Adil’lah*, in the book, *Usool-e-Fiqh*. It is also stated therein that when there is inconsistency between two Traditions, one should revert to the sayings of the Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> or presumptions. Fakh<sup>R</sup>-al-Islam Bazoodi has adopted this contention and all the Imams of Fiqh Hanafia accept this. I say that the Companions<sup>RZ</sup> and the Imams of *Fiqh* are not innocent and their sayings are not protected against error. When there is inconsistency between two Traditions, it becomes advisable to revert to the sayings of the Companion<sup>RZ</sup> or presumption; the Companion<sup>RZ</sup> would prefer one of the two Traditions on the basis of his opinion. This preference would essentially be of one of the two Traditions that are inconsistent with each other. One of them would consequently be rejected. Hence, in this situation it would become necessary to reject one Tradition on the basis of the saying of the Companion<sup>RZ</sup> or the *Mujtahid*<sup>RA</sup> and the basis of the rejection is the solitary saying of the Companion<sup>RZ</sup> or the *Mujtahid*<sup>RA</sup>. And it is allowed that there could be error in the preferential opinion of the Companion<sup>RZ</sup> or the *Mujtahid*<sup>RA</sup>, as they are not innocent. In short, when the Hanafia have allowed acting according to the saying of the Companion<sup>RZ</sup> or the *Mujtahid*<sup>RA</sup> in rejecting the *Hadis*, why the same question is not posed to them? And how can they say that the acceptance or rejection of a *Hadis* on the basis of any innocent authority is not allowed? If the Hadyah Author is a Hanafi, it is necessary for him to answer these questions on his own. —Shamsi<sup>RA</sup>.

<sup>120</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.18.

<sup>121</sup> Quran, S. 1: 5 MMP. Verse 5 reads as follows: “*Show us the straight path.*”

<sup>122</sup> *Panj Fazail*, Hazrat Bandagi Miyan Syed Roohullah<sup>RA</sup>, Hyderabad, 1990 AD.

showed them to the Companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> and asked what it was. All of them said that it was a straw blade and a pebble. He asked them again and again. They repeated the same answer. After this, he told them: “Hazrat Imam Mahdi<sup>AS</sup> has called the straw blade as the king and the pebble as a jewel.” All the Companions<sup>RZ</sup> said, “What is the reliability of our seeing. The saying of Hazrat Imam Mahdi<sup>AS</sup> is true. We believe and it is true.”

After stating the facts of the case, we say that even if, as the Hadyah Author says, we assume for the sake of argument, that it is one of our beliefs, we do not understand where the scope of any objection to it is. If you were to ask directly, the reply is that the meaning of the affirmation and confirmation of a Vice-Regent in reality is that all his sayings should be understood as true, whether they conform to our manifest observation or our unsound and imperfect mind and comprehension, because in the religious matters the touchstone is not our mind or comprehension but on the certainty that we repose in the people in whom we repose faith. For instance, Hazrat Abu Bakr Siddiq<sup>RZ</sup> instantly affirmed and confirmed the event of the *Me'raj* [Hazrat Prophet<sup>SLM</sup>'s midnight journey to seven heavens] as soon as he heard that Hazrat Prophet Muhammad<sup>SLM</sup> had claimed that he had performed the journey. He did not grumble about the incident conforming to one's commonsense or the comprehension, although this incident did not conform to the commonsense of ordinary people. Some others who were weak in their beliefs heard this incident and became apostate and even to this day the enemies of Islam continue to say that the incident of *Me'raj* is against the commonsense.

Similarly the Companions<sup>RZ</sup> of Hazrat Prophet<sup>SLM</sup> accepted his solitary saying and reposed faith in him. Even today, all of us Muslims believe that Hazrat Jibrail<sup>AS</sup> [Gabriel] used to descend on Hazrat Prophet<sup>SLM</sup>, although none has seen the holy angel. And even if a Companion<sup>RZ</sup> of Hazrat Prophet<sup>SLM</sup> had seen the angel in the form of a human being, the Prophet<sup>SLM</sup> had to inform him that the person seen in human form was indeed Hazrat Jibrail<sup>RZ</sup>. And all the Companions<sup>RZ</sup> unhesitatingly accepted and believed this kind of his saying and, till the Doomsday; every person who is deep-rooted in his *iman* [faith] will continue to believe in it till the Doomsday, because the Vice-Regent of Allah can observe things that the common believers of the *ummat* cannot see. Will the Hadyah Author raise the same objection here too that in the belief of the Companions<sup>RZ</sup> of the Prophet<sup>SLM</sup> and all the Muslims, only those of the sayings of the Prophet<sup>SLM</sup> which conform to the commonsense are bound to be accepted?

Briefly, it is necessary for the *musaddiq* [one who has affirmed, confirmed and reposed faith] and the *Momin* [believer] to affirm the command of the *Mukhbir-e-Sadiq* [bringer of the veritable intelligence—Hazrat Prophet Muhammad<sup>SLM</sup>], even if the command defies his [the *Momin*'s] imperfect intellect. Hence, Hazrat Imam Ghazali<sup>RA</sup> has written: “One should not disavow the manifest essences even if they

are against his own observations. But the lowest rank of the *iman* [Faith] is submission and confirmation.”

There is no need to go into the intricacies and details. Look at most of the commands of Religion like the *Haj*, *wazu*, *namaz* etc. They are of the same type that most of the ordinary intellects are incapable of understanding their real reason and utility. Despite this, they are obliged to profess the belief of their reality. In *Sharah-e-Maqasid*, Allamah Tuftazani<sup>RA</sup> has dealt with the doubts of disavowers of the Prophethood and has refuted them. In his replies to the doubts under the *Maqsad-e-Sadis* [the Sixth Objective], he has written about the fourth doubt:

“For those people who abandon the worship and obedience of God due to their greed and lust, the fourth doubt is that they see in the Islamic Divine Law some deeds that, in their opinion, are beyond the scope of intellect. About them, they could not believe that God could not have commanded them. They are matters like the *Haj*, the *namaz*, etc. If some of the organs of the body were tainted with some deeds, some other parts of the body should be washed. [They would deem to have cleansed the whole body]. These and some other deeds that are beyond the scope of intellect are covered by their doubts. To this, our answer is that in the matters of worship, the *Sha’re’* [the Divine Law-giver—the Prophet<sup>SLM</sup>] has imposed on the performers some restrictions to test them, to inculcate obedience in them and to compel them to observe the do’s and don’ts of the Divine Law. And verily there is wisdom and expedience in them that none knows them except Allah Most High and those “*who are firmly grounded in knowledge [who] say... ‘The whole of it is from our Lord;’ and none will grasp the Message except men of understanding.*”<sup>123</sup>

See that the Allamah<sup>RA</sup> [Tuftazani<sup>RA</sup>] has placed the foundation of his reply on submission. In other words, he has accepted that these matters are beyond the scope of the intellect and said that this was to test whether the performers accept them or not. Or like the Hadyah Author, they prefer the excuse of their being beyond the scope of intellect and senses. Otherwise, the Allamah<sup>RA</sup> holds that these matters are within the scope of intellect and senses, and gives the reasons for their being within the scope of the intellect and senses.

In the book, *Tafsir-e-Ahmadi*, too it is written that the matter of the number of the *rak’aat* [cycles] and the timings of the *namaz* [the ritual prayers] are among the allegorical commands. Hence, its version is as follows: “The *moh’kam* [accurate] are those commands, the meaning of which can be understood. The *mutasha’beh* [ambiguous] are those commands, the meaning of which cannot be understood, like

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<sup>123</sup> Quran, S. 3: 7 AYA.

the *rak'aat* and the timings of *namaz*, and fasting during the month of Ramazan and not fasting during the month of Sha'ban.”<sup>124</sup>

### IMAN AND INTELLECT

In short, the reason for making these commands lawful does not conform to the intellect and senses, and, despite this, it is obligatory on every Muslim to accept them without any hesitation. But the person, who bases, like the Hadyah Author, the foundation of his religion on his own intellect and senses, will disavow many of the necessities of religion. The poet says: “Throw dust on the eye of your senses as it is the enemy of the belief and faith.”

When Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> took a blade of straw and a pebble and asked, it could have been to test the strength of the belief and *iman* [Faith] of the faithful. He could be testing whether they relied more on their own intellect and senses or on the word of their Vice-Regent of Allah and to find out whether they accept a matter that was not in conformity with their own intellect and senses or not.

It has been written in the book, *Mirat Al-Arifeen* that a seeker of Allah came to Hazrat Shibli<sup>RA</sup>. The Hazrat<sup>RA</sup> said, “Say: *La ilaha illa Llah, Shibli Rasoolallah.*” Since the disciple was a true seeker, he recited the creed proposed. It is obvious that that Hazrat Shibli<sup>RA</sup> wanted to test the truthfulness in belief of the seeker. He did not intend to teach the seeker the new creed, proposed by him. He had not claimed to be the Messenger of Allah and he had not affirmed his being the Messenger. In view of this incident, would the Hadyah Author say that Hazrat Shibli<sup>RA</sup> thought himself to be the Messenger and that instead of “*La ilaha illa Llah, Muhammad Rasulullah*”, he made his disciple recite his creed, “*La ilaha illa Llah, Shibli Rasulullah*” and his disciples subscribed to the belief of Hazrat Shibli<sup>RA</sup>'s being the Prophet? Here too, the situation could exactly be the same!

If the Hadyah Author or his like-minded people were to give some other explanation about Hazrat Shibli<sup>RA</sup> being the Messenger of Allah, there could be a similar or better explanation of calling the *kah* [blade of straw] as shah, or a stone as a gem.

What we have stated so far is a principled discussion. Other than the above discussion, there is a clear example, which is more opposed to the intellect and senses than the incident of calling *kah* as shah and a stone as a gem.

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<sup>124</sup> Under the Quranic Verse; “*He it is who hath revealed unto thee (Muhammad) the scripture wherein are clear revelations—They are the substance of the Book—and others (which are) allegorical...*” Quran, S. 3: 7 MMP.

What we have written so far are discussions based on principles. Apart from them, please listen to a similar instance, which manifestly appears to be more against the intellect and senses than calling a pebble a gem. It is that Hazrat Prophet Muhammad<sup>SLM</sup> has described a black stone as whiter than milk and a ruby, the whiteness or luminosity of which vanished because of the sins of mankind. Another addition to it is that there is the explanation that it would tender evidence on the Doomsday about the people seeing it and kissing it. Hence, in the Chapter relating to the entry into Makkah, in the book of Traditions, *Mishkat*, Ibn Abbas<sup>RZ</sup> narrates a *hadis*:

“Hazrat Prophet Muhammad<sup>SLM</sup> said, ‘*Hajar-e-Aswad* [black stone of the *Ka’aba*] was brought down from the Paradise and it was whiter than the milk. The sins of the human beings have made it black.’”

### RUBIES OF PARADISE

After his explanations, Shaikh Abdul Haq Muhaddis Dahlavi has said (in translation) that: “The right path is to repose Faith on the manifest and leave its reality on the Knowledge of Allah and say that certainly and undoubtedly Allah is capable of everything.”

We now ask the Hadyah Author: “If someone were to repose faith in the pebble being the gem and leaves its reality to the divine knowledge and then says, ‘*Lo! Allah is Able to do all things,*’<sup>125</sup> what is wrong with it?

See some more in the same book and in the same chapter: Hazrat Ibn Umar<sup>RZ</sup> narrates: “I have heard from Hazrat Prophet Muhammad<sup>SLM</sup> that both the *rukun* and *maqam* are from among the rubies of Paradise. Allah Most High has erased its luminosity. Had it not been erased, its luminosity would have illuminated the whole world.”

In the book, *Majma-al-Bahaar*, the reason for removing the luminosity [of the *Hajar-e-Aswad*] is given as “so that the *Momineen* achieve *iman-bil-ghaib* [Faith in the un-known].”

In view of this explanation, what is wrong if it is said here too that the royal glory was removed from the *kah* [blade of straw] and the sheen of the gem was removed from the pebble?

In another *rivayat* of Hazrat Ibn Abbas<sup>RZ</sup> this explanation is available:

“Hazrat Prophet Muhammad<sup>SLM</sup> has said in respect of the *Hajar-e-Aswad*, ‘On oath in the name of Allah Most High! On the Day of Resurrection, He will send the *Hajar-e-Aswad* in a condition that it will have two eyes with

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<sup>125</sup> Quran, S. 2: 20 MMP.

which it sees, and it will have a tongue with which it talks, and it will give evidence about people who have kissed it with Truth and Certainty.”

Explaining this *hadis*, Shaikh Abdul Haq Dahlavi writes:

“This tradition too is attributed to the manifest, in a way, that Allah Most High is capable of creating the power of seeing and speaking in *jamadat* [inanimate and inorganic materials] and (it is those people who) have false tolerance in their hearts interpret it.”

Under the same discussion, he adds:

“In this Tradition, the objective is to test the *iman* [Faith]. If the Faith is perfect, the [concerned] person unhesitatingly accepts it without doubt or interpretation. However, the person with weak Faith doubts it and becomes an infidel and disawover.”

Now we ask the Hadyah Author or those of his ilk who criticise the Mahdaviah in this particular matter whether, a black stone being a ruby or loosing its luminosity by the sins of humanity, as stated in the Traditions, is in conformity with your intellect or not? If it is in conformity, why is it that the pebble being a gem is not in conformity with your intellect and senses? Further, if it is not in conformity with your intellect and senses do you believe in it and repose faith in it or not? If you believe in it and repose faith in it, your criticism becomes cancelled. Otherwise, your belief and Faith is exposed. You become guilty of contradicting the prediction of Hazrat Prophet Muhammad<sup>SLM</sup>. Hence, you should carefully think over the matter in accordance with the explanation of Shaikh Abdul Haq Dahlavi and join either the group of the people of perfect faith or those who are weak in their Faith. The Shaikh has clearly defined each group. Let them join the group of their choice.

So far, it has been proved that the Black Stone and the *Rukn* and *Maqam* are the rubies of the Paradise. They are deprived of their luminosity. Allah Most High will grant two eyes and a tongue to the Black Stone on Doomsday. It would see with its eyes and speak with its tongue about the people who had kissed it with truthfulness. Now, listen to something more. The Black Stone is the *Amin* [Truthful and Custodian] of Allah Most High. It administers the profit and loss. Hence, a Tradition has been narrated in *Bukhari Sharif*. It says:

“Umar<sup>RZ</sup> came near the Black Stone and kissed it. Then he said, ‘I know that you are indeed a stone, which cannot cause profit or loss. Had I not seen Prophet Muhammad<sup>SLM</sup> kissing you, I would not have kissed you.’”

In the Tradition, narrated by Hakim, the following is added:

“Hazrat Ali Bin Abi Talib *Karam Allahu Wajhu* said, ‘O *Amir-ul-Momineen*! The Black Stone causes profit and loss.’ Hazrat Umar<sup>RZ</sup> said, ‘What is the proof?’ Ali<sup>RZ</sup> said, ‘Proof from the Book of Allah.’ Umar<sup>RZ</sup>

said, ‘Where is it in Quran?’ Hazrat Ali<sup>RZ</sup> said that Allah has said, “*And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed and made them testify of themselves, (saying): ‘Am I not your Lord?’ They said, ‘Yea, Verily. We testify. (That was) lest ye should say at the Day of Resurrection: ‘Lo! Of this we were unaware;’*”<sup>126</sup> Allah Most High created Adam<sup>AS</sup>, touched his back, and affirmed that He alone was their Lord and all of them were his *bandagan* [servants]. He took their oath and covenant. It was written on a piece of paper. This Black Stone had two eyes and a tongue. He ordered it to open its mouth. It opened its mouth. That paper was placed in its mouth. He commanded it, ‘You should give evidence on the Day of Resurrection about the person who came near you and give your due. (Hazrat Ali<sup>RZ</sup> said) I bear witness that I have heard Hazrat Prophet Muhammad<sup>SLM</sup> saying that on the Day of Resurrection the Black Stone will be presented in a state that it will have a tongue and it will bear witness about the person who had kissed it with *Tauhid* [Unity of God]. Hence, O *Amir-ul-Momineen*! This Black Stone can cause profit and loss. Hazrat Umar<sup>RZ</sup> said, ‘O Abul Hasan! Allah Most High may protect me from being among the people, among whom you have not lived.’”

Hence, the *Mard-e-Musaddiq* [the Truthful Man] has the only option to say *Aamanna-o-Saddaqa* [I believe and it is true] in these matters, which are in the nature of *Iman bil-Ghaib* [Faith in the Unknown], but the person who relies on his intellect and senses faces great difficulties.

Let the Hadyah Author now tell us whether he considers the sayings of Hazrat Prophet Muhammad<sup>SLM</sup> and his eminent Companions<sup>RZ</sup> as true or not. The *Hajar-e-Aswad* is a black stone, according to the wise people of the world, and its name too indicates the same. But Hazrat Prophet Muhammad<sup>SLM</sup> has called this Black Stone as a ruby. He has also said that on the Doomsday, it will have eyes and tongue; it will stand witness to the people who kissed it. Hazrat Ali<sup>RZ</sup> has said that it can cause benefit and loss to the humans. Now, does the Hadyah Author accept the sayings of Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Ali<sup>RZ</sup> as true and says: “*Aamanna-o-Saddaqa*”? If he accepts these sayings, what is his objection to calling a pebble as a gem? If he does not accept them as true, he would fall back as a sinner and falsifier. He would also incur the wrath of opposing the *Ahl-e-Sunnat-o-Jama’at* because in the opinion of the early authorities of the *Ahl-e-Sunnat-o-Jama’at* the reposing of faith in matters that defy the intellect and commonsense is like this. We repose faith in the manifest situation and it is sufficient to follow the relevant commands without inquiring into them and to leave the real meaning to the Divine Knowledge [to God].

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<sup>126</sup> Quran, S. 7: 172 MMP.

Hence, it is written in the book, *Yawaqit*:

“If the objection is that in the Traditions, that the book of *Ahd-o-Misaq* [oath and covenant] is deposited in the Black Stone as a trust and that it has eyes, mouth and tongue and this agitates the intellect and commonsense, our reply to it is that it is enough for us to repose faith in it. We have to leave the meaning to Allah Most High.”

Hence, without any difference, here too it is sufficient to repose faith in the manifest command of Hazrat *Khalifatullah* [Vice-Regent of Allah] and we can leave its real meaning to the knowledge of Allah Most High.

Apart from all the above discussions, which are enough to contradict the meaningless objections, another point needs to be considered. If there is the possibility of an objection on the meaning of this narrative, is that changing the shape or essence of a thing is opposed to the intellect of the common people? But the creed of the *Ahl-e-Sunnat-o-Jama'at* is that the changing the shape and essence of a thing is lawful and allowed. Otherwise, the miracles of the Prophets<sup>AS</sup> will become unlawful and void.

Hence, there is a detailed discussion about this matter in the book, *Durr-ul-Mukhtar*. A summary of it is as follows:

“Allamah Ibn Hajar has written that the changing of the reality of a thing is permitted, as the staff of Hazrat Musa<sup>AS</sup> has changed into a winged serpent. Otherwise, the miracles will become void. The copper becoming gold, wine turning into vinegar, blood into musk, and others are example of the change of shape or essence. According to *Shari'at*, they are correct and they have occurred. Although some have said that the change in reality is impossible, but according to the *mutakal'imin* [scholastic philosophers], the change of essence is permitted and proved. And this is correct and true.”

Hence, in the narrative under discussion, even if the pebble turning into the gem is accepted for the sake of argument, it is permitted among the *Ahl-e-Sunnat-o-Jama'at*. We do not understand what doubt is pestering the Hadyah Author and why he has treated it as impossible and against the intellect and commonsense. Briefly, the Muslim and believer should hand over the reins of his authority to the commands of the *Sha're'* [Prophet Muhammad<sup>SLM</sup>] and accept this truth:

“The best [thing] is that which the *Shari'at* has affirmed as best and the bad is that which the *Shari'at* says is bad.” One does not reach his objective through the presumptions of the Greek intellect. One reaches it through the pleasure of *Iman* [Faith].

### MATTERS REPUGNANT TO INTELLECT

**The Hadyah Author says:** “The belief of the *Ahl-e-Sunnat-o-Jama’at* is that in the *Shari’at-e-Muhammadiya*, rather in all the heavenly religious Codes, there cannot be a *khavar-o-hukum* [advice and command] which is repugnant to the intellect, that is, the right intellect can be certain about its [change of] condition.”<sup>127</sup>

**We say:** The Hadyah Author has alluded here to the absolute repugnancy to the intellect and then he has associated it with the *Ahl-e-Sunnat-o-Jama’at*. This is strange, because, apart from the other heavenly religions, in the *Din-e-Muhammadi* [Religion of Prophet Muhammad<sup>SLM</sup>] there are several matters one finds that the critics have advanced strong arguments to prove as absolutely repugnant to the genuine intellect. Hence, we have dealt with this issue in the previous discussion to some extent. The Hadyah Author has not explained what he means by the word, *istihala* [change of condition], whether he means *mahal-e-zathi* [personal impossibility] or *mahal-e-’aqli* [intellectual impossibility]. We too say that in the commands and matters of the Vice-Regents of Allah Most High, whether they are the miracles or other commands—none of them is a personal impossibility; all of them are possible indeed. Similarly, the pebble being a gem and the *kah* [blade of straw] being a *shah* [king] is not a *mahaal-e-zathi* [personal impossibility]. If the *istihala* is [in the opinion of the Hadyah Author] *mahaal-e-’adi* [habitual impossibility], it is not correct. In other words, if the purport of the Hadyah Author is that there is nothing in the heavenly Law Codes that is habitually impossible, then it is not correct. This is so because in the other heavenly Law Codes, and particularly, in the Islamic Law Code, there are many matters that are correct according to the religious principles, but they appear to be habitually impossible and opposed to the intellect, but in essence, they are possible. Hence, it is written in the book, *Sharah-e-Maqasid*:

“Some disavowers of Prophethood have objected to treating the supernatural happenings as permitted or allowed is a *vahm* [misgiving]. This is so, because if this is allowed, a mountain becoming [a heap of] gold, or an ocean turning into oil [instead of water], any man becoming a Prophet who could work miracles, and similar other impossibilities too will have to be allowed and permitted. The answer to the first is that *khawariq* [supernatural happenings] purport to mean that these matters are *per se* possible but in habit they are impossible in the sense that their recurring does not become a habit, as in the case of an *’asa* [staff, sceptre] turning into an *azhdaha* [winged serpent]. Hence, its becoming a possibility is axiomatic. Creating them is not more difficult than creating the heaven and the earth. Among them, the non-occurrence of some of them, like the mountain turning into gold and the ocean becoming oil and others is not

<sup>127</sup> *Hadyah-e-Mahdavia*, Abu Raja Muhammad, Kanpur, 1293 AH, p.18.

opposed to the *imkan-e-zathi* [possibility in essence], as we have dealt with this matter in the beginning of this book.”<sup>128</sup>

From this it is obvious like the Sun at midday that the staff [or sceptre] turning into a serpent, the mountain becoming gold, and the ocean becoming of oil and similar other examples are possible *per se*. This does not happen as a habit. Moreover, doing this is not more difficult for Allah Most High than creating the earth and the skies. Hence, in the *Shari'ats*, the disavowal of any matter being impossible would be tantamount to opposing the belief of the *Ahl-e-Sunnat-o-Jama'at*.

From this point of view also, the pebble becoming the gem and the blade of straw becoming the king is possible *per se* and the impossible in habit in the same manner. Further, there is great likeness of it with the word of the *Mukhbir-e-Sadiq* [that is, Hazrat Prophet Muhammad<sup>SLM</sup>] that the pebble is the gem as the Black Stone, the *Rukn* and the *Maqam* are the rubies. Further, the blade of straw is the king as the Black Stone is the *amin* [trustworthy and faithful] of Allah Most High. Moreover, the answer [of the critic] to various *Shari'at* [lawful dogmas] would be our answer to [the critics] in similar matters.

For more elucidation, we will present here some more similar matters as examples about which the scholastic philosophers themselves are convinced that the matters are opposed to the intellect. This would show that the absolute claim of the Hadyah Author is not in conformity with the beliefs of the *Ahl-e-Sunnat-o-Jama'at* that in the *Shari'at-e-Muhammadiyah*, or for that matter, in the other heavenly Law Codes, there is no advice or command opposed to the intellect.

The consensus of the Muslims is on the point that Allah Most High will not forgive the idolater but this issue does not conform to the intellect. Hence, in the book, *Sharah-e-Aqaid-e-Nasfi*, it is stated:

“It is proved by the consensus of the Muslims that Allah Most High will not forgive the idolaters. However, there is difference of opinion about this matter whether it is *ja'iz* [allowed] through intellect or senses, or not? Some hold that this is allowed through the intellect. The lack of it being permitted is proved *naqlan* [by way of narratives].

In the book, *Hashia Kifaya*, it is written:

“This saying that it is not permitted through intellect and the lack of permission is known through narratives. This is the creed of the *Ash'ari* [followers of orthodox school of scholastic Philosophy in Islam]. Similarly, it is permitted intellectually that the Muslims would be thrown into the Hell permanently and the *kafirs* [infidels] would permanently enter the Paradise.”

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<sup>128</sup> ‘This book’ refers to *Sharah-e-Maqasid, Maqsad-e-Sadis* [sixth Objective].

Hence, this is proved that these matters, which are proved by way of *Shari'at* and through narratives, are opposed to intellect.

Similarly, the issue of the Vision of Allah Most High, which is the unanimous issue of the *Ahl-e-Sunnat-o-Jama'at*, is based on narratives, not on intellect. This is so because according to the creed of the disavowers of the Vision of Allah Most High, the conditions laid down by the intellect, like the proximity and distance, possession and space, body and time, etc. become necessary for Allah Most High: "Allah Most High is above and beyond all these qualifications."

Hence, Imam Fakhruddin Razi<sup>RA</sup> has discussed the rational arguments in this matter and has written in the end: "All this discussion must have shown you that the rational agreements in this matter are not strong enough."

This is the reason why Mullah Ali Qari has clearly stated, in his book, *Sharah Fiqh Akbar*, that the Traditions that are available, have reached the status of constancy in meaning, the acceptance of which is *Wajib* [expedient] by way of narratives, and one should not pay any attention to the reasoning of the *Ahl-e-Bid'at* [heretic, innovator]. Hence, he writes:

"The Traditions in proof of the Vision of Allah Most High have reached the stage of constancy in meaning, the acceptance of which is expedient by way of narratives. One should not pay attention to explications that the heretics and innovators advance by way of their intellect."

The matter of the *Me'raj* [the holy Prophet<sup>SLM</sup>'s midnight journey to seven heavens] also comes under the same category, and to the critics, it is completely opposed to the intellect.

Similar is the issue of *Mas'h-e-Khifain* [anointing the hidden organs like feet in socks while performing the ablutions] is proved by way of narratives. Otherwise, it is repugnant to intellect, because the wet fingers do not touch the hidden organs like the feet, which are covered by the socks. Then, how can this become the reason or cause of cleanliness of the feet?

This is not all. Many of the issues of the *Shari'at* and the matters of the religion are of this nature. They are proved through narratives, but they appear to be thoroughly opposed to the intellect. Hence, it is respectfully stated that the human intellect is incapable of comprehending them. The Hadyah Author has asserted that there is nothing in the *Shari'at* of Hazrat Prophet Muhammad<sup>SLM</sup>, or for that matter, in all the heavenly Codes of Law that is repugnant to the human intellect. Yet he was compelled to admit that "Some commands are such that the human intellect is incapable of understanding their essence."

Hence, we can tell here again that the pebble being the gem and the blade of straw being the king is of the similar nature, that the human intellect, particularly the

intellect of people like you [the Hadyah Author], is incapable of comprehending the nature of such things. Then, what was the necessity of raising this issue with such force?

Briefly, this is a controversial issue between the *Mo'ta'zilah* and the *Ash'ariy'yah*. Hence, it is written in the *Husami* and others:

“*Mo'ta'zilah* hold that the intellect is the necessary cause and say that the thing that could not be found on the basis of intellect, or that, which the intellect considers to be bad, should be proved by an argument of the *Shari'at*. But the *Ash'ariy'yah* say that the intellect is not trustworthy without the [sanction of] the *Shari'at*.” This is the reason why they [the *Ash'ariy'yah*] concede that the good and the bad should be judged on the touchstone of *Shari'at*.

Hence, if the Hadyah Author depends on his imperfect intellect, he should follow the principle in all the matters of *Shari'at*, and prove all the matters related to the *Shari'at* and narratives on the norm of intellect. However, if he concedes the *Shari'at* to be the basis of all good and bad, and concedes that the human intellect is incapable of comprehending the essence of some of the matters, he should think on the same lines in the issues under discussion. In short, following the commands of *Shari'at* is the creed of the *Ash'ariy'yah* and involving the intellect in the commands of the *Shari'at* is the creed of the *Mo'ta'zilah*. You may go the way you like! “And people adopt the religion of their choice.”

## BELIEF 10: RANKS OF PROPHETS<sup>AS</sup>

**The Hadyah Author says:** The 10<sup>th</sup> belief: “Syed Muhammad Jaunpuri and Muhammad<sup>SLM</sup> are complete Muslim, and, apart from them, Hazraat Ibrahim, Musa, Nuh, Adam and all the Prophets are imperfect in Islam. Some Prophet is half Muslim, some Prophet is quarter Muslim and others are much less Muslim...”<sup>129</sup>

**We say:** This narrative is not in the *Aqida Sharifa*, on which the Hadyah Author has based [his accusations]. Then, how did he count this among the permanent beliefs of the Mahdaviah? This narrative has been reported as indicating the various ranks and positions of the Prophets<sup>AS</sup>, and that is all. However, the Hadyah Author has counted this as a permanent belief of the Mahdaviah. His effort appears to malign the Mahdaviah in whichever manner he can. He is probably ignorant of this command of Allah Most High: “...*But the plotting of evil inevitable recoils on those who plot...*”<sup>130</sup>

Apart from this, the equitable readers are invited to ponder over the fact that the Hadyah Author has tampered with the text of the narrative and distorted its meanings. In tampering with the text, he has added some words. Hence, he has written, “All the Prophets<sup>AS</sup> and Messengers<sup>AS</sup> are imperfect in Islam.” The original narrative does not have these words at all. At some places he has omitted some words, which leaves the real objective of the narrative totally lost. For instance, he has omitted an essential part of the narrative. It is this: One day Hazrat Shah Dilawar<sup>RZ</sup> said, “Adam Safiullah is *zathi* [of essence], Nuh Najiullah *Zath-e-Malakuti* [Angelic essence], Ibrahim Khalilullah *zath-e-sifati* [essence of the divine attributes], Musa Kalimullah *Zathi* [of essence], Esa Ruhullah *Ain zathi* [precisely of essence], and Yahya is *Sifat-Allah* [Attributes of Allah, and at times he has the reflection of the divine *zath*]. However, all the Prophets are *malakuti* [Angelic].”

The person who has a taste of the subject can very well understand that this is an account of the ranks and status, and not the manifestation of the defect in the known Islam of the persons concerned. This is so because the terms *sifati*, *zath-e-sifati*, *zathi*, *ain-zathi*, *malakuti*, *ain-malakuti*—all these are the appointed ranks and grades of the knowledge of the Divine Realities. They are clearly known to the experts in this science. When the Hadyah Author saw that this passage would hurt his objective [of maligning the Mahdaviah], he just omitted it. Moreover, he has also omitted another sentence that was in the original narrative that manifests its essence, and that sentence was in fact the elaboration of the signs and hints of the Divine Realities. That sentence is this: “The correctness of this narrative is obvious

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<sup>129</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.19.

<sup>130</sup> Quran, S. 35: 43 SAL.

from the saying of Hazrat Imam Mahdi<sup>AS</sup> that ‘he who sees God confined is a *mushrik* [idolater].’”

The meaning of this saying would be “He who sees God *bila-qaid* [unconfined] is the Muslim.” As such, the basis of identifying Islam and idolatry is the application of the term and the *taqay’yud* [confining] of God, and this is the current issue of the Sufi-Philosophers.

The Hadyah Author has distorted the meaning of Islam, which is the technical term of the Mahdaviah and the *Ahl-e-batin*. He has given the term another meaning. This is the basis of the trouble. The settled principle is that every group has its own technical terms and the members of the group use them in their specific meanings. These matters are also explained in difficult words to avoid strangers understanding them. Some of the Traditions show them:

“Hazrat Prophet Muhammad<sup>SLM</sup> told Abu Bakr Siddiq<sup>RZ</sup> one day, ‘Do you know that day, that day?’ He replied, ‘Yes, O Messenger of Allah! You are asking about the day of *maqadir* [destiny, fate].’”

In another Tradition, it is said:

“It is also narrated that he [Prophet Muhammad<sup>SLM</sup>] told Hazrat Abu Bakr Siddiq<sup>RZ</sup>, ‘Do you know what I intend to say?’ Hazrat Abu Bakr<sup>RZ</sup> said, ‘Yes, O Messenger of Allah! It is like this... and this.’”

Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> has written in his book, *Futuh-at-e-Makkiah*, Chapter 54, which the author of *Yawaqit* has reproduced in section three of his book:

“The people of Allah have adopted some signs, which they use among themselves as technical terms because they know the obvious Truth. They have invented those technical terms to prevent strangers from understanding their meanings.”

Again:

“Every group that is associated with any *ilm* [science], like the logicians, grammarians, mathematicians, scholastic philosophers and other philosophers have a set of technical terms of their own, which a novice does not know unless the concerned people do not inform him.”

Maulana Rum<sup>131</sup> too has expressed the same idea in this manner:

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<sup>131</sup> Jalaluddin known as Rumi<sup>RA</sup>, son of Bahauddin, was born at Balkh in 1207 AD. He was the younger contemporary of Muhiyuddin Ibn Arabi<sup>RA</sup>. The jealousy and suspicion of the reigning king was the cause of Bahauddin’s move towards west Iran and the Mongol invasion forced him to continue his journey till the family reached Syria. Finally the family settled down in Sultanate of Qunia in Asia Minor. The Sultanate of Qunia was also called by its rulers, the

“Every person has a separate *sirat* [character] of his own; and every person is given his own technical terms. In his share it is *nur* [divine luminosity]; in your share it is fire. The thing that is a rose in his share; it is thorns in your share.”

Hence, the Hadyah Author has committed the same mistake by violating the same principle and arguing what he has understood and trying to make others misunderstand the technical meaning of Islam, which connotes the removal of the *taqay'yudat* [restrictions], is omitted, and thinks that Islam is just the mere recital of the Islamic creed, *La ilaha illa Llah*. In this matter, the belief of the Mahdaviahs too is the same that the *iman* and Islam is achieved by mere reciting the Islamic creed. In it, all the Prophets<sup>AS</sup> are equal. In view of the generalisation, all the *Momins*, perfect or imperfect, are all included in it. However, in the understanding and comprehension of the meaning of the difference between the ranks and stages of *tauhid* [Unity of God] does occur and the difference between the perfect *momins* and the imperfect *momins* and the Prophet and the non-Prophet is manifested. Then, among the Hazraat Prophets<sup>AS</sup> the difference does occur based on their absorption and perishing in the Islamic Creed, *La ilaha illa Llah*. Allah Most High says: “*Those Apostles We endowed with gift, some above others; to one of them Allah spoke; others He raised to degree (of honour); to Jesus the son of Mary we gave Clear (signs); and strengthened him with the Holy Spirit....*”<sup>132</sup> The details will come later.

This humble writer is greatly restless to disclose the [Divine] Secrets and the unveiling of the veils, and the words have come to the tip of the tongue from the throat: “All the people of the world would be absorbed in the spectacle, if these uninformed people are acquainted with the taste of the [divine] secrets.”

However, there is the guiding command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> that is preventing me [that is, the author, Hazrat Syed Nusrat<sup>RA</sup>] from writing anything more. Hazrat Imam Mahdi<sup>AS</sup> has said, “The [Divine] Realities cannot be explained. If they are explained you would get burnt.”

It is true that the explanation of the intricate matters before the inefficient and the undeserving creates the fear of untold disorder. It is for this reason that they say: “Every uttered word has an occasion and every dot has its place.”

Be it known that the *Qadir-e-Mutlaq* [the Absolute Omnipotent] has bestowed upon the human beings certain senses in His Perfect Omnipotence, so that he comprehends the things he feels, but He in His Infinite Wisdom has limited each of

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Seljuks, as the Sultanate of Rum because it was established on territory long considered “Roman”, i.e. Byzantine. “Rum” (pronounced as *Room*) comes from the Arabic word for the Roman Empire. —SZY

<sup>132</sup> Quran, S. 2: 253 AYA.

the senses to such an extent that one of the senses is incapable of comprehending what the other senses feel. For instance, the sense of seeing is incapable of comprehending the matters that can be heard; his sense of hearing can never comprehend the matters that can be seen. Conversely, his sense of seeing cannot comprehend the matters that can be comprehended by his sense of hearing. For instance, it would be impossible as a matter of habit to attempt to comprehend a colour, like say red or green, which can be comprehended only through the sense of seeing, through the other four senses. It is for this reason, that if a person born blind wants to ask about the colour of a thing, or a person who can see tries to explain to him [the blind] the reality of the colour, it is impossible for the blind to comprehend its reality or essence. Instead, the doubts and thoughts that already exist in his [the blind man's] mind would not apply to the reality or essence of the colour. The reason for this is that the instrument of the sense concerned for the purpose is not there in him. His perplexity would go on increasing as he tries to comprehend it.

When a person becomes so incapable of comprehending things that can be comprehended by that sense by the absence of a manifest sense, *Al-'Azmat-o-Lillah* [God is Great, all else is naught!], how can the *kor batin* [people without understanding] get the information about the sempiternal fields of divine knowledge? How can the vitiated thinking encompass divine Realities?

In the book, *Fasl-al-Khitab*, *Khwaja Muhammad Parsa* has explained the issue as under:

“The people who are engaged in the world and are immersed in the branches of knowledge that do not concern the divine and mystic knowledge of the *Lam-Yazali* [Everlasting—God], are devoid of the divine knowledge as the people that are ignorant of the knowledge of various trades and crafts, cannot comprehend the realities of other trades and crafts. They are as incapable as the suckling infants are incapable of eating bread and mutton. This incapability is because of their nature. It is not because bread and mutton are scarce. Similarly, when ordinary people ask about the meanings [of the immanent issues], they should be scolded and prevented from asking, as Hazrat Umar<sup>RZ</sup> <sup>133</sup> used to do to the people who asked questions about the *Mutasha'behat* [allegorical Verses of the Holy Quran]. Besides, when Hazrat Prophet Muhammad<sup>SLM</sup> had prohibited them from discussing and asking about the Issue of *Qadr*<sup>134</sup>, he used to say: “This is the command given to you.” He further said, “People before you were ruined by an abundance of their questions.”

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<sup>133</sup> It is the name of the second Caliph [successor] to Hazrat Prophet Muhammad<sup>SLM</sup>.

<sup>134</sup> That is, the issue of Allah being the Absolute Omnipotent. It is also the issue of Destiny or Fate.

Similarly, here too there is no dearth of bread and mutton, but the trouble is about the nature and ability of the critics to understand that prevents us from divulging [the divine secrets]. “If you give bread to an infant instead of milk, it will die of the bread. Do not place greater burden on the quadruped than it can bear. Do not make weak people do more work than they can do.

Yes! If some person acquires the necessary ability and poses his question in accordance with the rules and conditions, there can be no hesitation in disclosing [them]. “It is better that one should wish to listen, because the Indians do not know Arabic.”

We give hereunder some sayings of the Sufi-Philosophers and the Saints of the Muslim community to explain in hints and suggestions, the degrees of Islam and *Shirk* [polytheism] and how the various degrees of polytheism affect the minds of the people close to the Almighty: a hint is enough for the wise to understand the matter: “It is not the practice to talk openly and independently. However, this secret too is not far from my eye. I will give you a hint so that you come to know the secret point.”

Before starting the real discourse, we give hereunder a narrative as an example. The people of understanding may kindly ponder over it. Then, we will begin the real discussion. The narrative is as follows:

A certain person harboured distrust and disbelief about the Sufis. Hazrat Zunnon Misri<sup>RA</sup> heard about it. He called that person and said, “Take my ring to such-and-such a baker, mortgage it for a *dinar* and bring some bread.” He did the bidding. The baker refused to accept the ring and said it was not worth it. He returned to the Hazrat<sup>RA</sup> and told him what had happened. Then Hazrat<sup>RA</sup> asked him to take the ring to the jeweler and ascertain its worth. When the person took the ring to the jeweler, the latter estimated it to be worth to be one thousand *dinars*. Then Hazrat Zunnon Misri<sup>RA</sup> told him: “The words of the Sufis are like the ring. Only the jeweler knows their worth. An ignorant person’s understanding is like that of the baker.”

### **DEGREES OF UNITY AND POLYTHEISM**

Now, the readers are requested to listen with rapt attention that the Unity of Allah Most High, which is called Islam or *Musalmani*, is divided into many ranks and degrees. Each degree of Unity has an equivalent degree of polytheism. Every degree of Unity will be deemed to be *Shirk* [polytheism] in comparison with the next higher degree of Unity. The highest degree of Unity is the summit. There is no higher degree of Unity. It is free from all kinds of *Shirk*. Moreover, perfect Islam is the interpretation of this final degree of Divine Unity.

While the details of all the degrees of Divine Unity and Polytheism are voluminous, we give a brief account thereof hereunder:

► The **first** stage of Unity is recitation by word of mouth of the testification, *La ilaha illa Llah*, without any mental or heartfelt belief, as the hypocrites do. Theirs is only the movement of the tongue, not the heartfelt avowal. The respect for this degree of Unity is that the life and property of the avower is protected as long as he does not violate the testification. The polytheism corresponding to this degree is the non-recitation of the testification, *La ilaha illa Llah*.

► The **second** stage is: Besides reciting the testification, one should wholeheartedly avow its meaning. By way of emulation, the Unity among the common people is of this category. The polytheism corresponding to this category is the absence of wholehearted belief in the testification.

► The **third** stage is that the wholehearted belief in the testification, *La ilaha illa Llah*, should be not by way of emulation, but by conviction based on the manifest arguments and proof as is the way of the people of the manifest. In this category, the Faith [*iman*] by way of emulation would be deemed to degrade the Unity.

► The **fourth** stage is that, besides the arguments, the seeker should also have the *mushahida* [observation] of the meaning of the testification through the luminosity of the Truth. That is, the seeker should clearly see, according to his belief, through the luminosity of Allah Most High that the Real Performer [God] is none other than the *Zath-e-Wahid* [the absolute Essence of the One], and this is the result of the endeavour. A hint about this has been made in the Holy Quran:

“And those who strive in Our (cause), — We will certainly guide them to our Paths: For verily Allah is with those who do right.”<sup>135</sup>

In this category, the absence of that *mushahida* will be considered as *shirk* [polytheism].

► The **fifth** stage is where the *Ma'bood* [the Worshipped] and the *Maqsood* [the Sought] should be One and the attention should be directed towards the *Zath-e-Wahid* [the Absolute Essence of the One] and none else.

It is written in the book, *Muzhir-Al-Asrar* that: The polytheism is of many kinds. What do you know who has escaped from polytheism? What has Hazrat Khalilullah<sup>AS</sup> hinted at in polytheism? It is that “Save me and my descendants from the worship of idols. Yes. The thing that makes you heedless of Allah is your idol.”

It is written in the *Tafsir-e-Ta'wilaat* that the purport of the *Asnam* [idols] is those idols, from which Hazrat Ibrahim<sup>AS</sup> had supplicated for protecting his descendants, are desired by the senses, relished by the body and loved by human nature [or

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<sup>135</sup> Quran, S. 29: 69 AYA.

disposition]. The love of these things has led most of the people astray and made them retreat from *Wahdat* [Divine Unity]. In short, the *shirk* [polytheism] of this category is that the seeker forgets Allah Most High by engaging in his other desires. This station is alluded to in the Holy Quran as under: “*O ye who believe! Let not your wealth nor (do) your children distract you from remembrance of Allah. Those who do so, they are the losers.*”<sup>136</sup>

► The **sixth** stage is that every deed of the seeker should be for the sake of Allah Most High. Any of his deeds, even if it is in accordance with the *Shari’at*, should not be for his lust or greed. A hint about this condition in the Holy Quran is: “*Hast thou seen him who maketh his desire his god...*”<sup>137</sup>

The seeker in this stage acquires a proficiency [and a realisation] that all his affairs are for the sake of Allah Most High and becomes a proof of the saying: “He moves but for Allah; he remains quiet but for Allah; he is silent but for Allah; he speaks but for Allah.” Similarly, he sleeps, eats, speaks, listens, etc. for the sake of Allah. If there is an atom that is not for the sake of Allah Most High, that is the *shirk* [polytheism] in this category. What Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> has written in Chapter 497 of his book, *Futuh-at-e-Makkiah*, points to the situation described:

“*Mu’ah’hidin* [people believing in the Unity of God] are those who know Allah to be One for the sake of Allah, but those *mu’ah’hidin* who believe in the Unity of Allah not for the sake of Allah, but for the sake of their own *tabi’at* [nature, natural disposition] are those who practise *shirk*.”

A higher category of *Tauhid* (Unity) of Allah Most High is where there is no *nafs* (lust), no world, no Hereafter, and nothing—rather the seeker forgets even his own self that his condition becomes: “Say Allah Most High and forget all of them.” If the seeker becomes *ba-khud* (با خود), (that is, he comes to think of himself), it is polytheism for him.

The categories (or stages) we have discussed in brief are the terms in daily use of the philosophers or the people of the Divine Unity. Further details about them can be found in the books like *Fasl al-Khitab* and others.

The various categories of the Unity, on the basis of the *fana-e-wasfi* (perishing in God by virtue of merits) or *sair-e-sifati* (stroll relating to attributes) and *sair-e-zathi* (stroll relating to nature or essence) are superior to the categories and stages that have been dealt with above. Briefly, they are that in *Tauhid-e-zathi* (the Unity in essence), the realisation of the *zath* (essence) and *Ahdiat* (God as Unity) is related to some of the *sifat* (attributes), but does not extend to all the divine attributes. All the Prophets<sup>AS</sup> belong to this category with the difference in their ranks, and it is

<sup>136</sup> Quran, S. 63: 9 MMP.

<sup>137</sup> Quran, S. 45: 23 MMP.

fixed and limited to some of the attributes. However, the position of Hazrat *Khatam al-Anbia* (the Seal of the Prophets<sup>AS</sup>) is superior to that of the various other Prophets<sup>AS</sup>.

This limitation is *Shirk* (polytheism) in the next higher category, which is the highest category. Hence, in the book, *Tafsir-e-Tawilaat*, what is written explaining the Quranic Verse: “O Children of Israel, worship Allah, my Lord and your Lord. Lo! Whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise...”<sup>138</sup> is briefly: “Make your worship specifically directed towards the *zath*, which has all the *sifat* (attributes) and it is One *Wajud-e-Mutlaq* (absolute existence). Do not limit or fix it by any name or attribute because He is equally related to all names and attributes; and he who limits His Divinity with anyone attribute or any one word, surely he has asserted one other than Him (Allah). He who asserts one (as God) is a polytheist.”

Some of the Sufi-Philosophers hold that the reason for this limitation and fixing is that every seeker achieves the knowledge of God in accordance with the knowledge of God, depending upon the manifestations. It is for this reason that all the seekers, whether they are the Prophets or Apostles or the saints of the yore (with the exception of the Seal of the Prophets<sup>AS</sup> (that is, Hazrat Prophet Muhammad<sup>SLM</sup>)) have achieved some specified manifestations. As such, their knowledge of God is limited as against that of Hazrat Prophet Muhammad<sup>SLM</sup>.

Hence, in the Chapter 1 of *Futuh-at-e-Makkiah*, an example has been given to explain this difference in the manifestations and their limitations, and explained as under:

“Do you not see that on the Day of Resurrection I will manifest myself in the shape and signs other than those that they recognise? Then, they will deny My divinity. They will seek refuge from it and will not understand. They will tell this manifestation, ‘We seek refuge in Allah from you. We are waiting for our Lord.’ Then, I will appear to them in the shape and signs they have in their minds. Then, they will affirm My divinity and their servitude and obedience. Hence, they are those who would worship the signs and shapes that they have affixed in their minds and imaginations. He from among them, who says that he worships Me, is saying falsehoods.”

In a category that is superior to this, which is the most superior category and there is no other category that is superior to this, all the other categories will be deemed as *shirk* [polytheism]. This category, the seeker, in *Tauhid-e-zathi* [God in Unity] and meet Him, and this is the master of all the Divine attributes, without any limits. This position specifically belongs to Hazrat Prophet Muhammad<sup>SLM</sup> and his absolute follower. None other shares it.

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<sup>138</sup> Quran, S. 5: 72 MMP.

Hence, it is written in the book, *Tafsir-e-Tawilat*:

“Say O Muhammad that this is my way: in other words, this is the path I tread, that is the path of *Tauhid-e-zathi* [God in Unity]. It is my specific path. None other than me can tread this path<sup>139</sup> towards the *Zath-e-Ahdiat* [God in Unity] Who has all the *sifat* [attributes]. I invite on the *Baseerat* [Vision] in all His cumulative attributes and my follower too will invite people on this path.”

Shaikh Akbar<sup>RA</sup> has written in Chapter 366 of *Futuh-at-e-Makkiah*:

“Of course, Mahdi<sup>AS</sup> is the final *Hujjat-Allah* [divine argument] for the people of his time and the rank of the Prophets<sup>AS</sup> is such that Hazrat Imam Mahdi<sup>AS</sup> shares it. Allah Most High has commanded the Prophet<sup>SLM</sup> to say that ‘I invite unto Allah and my follower too will invite unto Allah. Hence, Mahdi<sup>AS</sup> is the follower of the Messenger of Allah. He [the Prophet<sup>SLM</sup>] will not err in inviting [people] unto Allah. Similarly, his follower too will not err because he [Mahdi<sup>AS</sup>] will follow in his [Prophet<sup>SLM</sup>,s] footsteps. This quality of Hazrat Imam Mahdi<sup>AS</sup> is manifest in the *Hadis*. The Prophet<sup>SLM</sup> has said, ‘Mahdi will follow in my footsteps and will not err.’ This innocence [or the state of being free of sinning] is confined to the invitation unto Allah.”

Certainly, these sayings prove that none other than the Seal of Prophethood<sup>SLM</sup> and his specific follower [Imam Mahdi<sup>AS</sup>] are worthy of the *ibadat* [worship] and *ma’rifat-e-‘ainan* [Vision through the human eyes]. In reality, *sar-ta-pa* [head to foot] *musalmani* [the state of being a Muslim] is the interpretation of this rank and position because this is the station where there can be no other application of the term *shirk* [polytheism] and the Quranic phrase, “*Glory be to Allah! —And I am not of the idolaters*”<sup>140</sup> is the command of this rank. Hazrat Imam Mahdi<sup>AS</sup> has said, “He who sees God confined is a polytheist,” is the epitome of these ranks and positions.

And it is spontaneously proved that no Prophet<sup>AS</sup> from the beginning of Hazrat Adam<sup>AS</sup> to the Seal of Prophets<sup>SLM</sup> is free from the limitations and medium, as stated in the books, *Fusus al-Hikam*, *Fuutuh-at-e-Makkiah* and *Yawaqit*:

“From Adam<sup>AS</sup> to Hazrat Prophet<sup>SLM</sup>, all the Prophets<sup>AS</sup> receive their *Faiz* [bounty] from the *Mishkat* [niche] of the Seal of Prophethood<sup>SLM</sup>.”

<sup>139</sup> This is the commentary on the Quranic Verse: “Say thou: This is my way: I do invite unto Allah, —on evidence clear as seeing with one’s eyes—I and he who follows me, Glory to Allah! And never will I join gods with Allah.” —Quran, S. 12: 108 AYA.

<sup>140</sup> Quran, S. 12: 108 MMP.

The correctness of these ranks is witnessed and supported by the correct Tradition, which is narrated in the book, *Izalatul Khifa*:

“Ibn-e-Jarih has narrated in the exegesis of the command of Allah:<sup>141</sup> *“Have they assigned to Allah partners who have created things that Allah has created? (Certainly, not.)”* Lais bin Abi Sulaiman said that Muhammad bin Huzaifa<sup>RZ</sup> was not present with Hazrat Abu Bakr Siddiq<sup>RZ</sup>. However, Hazrat Abu Bakr Siddiq<sup>RZ</sup> quoted Hazrat Prophet Muhammad<sup>SLM</sup> as saying, *“Shirk [polytheism] is hidden in your hearts more than the movement of an ant.”* Hazrat Abu Bakr<sup>RZ</sup> asked, *“Polytheism is where other than Allah is worshipped. Or one invokes others with Allah.”* Hazrat Prophet<sup>SLM</sup> said, *“Polytheism is more imperceptible than the movement of an ant among you.”*

Hazrat Imam Sadiq<sup>RA</sup> has narrated in the book, *Tazkirat-al-Awlia*, what is similar to this. He says, *“Among the servants of God, polytheism is hidden like the movement of the black ant on a black stone.”*

Although explanation and elucidation was imperative at this point, we were content at just quoting some sayings: *“If there is somebody in the house, one call is enough.”*

Shaikh Awhaduddin Kirmani<sup>RA</sup> has very aptly said:

*“The secrets of Tariqat [The Mystic way of Life] are not solved, nor even by wealth and pomp and dignity; when the heart and the eye were not ruined [in hard labour] for fifty years. ....”*

*“When you hear something from the people of the heart, O Hafiz! Do not say it is wrong. Your fault is at the place where you have erred.”*

Until the key of *‘When comes the Help of Allah, and Victory’*<sup>142</sup> comes from (Allah) the Excellency, the keys of *‘With Him are the keys of the unseen, the treasures that none knoweth but He’*<sup>143</sup> will not be available to lift the veils of the fort of humanism (*bashariat*) *‘or are their hearts locked up by them’*.<sup>144</sup>

## DEGREES OF DIVINE UNITY

**The Hadyah Author says:** *“It is stated in Panj Fazail: ‘Shah Dilawar quotes his Mahdi as saying that Adam<sup>AS</sup> was a Muslim from below his nose to the top of his head; Nuh (Noah)*

<sup>141</sup> Quran, S. 13: 16 AYA. The Verse reads, *“Or do they assign to Allah partners who have created (anything) as He has created, so that the Creation seemed to them similar...”*

<sup>142</sup> Quran, S. 110: 1, AYA

<sup>143</sup> Quran, S. 6 :59, AYA

<sup>144</sup> Quran, S. 47:24, AYA

was a Muslim from below his neck to the top of his head; Ibrahim and Musa (Abraham and Moses) were Muslims from below the breast to the top of their heads; and Esa (Jesus) was a Muslim from below his navel to the top of his head. When he comes again, he will be a full-fledged Muslim.”<sup>145</sup>

**We say:** The issue, which the Hadyah Author considers *Musalmani* [the state of being a Muslim], is not divisible. It is not capable of being analysed. Then how can this matter have any relationship or connection with it? This proves that all these are the interpretations of the limitations that have been discussed earlier at some length. As the limits decrease, the Real Islam, which means the removal of limits will improve proportionally. And as the limits increase, the *Istilahi Shirk* [the technical polytheism], which is the name of the limits will increase. ‘And so on and so forth in the degree (of Tawhid)’. In this narrative also the degrees of *Tawhid* [Divine Unity] or the *fana-e-kamil* [perfect perishing in Allah] has been interpreted as Islam. It is the quality of the understanding of the Hadyah Author that he has understood the Real Islam to be the *Shari’at* and the manifest Islam.

Hazrat Esa<sup>AS</sup>’s being a half Muslim and his becoming a full-fledged Muslim when he descends the next time is an interpretation of the same phenomenon. This saying of ours is supported by the following quotation from the book, *Tafsir-e-Tawilat*, and gives the same meaning. In the exegesis of the Quranic Verse, “*They said: O our people! Lo! We have heard a scripture which hath been revealed after Moses...*”<sup>146</sup> it has been stated: “the kind of luminous effect, which has if emanated among us by the existence of Hazrat Prophet<sup>SLM</sup>, did not recur after Hazrat Musa<sup>AS</sup>. We did not get this meaning because the *Me’raj* [the journey to the heavens] of Hazrat Esa<sup>AS</sup> was not completed. His condition being attached to the *silk-e-quds* [the thread of holiness] and all his potentialities being subservient to the secrets, the said Apostles could not reach the condition of Hazrat Musa<sup>AS</sup> and Hazrat Prophet Muhammad<sup>SLM</sup>. His perishing in God too was not perfect. Not all his potentialities were proved by the existence of the Ultimate Truth. That was why he remained at the fourth heaven. As against the two Prophets<sup>AS</sup> [Hazrat Musa<sup>AS</sup> and Muhammad<sup>SLM</sup>], he [Esa<sup>AS</sup>] remained veiled at the fourth heaven. Then after his descent, he will follow the *Millat-e-Muhammadiyah* [the community of Hazrat Prophet Muhammad<sup>SLM</sup>], so that his condition reaches perfection.

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<sup>145</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.19.

<sup>146</sup> Quran, S. 46: 30 MMP.



## **BELIEF 11: RECTIFICATION: BOUNTY OF MUHAMMAD<sup>SLM</sup>**

**The Hadyah Author says:** The eleventh Belief: “Believing that the Mahdi will perform *Tas’hih* [Rectification] is obligatory. In their parlance, this means that all the souls of the Prophets<sup>AS</sup>, the Messengers of Allah and the saints of high ranks, the believers (men and women) from Adam<sup>AS</sup> to this day will be brought before the Shaikh of Jaunpur who will check them. Allah Most High commands, “Check from the treasure from which you have received Luminosity, and rectify.” And the belief of the Ahl-e-Sunnat-o-Jama’at is that this belief is wholly void because in their belief none among the human beings or the angels is of the capability that the Prophet<sup>SLM</sup> would receive the bounty of nur (Luminosity) from him.”<sup>147</sup>

**We say:** Hadyah Author has attributed his own words and concepts to the *Ahl-e-Sunnat-o-Jama’at*. This is not correct and exposes his ignorance. This is so because the philosophers of the *Ahl-e-Sunnat-o-Jama’at* are unanimous in their opinion that all the Prophets<sup>AS</sup>, Messengers<sup>AS</sup> and others receive their luminosity from the niche of Hazrat Prophet Muhammad<sup>SLM</sup>. That is the *Vilayat* [Sainthood] of the Prophet<sup>SLM</sup>, of his immanence. The philosophers are also of the unanimous opinion that the *zath* (essence) of Hazrat Mahdi al-Mau’ood<sup>AS</sup> is the seal of Sainthood. Hence, we quote the following passage again from the book, *Fusus al-Hikam*, which we have quoted earlier also:

“Every one of the Prophets<sup>AS</sup> from Hazrat Adam<sup>AS</sup> to the last Prophet<sup>SLM</sup> will receive his *faiz* from the niche of the Seal of Prophethood<sup>SLM</sup>. Although his physical existence is the last, from the standpoint of his Reality or the *Haqiqat-e-Muhammadi* [Reality of Hazrat Prophet Muhammad<sup>SLM</sup>], he has existed all along. Hence, he has said, “I was a Prophet when Adam<sup>AS</sup> was between water and clay.” All the other Prophets<sup>AS</sup> assumed that status from the time of the conferment of the title of Prophethood on them.”

It is written in Chapter 24 of *Futuhāt*:

“But the *Qutb-e-Wahid* [the Lone highest Cadre in the pivot of spirituality] is the Soul of Hazrat Prophet Muhammad<sup>SLM</sup> that helps all the Prophets<sup>AS</sup>, Messengers<sup>AS</sup> and *Aqtab*<sup>RA 148</sup> from the beginning of the creation of humankind to the Day of Resurrection.”

Then it is written in the 33rd *mab’has* [topic] of the book, *Yawaqeeet*:

“If there is somebody in the whole world who has acquired knowledge without the medium of Hazrat Prophet Muhammad<sup>SLM</sup>, our reply to this

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<sup>147</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.20.

<sup>148</sup> *Aqtab* is the plural of *Qutb*.

claim is, as the Shaikh<sup>RA</sup> has said in Chapter 49, that there is no person who does not acquire his knowledge from the immanence of Hazrat Prophet Muhammad<sup>SLM</sup>. Whether such a person was a Prophet, or a scholar, or whether he was born before or after the advent of Hazrat Prophet Muhammad<sup>SLM</sup>.”

It is very clear from these sayings that from Adam<sup>AS</sup> to the Day of Resurrection, all the Prophets<sup>AS</sup>, the Messengers<sup>AS</sup>, the *Aqtqb*<sup>RA</sup>, the scholars of the yore and their followers, the *momineen* and *mominat* [believers of both sexes]—in short, all received their knowledge or luminosity from the niche or the immanence of Hazrat Prophet Muhammad<sup>SLM</sup>. None is exempt from it.

However, the Hadyah Author says that the *Ahl-e-Sunnat-o-Jama'at* hold that none is so capable that the Prophets<sup>AS</sup> and Messengers<sup>AS</sup> of Allah can receive their knowledge from him. This is not correct. The *Ahl-e-Sunnat-o-Jama'at* themselves concede the receiving of the Luminosity from this source; and the Hadyah Author says that the *Ahl-e-Sunnat-o-Jama'at* do not believe in this! It is obvious that the Hadyah Author is not aware of the facts. Alternatively, he considers the respected Philosophers of the *Ahl-e-Sunnat-o-Jama'at* who believe that the Prophets<sup>AS</sup> and the Messengers<sup>AS</sup> receive their Light or knowledge from the niche of Prophet<sup>SLM</sup>, are expelled from the group of the *Ahl-e-Sunnat-o-Jama'at*.

The sayings that we have copied so far prove that all the Prophets<sup>AS</sup>, the Messengers<sup>AS</sup>, the *Aqtqb*<sup>RA</sup>, the scholars and others receive their knowledge or Luminosity from the niche or immanence of Hazrat Prophet Muhammad<sup>SLM</sup>, whether they belonged to a period before or after the advent of the Seal of Prophethood<sup>SLM</sup>. Now, see the relationship of this receiving of Luminosity with the Seal of the Saints<sup>AS</sup> or the Seal of the Sainthood of the Prophet<sup>SLM</sup>. It is written in the book, *Fusus al-Hikam*, that:

“Similarly the Seal of Saints<sup>AS</sup> too was a saint when Hazrat Adam<sup>AS</sup> was in the stage of water and clay. The condition of the other saints is that they became the saints after fulfilling the conditions of *Vilayat* like the *Akhlaq-e-Ilahi* [the ethics of God]. The reason for this is that the name of God is *Waliyyul-Hamiid*.<sup>149</sup> Hence, the Seal of Prophets<sup>AS</sup> has the same relationship with his Sainthood as the relationship of the Prophets<sup>AS</sup> and Messengers<sup>AS</sup> with the Seal of Sainthood<sup>AS</sup>.”

It is written in the book, *Naqd-an-Nusoos Sharah-e-Fusoos*, that:

“The relationship of the Seal of Saints<sup>AS</sup> with the Seal of Prophets<sup>AS</sup> is similar to that between the Seal of Saints<sup>RA</sup> and other Prophets<sup>AS</sup> and Apostles<sup>AS</sup>. Hence, the Prophets<sup>AS</sup> see through the niche of the Seal of

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<sup>149</sup> Quran, S. 42: 28.

Saints<sup>RA</sup>. Similarly, the Seal of Messengers<sup>SLM</sup> too sees through the niche of the Seal of Saints<sup>AS</sup>.”

It is proved from these quotations that the Sainthood of Hazrat Seal of Saints<sup>AS</sup> is not like the acquired Sainthood of other saints. But it is *Wahbi* [divinely bestowed]. To think that it is acquired [by one's own efforts] is wrong because it is proven to be in existence long before the birth of the Seal of Sainthood<sup>AS</sup> as the Prophethood of the Seal of the Prophets<sup>SLM</sup> pre-existed his birth. Further, it is also being proved that the Prophets<sup>AS</sup> derive their Divine Luminosity from the treasure of the Seal of Sainthood<sup>AS</sup>. Moreover, in taking this Luminosity, the Seal of Prophets<sup>SLM</sup> has the same relationship that the other Prophets<sup>AS</sup> have.

The Hadyah Author has emphatically denied this here. However, on page 300<sup>150</sup>, he writes:

“The *Khatam al-Awlia* [that is, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>] is on the footprint of Hazrat Prophet Muhammad<sup>SLM</sup> in the station of Sainthood. His sainthood is like the *Vilayat* [Sainthood] of Muhammad. It is the reflection and shadow of the same. Hence, the Seal of Saints is not the part of the case but in this attribute, he is the partner of Hazrat Prophet Muhammad<sup>SLM</sup>. This partnership is that of the *tufaili* [like that of an intruder] and *tabe'* [follower] with the *as'l* [original] and *matbu'* [one who is followed]. Since, with this root and branch relationship is of so close a similarity with the original [that is, Hazrat Prophet Muhammad<sup>SLM</sup>], the commands related to the Prophet<sup>SLM</sup> are applicable to him [the follower that is Mahdi<sup>AS</sup>]. So much so, that the people who are the followers of the follower get the same benefits as the followers of original [Prophet<sup>SLM</sup>] get from the original. Metaphorically, the Prophets<sup>AS</sup> and Messengers<sup>AS</sup>, even the *Khatam al Mursilin* [The Seal of the Messengers<sup>SLM</sup>], that are the beneficiaries of the bounty of the *Vilayat-e-Muhammadiyah* [the Sainthood of Prophet<sup>SLM</sup>] or the immanence of Prophet<sup>SLM</sup> are called the beneficiaries of this *muzhir* [witness] and shadow. And the basis of the benefit is the original, and that is all!”

Further, in the same discourse, the Hadyah Author has affirmed that the *Khatam al-Awlia* [the Seal of Sainthood] is the witness to the Sainthood of Prophet Muhammad<sup>SLM</sup> and the sole custodian of the Treasure of the Sainthood. Quoting from Dawood Qaisary, the Hadyah Author has likened the relationship that the Seal of Saints<sup>AS</sup> has with the Seal of Prophets<sup>AS</sup> the relationship between the King and the Treasurer and said, “There is no fault if the king takes something from his treasurer, since the treasure belongs to him [the king].”

Even though the Hadyah Author has committed many mistakes in dealing with this issue that violate the principles of the Sufi Philosophers, for instance, he has talked

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<sup>150</sup> That is page 312 of the *Hadiaya Mahdaviyah*, Abu Raja Muhammad, Kanpur, 1293 AH.

about two separate sainthoods, etc. However, we do not see the need to deal with them here. We will deal with them at the appropriate place.

In relation to the present discussion, the Hadyah Author concedes that the *zath* of the Seal of the Saints<sup>AS</sup> is the Treasurer of the treasury of the Sainthood of Prophet Muhammad<sup>SLM</sup> and all the Prophets<sup>AS</sup> and Messengers<sup>AS</sup> have obtained their *nur* [Luminosity] from the same Treasury. We ask him now: What is wrong if Allah Most High commands the Seals of Saints<sup>AS</sup> in the spiritual world to examine and rectify the souls in comparison with the *nur* that he [the Mahdi<sup>AS</sup>] has obtained from the Treasure of Sainthood? Further, what is wrong if the Seal of the Saints<sup>AS</sup> stakes his claim to examining and rectifying the souls? Even if one believes in it, how can it be violating these issues, which the people of the *Ahl-e-Sunnat-o-Jama'at* believe in? In fact, the belief that the Hadyah Author has attributed to the *Ahl-e-Sunnat-o-Jama'at* and disavowed the fact that the angels and Prophets receive their *nur* [Luminosity] flatly violates what he [the Hadyah Author] has enunciated and the express opinions of the Sufi Philosophers.

## BELIEF 12: VISION OF ALLAH-1

**The Hadyah Author says:** The 12<sup>th</sup> Belief: “Unless one sees Allah through the eyes of the head (physical eyes) or the eyes of the heart or in a dream, one is not a *momin* [believer]. However, a true seeker who has turned away his face from things other than Allah and turned his attention towards Him, [he too is a *momin*]. In short, the four kinds of people are *momin* and the remaining are *kafirs* according to their Mahdi. (Summary).”<sup>151</sup>

**We say:** This sacred belief is in fact of the Mahdavis that the person who has seen Allah Most High through his eyes of the head [physical eyes] or the eyes of the heart or in a dream is a *haqiqi momin* [true believer] and the true seeker too is a *momin* by or under this command. What flaw has the Hadyah Author seen in this that he has made allegations and satirical remarks? The *Ahl-e-Sunnat-o-Jama'at* concede that the Vision of God is rationally possible and permitted in this world, as is written in the book, *Sharah-e-Muaqif*:

“Our imams have arrived at a consensus that the vision of God is permitted *aqlan–o-naqlan* [rationally and in emulation] in this world and in the Hereafter, while there is some difference of opinion on the permissibility of hearing and in emulation in this world.”<sup>152</sup>

The difference of opinion on the permissibility of hearing and in emulation in this world shows that a difference of opinion on a matter is proof that the matter is possible and permissible, as is stated in the book, *Sharah-e-Aqaid*:

“This gives the information of the possibility of the Vision of Allah in this world. It is for this reason that the Companions<sup>RZ</sup> have differed on this subject whether Hazrat Prophet Muhammad<sup>SLM</sup> had seen Allah on the night

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<sup>151</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH. p.20.

<sup>152</sup> All the imams of the *Ahl-e-Sunnat-o-Jama'at* have reached a consensus that the Vision of Allah will happen in the Hereafter and this proves the possibility of the Vision in this world because the thing that is impossible in its nature does not depend in its being possible or impossible on a particular place or occasion for its occurrence. Otherwise, the matter will turn from the natural restriction to the natural possibility. This is void. In short, when the Vision of Allah is possible in the Hereafter, it is possible in this world too. The people who have held the Vision of Allah in this world impossible, it is impossible in the Hereafter for them, as it is for the *Shi'ah* and *Mo'ta'zilah* also. Hence, in this situation, there remains no doubt about the Vision of Allah being possible. With due deliberation, it becomes clear that the disavowal of the Vision of Allah is for the reason that it proves the place and the direction of the vision of the Supreme Being. Since Allah Most High is not bound by time and place, His Vision will not be permissible because of the conditions of the Vision. The people who hold that the Vision of Allah is permissible have explained that the Vision of Allah is not bound by the conditions of time and place, because they have explained the Vision of Allah as they hold that Vision of Allah is *Mushahidah-e-Wahdat* [the witnessing the Oneness of Divinity]. For this, the conditions of time and place are not needed. —Hazrat Shamsi<sup>RA</sup>.

of *Mi'raj* [Prophet Muhammad<sup>SLM</sup>'s midnight journey to the seven heavens]. Difference of opinion on any matter is the proof of the possibility of the occurrence of the matter. However, the Vision of Allah Most High in a dream has been narrated by the forefathers. It is no secret that this is a kind of *mushahadah* [witnessing the divinity] of the heart, not through the eye.”

In short, the Vision of Allah Most High is both possible and permissible in this world to the *Ahl-e-Sunnat-o-Jama'at*. Hence, the detailed arguments in this regard will be advanced in our reply to the Argument 16, *Insha Allah*. However, the Hadyah Author has written in regard to this discourse, “Four types of people are *momin* [believers] and the others in view of their Mahdi are *kafirs*.”<sup>153</sup> This is blatantly wrong and a slander because in none of the narratives it is stated that the rest of them are *kafirs*. The narrative says only this: “As long as one does not see Allah Most High through the eyes of the head [physical eyes] or the eyes of the heart or in a dream, one is not a *momin*, except the true seeker...” There is no proof of the others being *kafirs*. Hence, this is a false allegation and slander concocted by the Hadyah Author.

However, if the Hadyah Author has imagined that the words ‘*momin nabashad*’ [is not a believer] to mean that the rest are *kafirs*, it is because of his ignorance. This is so, because in a number of places in true Traditions, Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying similar words, which do not mean that the rest are *kafirs*. See this Tradition: “Oath in the name of Allah! He is not a *momin*! Not a *momin*!” He was asked: “O Messenger of Allah! Who is not a *momin*?” Hazrat Prophet Muhammad<sup>SLM</sup> said, “He whose neighbour is not safe and in peace from his *zulm* [oppression] and *shar* [wickedness].”<sup>154</sup>

Another Tradition: [Hazrat Prophet<sup>SLM</sup> said]: “He is not a *momin* who eats stomach full while his neighbour is starving!”<sup>155</sup>

Yet another Tradition: [Hazrat Prophet<sup>SLM</sup> said]: “He who has no *ama'nat* [integrity, trustworthiness], has no *iman* [faith] and he who does not keep his promise, has no *deen* [religion].”<sup>156</sup>

Another Tradition: [Hazrat Prophet<sup>SLM</sup> has said]: “None from among you can be a *momin* unless he keeps me a friend more loved than his children, parents and all others.”<sup>157</sup>

<sup>153</sup> These are the words of the Hadyah Author. See Footnote 151.

<sup>154</sup> *Bukhari* [Book of Traditions], *Kitab al-Adab* [Chapter on Etiquette].

<sup>155</sup> Jame' Al-Azhar *Lil-Munadi* quoting *Tabrani Fil-Kabir and Abu Ya'la Al-Mosali*.

<sup>156</sup> *Jame' Al-Saghir* quoting Ibn Haban<sup>RZ</sup>.

<sup>157</sup> *Bukhari Kitab-al-Iman*.

Another Tradition: [Hazrat Prophet<sup>SLM</sup> said]: “A Muslim is one from whose tongue and hand other Muslims are safe [or not hurt].”<sup>158</sup>

Apart from these, there are many other Traditions in which Hazrat Prophet<sup>SLM</sup> is narrated to have nullified a person’s Islam and *iman* [Faith] because of a given attribute. Then, would the Hadyah Author, following the principle laid down by himself, decree all those people as *kafirs*, disbelievers, irreligious and non-Muslims who ate a bellyful while their neighbour was starving; or their neighbour was not safe from their oppression and wickedness; or were delinquent in their trustworthiness; or did not keep their promises; or who did not love Hazrat Prophet<sup>SLM</sup> more than their children and parents; or hurt other Muslims by their tongues or hands? The Hadyah Author is further requested to explain how many people are Muslims and faithful and how many of them are *Kafirs*, faithless and irreligious in accordance with the commands of Hazrat Prophet Muhammad<sup>SLM</sup>. What explanation the Hadyah Author gives of these issues, will be our explanations to him on the issue of the Vision of Allah Most High.

This was our reply to the unprincipled utterances of the Hadyah Author. However, the real reply is that the negation of the *iman* [Faith], *din* [religion] or Islam is in fact the negation of the perfect faith, religion and Islam. “They have not fully reposed faith.” In other words, here the essence of faith, religion and Islam is not intended. Nowawi<sup>RA</sup> and Qastalani<sup>RA</sup> have explained these Traditions. Imam Nowawi<sup>RA</sup> has clearly stated:

“These are the words that are uttered in negation of a given thing and they do not connote the essence of the thing; they only connote the negation of the perfection of the thing [that is, it is the denial of a certain part of the thing].”<sup>159</sup>

In the *Jame’ as-Saghir*, it is written under the Tradition, “The person who has no *amanat dari* [integrity, trustworthiness] is shorn of *iman* [Faith],” that:

“This and such other commands are *va’idat* [threats], which do not indicate the application of the command, but they connote ‘scolding’ and ‘reproach’ and purport to be the lack of the perfection and excellence [of a thing].”

Therefore, in regard to the issue of the Vision of Allah Most High also, the negation of the essence of the Faith is not intended but the intention is to deny its perfection and excellence. The Persian sentence, ‘*momin na bashad*’, can mean the person is not a perfect *momin*. The reason for this is that the *iman* and Islam that are achieved by the affirmation of the Unity [of Allah Most High] and the Prophethood [of Hazrat Prophet Muhammad<sup>SLM</sup>] cannot be nullified unless a matter occurs which causes a defect in the Faith and Islam. The cause could be the

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<sup>158</sup> Ibid.

<sup>159</sup> The Chapter on the defect in Faith due to sins [*Bab Nuqsan al-Iman Bil-Ma’asi*].

disavowal of the Unity or the Prophethood or the disavowal of any command of Hazrat Prophet Muhammad<sup>SLM</sup>. Unless such a cause occurs the Faith or Islam of a Muslim or *momin* is not nullified by any defect in the practice of the person concerned. For instance, a Tradition of Hazrat Abu Zar Ghaffari<sup>RZ</sup> quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying:

“A person who said, ‘*La ilaha illa Llah* and died in the same condition, went to the Paradise.’ I [Ghifari<sup>RZ</sup>] asked, ‘Even if he fornicates and steals?’ The Prophet<sup>SLM</sup> said, ‘Even if he fornicates and steals.’”<sup>160</sup>

As against this, there is another Tradition, which says:

“Hazrat Prophet Muhammad<sup>SLM</sup> says that a fornicator at the time he fornicates, a thief when he steals and a drunkard at the time when he is drunk is not a *momin* [believer].”<sup>161</sup>

The first Tradition proves that a person who is convinced of *La ilaha illa Llah* will enter the Paradise even if he is a fornicator or thief. In other words, he remains a man of Faith, because Faith is the only medium that leads to the Paradise. The second Tradition gives the meaning that a fornicator or a thief does not remain a *momin* when he fornicates or steals.

Although manifestly there appears to be contradiction between these two Traditions, in reality, however, there can be perfect conformity when the purport of *iman* in the first Tradition is taken to be the essence of Faith, while in the second Tradition; it is the negation of the *kamil iman* [perfect faith].

Similarly, the claim of Hazrat Imam Mahdi<sup>AS</sup> that *muqbil*<sup>162</sup> is *momin* is clear and unambiguous. [In other words, he who accepts that Hazrat Syed Muhammad Jaunpuri<sup>AS</sup> is the Promised Mahdi is a *momin*.] Hazrat Imam Mahdi<sup>AS</sup> has also said that the person who reposes faith in the *mahdiat* [Mahdship<sup>163</sup>] of this *zath* becomes a *momin*. Hence, the *iman* [Faith] that is achieved by accepting Hazrat Imam Mahdi<sup>AS</sup> as the Mahdi al-Mau’ood<sup>AS</sup> does not suffer from any action or lack of perfection. Hence, there is an indication in the other command [of Hazrat Imam Mahdi<sup>AS</sup>] that “the *tasdiq* [reposing faith] in this *banda* [servant of God] is the *amal* [deed—that is, virtuous deed]. Further the Imam<sup>AS</sup> has said, “The *tasdiq* of the *banda* is the *binai* [Vision] of Allah.” In other words, it means, “Perfect reposing faith in this servant of God is the virtuous deeds and the Vision of God.”

There is the same conformity in these commands [of Hazrat Imam<sup>AS</sup>] as is found in similar Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. As such, the contention of the

<sup>160</sup> *Muslim, Kitab al-Iman* [Chapter about Faith].

<sup>161</sup> *Ibid.*

<sup>162</sup> *Muqbil* is one who obeys God.

<sup>163</sup> The state of being Mahdi.

Hadyah Author about ‘the others being *kafirs*’ is his own malicious innovation. It is not correct.

Another answer to this, apart from what has already been stated, is that, in the Holy Quran and the sayings of Hazrat Prophet Muhammad<sup>SLM</sup> the terms *kufr* and *zalal* [infidelity and going astray] purport to mean contradiction or intensified utterance [or saying], as Allah Most High has said: “*Whoso judgeth not by that which Allah hath revealed: such are the disbelievers.*”<sup>164</sup>

It is written in the book, *Yawaqeat*:

“Here, the word ‘*kufr*’ is used for *ihitimam* [supervision or vigilance] of commands and interdictions, and not for the real infidelity and/or excommunication, because the order of commands and interdictions are *Va’jib-e-Kifai* [qualified expedience].”

A person who is guilty of giving up the *Farz* [obligation] does not become a *kafir*. Then, how can one who is guilty of a qualified expedience become a *kafir*?

Similarly, the dialogue between Firaun [Pharaoh] and Musa<sup>AS</sup> [Moses] has been expressed as follows: “*And thou didst that thy deed which thou didst, and thou wast one of the ingrates. He said: I didst it then, when I was of those who are astray.*”<sup>165</sup>

Here, the term. “You were one of the ingrates,” which was addressed to Hazrat Musa<sup>AS</sup>, and the admission by Hazrat Musa<sup>AS</sup>, “when I was of those who were astray,” is not to be attributed to its real meaning. Here, it [*kufr*] means the disavowal of the favours conferred and the word ‘*zalal*’ means ‘walking ungodly ways’. It is for this reason that Hazrat Imam Abdullah al-Bukhari<sup>RA</sup> has devoted a chapter to ‘*kufr duna kufr*’<sup>166</sup> and in it; he has reported a *hadis*, which says:

“Hazrat Prophet Muhammad<sup>SLM</sup> has said, ‘I was shown the Hell. I saw that most of the inmates of the Hell were women who practiced *kufr*.’ He was asked, ‘Did they practise *kufr* against Allah?’ He said, ‘No! They were disobedient to their husbands and were ungrateful to them.’”

It is stated in another *hadis*:

“In Quran, hypocrisy is *kufr*.”

In another *hadis*, it is said:

“He who deliberately gave up *namaz* [ritual daily prayers] is of course is a *kafir* [infidel].”

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<sup>164</sup> Quran, S. 5: 44 MMP.

<sup>165</sup> Quran, S 26: 19-20 MMP.

<sup>166</sup> It means that “one part of the *kufr* [infidelity] is weaker than the other part of *kufr* [infidelity].”

In the book, *Yawaqeet*, it is stated that this *kuf*r purports error and emphasis. It does not purport the expulsion from the religion. And so on. There are many such examples. But they have been avoided for fear of bulkiness of the book.

By force of habit too one word is applied in relation to other idea or meaning, but this does not purport its real meaning. For instance, a stranger is sometimes called a brother or son in affection, but just because of the said words, the stranger does not become one's heir. And the command of the prohibition of marriage between the two parties does not apply to such strangers. Similarly, for the sake of courtesy or to express modesty, a person sometimes calls himself the servant or slave of another person. But this does not purport that the person who called himself the servant or slave of other does not become in fact the slave of the servant of the other person. Besides, the transaction of the sale and purchase of the person concerned does not come into effect. Similarly, the use of the words, *kuf*r or *zalal*, [infidelity or going astray] are not intended to purport their real meanings.

Hence, wherever Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has used the words, *kuf*r, *shirk*, *nifaq* or *a'dam-e-iman* [infidelity, polytheism, hypocrisy or lack of Faith] in some of his narratives for any wrong-doing by the followers, are not intended in their real meanings but they may have been used for emphasis or denial, as they have been used in the Quranic Verses or the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>.

Now, it is necessary for the equitable readers they keep the foregoing arguments and facts in view, and take this as our reply to the Hadyah Author's allegations of infidelity or going astray against the followers of the Imam<sup>AS</sup> as the follow up of any command of Hazrat Imam Mahdi<sup>AS</sup>. Allah Most High may shower His Mercy on the people of equity who do justice.

### **BEWARE! SUSPICION IS SIN**

**The Hadyah Author says:** "Alas! Be that as it may, the Mahdavis are outside all the four categories."<sup>167</sup>

**We say:** "*O ye who believe! Shun much suspicion; for Lo! Some suspicion is a crime.*"<sup>168</sup>

How did the Hadyah Author gain the knowledge that the Mahdavis of the day were out of all the four categories? Have you achieved the [divine ability of] *kashf* [revelation] that the immanent condition, the condition in the dreams and the condition while awake of all the Mahdavis have been revealed to you? If that is the

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<sup>167</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH. p.20.

<sup>168</sup> Quran, S. 49: 12 MMP.

claim of the Hadyah Author, it is invalid unless he produces proof of it. Or is it that he has come to the conclusion on the basis of the adage "every person thinks of others on the basis of his own *zath* [essence, nature, state]. Does he think that all Mahdavis are like him, because all the seekers of *Haq* [Divine Truth] are like a mirror? Whoever sees the seeker, he remains ignorant of the real condition of the seeker, but what he sees is his [of the person who is seeing] condition reflected in the person who is seen. The reality is that that if a blind person does not see anything of this world, the world is not deemed to be extinct. Similarly, if a person does not see the perfection or excellence of a perfect or excellent man, the ending of the quality of the excellence or perfection of that person does not become necessary. On the other hand, it becomes necessary to remove the veils that hinder his sight from seeing the perfection or excellence. Hazrat Maulana Rum<sup>RA</sup> has said: "Do not place the tips of your two fingers on your eyelids; Do justice! What can you see of the world by doing that? This world will not become extinct if you do not see it. This defect is none other than the misfortune of your finger tips on your eyelids. You will see what you want if you do not put your fingers on your eyelids."

#### VISION AND THE *AHL-E-SUNNAT-O-JAMA'AT*

**The Hadyah Author says:** "The belief of the *Ahl-e-Sunnat-o-Jama'at* is that Faith [*iman*] does not depend on the Vision of God. But these people have reposed Faith on God without having seen Him. "It is for this reason that Allah Most High praises them thus: "...*It is guidance ...to those who fear Allah: who believe in the unseen...*"<sup>169</sup>

**We say:** Before starting the real discussion in reply to this issue, the point to be considered is—we have hinted at it in the PREAMBLE too—whom does the Hadyah Author call the *Ahl-e-Sunnat-o-Jama'at*? Who are they? What is their comprehensive definition? He often juxtaposes the expression '*Ahl-e-Sunnat-o-Jama'at*' as against the Mahdaviah. Does the expression *Ahl-e-Sunnat-o-Jama'at* mean, in his parlance, only those people who have not reposed *iman* [Faith] in the real Mahdi al-Mau'ood<sup>AS</sup> and who are inimical to the Mahdi who was promised by Hazrat Prophet Muhammad<sup>SLM</sup>? If the Hadyah Author thinks that only such people constitute the *Ahl-e-Sunnat-o-Jama'at*, it is extremely unsuitable for him to become one of the ignorant people, and ignore the real definition of the *Ahl-e-Sunnat-o-Jama'at*. This term perfectly fits to the Mahdavis.

Do all the respected Saints of Allah, the great Sufis who are the truthful and who are likened by Hazrat Prophet Muhammad<sup>SLM</sup> to the Prophets of the Children of Israel and who are the leaders of the hundreds of thousands of the *Ahl-e-Sunnat* are included among the *Ahl-e-Sunnat-o-Jama'at* or not? Their school of thought is in

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<sup>169</sup> Quran, S. 2: 2-3 AYA. *Hadyah-e-Mahdavia*, Abu Raja Muhammad, Kanpur, 1293 AH. p.21,

conformity with that of the Mahdaviah on the issue of the Vision of Allah. The reality is that the person who sees the manifest cannot relish and enjoy the taste of the Vision of Allah. Just by knowing the issues of the sale and purchase [in *Shari'at*] one does not become acquainted with the meanings and the intricacies of the Holy Quran. How true what someone has said, "You have learned the unlimited formal sciences; yet there is ignorance; outwardly you have put on your apparel; however, nakedness persists!"

Now, coming to the question of the *iman*, its reality is that, as we have proved in the foregoing discussions, in the belief of the Mahdaviah also, the essence of Faith in the Unseen or the initial part of the Faith in which one traverses the stages like affirming the Divine Unity, the *Risalat*<sup>170</sup> [of the Prophet<sup>SLM</sup>] and *tasdiq* [affirmation] and other things that the *Sha're'* [the Law-giver—Prophet<sup>SLM</sup>] has laid down does not depend on the Vision of Allah. However, the *Kamal-e-Iman* [Perfect Faith] certainly depends on the Vision of Allah Most High. Does the Hadyah Author not know the grades and ranks of *iman* [Faith]? Does he not know which of the ranks of *iman* are superior and which are inferior? We will deal with the grades of *Iman* in a different manner so that the readers understand them in a better way.

### GRADES OF FAITH

Be it known that *iman* is of two kinds: *taqlidi* [conformist] and *tahqiqi* [authentic]. The latter is of two kinds: the *istidlali* [of ratiocination] and *kashfi* [divinely revealed]. The *kashfi* Faith is of two kinds: the *'aini* [ocular] and *haqqi* [truthful]. Hence there are four kinds of Faith: conformist, of ratiocination, ocular and truthful. The conformist Faith is of no credence to the people of discernment. The second, that is, the faith of ratiocination, is the faith, where one has a reason or argument to prove the truth of the thing in which one has reposed faith. This is the way of the *ulama-e-mutakallimin* [Sufi philosophers] or that of the *ulama-e-zahiri* [the scholars of the manifest]. It is called the *ilm-al-yaqin* [convincing knowledge]. Most of the exegetes say that the Quranic expression '*yu-minuuna bil-Ghaibi*' [belief in the Unseen]<sup>171</sup> purports to mean this *iman* [Faith]. This has been stated in the book, *Tafsir-e-Kabir* and other books of Quranic commentaries.

The third, the *'aini* [ocular] Faith is one where the seeker also sees what he believes in or achieves certainty after seeing what he believes in. This is the *'ain-al-Yaqin* [Positive Knowledge].

The fourth is the *Iman-e-Haqqi* [the Truthful Faith]. This is achieved by *fana-e-ra'y* [perishing of the sense of seeing] and the *baqa-e-'ain-mar'yi* [survival of the seeing-eye]. This is called the *Haq-qul-Yaqin* [Certainty of Truth] and this is the

<sup>170</sup> The mission of a messenger of God. Apostleship.

<sup>171</sup> Quran, S. 2: 2 SAL.

*maslak* [way] of all the *kamilan* and *wasilan-e-Haq*, and in particular, the way of the Mahdaviah.

The example of all these four manifest and perceived ranks could be understood like this: A beauty is sitting behind a veil hidden from the eyes of the people. One person hears about the presence of the beauty in the room. Another person is sure of the presence of the beauty by the signs and the circumstantial evidence like the movements and postures etc. Yet another peeps through the door and sees a glimpse of the beauty with his own eyes but he cannot comprehend the beauty in its entirety. A fourth person enters the room and gets immersed in the vision of the beauty without its veil in its entirety as it should be seen as best as he can.

In this way all the four persons get to know about the hidden beauty. However, there is a great difference of the quantum of the knowledge and certainty of each about the veiled beauty. If somebody were to say that the knowledge and certainty of the first person who has only heard from the people about the beauty is better or more comprehensive than that of the fourth person who has seen the beauty without a veil and was absorbed in the vision, the person who says so will be deemed to be devoid of his senses by the people of knowledge and prudence. His saying so would be treated as a saying of the lunatic. Hearing the news cannot be equal to its (first hand) observation.

“How can one who hears be like the one who sees?” The Faith of the person who has reposed Faith on the basis of what he has seen would certainly be more perfect and final than that of the person who bases his faith on hearsay. It is extremely astonishing how the Hadyah Author gives his Faith that is *taqlidi* or at best *istidlali*, a rank superior to *Haq-qul-Yaqeen* and takes pride in confining the *Ahl-e-Sunnat-o-Jama'at* to the lower rank! QUARTET: “Man is seeing, the rest is skin, Seeing is that the Friend is seen. If one need not see the Friend, it is better to be blind. If the Friend is not there, then distance is better.”

## VISION OF ALLAH-2

**The Hadyah Author says:** "And the consensus of *Ahl-e-Sunnat-o-Jama'at*, or even the whole ummat, hold that the Vision of Allah has not occurred to anybody through the eyes of the head [physical eyes], except Hazrat Prophet Muhammad<sup>SLM</sup> during the Me'raj [the midnight journey to the seven heavens]. However, there is difference of opinion even on this. The details will be given, Insha Allah, in the Argument 16."<sup>172</sup>

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<sup>172</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH. p.21.

**We say:** The learned people and those in the know of the Divine Secrets may kindly note how agitated and anguished the Hadyah Author is!

► Firstly, if the matter that Hazrat Prophet Muhammad<sup>SLM</sup> alone has seen Allah Most High during the *Me'raj* [midnight journey to the seven heavens] and none else had seen Him in this world is a controversial issue of the *Ahl-e-Sunnat-o-Jama'at*, there cannot be consensus on it. If all the *Ahl-e-Sunnat-o-Jama'at* and the whole *Ummat* are unanimous on the issue, the assertion about the existence of the controversy is essentially wrong. How can there be both unanimity and controversy over the same matter? This is the co-existence of opposites.

► Secondly, this saying manifests that Hazrat Prophet Muhammad<sup>SLM</sup> had the Vision of Allah Most High through his eyes of the head only during the night of the *Me'raj* [midnight journey to the seven heavens], although the Sufi Philosophers hold that there was not a single moment when Hazrat Prophet<sup>SLM</sup> was without His Vision.

► Thirdly, the *Ahl-e-Sunnat-o-Jama'at*, and even the whole *Ummat* hold that the Prophet<sup>SLM</sup>'s Vision through the eyes of the head during the night of *Me'raj* is the worldly Vision, according to you [that is, the Hadyah Author] because you confess that none other than Hazrat Prophet Muhammad<sup>SLM</sup> had the vision of Allah through the eyes of the head in the world.

► Fourthly, the Hadyah Author has claimed that there is consensus of the *Ahl-e-Sunnat-o-Jama'at*, and even the whole Muslim *Ummat*, that none other than Hazrat Prophet<sup>SLM</sup> had the Vision of Allah. However, he has not presented any proof of such a consensus. Nevertheless, the scholastic philosophers concede that the Vision of Allah Most High in this world is allowed and possible. The Sufi philosophers do not confine the Vision of Allah through the eyes of the head to the *zath* of Hazrat Prophet Muhammad<sup>SLM</sup>. Various *Awlia* Allah have claimed that they had the Vision of Allah Most High through the intervention of Hazrat Prophet<sup>SLM</sup>. Hence, Hazrat Abdullah Balyani<sup>RA</sup> says: [The Persian poetry lines].

The meaning of these poetic lines is: Until I see Allah Most High through the eyes of my head, I will not abandon His desire. Some people say that Allah Most High cannot be seen through the eyes of the head; their condition may be like that; let it be so. However, my condition is like that every moment [that I desire to see him through the eyes of the head].

Apart from this, there are a number of similar sayings of the Saints of God. They have not been written here for fear of bulkiness.

Hence, the claim by the Hadyah Author of the consensus about not sighting Allah Most High [in this world] is not correct. Or, it is possible that in his own misplaced pride, he does not include the eminent and respected Saints [who subscribe to the

concept of seeing God in this world] being part of the *Ahl-e-Sunnat-o-Jama'at* or even the Muslim *Ummah*. This is the result of his clandestine Wahabism.<sup>173</sup>

► Fifthly, it is being proved from what the Hadyah Author has said that the consensus was proven that the Vision of God was experienced in this world through the eye of the head by none other than Hazrat Prophet Muhammad<sup>SLM</sup>. However, the seeing of Allah Most High through the eye of the heart or in a dream is not opposed to the said consensus.

► Sixthly, apart from all this discussion, in this saying, the Hadyah Author has reiterated the non-existence of the Vision of God. However the *mutakallimin* [Scholastic Philosophers] of the *Ahl-e-Sunnat-o-Jama'at* hold that seeing of Allah Most High in this world is rationally allowed and possible. Even if it is accepted for the sake of argument that somebody will not experience the Vision of God, it does not preclude its legality and possibility of the vision. Nor does it necessitate that the Vision will never be experienced. Further details on this issue will be elaborately dealt with in our reply to the Argument 16 later in this book.

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<sup>173</sup> *Wahabism* is the creed of a Muslim sect nicknamed after the 19th Century Arab religious leader Abdul Wahhab Najdi who started encouraging disrespect and dishonour of Hazrat Prophet Muhammad<sup>SLM</sup>. He wanted to dismantle the mausoleum of the Prophet<sup>SLM</sup>. He demolished many of the heritage and sacred buildings of the Prophet<sup>SLM</sup>'s era. This sect is considered to be violently opposed to the Sufi Orders. The opposite of *bid'ati* [innovator]—*Farhang-e-Asafiah*, Vol. 4, Taraqqi-e-Urdu-Board, Government of India, Delhi, 1974, p.658.



## BELIEF 13: REMEMBRANCE OF GOD AND ITS GRADES

**Hadyah Author says:** The 13th Belief: "According to a saying of the Shaikh Mausoo [Hazrat Imam Mahdi<sup>AS</sup>], he who performs *Zikr* [Remembrance of Allah] for three *pahr* [nine hours] is a *munafiq* [hypocrite]; he who performs *zikr* for four *pahr* [twelve hours] is a *mushrik* [polytheist]; he who performs *zikr* for five *pahr* [fifteen hours] is an imperfect *momin* [believer] and he who performs *zikr* for eight *pahr* [24 hours] is a *momin-e-kamil* [perfect believer]." <sup>174</sup>

**We say:** A summary of what the Hadyah Author has written in this connection is: "According to the belief of the *Ahl-e-Sunnat-o-Jama'at*, if a person has correct Islamic beliefs but fails to perform the obligatory ritual prayers or commits a sin he does not become a *munafiq* or *mushrik* [hypocrite or polytheist], but he becomes a sinful believer. Perpetual remembrance [of God] is among the supererogatory or desirable deeds. How can the non-performance of it render a person a polytheist or hypocrite? Among the hundreds of thousands of Mahdavis, one who performs the remembrance for four *pahr* [12 hours] is not seen. [It looks like] these commands have destroyed the *din-o-iman* [religion and faith] of the Mahdavis.

"To the Mahdavis, the earning is prohibited because during the earning, remembrance becomes difficult."

The nature of these criticisms too is the same as those under the head 'The 12th belief'. Hence, The destruction of the religion and Faith of the Mahdavis by these commands [of Hazrat Imam Mahdi<sup>AS</sup>] and his not seeing even one person performing *zikr* for three or four *pahr* among the hundreds of thousands of Mahdavis, are the same identical allegations he has made in respect of the Vision of Allah Most High. Their principled replies too are the same as we have already given under that head. Similarly, the doubts the Hadyah Author has expressed on the use of the terms, infidelity and hypocrisy, could be due to his ignorance or lack of differentiation in the variations between different ranks and grades of Faith and polytheism or the manifest and immanent, or relating to beliefs or deeds in the polytheistic and hypocritical aspects of the issues. We have already dealt with these matters in the PREAMBLE. We have also shed enough light on the kind of his criticisms there.

The difference between the beliefs of the Mahdaviah and the *Ahl-e-Sunnat-o-Jama'at* the Hadyah Author has tried to show is futile because the application of the term polytheism and hypocrisy relating to the grade or technicalities is clearly stated in many of the Quranic Verses and Traditions of Hazrat Prophet

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<sup>174</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH. p.21.

Muhammad<sup>SLM</sup> in respect of the performance of some prohibited deeds or default in performing the obligatory or necessary deeds. Some examples are: "He who has deliberately forsaken *namaz* [daily ritual prayers] is an infidel"<sup>175</sup> Or the Quranic injunction: "*Whoso judgeth not by that which Allah hath revealed: such are disbelievers.*"<sup>176</sup> There are other examples too. The way these matters are explained by the *Ahl-e-Sunnat-o-Jama'at* could also be followed here also.

The Hadyah Author has confined the vast connotation to his own thinking limits and has comprehended that they are confined to the Mahdaviah, although all these commands are in conformity with the Quranic injunctions, Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, and the sayings of the exegetes and the experts on the Traditions of Hazrat Prophet<sup>SLM</sup>.

One reality about this command [of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>] is that the meaning of *Shirk* [roughly polytheism or idolatry] in the technical parlance of the religion of Islam is 'assigning partners to Allah Most High'. The *ulama* [scholars] of the *zahir* [manifest] call a person who believes that there are many gods or thinks that others beside God have the right to be worshipped or who joins others in the special attributes of Allah Most High. However, in the parlance of the philosophers of the *Ahl-e-Batin* [the immanent], it is different and subject to the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> where he is quoted as saying, "Among you, polytheism is hidden as the movement of an ant is hidden." An example: "The worship of [the things] other than Allah is polytheism." Similarly, it is also polytheism if the objective of the worship is [something] other than Allah as it happens in hypocrisy or pretence. The person who worships pretence is not outwardly worshipping an idol, but his intention is to show the people that he is worshipping. This, in *batin* [immanence], he is deemed to have turned his face away from Allah. Someone has said for a similar situation like this: "The pious people who are facing the *makhluq* [the created—people], perform their *namaz*, their back is facing the Qibla [the holy shrines of Makkah]."

In some of the Traditions also *riya-kari* [hypocrisy] has been called *Shirk-e-asghar* [minor idolatry].

Hazrat Prophet Muhammad<sup>SLM</sup> said, "The greatest thing I fear for you is the *shirk-e-asghar* [minor idolatry]." The Companions<sup>RZ</sup> asked, "What is *shirk*?" He said, "Hypocrisy."<sup>177</sup>

Similarly, greed and lust also are *shirk* to them. The following Quranic Verse, "*Hast thou seen him who maketh his desire his god...*"<sup>178</sup>

<sup>175</sup> See *Sahih Muslim, Kitab as-Salat*.

<sup>176</sup> Quran, S. 5: 44 MMP.

<sup>177</sup> *Tafsir-e-Mualim-at-Tanzeel*, Surah Hud [Chapter 11 of Quran].

<sup>178</sup> Quran, S. 45: 23 MMP.

Similarly, having equal or greater love and affection for things other than Allah as opposed to Allah too is idolatry, as Allah Most High has said:

"Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that is the due) of Allah (only)—Those who believe are stauncher in their love for Allah..."<sup>179</sup>

See! In this sacred Verse, it is not the worship of things other than Allah that has been called idolatry; but having love and affection for the things other than Allah that has been called idolatry and having greater love and affection for Allah Most High than everything else is treated as a sign of Faith of a faithful. Allamah Rozbehan<sup>RA</sup> has written in the book, *Tafsir-e-'Arais Al-Bayan*:

"That the love for Allah Most High should be overwhelming is the demand of the Faith. Therefore, do not create in your hearts more love towards the people, the world, the property and chattels, and in view of their proximity, do not get veiled from Allah Most High and go into the Hell. Do not waste the natural luminosity for [acquiring] the things that are bound to perish soon, and incur the loss."

Other Quranic Verses too support this sense. From the Traditions too it is proved that having greater love for Allah Most High and Prophet<sup>SLM</sup> is an essential condition for Faith. It is on the basis of these commands and injunctions that the following issue of the *Shari'at* has been extracted: "If somebody were to tell his wife that he loved her more than he loved Allah, he became a *kafir*."<sup>180</sup>

Therefore, for those of the manifest the Arabic term *andad* stands for the manifest idols, and open idol worship is idolatry. But for the people of the Reality, everything that prevents the servant [of God] from worshipping Allah Most High is included in *andad*, whether that thing is lust, greed, people, world, Satan, *et al*. For instance, it is written in the book, *Tafsir-e-'Arais Al-Bayan*:

"*Andad* (the idols or those things that are assigned as partners to God) applied to everything which prevents the *banda* (servant) from serving his Lord. Lust and greed are also included in the *andad* as Allah Most High has said: '*Hast thou seen him who maketh his desire his god...*'<sup>181</sup> And in these *andad* are also included the people, the world and Satan."

A summary of what is written in the books, *Tafsir-e-Kabir*, *Tafsir-e-Baizavi* and other books is as follows:

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<sup>179</sup> Quran, S. 2: 165 MMP.

<sup>180</sup> *Fatawa-e-Alamgiri*.

<sup>181</sup> Quran, S. 45: 23 MMP.

"The thing in which your heart is engrossed other than in Allah Most High, you have made it the partner of Allah in your heart in accordance with the Verse: '*Hast thou seen him who maketh his desire his god...*'<sup>182</sup>

This discussion reveals that the connotation of the terms, *shirk* [idolatry] and *mushrik* [idolater], is far-reaching. If one were to ignore all the other Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> wherein there are injunctions to perform *zikr* and threats [of punishments] for avoiding it, and all the arguments and proofs that can be adduced on this issue, one were to ponder over them, it becomes obvious that intense love for God is the sign of being a *momin* [believer], and indulging in things other than Allah is tantamount to assigning partners (or idols) to Allah Most High. The essence of love is a state of the heart, that none can see or feel. Its presence or absence becomes obvious from the deeds of a person. In accordance with the adage, "One remembers most what one loves most," the proof of the love of God in the heart of a person is his remembering Him. Remembering Him is the sign of love for Him. The inference is: Love and remembrance are closely related to each other. Hence, some of the Traditions hint at this veracity; a Tradition quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying: "He who performed the *zikr* abundantly has love for God."

This proves abundant remembrance is the proof of the love and its absence is that of the lack of love; and the absence of love is the absence of the *iman* [devotion, Faith]. Somebody has expressed this reality in this way: "Every moment that is spent in neglect [of God] is an epoch during which the person who neglects becomes a *kafir* [infidel], but his infidelity remains hidden."

Quoting Tabarani and Abu Nu'aim, it is written in the *tafsir* [exegesis], *Ad-Dar-Al-Manshur*, under the Quranic Verse: "*Therefore remember Me, I will remember you, Give thanks to Me and reject not Me,*"<sup>183</sup> this tradition is quoted:

"Abu Huraira<sup>RZ</sup> Quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying that Allah Most High says: 'O son of Adam! When you remember Me, you show gratitude to Me; when you forget Me, you become ungrateful to Me.'"

This Tradition confirms the sense that forgetting the Truth [God] is infidelity.

After these preliminary discussions, when we consider the meaning of the wise command of Hazrat Imam Mahdi<sup>AS</sup> that the Hadyah Author has made the target of his criticism, we find that it is in full conformity with the Quranic Verses, the Traditions and the sayings of the eminent authorities of the *Ahl-e-Sunnat-o-Jama'at*. We find that when a person performs the remembrance of God for four *pahr* [twelve hours] out of the eight *pahr* [twenty-four hours] of the day and night, he is dividing his precious time into two parts: one for Allah and the other for the

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<sup>182</sup> Quran, S. 45: 23 MMP.

<sup>183</sup> Quran, S. 2: 152 MMP.

other-than-Allah. Therefore, he has made the 'other-than-Allah' equally share his love, which was to be devoted to Allah, and the *zikh*, which was the sign of his love for Allah, in this manner: 'This is for Allah, and this is for His partners.' This is the shape of things in making *andad* [partners], and this is the meaning of *mushrik*.

The person, who pretends to be a *momin* [believer], is manifestly claiming that, in accordance with the commands of Allah and His Messenger<sup>SLM</sup>, the love of Allah is the greatest in his heart. However, when he spends three *pahr* [nine hours] in the eight *pahr* [twenty-four hours] of the day and night, he is spending nine hours in the remembrance of Allah and the remaining fifteen hours in neglecting Allah. This proves that the time he is spending in neglecting Allah is more than the time he is devoting to the remembrance of Allah. The definition of *nifaq* [hypocrisy] is the *batin* [immanence] being different from the *zahir* [manifest]. When the person claims his love to be the greatest for Allah and spends more time with the 'other-than-Allah' and less time with Allah, the definition of *nifaq* fits him. Thus he becomes a *munafiq* [hypocrite]. But when a person spends five *pahr* [fifteen hours] in the remembrance of Allah and the remaining three *pahr* in negligence, he is in fact spending less time in neglecting Allah and a larger part of his time in the remembrance of Allah. This proves that he has greater love for Allah than he has for the 'other-than-Allah'. Hence, he who spends five *pahr* in Allah's remembrance is described as a *momin* [believer], because Allah Most High has associated with abundant remembrance [of Allah] with prosperity and salvation. Allah says:

*"...And the men who oft remember God and the women who remember—for all these, God holds out forgiveness and a great recompense."*<sup>184</sup>

*"O ye who believe! Celebrate the praises of Allah, and do this often."*<sup>185</sup>

*"...And remember Allah much, that ye may be successful."*<sup>186</sup>

And the specific *bande* [servants] who spend their time in obedience to the commands of Allah Most High: *"...Remember Allah, standing, sitting, and reclining..."*<sup>187</sup> Hazrat Prophet<sup>SLM</sup> says: "As long as you continue to remember Allah, standing, sitting, in the market, in company, or wherever you are, you will be the obedient performer of the ritual prayers," Such a person spends his dear time in the remembrance of Allah in a way that in all the eight *pahr* [24 hours] of the day and night, at no time he is neglectful of Allah Most High; he becomes the performer of the divine command: *"...And be thou not of the neglectful,"*<sup>188</sup> and

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<sup>184</sup> Quran, S. 33: 35 SAL.

<sup>185</sup> Quran, S. 33: 41 AYA.

<sup>186</sup> Quran, S. 62: 10 MMP.

<sup>187</sup> Quran, S. 4: 103 MMP.

<sup>188</sup> Quran, S. 7: 205 MMP.

become the real subject to the command: "*Those are they who are in truth believers.*"<sup>189</sup>

By this, the difference between the *momin-e-kamil* [perfect believer] and the *momin-e-naqis* [imperfect believer] too has become clear. If a part of the time of the person who performs the *ziker-e-kasir* [abundant remembrance of Allah] is spent without the *ziker*, there is the reason for its deficiency, according to this *hadis*:

"Abu Huraira<sup>RZ</sup> quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, 'a person is sitting where he does not perform the *ziker*, he is in loss from the direction of Allah Most High. If a person is lying down at a place and he is not performing the *ziker*, he is in loss from the side of Allah Most High. If a person is walking and he is not performing the *ziker*, he is in loss from the direction of Allah Most High.'"

And the performer of the perpetual remembrance of Allah Most High is protected from this loss. This is by itself the proof of the perfection of his *iman* [Faith].

We are sure that it will be easy for every fair-minded religious and pious person to decide how much the command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is in conformity with the commands of Quran and Traditions.

If despite all this, the Hadyah Author has any reservation in accepting this truthful command of Hazrat Imam Mahdi<sup>AS</sup>, we would say that at least he has no objection to that part of the command that is related to the people performing the *ziker* of five or eight *pahr* being the imperfect or perfect believers, respectively. His objection is in respect of those who perform the *ziker* of three or four *pahr* being hypocrites and polytheists. Now, listen! This command of Hazrat Imam Mahdi<sup>AS</sup>, in which if the performer of scarce remembrance is called hypocrite, what has he to say, when the Quran itself has described the attributes of the hypocrites, like cheating Allah Most High, laziness and carelessness in the ritual prayers, pretence and show, etc., and has included among them the scarce *ziker* also?

Allah Most High says: "*The Hypocrites—they think they are over-reaching Allah, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance.*"<sup>190</sup>

Hazrat Imam Fakhruddin Razi<sup>RA</sup> has written in the *Tafsir-e-Kabir* under the above Quranic Verse:

"The purport of this is that they [the hypocrites] do not perform the remembrance of Allah all the time. They perform it rarely and scarcely whether it is the time of the ritual prayers or not."

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<sup>189</sup> Quran, S. 8: 4 MMP.

<sup>190</sup> Quran, S. 4: 142 AYA.

It is written in the *Tafsir-e-Kashshaf* as follows:

"They perform the remembrance of Allah rarely and scarcely. Similarly, you will see the people who pretend to be Muslims that if you stay with them for a few days and nights, you will not hear even one *tahlil* [declaration of God's Unity], *tasbih* [Glorification of God] and *tahmid* [praise of God]; however, the worldly talk will be contiguous all the time. They are engrossed in them. Further, the terms, rarely and scarcely, also purport the total absence of remembrance of God."

Under topic 58 of the book, *Yawaqeeet*, it is written that Hazrat Ali<sup>RZ</sup> was asked about the opponents of Hazrat Prophet<sup>SLM</sup>:

"'Are they *kafirs*?' Hazrat Ali<sup>RZ</sup> said: 'No. They have gone away from *kufr*.' Then he was asked, 'Are they hypocrites?' Hazrat Ali<sup>RZ</sup> said, 'No. The hypocrites remember God rarely. But these remember God much.'"

See! Even *Amir-ul-Momineen* Hazrat Ali<sup>RZ</sup> has set scarce and abundant remembrance as a norm to distinguish a *munafiq* from a *ghair-munafiq* [a hypocrite from a non-hypocrite]. Therefore, this proves that the scarce remembrance is the sign of a hypocrite. And the connotation of the command of Hazrat Imam Mahdi<sup>AS</sup> too is the same. Will the Hadyah Author say here also that the explanations of the Quranic Verse, Hazrat Ali<sup>RZ</sup> and the well-known *ulama* of the *Ummat* have destroyed the religion and the Faith of the Muslims because, according to the author of the *Tafsir-e-Kashshaf*, hundreds of thousands of the Muslims are such that they indulge in the worldly talk and not even one *tasbih* or *tahlil* is ever heard from them. They are even deprived of the scarce remembrance of God.

Another brief answer of the Hadyah Author is that he has, in his enthusiasm to criticise the Mahdaviah, understood such applications of the terms of infidelity and hypocrisy to be the infidelity and hypocrisy pertaining to the beliefs. The result is that the precedents that are found in the word of God and the Prophet<sup>SLM</sup> become subject to the Hadyah Author's criticism, although the polytheism and hypocrisy are both pertaining to the beliefs and the deeds. To hold beliefs like those of the idolaters and hypocrites is the idolatry and hypocrisy pertaining to beliefs. But if there is no defect in the belief, but when one behaves like the idolaters and hypocrites and adopts their ways and attributes, it is idolatry and hypocrisy pertaining to deeds. Hence, Hazrat Abdullah bin Umar<sup>RZ</sup> narrates:

"Hazrat Prophet Muhammad<sup>SLM</sup> has said: 'The person who has these four attributes in him is a real hypocrite, and the person who has any one of the attributes is one having the trait of a hypocrite unless he gives it up. The four attributes are: When something is kept with him in trust, he commits breach of trust; when he talks, he lies; when he promises, he does not keep it; and when he is inimical, he resorts to wickedness.'"

The Hadyah Author holds that no one becomes a *mushrik* or *munafiq* [idolater or hypocrite] by sinning. If that is so, how can a person who commits breach of trust, tells lies, resorts to breach of promise and wickedness in enmity, become a rank hypocrite, under the command of Hazrat Prophet Muhammad<sup>SLM</sup>? Is this command of Hazrat Prophet Muhammad<sup>SLM</sup> too, like the command of Hazrat Imam Mahdi<sup>AS</sup>, destroying the religion and Faith of the Muslims or not [in words of Hadyah Author]? Because here too the condition of hundreds of thousands of Muslims is the same! Does the Hadyah Author level the same criticism against the command of Hazrat Prophet Muhammad<sup>SLM</sup> or not? This is because, in accordance with the criticism of the Hadyah Author, he [the Prophet Muhammad<sup>SLM</sup>] has converted the people to Islam and then he is conferring the titles of hypocrisy on them! If he [Hadyah Author] does not level the same criticism against him [Prophet<sup>SLM</sup>], what is the reason for it? And if he does, it not only violates his *musalmanni*, but it is against principles. This is so because this is tantamount to adopting the traits and attributes of the hypocrites, and doing so is tantamount to practically being a hypocrite. Hence, it is written in the books, *Qastalani* and *Fatah al-Bari*, which are the commentaries of the *Bukhari*; as follows:

"According to the lexicon, the immanence being opposed to the manifest is hypocrisy. If this disagreement is in belief and Faith, it is *nifaq-e-kufr* [the hypocrisy of infidelity]. Otherwise, it is the hypocrisy in deeds. This includes both the performing of a deed and abstaining from performing the deed and its ranks are opposed to each other."

Hence, in this command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, which the Hadyah Author has criticised, the term hypocrisy is associated with the deed of performing the remembrance of Allah Most High could purport the hypocrisy of the deeds or the accepting the character of the hypocrites.

### PERPETUAL REMEMBRANCE OF GOD

Among the objections raised by the Hadyah Author, an important point to be dealt with is his assertion that the *Zikr-Allah* [the remembrance of God] is definitely among the like of the *nawafil* and *Mustahabat* [supererogatory or desirable] modes of prayer that anybody may or may not perform it and that there is no *vabal* [evil results] on the person concerned. Or, it is a very necessary obligation, the performance of which is imperative? This is so because the Hadyah Author has presented it with a certain amount of certainty that it appears that there is no room for any difference of opinion about it! Can the Hadyah Author prove that Allah Most High or the Prophet Muhammad<sup>SLM</sup> has categorically stated that it [the remembrance of God] is supererogatory or just desirable? Or is it that some *ulama* have treated it as supererogatory and desirable on the basis of their opinion or presumptions? If it has been clearly stated that the remembrance of God is

supererogatory and desirable in the Quranic verses or the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, it should be proved. But if some of the *ulama* have counted it among the supererogatory and desirable prayer, only their saying so cannot be considered to be a final and abiding argument. The reason for this is that the *Farz* [obligation], *Wajib* [expedient], *Sunnat* [practice of the Holy Prophet<sup>SLM</sup>], *Mustahab* [desirable], *Mandoob* [assigned] and *Nafil* [supererogatory] are all technical terms. Similarly, as opposed to them are the terms: *Haram* [prohibited], *makrooh-e-tahrimi* [disapproved to the point of being forbidden], *makrooh-e-tanzihi* [the disapproved matter nearer *Halal* (legal, permitted)], *mubah* [permissible] and others. Among the commands of Allah and Hazrat Prophet Muhammad<sup>SLM</sup> pertaining to the *ibadaat* [worship], it has rarely been mentioned whether a given prayer is *Farz* or *Wajib* or *nafl* or *Mustahab*. However, the *imams* of *ijtihad* and the *ulama* [scholars] of the *ummat* have fixed some deed or prayer as *Farz* or *Sunnat* or treated it as *Nafil* or *Mustahab*, on the basis of importance of the commands of Allah and His Messenger<sup>SLM</sup>, their insistence on the performance of the deeds, their excellences, and the threat of retribution for default in performing them. As such a given deed is a *Farz* according to one authority, it is *Nafil* or *Mustahab*, according to another authority. A large number of examples will be found in the issues of *Fiqh*.

Hence, we return to the word of Allah and His Messenger<sup>SLM</sup>, which are the sources for all religious command in Islam, for a final decision in this matter too. It is in the light of these commands that we can find the correct route to final solution. To treat some deeds as *Farz*, the *ulama* have taken into consideration certain excellences of the deed and insistence on performing them and certain threats of retribution for default in performing them. Similar excellences of and insistence on performing the remembrance of Allah Most High and threats of retribution for default in their performance are there for the discerning to see in so large a number that it is very difficult to cover them all. Hence, we will first give some Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> and then we will quote the sayings of the eminent scholars and exegetes of the *Ahl-e-Sunnat-o-Jama'at*.

### SOME QURANIC VERSES ABOUT ZIKR

► "Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me." <sup>191</sup>

► "It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the

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<sup>191</sup> Quran, S. 2: 152 MMP.

*Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.*<sup>192</sup>

▶ *"Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! Worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do."*<sup>193</sup>

▶ *"Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!"*<sup>194</sup>

▶ *"And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful."*<sup>195</sup>

▶ *"Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned."*<sup>196</sup>

▶ *"And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful."*<sup>197</sup>

▶ *"...And men who remember Allah much and women who remember—Allah hath prepared for them forgiveness and a vast reward."*<sup>198</sup>

▶ *"Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire."*<sup>199</sup>

▶ *"When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers."*<sup>200</sup>

▶ *Lo! The hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;"*<sup>201</sup>

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<sup>192</sup> Quran, S. 2: 198 AYA.

<sup>193</sup> Quran, S. 29: 45 MMP.

<sup>194</sup> Quran, S. 13: 28 MMP.

<sup>195</sup> Quran, S. 7: 205 MMP.

<sup>196</sup> Quran, S. 18: 28 MMP.

<sup>197</sup> Quran, S. 62: 10 MMP.

<sup>198</sup> Quran, S. 33: 35 MMP.

<sup>199</sup> Quran, S. 3: 191 MMP.

<sup>200</sup> Quran, S. 4: 103 MMP.

<sup>201</sup> Quran, S. 4: 142 MMP.

- ▶ *“That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment.”*<sup>202</sup>
- ▶ *Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.”*<sup>203</sup>
- ▶ *“But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.”*<sup>204</sup>
- ▶ *“O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.”*<sup>205</sup>
- ▶ *“And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade;”*<sup>206</sup>

### SOME TRADITIONS ABOUT ZIKR

- Allah, Glorified and Exalted be His name, has said, "I am with My servant as long as he remembers Me and his lips move."<sup>207</sup>
- There is no deed of the children of Adam that saves him from the retribution of Allah Most High than His remembrance. The companions asked, "Not even the *Jihad* [struggle] in the way of Allah?" The Prophet<sup>SLM</sup> said, "Not even Jihad in the way of Allah."<sup>208</sup>
- Hazrat Prophet Muhammad<sup>SLM</sup> has said, "Shall I not inform you of your best deed, which is the most chaste and that increases your ranks and which is better than granting you gold and silver and which is better than you confronting your foe and killing him and he killing you?" People asked, "What is that deed?" The Prophet<sup>SLM</sup> said, "*Zikr-e-dawam*. [It is being in the perpetual remembrance of Allah]."<sup>209</sup>
- The love of the remembrance of Allah Most High is the sign of the love of Allah Most High and the animosity towards the remembrance of Allah Most High is the sign of animosity towards Allah Most High.<sup>210</sup>

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<sup>202</sup> Quran, S. 72: 17 MMP.

<sup>203</sup> Quran, S. 39: 22 MMP.

<sup>204</sup> Quran, S. 20: 124 MMP.

<sup>205</sup> Quran, S. 63: 9 MMP.

<sup>206</sup> Quran, S. 43: 36 MMP.

<sup>207</sup> *Tafsir-e-Lubab at-Tawil*.

<sup>208</sup> *Ahya-al-Uloom*.

<sup>209</sup> *Tafsir Muallim at-Tanzil*.

<sup>210</sup> *Kanz al-Amaal* on the authority of Behaqi.

- On the Day of Resurrection, people who perform the abundant remembrance of Allah Most High will be the most prominent among the servants of Allah Most High in their ranks.<sup>211</sup>
- In every situation perform the remembrance of Allah Most High because there is no deed of the servant that is most liked by Allah Most High and that provides salvation from the retribution in this world and in the Hereafter.
- Remembering Allah Most High after the pre-dawn ritual prayers till the rising of the sun with a group of people is more liked by me than the world and all that is in it. And performing the remembrance of Allah Most High from the 'Asr [late afternoon ritual prayers] till the sunset with a group of people is more liked by me than the world and all that is in it.<sup>212</sup>
- The angels surround the people who sit in the remembrance of Allah Most High. And Allah's *Rahmat* [Mercy] covers them and *sakina* [God-inspired peace of mind] descends on them. Allah Most High mentions them to the creatures around them.<sup>213</sup>

### COMMAND TO BE IMPLEMENTED

The foregoing are a few Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> out of the many, which cover the many aspects of the *zikr*. Pondering over them, it becomes obvious that the eulogising the importance or excellence of a thing means that it is being commanded that one should practise it. The praising of a thing by the *hakim* [ruler] is tantamount to ordering its practice or to induce to follow the commands.

There is a clear command to adopt the practise of the *zikr* and the threat of retribution for default in performing it is very clearly stated. It is an issue of principle that when the divine lawgiver [the Prophet<sup>SLM</sup>] issues a command to do some act or to refrain from doing it, it is tantamount to order its performance or to abstain from it. "If there is no symbol, the meaning reverts to its reality." These are the clear commands and interdictions about the performing of *Zikr* and threat of retribution for its non-performance. None can disown them as this would be tantamount to disobedience to the divine lawgiver [Hazrat Prophet<sup>SLM</sup>].

Apart from the expression of the excellences and commands about *zikr*, there are threats of punishments for abandoning the *zikr*. It clearly means that these are

<sup>211</sup> *Tirmizi*.

<sup>212</sup> *Kanz Al-Amal*

<sup>213</sup> *Tafsir Muallim at-Tanzil*, under the Quranic Verse, "Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do."—Quran, S. 29: 45 AYA.

obligations. Otherwise, how can it be correct that a thing commanded by the divine lawgiver is not obligatory on the one hand and on the other it becomes liable to be punished for its non-performance?

### **ZIKR AND AHL-E-SUNNAT-O-JAMA'AT AUTHORITIES**

After this principled discussion, it must also be seen whether the forefathers of the *Ahl-e-Sunnat-o-Jama'at* are convinced of the obligation of the *zikr* or not. Some of their sayings are copied hereunder as examples. These show that the contention of the Hadyah Author that *zikr* is among the supererogatory or desirable acts is not correct. Contrary to his contention, the eminent authorities of the *Ahl-e-Sunnat-o-Jama'at* are convinced that it is obligatory and expedient [*Wajib*].

It is written in the book, *Tafsir-e-Kabir* under the Quranic Verse: "*And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful,*"<sup>214</sup> thus:

"The meaning is that the command of Allah Most High to perform the *zikr 'at morn and evening'* indicates that the performance of the *zikr* is expedient [*Wajib*] at all times. And the divine command, '*and be not thou of the neglectful*' indicates that the *zikr-e-qalbi* [the remembrance of God in the heart] is expedient at all times that the human being should not be neglectful of the magnificence of God even for a moment to the extent possible as allowed by human strength."

Further, it is written in the book, *Tafsir-e-Lubab at-Taveel*, under the Quranic Verse: "*O ye who believe! Remember Allah with much remembrance,*"<sup>215</sup> thus:

"Hazrat Ibn Abbas<sup>RZ</sup> says that Allah Most High has not made anything obligatory, except *zikr*, on his servants without a limit and has not exempted them from performance during the times of *uz'r* [excuse]. However, there is no limit for *zikr*. None other than an insane person has been exempted. They have been commanded to perform the *zikr* in all situations: '*Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides.*'<sup>216</sup> They are also commanded to remember Allah abundantly during the night and the day, on land and sea, in health or illness, openly and secretly."

In the Chapter dealing with *zikr* of the *Risala-e-Qashiri*, it is stated:

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<sup>214</sup> Quran, S. 7: 205 MMP.

<sup>215</sup> Quran, S. 33: 41 MMP.

<sup>216</sup> Quran, S. 3: 191 AYA.

"Shaikh Abu Abdur Rahman Salami<sup>RZ</sup> is said to have heard that he had heard from Muhammad bin Abdullah<sup>RZ</sup> that he had heard from Al-Kitabi<sup>RZ</sup> that if the *Zikr* of Allah Most High had not been *Farz* [obligatory] on me, I would not have remembered Him so respectfully. Would a man like me remember Him—one who has not washed his face with the accepted repentance a thousand times?"

Apart from these, there are the sayings of many other eminent religious preceptors, which prove that the *zikr-Allah* is an obligation without the limits of time. Therefore, the disavowal by the Hadyah Author of the obligatory character of *zikr* in the name of *Ahl-e-Sunnat-o-Jama'at* is not correct.

Even if the sayings of all these eminent religious saints and *ulama* are ignored and it is accepted, for the sake of argument, that the *ulama* have fixed the *zikr-Allah* as supererogatory and desirable, it is not necessary that the *zikr* being supererogatory and desirable as a matter of certainty and finality, because the saying of the *ulama* of the *Ahl-e-Sunnat-o-Jama'at* hold that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is himself an absolute *mujtahid* [religions director—jurist entitled to independent opinion] and that he is not the follower of any other *mujtahid*, as Mullah Ali Qari and others have written. Some others have said that the rank of Hazrat Imam Mahdi<sup>AS</sup> is above the rank of a *mujtahid* as his commands are free of error, above opinions and presumptions, and are based on divine *ilqa* [inspiration] and *ta'lim* [teaching], as Allamah Tahtawi<sup>RA</sup> and Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> and others have said. [Please see pages of this book, *Kuhl Al-Jawahir* [Urdu], pages 55-62, corresponding to pages of this English Translation pages 99-102]

In view of the first saying, the situation boils down to this: as the *ulama* of the *Ahl-e-Sunnat-o-Jama'at* have said, the excellences and *takidaat* [emphasis] of *zikr* in the Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, and the commands and interdictions therein, even if the other *mujtahidin* have relegated it [*zikr*] to the status of *Mustahab* [desirable], it does not adversely affect its status of *Farziat* [obligatory imperatives]. The reason is that, according to the rule of the *Ahl-e-Sunnat-o-Jama'at*, that the correctness of saying of one *mujtahid* is not dependent on the conformity and consonance with the saying of another *mujtahid*. This principle is currently in force that despite the saying of one *mujtahid* being not in conformity with or being opposed to the saying of another *mujtahid*, it is deemed to be correct by the followers of the first *mujtahid*.

And in view of the other saying, the *zath* of Hazrat Imam Mahdi<sup>AS</sup> is free from erring. Therefore, there is no apprehension of his erring. His command is based on the divine teachings of Allah Most High and the religious instruction from the Soul of Hazrat Prophet Muhammad<sup>SLM</sup>. Had Hazrat Prophet Muhammad<sup>SLM</sup> been present, he too would have given the same ruling as Hazrat Imam Mahdi<sup>AS</sup> had given. As opposed to this, even according to the beliefs of the *Ahl-e-Sunnat-o-*

*Jama'at*, the *mujtahidin* and *ulama* are not free from erring. There could be the apprehension of their being wrong in their sayings. The principle is that the *mujtahid* could be correct at times and wrong at other times. In view of this research, that the commands of the Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> about *zikr* are definite and final on the *Farziah* [the state of being obligatory]. Thus, its being supererogatory and desirable is prone to be wrong. In this controversial situation, the judgment of the *ulama-e-Ahl-e-Sunnat-o-Jama'at* is:

"The command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is final. He who says contrary to it is at fault."<sup>217</sup>

The saying of the Hadyah Author, that "To the Mahdavis, this is the reason why earning is prohibited as this hinders the *zikr*,"<sup>218</sup> is clearly wrong and a malicious allegation. This is so because to the *momineen* [believers] earning is not *Haram* [prohibited]. Hazrat Imam Mahdi<sup>AS</sup> has clarified the point:

"Again the *ulama* asked, 'You call earning *Haram* [prohibited].' The Imam<sup>AS</sup> said, '*Kasab* [earning] is *Halal* for a *momin*. But one should be a *momin*. One should think over as to whom the Quran calls a *momin*.'"

There is this clarification in another *naql* [narrative]. Its summary is as follows: "Some people asked the Imam<sup>AS</sup>: 'You dissuade learning.' The Imam<sup>AS</sup> said: 'How can this *banda* dissuade [people from learning]—a thing that Hazrat Prophet Muhammad<sup>SLM</sup> has not done? This *banda* says only this: In accordance with the command of Allah, it is obligatory that one should remain in the remembrance of Allah always. The thing that prevents *zikr* is the cause of neglect [of Allah], and as such it is *Haram* [prohibited], whether it is earning, or interaction with the people or mingling with them or eating and drinking, sleeping or other things.'"

If one sees the Quranic Verses and the clarifications from the commentators of Quran, one would find that there is complete conformity between them and the commands of Hazrat Imam Mahdi<sup>AS</sup>. Under the Quranic Verse: "*So remember the name of thy Lord and devote thyself with a complete devotion*,"<sup>219</sup> it is stated in the book, *Tafsir-e-Fatah al-Aziz*: "... 'Wa tabattal 'ilayhi tabtiilaa,' or break yourself from that deed, which prevents you from your Lord for His remembrance."

Further, Allah Most High says: "*O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.*"<sup>220</sup>

<sup>217</sup> *Fawatih-ar-Rahmut Sharah-e-Musallam-as-Subut*, by Maulana Bahr-al-Uloom.

<sup>218</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH. p.21.

<sup>219</sup> Quran, S. 73: 8 MMP.

<sup>220</sup> Quran, S. 63: 9 MMP

It is written in the book, *Tafsir-e-Madarik*, under the above Verse:

"The management [of your affairs] and efforts to augment your wealth should not make you neglectful in your remembrance of Allah Most High. And those who do so, that is, get engaged in the worldly affairs and forget the religion. It is also said that those who are engaged in the increasing of their wealth and improving their condition and in their wish to fulfil the wishes of their children, they should not forget their welfare in the Hereafter. They are the people who would incur loss in their trade that they sold their *baqi* [perpetual (life)] in exchange for their *fani* [perishable (present life)]."

In short, the thing that prevents the *ziker* of and makes man neglectful of Allah Most High is proving itself as prohibited under these Quranic Verses. And the intension and meaning of the commands of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> too is the same. Hence, engrossing oneself in the *kasab* [earning wealth] to such an extent that it leads to the neglect of God would be forbidden. And the *kasab* [earning] that would not be of this nature would also not be prohibited. Drawing the conclusion from this that the essence of the *kasab* is *Haram* [prohibited] would not be proper because any command that is limited or conditional on some stipulation, would depend on that stipulation, and would not be enforced without the stipulated circumstances. Similarly, under the given Quranic Verse, getting engrossed in the children to such an extent that God is forgotten is prohibited. However, to draw the conclusion that the Quranic Verse commands prohibit the children would be wrong.

Secondly, the deeds of venerable elders of the Mahdaviah in giving up *kasab* [earning] is not because they think that earning is prohibited, as the Hadyah Author has tried to mislead the people in believing, but these deeds are because of their desire to reach the higher echelons of *tawakkal* [trust in God], because the person in the highest rank of this trust in God, assigns all his affairs, including personal affairs, to God and consents to the will of God in such a way that he does not wield any authority against the will of his Master, that is, God. Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has said, "Become *bey-ikhtiar* [powerless, without authority] as authority is unfortunate."

The further details of the ranks of *tawakkal* are that Allah Most High has taught his special friend, Hazrat Prophet Muhammad<sup>SLM</sup>, about *tawakkal* as follows: "(He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs."<sup>221</sup>

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<sup>221</sup> Quran, S. 73: 9 AYA.

The summary of what some of the exegetes<sup>222</sup> say is this: Allah Most High has first explained his attributes that He is the Lord of the East and the West. After this it is clarified that there is no God but Allah and then, He has said, 'and understand Him as your *vakil* [Disposer of affairs].

This elegant arrangement [of ideas] has the secret that He has created the East for the beginning of the worldly relationships and the West for terminating them. In other words, when the light appears from the East, every professional starts his work, the shopkeepers and traders go to their markets, the artisans and cultivators start sharpening or preparing their implements for their work, and the servants remember their master's court or office. In short, all the people start their worldly activities in the morning. And when the light of the sun begins to turn pale and the sun begins to set in the West, all these relationships gradually come to an end. Every professional closes his shop and returns to his home. All the relationships terminate and only the family relationships continue. When he finishes his dinner and goes to bed his family relationships too stop. So much so, that the relationship between the soul and the body also breaks and all the organs and manifest senses become suspended and inactive. "Sleep is the sister of death."

At that time, O Muhammad<sup>SLM</sup>! You see the spectacle of the Divinity of Omnipotence. In a state of helplessness, they have no relationship with anything. Who protects them? Who keeps them alive? Everyday they encounter a time when they are in helplessness and arrive at a state of being unrelated and unconnected. Comprehend that you are in that state of powerlessness. And repose your trust in God. Depend on Him. And assign all your affairs to Him.

Accordingly, people who are acquainted with the Holy Prophet<sup>SLM</sup>'s life know that from the time of his *be'sat* [Apostleship] to his last breath, he devoted his life to the propagation of the religion of God and his *'ibadat* [worship], and assigned all his personal affairs to Allah Most High in such a way that not a moment of his precious life was spent in commerce, cultivation, service or profession.

Consequently, the *Mutawakkilin-e-Mahdaviah* [Mahdavis who trust in Allah] have humbly and sincerely accepted all those commands concerned with *tawakkul* [trust and dependence on Allah] and *tafviz* [delegation] that Allah Most High has given to the *Ummat* through Hazrat Prophet Muhammad<sup>SLM</sup>, and they follow the way of Hazrat Prophet Muhammad<sup>SLM</sup> in this respect to the best of their ability as far as possible. "God Himself is the Master of the necessities and materials of the Authority *Tawakkal* [Trust in God].

The detailed discussion about *tawakkal* will follow in the discourse relating to *khulq-e-nahum*, God Willing.

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<sup>222</sup> See the *Tafsir Shah Abdul Aziz Muhaddis Dahlavi* and others.

The saying of the Hadyah Author too is incorrect that the state of earning impedes the remembrance of Allah among the Mahdavis. This state is of the novices and immature whose movements of the limbs bring inattention to their hearts. But those who have attained the status depicted in the Quranic Verse: "*Men whom neither merchandise nor sale beguileth from remembrance of Allah ...*"<sup>223</sup> do not get disturbed in their *zikr* by their earning. All their time is spent in a state of "*dast ba-kar dil ba-yar*" [hand in work and heart with Friend—God].

If a *mun'tahi* [learned, proficient] person suspects that a novice might get disturbed in his *zikr* by his economic activity advises the latter to abstain from it, or he himself abstains from it to give practical example to teach the novice, he would suffer a deficiency. If a doctor advises his patient to abstain from certain food items, which he thinks might harm the patient, it does not mean that the doctor himself has become a patient. Or, a wet-nurse abstains from eating certain foods that may be detrimental to the health of the child, even though they might not harm her. Or a great scholar teaches a student the alphabet; it does not mean that he himself is an illiterate. Maulana Rum<sup>RA</sup> has said: "The father says *ti ti* for his infant child although in his mind the world of numbers and counting exists. The superiority of the teacher does not decrease when he utters the letter *alif* [the first letter of the Arabic, Persian and Urdu languages] to teach the child. There is of no importance of this deed for the teacher."

This saying of the Hadyah Author too is astonishing that he did not see anybody performing the *zikr* for even three of four *pahr* [nine or twelve hours] in hundreds of thousands of Mahdavis. We do not know where and how he searched for the *zakirin* [people who perform the remembrance of Allah] that he did not see anyone.

Allah Most High says: "*And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.*"<sup>224</sup>

And Hazrat Prophet Muhammad<sup>SLM</sup> says: "The *zikr*, which the *kiraman katibain*<sup>225</sup> too cannot hear is seventy times better than the *zikr* that the *kiraman katibain* can hear."<sup>226</sup>

How can the Hadyah Author see the people who carry out *zikr-e-Khafi-o-Akhfi* [concealed remembrance of Allah] in obedience to the commands in the above two quotations? And if due to his own inability he does not or cannot see them, his not being able to see such *zakirin* does not mean that they do not exist. It is like a blind

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<sup>223</sup> Quran, S. 24: 37 MMP.

<sup>224</sup> Quran, S. 7: 205 MMP.

<sup>225</sup> The two angels who accompany man and record his deeds.

<sup>226</sup> *Kanz-al-'Amal*.

person thinking that all the things of the world do not exist because he is not able to see them.

This shows how ignorant the Hadyah Author is of the secrets of the mystic initiation and the ways of the Divine Love. Yours are the eyes that see the manifest. How can you see the divine lover and the beloved? “There are such secrets between the lover and the beloved that even the *kiraman katibain* are unaware of them.”



## BELIEF 14: RENOUNCING THE WORLD

**The Hadyah Author says:** The 14<sup>th</sup> Belief: "One who is engaged in or intends to engage in the worldly things, even if they are *Halal* [lawful] and *mubah* [permissible] is a *kafir* [infidel]. Therefore, one who becomes the devotee of and is engaged in or with women, children, goods, chattel, cultivation, garments, dishes, drinks and other things also is a *kafir*. If any person has company with such a person, or goes to his house, or has affection for him, he is not from us, not from the grace of Hazrat Prophet Muhammad<sup>SLM</sup> and not from the grace of Allah." <sup>227</sup>

**We say:** We will discuss the reality of this criticism later on. However, let us first examine the narrative of Hazrat Imam Mahdi<sup>AS</sup> that the Hadyah Author has relied on for this criticism. This is worth considering for the equitable readers and their judging.

- Firstly, the Hadyah Author has played dirty tricks in copying the narrative. The relevant part of the narrative that sheds light on the rank of the *kufr* [infidelity] has been omitted because it was harmful to his criticism. The original text (in translation) is as follows:

"It is narrated that Imam Mahdi<sup>AS</sup> has said the existence of the life of the world is *kufr* (infidelity). To live with one's life is called existence (*hasti*) and egoism (*khudi*), riches, wealth, property, progeny, and other things are called possessions (*mata'*) or the necessities of life. Hence, whoever is desirous (*murid*) of women, children, riches, cultivation, cattle, buildings, dresses and eatables, and who is engaged and occupied with these things is a *kafir*. ..." <sup>228</sup>

It is obvious that Hazrat Imam Mahdi<sup>AS</sup> has not censured the essence of the life of the world. Nor has he called the life of the world on the whole as *kufr* because it is in this life of the world that the good fortune in the Hereafter is earned and the performance of the virtuous deeds is accomplished here. The life of the world that has been called *kufr* is the attribute of living in luxury and selfishness. This is being explained by the sentence, 'To live with one's life of the world is called existence (*hasti*) and egoism (*khudi*).' The Hadyah Author has deleted this from his quotation.

- Secondly, in this saying of the Imam<sup>AS</sup> the two things, the life of the world and the possessions of the world, have been listed separately. The Hadyah Author has completely omitted the phrase, 'riches, wealth, property, progeny, and other things are called possessions (*mata'*) or the necessities of life.' And he has written that the

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<sup>227</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH. p.21.

<sup>228</sup> *Insaf Nama*, English Translation by Syed Ziaullah Yadullahi, Bangalore, 2001, p.47.

'*wajud-e-hayat-e-dunya kufr hai*' [the existence of the life of the world is infidelity], as if the women, children and necessities of life are all the essence of life. In the original text of the narrative all these have been called the *mata'-e-hayat-e-dunya* [the necessities of the life of the world]'. Obviously, this is a blatant distortion. His purpose is to mislead the readers.

After this, looking at the criticism, two points that are derived from the narrative need to be discussed: One, calling the things that have been mentioned in the narrative as *mata'-e-dunya* [worldly possessions] is correct or not? And secondly, what is the judgment about being engaged in them or being devoted to them?

Before discussing these points, it is obvious from what Hadyah Author has written about this topic that he has abandoned the path of comprehension and sagacity and entered the realm of the apprehension and imagination. And he has treated the matters that are like the light on Mount Sinai as concealed in veils. Hence, the command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> that comprehensively points out to the hatred of the world and the seekers of the world is in full conformity with a number of Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. He has treated these commands as specific only to the Mahdaviah, although they are common to all the people under the Quranic Verses and the Traditions. All the Muslims, who believe in the Quranic Verses and the Traditions, follow them and are subject to them. The Hadyah Author wants to assign these threats the Mahdaviah and to exempt himself from them. But these threats will not allow any person who calls himself a Muslim unless he disowns the commands of Allah Most High and Hazrat Prophet Muhammad<sup>SLM</sup> and escapes from Islam itself.

The first issue from among the matters to be discussed is about the things that constitute the possessions or the superfluities of the worldly life and this is proven from the Holy Quran, which says: *Beautiful for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode. Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,*<sup>229</sup>

The second issue too is proven from these Verses because Allah Most High has described the things that appear to be so pleasant to the human beings in the first Verse [that is, Verse 14] as information and exposing a fact, and then He goes on to explain in the second Verse [that is, Verse 15] that the eternal Paradises, under which the streams flow and the chaste couples that are in those Paradises, and that the pleasure of Allah Most High is far better than all the worldly things described

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<sup>229</sup> Quran, S. 3: 14-15 MMP.

therein. And among the various ways shown in the Holy Quran to denounce the world and its desire and to prevent indulgence in them, the one is to look at the world as the most contemptible and perishable and the Hereafter the better and imperishable, as is obvious in the following Quranic Verses:

*"But ye prefer the life of the world Although the Hereafter is better and more lasting. Lo! This is in the former scrolls, The Books of Abraham and Moses."*<sup>230</sup>

*"The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone."*<sup>231</sup>

*"Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter."*<sup>232</sup>

Saying that the Hereafter is imperishable and better and, in comparison, showing that this world and its comforts are little and scant, and, further, showing astonishment and disavowal at opting for it is a hint to avoid it.

More clear is that the indulgence in the hunger for the world and its comforts is mischief and enmity, and, further, engaging in them at the cost of ignoring Allah Most High is a source of loss. Allah Most High says: *"O ye who believe! Lo! among your wives and your children there are enemies for you, therefore beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful."*<sup>233</sup>

*"Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward."*<sup>234</sup>

*"O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers."*<sup>235</sup>

### **HUNGER FOR WORLDLY COMFORTS**

In these Verses, among the worldly hunger, only the wives and the children are mentioned and, for others like gold, silver, chattels, cultivation and others, the word *amwal*, which encompasses all of them, has been used. These hungers or the worldly comforts have been shown to us as mischief or enmity against us. We have been commanded to avoid them. In the third Verse, the limits of the legitimacy or otherwise of indulging in them have been clearly fixed. Further, in being engaged

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<sup>230</sup> Quran, S. 87: 16-19 MMP.

<sup>231</sup> Quran, S. 4: 77 MMP.

<sup>232</sup> Quran, S. 9: 38 AYA.

<sup>233</sup> Quran, S. 64: 14 MMP.

<sup>234</sup> Quran, S. 64: 15 MMP.

<sup>235</sup> Quran, S. 63: 9 MMP.

in them to the extent of being neglectful of Allah Most High has been shown as the cause of loss.

Apart from all these, there are other Verses in which it has been clearly stated that those who transgress, prefer and adorn the worldly life are the infernal who have no share in the Hereafter. Allah says:

*“Then, as for him who rebelled And chose the life of the world, Lo! hell will be his home.”*<sup>236</sup>

*“Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.”*<sup>237</sup>

*“Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.”*<sup>238</sup>

*“Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.”*<sup>239</sup>

*“Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged. Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.”*<sup>240</sup>

In these Verses, it is clearly stated that the wealth and the children are the embellishments of the life of the world and the good deeds of the people who indulge in their love would be futile and, that, in the Hereafter, there would be nothing other than Hell for them. There are many other Verses in the Holy Quran that prove similar commands.

Hence, that the compensation of their deeds would be given in this world and that there would be nothing for them in the Hereafter is the sign of the infidels. The *Tafsir-e-Ma'alim at-Tanzil* writes under the Quranic Verse: *“Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up:”*<sup>241</sup>

The word '*ata*' [gift, present] here purports to be the worldly gifts. Otherwise, there is no share for the infidels in the Hereafter.

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<sup>236</sup> Quran, S. 79: 37-39 MMP.

<sup>237</sup> Quran, S. 42: 20 MMP.

<sup>238</sup> Quran, S. 17: 18 MMP.

<sup>239</sup> Quran, S. 18: 46 MMP.

<sup>240</sup> Quran, S. 11: 15-16 MMP.

<sup>241</sup> Quran, S. 17: 20 MMP.

Further, under the Verse, "*Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged. Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless,*"<sup>242</sup> it is written in the book, *Tafsir-e-Ma'alim at-Tanzil* as follows:

"Anas<sup>RZ</sup> quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, 'Allah Most High does not grab any good deed of the *Momin* [believer]. He would give *rizq* [sustenance] in this world and blesses him with rewards in the Hereafter. But for an infidel will be given sustenance in this world for all his good deeds, so much so that there would remain no good deed to be rewarded in the Hereafter.'"

In the Holy Quran, it is very clearly stated that having greater love and giving preference to the world as against the Hereafter is the sign of the infidelity or the attribute of the *kafirs* [infidels]. Allah says:

"... *And woe unto the disbelievers from an awful doom; Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.*"<sup>243</sup>

Allah Most High further says: "... *but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom. That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.*"<sup>244</sup>

Under the Quranic Verse: "*Then, as for him who rebelled And chose the life of the world, Lo! Hell will be his home,*"<sup>245</sup> the *Tafsir-e-Kabir* writes:

"Allah's command that '*who...chose the life of the world*' points to the person's defect in his might for his deeds. The reason for this is the same as narrated in the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> wherein he is quoted as saying that the peak of all sins is the love of the world. And God forbid, a human being acquires both the evils in him; he reaches the apex of the evil. And this is the infidel who will incur the perpetual reprisals. The specification of this condition specifies that a person who is not a sinner of this calibre will not go to Hell.

Hence, it is being proved from these Quranic Verses and their exegeses that preferring the life of the world and its superfluities to the Hereafter and being engrossed in the children and the wealth to an extent where one becomes neglectful

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<sup>242</sup> Quran, S. 11: 15-16 MMP.

<sup>243</sup> Quran, S. 14: 2-3 MMP.

<sup>244</sup> Quran, S. 16: 106-107 MMP.

<sup>245</sup> Quran, S. 79: 37-39 MMP.

of Allah Most High, preferring the world as against the Hereafter are the reasons for the deprivation in the Hereafter and the signs of the infidelity.

The narrative of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> on which the Hadyah Author has raised his objections and criticism also connotes the same sense as the Quranic Verses quoted above. This proves that the Imam<sup>AS</sup>'s narrative is the summary of these Verses. Criticising this idea is tantamount to criticising the Quranic Verses, which is not the work of any Muslim.

After this discourse based on principles, there is no need or scope for any further elucidation about the Hadyah Author's remaining gossip. Yet it appears to be proper to throw a glance on the criticisms of the Hadyah Author. The summary of his criticisms is:

- "Among the Mahdavis, all these things are abounding. They are present in great numbers at the doors of the wealthy people. Congratulations to them on the title of *kufr* [infidelity] bestowed by their Mahdi."
- "This writer has been careful in judging them. But their Mahdi is so intent that he would not leave them without making them infidels and polytheists."
- "When the Mahdi has said that they are not from him, then they are essentially non-Mahdavis and it is useless to talk to them about their religion."
- "The Mahdavis perform *tawbah* [repentance] and renounce the world at the time of death to escape from these commands. However, this renunciation is of no use because, under the circumstances, the living Mahdavis are *kafirs* on the earth and the dead Mahdavis are Muslim in the grave."
- "The trinity of these beliefs [desire for the Vision of Allah, His remembrance and renouncing the world] proves that having left the *Ahl-e-Sunnat-o-Jama'at*, their Mahdi has consecrated them with the titles of infidelity and polytheism."
- "All these hardships are not there among the beliefs of the *Ahl-e-Sunnat-o-Jama'at*. Even if one has the wealth of crores [of rupees], keeping it after paying the *zakat* [poor due] is neither a sin nor infidelity. If keeping all the wealth for the whole of a year were infidelity, Allah Most High would not have said: '*Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.*'<sup>246</sup>

All these sayings and criticisms of the Hadyah Author are based on his short-sightedness and far away from the solemnity of an '*alim* [scholar]. Every learned and equitable person can estimate them, because this kind of criticisms cannot come from the pen of a person who claims to believe in the Quran, Traditions and

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<sup>246</sup> Quran, S. 9: 103 MMP.

Islamic commands. It is like a person who is sitting on a branch of a tree and tries to cut it or in his enthusiasm to attack others, cuts his own head with an axe.

■ A short summary of this discourse is that in teaching and offering incentives about the beliefs and deeds about the rights of God and his servants, and their excellences have been explained in the Quranic Verses and the Traditions. Simultaneously, threats of retributions in the Hell and strong appellations of infidelity and polytheism and going astray have been held out for non-performance of those deeds and not holding the beliefs. For instance, take the issues of affirmation of the Unity [of God] and the Prophethood [of Muhammad<sup>SLM</sup>], obedience to God and Prophet<sup>SLM</sup>, performing *namaz*, payment of poor due, etc., and other beliefs and deeds. There are the excellence and incentives for holding and performing them in the Quranic Verses and the Prophetic Traditions. Similarly, there are threats of various kinds for not holding the correct beliefs and not performing the ordained practices. One or many Muslims may evade performing the *namaz* and payment of *zakat*. Under these circumstances, all the criticisms that Hadyah Author has advanced against the Mahdavis will not be applicable to the Quran and *Sunnah* and all the Islamic commands. And would it be correct to say, in his words, that, God forbid, Allah and His Messenger<sup>SLM</sup> are bent upon making the Muslims infidel, polytheist, cruel, unjust and infernal? That they do not leave them without making them infidels, polytheist, cruel, unjust and infernal? Would not the saying of the Hadyah Author become the guiding principle for *Ahl-e-Kitab* [people of the Divine Books] and the followers of other religions who do not believe in the Islamic Beliefs of the Unity [of God], *namaz*, *zakat*, etc., and embolden them to say that, God forbid, that the Prophet<sup>SLM</sup> had rescued the people from the polytheists, Jews and Christians, made them Muslims and then conferred upon them the appellations of infidelity, polytheism, cruelty and unfairness and being infernal? Every person of wisdom and sagacity can judge how far such criticism would be reasonable and correct. Obviously, the criticism of the Hadyah Author too is only of this nature.

■ Secondly, as we have written earlier that while the source of these commands is the Holy Quran and the Traditions and it is proved the command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> in full conformity with the Quranic Verses and the Traditions, how justifiable is the Hadyah Author's thinking and making it Mahdavia-specific? On the other hand, any Muslim who has the attributes, which Allah and His Prophet<sup>SLM</sup> have censured, should be congratulated, in the words of the Hadyah Author, on the titles of *kafir* and *jahannami* [infidel and infernal] from Allah and Prophet<sup>SLM</sup>.

### SOME ISSUES DISCUSSED IN DETAIL

Elaborating on this concise statement, we would like to deal with some of the points individually in some detail; it would be helpful to the readers:

■ The saying of the Hadyah Author: "These things are found among the Mahdavis in abundance. Congratulations to them on the title of infidelity from their Mahdi!"<sup>247</sup>

The general rule is that if there are, in the Muslim *Ummat*, hundreds of thousands of drunkards and fornicators or thousands of '*ulama* [scholars] are ensnared in the love of the world, the drinking, fornication or the love of the world, which are strictly prohibited, do not become *Halal* [permitted] in Islam. And those who indulge in those sins, whoever they may be, will be liable to the threats of retribution and chastisement prescribed for those sins. But among the Mahdavis, there is hardly anybody who would be indulging in the world and the superfluities of the world to an extent where he would think that such indulgence would be better. Whether one is a wealthy person and a poor man, may appear to be indulging in the worldly affairs manifestly, but in his heart of hearts he remains disgusted in these worldly relations day and night. He intends to get rid of them every moment, because he keeps in mind all those commands of Allah Most High and Prophet Muhammad<sup>SLM</sup> that are against negligence of Allah Most High and denouncing the world, as insistently stressed by Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Of course, those like the Hadyah Author, who have forgotten the commands of Allah Most High and Prophet Muhammad<sup>SLM</sup> and think that only the Mahdavis are bound by those commands; and absolve themselves of them and are indulging in the world and its superfluities to an extent where they are neglectful not only of Allah Most High but also of the divine commands and interdictions, may become the target of those *va'idat* [threats].

Keeping this principle in mind, let the Hadyah Author ponder over the following sayings of Hazrat Prophet Muhammad<sup>SLM</sup> and the virtuous ancients about the '*ulama-e-soo* [scholars with an axe to grind] who have made their knowledge a weapon to acquire the world and sell their knowledge at a miserably low price, and see how far they are applicable to the likes of him. We excerpt a very small part of these sayings for him:

### SCHOLARS WITH AN AXE TO GRIND

Hazrat Imam Ghazali<sup>RA</sup> writes in his book, *Ahya-al-Uloom*:

► "Very severe threats have come in respect of the '*ulama-e-soo* [scholars with an axe to grind], which prove that they will deserve the greatest retribution among the

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<sup>247</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.21.

people on the Day of Resurrection. Hence, it is necessary to know the difference between the *'ulama-e-dunya* and the *'ulama-e-aakhirat*."

▶ "The purport of the *'ulama-e-dunya* and the *'ulama-s-soo* is that they are those people whose objective is to acquire the favours of the world and the rank, dignity and splendour of the world."

▶ "Allah Most High has said that the attribute of the *'ulama-e-soo* is of eating the world, and the attribute of the *'ulama-e-aakhirat* is humility, continence and mysticism."

▶ "Zahak has quoted Hazrat Ibn Abbas<sup>RZ</sup> that Hazrat Prophet Muhammad<sup>SLM</sup> has said: 'There would be two kinds of *'ulama* in this *ummat* [that is, the *Ummat-e-Muhammadiyah*]: One, those whom Allah Most High has blessed with knowledge, they teach people. They are not greedy. They do not take any money in compensation for it. These are the people for whom the birds, the fish, the quadrupeds and the *kiraman katibain* [the twin angels who record the deeds of the human beings]—all send their blessings and mercy. They will present themselves respectably before God on the Day of Judgment in the company of Prophets<sup>AS</sup>. The other group is of those *'ulama* who Allah Most High has blessed with knowledge. They are miserly in teaching the servants of Allah Most High and they take some money in compensation. They are greedy of the world. They will be given the bridle of fire. A bird will make an announcement that this is so-and-so son of so-and-so. Allah had blessed him with knowledge and he was miserly in teaching the servants of Allah. He took some money in compensation for teaching. He was greedy of the world. Hence, he will be punished till the conclusion of the accounts [of the deeds of the people]."

▶ "The worst *'ulama* are those who go to the door of the wealthy people and the best *'ulama* are those to whose door the wealthy people come."

▶ "The worst *qari* [one who recites of the Holy Quran] to Allah is one who meets the wealthy people."

▶ "Sufian says that there is a valley in the Hell where the *qaris* who meet the kings will be lodged."

▶ "Sayeed Bin Al-museeb<sup>RA</sup> says: 'When you see an *'alim* often going to a wealthy man, be afraid of him because he is a thief [of religion].'"

▶ "Mak'houl ad-Dimashqi<sup>RA</sup> has said: 'He who learnt the Quran, and also learnt the sciences of the Religion and then became the companion of the kings and indulged in their flattery in his greed for wealth and power, he has, as if, dived in the fire of Hell as many times as he has taken steps [to go to the king].'"

► "The '*ulama-e-salaf* [the scholars of the yore] like Hasan, Ibn Mubarak, Fazail, Ibrahim Ibn Adham, Yusuf Ibn Asbat<sup>RA</sup> used to admonish the '*ulama* of Makkah and Syria who used to visit the kings and were greedy for the world."

In the book, *Jam'i-as-Saghir*, the following Traditions have been reported as narrated by Hazrat Uns<sup>RZ</sup> and Hazrat Abu Huraira<sup>RZ</sup>:

■ "*Ulama* are the *ameen* [custodians] of the Prophets<sup>AS</sup> as long as they do not often visit the kings and do not penetrate the world. But if they do, they have stolen from the Prophets<sup>AS</sup>. Be afraid of them and avoid them."

■ "If you see an '*alim* [scholar] often visiting a king, then understand that he is a thief [of religion]."

When the attendance of the royal court is the greatest mischief for the '*ulama* and such commands have come in favour of them, will it not be suitable to tell the Hadyah Author in his own words that in full greed and predilection the like of him attend the royal courts, of their own volition, and sport all the attributes that are condemned above: "Congratulations to you on the titles of infernal fire, *duzd'kari* [stealing] and *Haram-khwari* [eating the prohibited stuffs], conferred on you by Hazrat Prophet Muhammad<sup>SLM</sup> and the virtuous respected elders of the past"? The explanation or reply that the Hadyah Author would offer will be the reply to his innuendoes in reply to him from the side of the Mahdaviah to the wrong and misconceived concepts, intents and purport of the Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>.

Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has held out the threat against the people intending to be in love of the world, being engrossed in the affairs of the world, or having affection towards such people or being in their company that they are not "from us." That the Hadyah Author has let loose his imagination in commenting on this saying of the Imam<sup>AS</sup> is highly astonishing, because here the complete and perfect companionship and love is intended, and not the superficial affection and companionship like the relationship that one traveler has with another traveler or one neighbour has with another neighbour. Such relationship does not mean that there is a heartfelt relationship. There are two kinds of affection: you have an outward relationship with a thing but there is no heartfelt love for it. Or, the heart does not like this relationship. The other kind of affection is that where one has affection for a thing and one likes it from the bottom of his heart and the heart too not only likes it but it accepts it as good without any reservations. This is the highest rank of affection and love. And in this discussion of ours, this kind of heartfelt and perfect love, affection and companionship are our concerns. Otherwise, the things that are needed for eating, drinking, wearing and other things related to the day-to-day necessities like those needed in the obedience and worship of God are appurtenant to the human nature. Even the Prophets<sup>AS</sup> had maintained

such superfluous relations with people. And such relationship is not that bad inviting the application of stringent seclusion.

Hazrat Prophet Muhammad<sup>SLM</sup> has said, "Among these worldly things of yours, I like two things: women and fragrance; but the comfort of my eyes is in *namaz*."

That any Vice-regent of Allah or any person of Allah showing a dislike of a person who disobeys him or God or Prophet<sup>SLM</sup> or preventing people from remaining in the company of such disobedient persons is allowed rationally and religiously, as Allah has said:

- "...Allah is free from obligation to the idolaters, and (so is) His messenger...."<sup>248</sup>
- "...Choose not disbelievers for (your) friends in place of believers..."<sup>249</sup>
- "*Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! Is it not Allah's party who are the successful?*"<sup>250</sup>

See in the first Verse, it is clearly stated that both Allah and His Messenger<sup>SLM</sup> are free from any obligation towards the polytheists, while in the latter two Verses, the believers are clearly enjoined not to befriend infidels and the opponents of Allah and His Messenger<sup>SLM</sup>. Similarly, the warning that the people who violate these commands are not from him too is given in the following Quranic Verse and the Traditions:

# "*And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.*"<sup>251</sup>

# Hazrat Prophet<sup>SLM</sup> has said: "He who claims a thing that is not his, is not from us. Let him search for his place in the Hell."

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<sup>248</sup> Quran, S. 9: 3 MMP.

<sup>249</sup> Quran, S. 4: 144 MMP.

<sup>250</sup> Quran, S. 58: 22 MMP.

<sup>251</sup> Quran, S. 2: 249 MMP.

# Again he said: "He who takes an oath about an *amanat* [thing kept in Trust] is not from us."

# He also said: "He who abducts the wife or maid servant of any person is not from us."

# He said, "Marriage is my *Sunnat* [practice of the Prophet<sup>SLM</sup>]; he who avoids it is not from me."

According to the principle laid down by the Hadyah Author, the Muslim who takes an oath about a thing kept in trust, or kidnaps the wife or servant-maid of a person, or, according to the clearest command, one who refrains from marriage is not from Hazrat Prophet Muhammad<sup>SLM</sup> or a Muhammadi.

Allah be praised! The Hadyah Author is proving by the word of his mouth that he is not a Muhammadi! That is so, because, he has refrained from marriage all his life. And according to the saying of Hadyah Author himself, talking to him about the issues about the religion of Hazrat Prophet Muhammad<sup>SLM</sup> is futile or not? Is there a need to rebut his criticisms? How true is the saying of Allah Most High: "...*The evil plot encloseth but the men who make it...*"<sup>252</sup>

### ***TARK-E-DUNYA AT THE LAST MOMENT***

The Hadyah Author has criticised the *Tark-e-Dunya* at the last moment of the life: "It necessitates that the live Mahdavis remain *kafirs* [infidels] over the earth and the dead Mahdavis [in the grave] become Muslims. This is of no use."<sup>253</sup>

The respected readers may kindly ponder over the following instances:

A person is an infidel and an idolater. In the last moments of his life, or just before the onset of the condition of despair he converts to Islam. There is a drunkard and fornicator. He had lived all his life in sin. In the last moments of his life he repents. Now please tell us whether this conversion to Islam and the repentance is accepted by the *Ahl-e-Sunnat-o-Jama'at* or not? In accordance with the principle laid down by the Hadyah Author, this necessitates that the person who converts to Islam and one who repents at the last moment of his life is a *kafir* or a drunkard and fornicator on the earth and a Muslim and a repentant in the grave. As such this should not be of any use, although to the *Ahl-e-Sunnat-o-Jama'at* such *iman* and repentance is acceptable.

Under the Quranic Verse: "*The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for*

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<sup>252</sup> Quran, S. 35: 43 MMP.

<sup>253</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, Kanpur, 1293 AH, p.22.

*those who die while they are disbelievers. For such We have prepared a painful doom,*"<sup>254</sup>

Hazrat Imam Fakhruddin Razi<sup>RA</sup> has written in his book, *Tafsir-e-Kabir*:

"Abu Ayyub quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying that Allah Most High accepts his servant's *tawbah* [repentance] till the *ghargharah* [before the soul reaching the throat]. Ata' narrates that this *tawbah* should be as much time before the death as it takes to milk the she-camel. Hasan narrates that when Iblis was thrown to the earth, he swore, 'Vow to Your Honour! I will not leave haunting the sons of Adam<sup>AS</sup> till their souls leave their bodies. 'Allah Most High retorted, 'Vow to My Honour! I will not close the door of repentance before the *ghargharah*."

The *tark-e-dunya* at the last moment is the *taw'ba'tun-nusooah* [the True Repentance]. It is the same as a person has great love for the world and its superfluities and indulges in them to the extent it is interdicted under the commands of Allah Most High and His Messenger<sup>SLM</sup>, he performs the *tawba'tun-nusooah* in the last moments of his life and renounces this love; his repentance will certainly be accepted. He will be treated as one who has given up the world and repented for his sin [of the love of the world]. We will Allah willing, deal with this issue in detail in our reply to the *Khulq-e-Shanzdahum*.

### HADYAH AUTHOR'S WRONG ARGUMENTS

**Hadyah Author has said:** "All these hardships are not there among the beliefs of the *Ahl-e-Sunnat-o-Jama'at*. Even if one has the wealth of crores [of rupees], keeping it after paying the *zakat* [poor due] is neither a sin nor infidelity. If keeping all the wealth for the whole of a year were infidelity, Allah Most High would not have said: '*Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.*'"<sup>255</sup>

**We say:** First of all, under the Principles of Dialectics, here the hoarding of the crores of rupees is beyond the scope of this discussion because the narrative of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> that the Hadyah Author has criticised does not mention this issue. Here the issue under discussion is the divine command about the intention to accumulate and being engaged in accumulating wealth and other superfluities of the world. The Quranic Verses and the Traditions clearly state that the [good] deeds of the person who intends to accumulate wealth and being engaged in them come to nothing [in this world] and in the Hereafter, he has no share other than the Hell, and the person who is engrossed in them to the extent of

<sup>254</sup> Quran, S. 4: 18 MMP.

<sup>255</sup> Quran, S. 9: 103 MMP. *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition,, p.22.

being neglectful of the remembrance of Allah Most High is among the *khasirin* [the losers]. Hence, the issue to be investigated here is, in your words, whether the person who accumulates crores of rupees and intends to accumulate them is engrossed in it or not. If he is, he is the target of those divine commands. And the person who does not intend to accumulate crores of rupees and is not engrossed in it does not become the target of the divine wrath. As long as the Hadyah Author does not prove that his imagined people are free from the intention of accumulating wealth and being engrossed in them to the extent of being neglectful of the remembrance of Allah Most High, he cannot be free from the *aafaat* [calamities].

Secondly, that the *zakat* [a religious tax as a basic function] is obligatory and all its benefits are *musallam* [admitted]. However, the Quranic Verse Hadyah Author has quoted in favour of the accumulation and intention of crores of rupees and waxed eloquent over its meaning clearly shows his lack of proficiency in understanding the meaning and exegesis of the Holy Quran. Despite this, he has very fanatically criticised some of the elderly scholars of Mahdaviah community about their ability to understand and comment on the Quranic Verses. The details about this are that, in his ardent love of the world or in his excessive hostility towards the Mahdaviah community, he has given wrong meanings of the Arabic words, *tutahhiru-hum* and *tuzakkii-him*, which are pronoun-plural-third person, and refers to human beings, the Hadyah Author has distorted the meaning of the said two words and shows that they refer to the purifying and tidying of the wealth. The reason for this distortion is that as it is, the meaning of those two Arabic words would refer to the purifying and tidying of the persons who pay the *zakat* and the intention of the Hadyah Author is to show that the wealth would be purified and tidied. The meaning of the Verse<sup>256</sup> is: "O Muhammad<sup>SLM</sup>! Take alms from their wealth of those people and purify their minds [*Taz'kiya-e-naf's*] and supplicate for them. Your supplications will be a source of peace for them." If the concerned pronouns are made to refer to the wealth, as the Hadyah Author has done, the meaning of the Verse will turn out to be like this: "O Muhammad<sup>SLM</sup>! Take *zakat* from the wealth of these people and purify the wealth and supplicate for it [the wealth], because your supplications will be a source of the peace for the wealth." Every person will be able to understand that this [latter] meaning is clearly wrong.

The occasion of the revelation of this Verse, according to the books of exegesis, *Tafsir-e-Lubab* and others, say: When Prophet Muhammad<sup>SLM</sup> intended to go for the battle of Tabuk, some of his Companions<sup>RZ</sup> were deprived of the august

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<sup>256</sup> Quran, S. 9: 103. "Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth." AYA. "Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower." MMP. It is obvious from these two translations that the payers of *zakat* are purified, and not their wealth.—Syed Ziaullah Yadullahi, Translator.

company of Hazrat Prophet Muhammad<sup>SLM</sup>. When they heard about the threats of chastisement in store for the people, who could not join the battle, some of them repented and turned towards the Eternal Truth. They tied themselves to a pillar of the *Masjid-e-Nabavi* [Prophet<sup>SLM</sup>'s mosque] and vowed that none other than Hazrat Prophet Muhammad<sup>SLM</sup> should untie them from the pillar. This pillar is known as the *Sutoon-e-Abu-Lababa*. After his return, Hazrat Prophet Muhammad<sup>SLM</sup> saw this situation recalled the oath and vowed that he too would not untie them unless the divine command arrived. Since they were sincere in their repentance, the following Verse was revealed.

*"And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful."*<sup>257</sup>

After this divine command was revealed, Hazrat Prophet Muhammad<sup>SLM</sup> forgave their fault. Then the Companions<sup>RZ</sup> requested Hazrat Prophet Muhammad<sup>SLM</sup>: "Because of this wealth, we were deprived of eternal wealth [of the company of the Prophet<sup>SLM</sup> in the battle of Tabuk]. Now please spend this wealth in the way of Allah Most High " Hazrat Prophet Muhammad<sup>SLM</sup> said: "I am not appointed to seize your wealth. It was at this time that this Quranic Verse was revealed:

*"Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth."*<sup>258</sup>

The *Tafsir-e-Kabir* and *Tafsir-e-Lubab* say that Hazrat Prophet Muhammad<sup>SLM</sup> took one-third of their wealth and left the remaining two-thirds with them. Hence, it is obvious that there is no connection between *zakat* and the meaning that the Hadyah Author has written. Where is the quantity of *zakat* equal to one-third of the wealth? And where is the mention of the purifying of the remaining wealth? On the other hand, the meaning of this is stated in the *Tafsir-e-Baizavi* as follows:

"Purify these people from their sins or the love of wealth, which leads them to this kind of deeds."

In *Tafsir-e-Rahmani*, it is stated:

"After purifying them with repentance, purify them from the love of wealth and from all the opprobrious deeds that emanate from the wealth." This meaning supports the command of Allah Most High: "*... and Pray for them. Lo! Thy prayer is an assuagement for them.*"<sup>259</sup>

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<sup>257</sup> Quran, S. 9: 102 MMP.

<sup>258</sup> Quran, S. 9: 103 AYA.

<sup>259</sup> Quran, S. 9: 103 MMP.

Thirdly, the Hadyah Author has stated in the name of the *Ahl-e-Sunnat-o-Jama'at* that in the beliefs of the *Ahl-e-Sunnat-o-Jama'at* amassing crores of rupees of wealth, after paying the *zakat*, is neither a sin nor infidelity, too is not correct, because all the *Ahl-e-Sunnat-o-Jama'at* do not subscribe to this belief. Indeed, there is difference of opinion among the *Ahl-e-Sunnat-o-Jama'at*. This will be known later. But one should have before him the principle, which the Divine Law-giver [Hazrat Prophet Muhammad<sup>SLM</sup>] has laid down in respect of the world and its superfluities. And it is this:

"The prohibited part of the world is liable to be punished; the permitted part of it is accountable." —*The Firdaus-e-Dalmi, Harf: Alif.*

The same matter has been explained in this manner:

"The person with two *dinars* will be held more stringently accountable than the person with one *dinar*."—*Ma'alim.*

The incident of Hazrat Umar<sup>RZ260</sup> unveils more of this reality:

"One day Hazrat Umar<sup>RZ</sup> felt thirsty. Cold water and honey was offered to him. He held them in his hand and did not drink it. He said, 'The world, whether it is abundant or scant, whether it is permitted or prohibited—is accursed, except that which helps in *Taqwa* [piety] and abstinence as the world is not that contemptible.'"

In short, Allah has created all the permitted things of the world to tempt and test the human beings, but not that the human beings be engrossed in them. Allah Most High says:

"*That which is on earth We have made but as a glittering show for the earth, in order that We may test them—as to which of them are best in conduct. Verily what is on earth We shall make but as dust and dry soil (without growth or heritage).*"  
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It is written in the *Tafsir-e-Rahmani* that:

"The *zeenat* [adornment] of the earth is not for desiring it but it is for testing as to who is the best in his deeds."

It is written in the *Tafsir-e-Kabir* that the *zi'nat* [ornaments] of this earth are its minerals, vegetation and the living beings. They have been created to test the servants of God and not for their comfort and luxury of life.

The *Izalat al-Khifa*, Hasan is quoted as narrating:

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<sup>260</sup> The Second Caliph of Islam.

<sup>261</sup> Quran, S. 18: 7-8 AYA.

"Hazrat Umar<sup>RZ</sup> <sup>262</sup> went to his son, Abdullah<sup>RZ</sup>. He saw that meat was kept there. He asked about it. Abdullah<sup>RZ</sup> said he desired it and bought it. Hazrat Umar<sup>RZ</sup> asked, "When you desire it, you eat it? For a man, this *israf* [prodigality] is enough: when he wants, he eats it."

When a permitted thing is eaten at will, it is counted as prodigality. The Quranic injunction about it is, as Allah Most High says, "*Lo! Allah loveth not the prodigals.*"<sup>263</sup> It is a matter of equity that when Allah Most High does not love a person, what would be his place? Then, where is the room for hoarding crores of rupees? What would be the Divine command in this respect?

If large sums of money are collected for a religious or divine purpose, it is not the worldly hoarding of wealth. And there is no controversy over it. However, if a person accumulates large sums of money for his worldly pomp and pageantry or personal aggrandisement and he does not spend that money in the way of Allah, it is a different matter. Such hoarding of the money not being a sin and there being no accountability over it is not the unanimous belief of the *Ahl-e-Sunnat-o-Jama'at*, as the style of Hadyah Author's writing appears to manifest, because Allah Most High has clearly commanded in Quran:

"... *They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom, On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.*"<sup>264</sup>

It is written in the *Tafsir-e-Kabir*:

"If one were to ponder over the conditions of the respected people of our times, it would appear that these Quranic Verses were revealed depicting their conditions and for them. Every one among them claims that he is not enamoured and his heart is not inclined towards the world and that he is like the angels in his purity and innocence. However, when the issue of bread comes up, you will see that he starts dying to achieve it and endures the extreme meanness and disgrace."

We have said this as something said by the way because it has perfect conformity with the conditions of our opponent [that is, the Hadyah Author]. Otherwise, the points at issue about the exegesis of the Quranic Verse about hoarding of wealth<sup>265</sup> are quite different. The Verse is not specific to the *ahl-e-kitab* [that is, the people of the Divine books—Jews and Christians], but it is generally applicable to all the

<sup>262</sup> Hazrat Umar<sup>RZ</sup> is the Second Caliph of Islam.

<sup>263</sup> Quran, S. 6: 141 MMP, and S. 7: 31 MMP.

<sup>264</sup> Quran, S. 9: 34-35 MMP.

<sup>265</sup> Ibid.

believers. Anyone hoards wealth, without a purpose that is devoted to God, and without spending in the way of Allah, becomes the target of this serious threat. There is a difference of opinion among the scholar-Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> about the connotation of the term *kanz-e-mazmoom* [contemptible treasure—that is hoarded wealth]. Hence, it is written in the book, *Tafsir-e-Kabir*, under this Verse:

"There is difference of opinion among the scholar-Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> about the hoarded wealth. Most of them hold that it purports to be the wealth, the *zakat* of which has not been paid. Others are of the opinion that the wealth that is hoarded in large quantity is the hoarded wealth whether its *zakat* has been paid or not. The third opinion that has been reported by some of the Companions<sup>RZ</sup> is this: 'Hazrat Ali<sup>RZ266</sup> is of the opinion that the wealth that is more than 4,000 is the *kanz-e-mazmoom*, whether its *zakat* has been paid or not. Hazrat Abu Huraira<sup>RZ</sup>'s contention is that *kanz-e-mazmoom* is the quantity of gold and silver enough to brand its owner. Hazrat Abu Darda<sup>RZ</sup> narrates that when he saw a caravan laden with goods coming, he would mount a mound, stand there and say, "The camels laden with fire are coming. Give the glad tidings to the hoarders of wealth that their foreheads, sides, backs and bosoms will be branded."

The sayings quoted above prove that the contention of the Hadyah Author that hoarding of crores of rupees, the *zakat* of which has been paid, was praise-worthy and he has also claimed that it is the belief of the *Ahl-e-Sunnat-o-Jama'at*. This is contrary to the opinions of eminent Companions<sup>RZ</sup> of Hazrat Prophet<sup>SLM</sup> who hold that even the wealth the *zakat* of which has been paid also is *kanz-e-mazmoom*. We do not know if the Hadyah Author counts Hazrat Ali<sup>RZ</sup> and Hazrat Abu Huraira<sup>RZ</sup> as *Ahl-e-Sunnat-o-Jama'at* or not. Their sayings are not in conformity with the belief that the Hadyah Author claims is that of the *Ahl-e-Sunnat-o-Jama'at*. The saying of Hazrat Abu Huraira<sup>RZ</sup> is that the small quantity of *mal* [goods or riches], which can be used to brand its owner, also is *kanz* [treasure], because, according to Hazrat Prophet<sup>SLM</sup>, one or two *dinars* are proved to be the minimum quantity that can be used to brand a person. Hence, the substance of some narrated Traditions is:

"The person who dies leaving gold and silver [coins] should be branded with them. A person died. A *dinar* was found in his *dab* [fastening end of waist-piece of cloth used as a purse]. Hazrat Prophet<sup>SLM</sup> commanded that the dead body be branded

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<sup>266</sup> Hazrat Ali<sup>RZ</sup> is the fourth Caliph of Islam and cousin and son-in-law of Hazrat Prophet Muhammad<sup>SLM</sup>.

once. Another person died. Two *dinars* were found in his *dab*. The Prophet<sup>SLM</sup> said, 'Brand him twice.'<sup>267</sup>

Hence, in view of the saying of Hazrat Abu Huraira<sup>RZ</sup> and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, where is the room for holding of crores of rupees as praise-worthy by the hoarders? On the other hand, they are liable to be branded crores of times!

The purpose of quoting the above sayings and narratives was to manifest that all that the Hadyah Author has written about hoarding of crores of rupees is not the unanimous belief of all the *Ahl-e-Sunnat-o-Jama'at*. On the contrary, some of the Companions<sup>RZ</sup> hold that hoarding a very small quantity of goods too is *mazmoom* [contemptible]. What is to be seen now is who is more preferable: he who hoards the wealth or he who does not? And which is the better way? About this, Hazrat Imam Fakhruddin Razi<sup>RA</sup> writes:

"The truth is that it is better for the seeker of the religion not to hoard wealth. Of course, in the manifest commands of *Shari'at*, this has not been prohibited. The first *maslak* [way] results from piety and abstinence and the second is from a manifest *fatwa* [religious edict]. There are many reasons for holding that avoidance of the desire to hoard wealth is better. Firstly, Allah Most High has made the payment of *zakat* obligatory. This also is an attempt to reduce the wealth. Had the hoarding of wealth been better, the *Shari'at* would not have attempted to reduce it. If it is contended as to why Hazrat Prophet Muhammad<sup>SLM</sup> held the upper hand [the hand that gave] to be better than the lower hand [the hand that took], we say that the upper hand is better because it gives away some of the wealth and thereby the wealth is reduced. And the *faqir* has taken something and this has increased his *mal* [goods] and this has reduced his rank."

Now the field of equity and justice is vast for the equitable people. They can understand which is the better option even to the *Ahl-e-Sunnat-o-Jama'at*; to hoard or not to hoard the wealth? And what justification does the Hadyah Author have to declare that all these hardships are not there in the beliefs of the *Ahl-e-Sunnat-o-Jama'at*? If hoarding the wealth had been better, why did the Prophet<sup>SLM</sup> say this?

"Hazrat Prophet<sup>SLM</sup> said thrice: 'Death to gold! And death to silver!' The Companions<sup>RZ</sup> asked: 'What goods shall we choose?' He said, 'The tongue that performs *zikr* [remembrance of Allah] and the heart that is afraid of Allah!'"<sup>268</sup>

Since the wealth is nuisance, Allah Most High has said:

<sup>267</sup> *Tafsir-e-Kabir*, Under the Quranic Verse: "...But to those who hoard up gold and silver and do not expend them in the way of God, announce tidings of a grievous chastisement." Quran, S.9:34 SAL.

<sup>268</sup> *Tafsir-e-Kabir*, under the Quranic Verse quoted above.

"So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers."<sup>269</sup>

It is written in the *Tafsir-e-Baizawi*:

"This Verse is nuisance for those who bear the hardships and endure the troubles in accumulating and guarding wealth. They will remain busy in its utilisation and they die in ignorance of real peace."

The last word, which is final and clear in this matter, is the command of Allah Most High wherein He has emphatically enjoined the Muslims to strictly follow Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>:

"Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much."<sup>270</sup>

"Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful."<sup>271</sup>

Hence, one should see if Hazrat Prophet Muhammad<sup>SLM</sup> had accumulated crores of rupees or not. If the Prophet<sup>SLM</sup> had accumulated crores of rupees, the Hadyah Author has to produce the necessary proof. If he had not accumulated, as is obvious from his biography—and the whole *Ummat* is unanimous about it—then not accumulating large quantity of wealth becomes the absolute *Sunnat* [practice of the Prophet<sup>SLM</sup>]. Then look at the boldness and temerity of the Hadyah Author that he calls this emulation of the *Sunnat* as *aafat* [calamity]! And he calls as *Ahl-e-Sunnat-o-Jama'at* the people who believe against this *Sunnat* of the Prophet<sup>SLM</sup>. And the people who emulate this *Sunnat* are the object of his indictment! It is astonishing that the claimant of the knowledge of the religion is leading the people towards the life of the world and its superfluities, instead of leading the people to the Religion of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. "Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world. Such is their sum of knowledge..."<sup>272</sup>

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<sup>269</sup> Quran, S. 9: 55 MMP.

<sup>270</sup> Quran, S. 33: 21 MMP.

<sup>271</sup> Quran, S. 3: 31 MMP.

<sup>272</sup> Quran, S. 53: 29-30 MMP.

## BELIEF 15: HIJRAT

**The Hadyah Author says:** The 15th Belief: "Giving up the homeland: It is written in the *Aqida* Miyan Khundmir that anyone who has reposed faith in Hazrat Imam Mahdi<sup>AS</sup> and stayed away from migration and his company is accused of hypocrisy by virtue of the Quranic Verse: "Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;"<sup>273</sup> However, this Verse does not prove that the person who avoids migration is a hypocrite..."<sup>274</sup>

**We say:** We have brought together here all the criticisms by Hadyah Author about the migration for the convenience of the readers. Hence, the summary of his criticisms is as follows:

- ▶ "This Verse does not prove that one who avoids *Hijrat* [migration] is a *munafiq* [hypocrite]."
- ▶ "By arguing that the one who avoids migration becomes a hypocrite, the comprehension of Quran by the said Shaikh [Hazrat Imam Mahdi<sup>AS</sup>] and Miyan Khundmir becomes manifest."
- ▶ "This Verse refers to the people who wage or do not wage a jihad. The Mahdi, from the beginning of *Mahdiat* [the state of being Mahdi] to his last breath at death, and his vice-regents, did not wage jihad against the infidels. Instead, he rebelled against the commands of Islam, and fought against the Muslims."
- ▶ "The technical *Hijrat* of this *qaum* [community] is never known in the *Shari'at-e-Muhammadiyah*. Instead, it is *makrooh* [disapproved, but not unlawful], because going from the country of the infidels to the *dar-us-salam* [abode of peace] is *Hijrat*."
- ▶ "Just going from one spot to another in the same country under the same government, as the vice-regents of the Shaikh [Hazrat Imam Mahdi<sup>AS</sup>] have done is a kind of *rah'baniat* [monasticism], which is prohibited in the *Shari'at-e-Muhammadi*."
- ▶ "This belief too, like other beliefs of the Mahdavis of the day, is the proof of their *nifaq* [hypocrisy] as most of them die in their *awtan* [native countries]."

The readers may ponder over that, on an analysis of Hadyah Author's comments, it proves that the subject of the discussion is the *Hijrat* [Migration] and its relevant commands [in *Shari'at*]. He has tried to show that the use of certain Quranic Verses in [our] arguments is wrong. Besides, whatever he has written about *jihad* shows

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<sup>273</sup> Quran, S. 4: 95 MMP.

<sup>274</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, pp. 22-23.

that he has understood that *jihad* is a different issue. The last criticism is of the same nature as the Hadyah Author has earlier advanced about the negligence of *zikrullah* [remembrance of Allah], being engrossed in the superfluties of the world and other things. The reality of those criticisms has been shown in our earlier discussions. It will become obvious to the readers how far these criticisms are correct or wrong, Allah willing.

First of all, we will take up the basic subject, that is, *Hijrat* and its relevant commands. *Hijrat* is an Islamic principle, which no Muslim can disavow. The subject of *Hijrat* is found in the Holy Quran and Traditions. The excellences of those who wage *jihad* too are mentioned. They have been praised. Glad tidings of great divine awards of eternal forgiveness have been given and those avoiding *jihad* have been condemned, as Allah Most High has said:

- *"Lo! Those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful."*<sup>275</sup>
- *"...Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, —verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; —A reward from the presence of Allah, and from His presence is the best of rewards."*<sup>276</sup>
- *"Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth..."*<sup>277</sup>
- *"...And whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful."*<sup>278</sup>
- *"And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal."*<sup>279</sup>
- *"... And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do."*<sup>280</sup>

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<sup>275</sup> Quran, S. 2: 218 MMP.

<sup>276</sup> Quran, S. 3: 195 AYA.

<sup>277</sup> Quran, S. 4: 100 MMP.

<sup>278</sup> Quran, S. 4: 100 MMP.

<sup>279</sup> Quran, S. 59: 8 MMP.

<sup>280</sup> Quran, S. 8: 72 MMP.

● "Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end..."<sup>281</sup>

The incidents of the migration of Hazrat Prophet Muhammad<sup>SLM</sup> and his respected Companions<sup>RZ</sup> are an inseparable part of the History of Islam. On pondering over them, many necessary issues of migration are clarified.

The Muslim Calendar, the Hijri, is the eternal memorial of the migration of Hazrat Prophet Muhammad<sup>SLM</sup> and reminds the people of this obligation for the people who are neglectful.

In the lives of many saints of Allah and virtuous and obedient persons, we find a large chapter of migration that they left their native places or the places of their residence to live in the company of the perfect people to purify their concupiscence or to remain in their company, or the propagation of the religion or to bless other people with their *faiz* [bounty]. They migrated and stayed at other places for the mere purposes of religion or matters of heart [devoted to God].

In short, migration is such an accepted religious principle; no Muslim can disavow it. Even shortsighted people like the Hadyah Author find little room to discuss it. That is the reason why the Hadyah Author could not dare to disavow the essence of migration. Hence, he has tried to limit the connotation of the term in his false presumptions. Hence, his definition about migration is that in the Religion of Muhammad<sup>SLM</sup>, migration is the name of going from the country of infidels to the abode of peace.

Its reality is that the meaning of *Hijrat* is separation or distance. Because of this relationship, giving up of the prohibited or unlawful things too is called *hijrat* or *muhajirat*. Hence, it depends on the intention of the person who migrates: it is the intention with which a person leaves his native place or his residence that is important. The migration is related to that intention. A hint about this comes in the following tradition:

"The deeds depend upon their intentions. For every person it is that, which he has intended. If the intention is to migrate for the sake of Allah and His Messenger<sup>SLM</sup>, his migration is directed towards them. If the migration is for a worldly purpose, which he wants to acquire, it will be deemed to be for that. If the intention is to marry a woman, his migration would be deemed for that purpose."<sup>282</sup>

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<sup>281</sup> Quran, S. 4: 97 MMP.

<sup>282</sup> Bukhari, *Kitab al-Iman*.

In the Islamic parlance, the going for a religious or godly purpose is called *Hijrat*. If one is expelled forcibly, it is called *ikhraj* [expulsion, exile], as we find their explanation in the Quranic Verses and Traditions as Allah says: "*Lo! Those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.*"<sup>283</sup>

Further Allah says: "*And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal.*"<sup>284</sup>

Hence, coming to the abode of peace from the country of the infidels for protecting the religion or for any religious purpose too is essentially *Hijrat* but the general connotation of *Hijrat* is not confined to this one sense. But the absolute *Hijrat* [migration] is going away from a place where one cannot manifest his religion, protect it and perform the religious deeds to a place where these deeds can be performed without let or hindrance, for the sake of God and not for a personal purpose. The following Tradition explains this real meaning of *Hijrat*:

"The person who goes from one part of the earth to another part of the earth, even if the distance between the two parts is as small as a *balish't* [a span of about eight-and a half inches], is entitled to Paradise. He will be the companion of father Prophet Ibrahim<sup>AS</sup> and his Prophet Muhammad<sup>SLM</sup> (because both of them had migrated)."<sup>285</sup>

### WHAT IS HIJRAT?

Obviously, the Hadyah Author's saying that *Hijrat* is going from the country of the infidels to the abode of peace only is not correct, because going from the country of the infidels to the abode of peace is not the condition of *Hijrat*. On the other hand, going to the other country of the infidels where the Muslims are in peace and freedom is *Hijrat*. Further, going from the abode of infidelity to the abode of peace is not the essential condition of *Hijrat*. The '*ulama* of the *Ahl-e-Sunnat-o-Jama'* at too concede this.

Hazrat Allamah Ibn Hajar 'Asqalani<sup>RA</sup> has written in his book, *Fatah al-Bari Sharah Bukhari*:

"The meaning of *Hijrat* is 'to give up'. The *Hijrat* towards a thing is to move towards it from another thing. In *Shari'at*, giving up the thing that Allah has forbidden is *Hijrat*. In Islam, *Hijrat* became of two kinds: first, from the place of fear to the place of peace, as the migration of the people to Habsha

<sup>283</sup> Quran, S. 2: 218 MMP.

<sup>284</sup> Quran, S. 59:8 MMP.

<sup>285</sup> *Tafsir-e-Baizawi*.

[Ethiopia or Abyssinia] and initially, the migration from Makkah to Madina. The second *Hijrat* is from the 'abode of infidelity' to the 'abode of peace'. This is from the time of the settling of Hazrat Prophet Muhammad<sup>SLM</sup> in Madina."<sup>286</sup>

Under the Quranic Verse: "*Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;*"<sup>287</sup> *Tafsir-e-Baizawi* writes:

"This Verse is an argument on the migration being obligatory from a place where a person is not able to establish the religious commands. It is narrated from Hazrat Prophet Muhammad<sup>SLM</sup> that the person who migrates from one part of the earth to protect his religion to another part, even if the distance between the two parts of the earth is one *balisht* [the span of a distance of about nine], will be entitled to Paradise and he will be the companion of his father Hazrat Ibrahim<sup>AS</sup> and his Prophet Muhammad<sup>SLM</sup>, [as they too had performed *Hijrat*]."

Under the Verse, "... *So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow—A reward from Allah. And with Allah is the fairest of rewards.*"<sup>288</sup> the *Tafsir-e-Madarik* writes:

"As if it has been said that those who have performed this lofty deed, which is migration to protect their religion, they have gone from their homeland to other places where there is peace. Hence, in the last era, the migration will be the same as it was in the beginning of Islam."

These explanations show that the Hadyah Author's specifying *Hijrat* from the country of the infidels to the country of peace and settling there is wrong. The mistake is also proved by the fact that the Quranic Verses relating to *Hijrat* make no mention of the *dar-al-kufr* and *dar-ul-Islam*. Instead, the migration in the way of Allah and migration towards Allah Most High and Hazrat Prophet Muhammad<sup>SLM</sup> has been specifically stated. This includes all places. It also proves that the purpose of *Hijrat* being for the sake of Allah Most High has been emphasised. However, there is no limit from the point of view of the nature of the places and no specification is proved. In the Tradition, "The person who goes from one part of the earth to another part of the earth for the protection of his religion..." the generality that is hidden in it [the Tradition] also makes it the *Tafsir-al-Quran bil-hadis*

<sup>286</sup> *Fatah al-Bari Sharah Bukhari*, Part 1, Chapter *Kana Bada' al-Wahi*.

<sup>287</sup> Quran, S. 4: 97 MMP.

<sup>288</sup> Quran, S. 3: 195 MMP.

[exegesis of the Quran by Traditions]. Further details are available in the Tradition, narrated by Abdullah bin Mas'ud<sup>RZ</sup>:

"Abdullah bin Mas'ud<sup>RZ</sup> narrates that Hazrat Prophet Muhammad<sup>SLM</sup> has said that a time will come upon the people when no religion of a religious person will survive, except the person who runs from one village to another village, from one hill to another hill, from one cave to another cave like a fox. The Companions<sup>RZ</sup> asked, 'When will this happen, O Messenger<sup>SLM</sup> of Allah?' Hazrat Prophet<sup>SLM</sup> said, 'When one would not win his sustenance without sinning against Allah. When this time comes, remaining unwed will become lawful.' The Companions<sup>RZ</sup> asked, 'O Messenger<sup>SLM</sup> of Allah! You have enjoined us insistently to marry.' The Prophet<sup>SLM</sup> said, 'When this time comes, man would be killed at the hands his parents. If the parents were not there, his wife would kill him. If the wife is not there, his children will kill him. If he has no children, his near and dear ones will kill him.' The people asked, 'How will these happen?' He said, 'People will make him ashamed of his poverty. They will compel him to do things that are beyond his strength and power. Ultimately, he will reach his doom.'"<sup>289</sup>

From the incident of Hazrat Ibrahim<sup>AS</sup> also, this generalisation is proved. He migrated from his place, saying, "*I migrate towards my Lord,*"<sup>290</sup>

In the book, *Tafsir-e-Kabir*, it is stated under the Quranic Verse: "*So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a Prophet.*"<sup>291</sup>

"When Hazrat Ibrahim<sup>AS</sup> separated from their way and their city, he migrated to the place to which Allah Most High commanded him to go."

Hence, the term 'place to which Allah Most High commanded him to go' is general. It has not been made specific to any one place. Can the Hadyah Author show that the places Hazrat Ibrahim<sup>AS</sup> went after leaving his city, all those places were the *dar-ul-Iman* or *dar-ul-Islam* [abode of Faith and abode of Peace]? If the sense of *Hijrat* had been limited to leaving the abode of infidelity and going to the abode of peace, applying the term *Hijrat* would not have been appropriate. The Holy Quran is calling this as *Hijrat*.

Apart from this, if the limitation of *Hijrat* being the going from the abode of infidelity to the abode of Islam [or peace], the first *Hijrat* of Islam when the Companions<sup>RZ</sup> went to Habsha [Abyssinia] under the command of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>, will not be *Hijrat* because at that time Habsha was not *Dar-ul-Islam* [abode of Islam or peace]. It was a Christian country. The ruler of

<sup>289</sup> 'Awarif al-Mu'arif, on the authority of Hazrat Prophet Muhammad<sup>SLM</sup>.

<sup>290</sup> Quran, S. 29: 26 AYA. Here the translation is: "I will leave home for the sake of my Lord."

<sup>291</sup> Quran, S. 19: 49 MMP.

that country was King Negus, a Christian. He converted to Islam much later. Despite this, it has been called *Hijrat* in the books of Traditions and biography.

Apart from all these, the very migration of Hazrat Prophet Muhammad<sup>SLM</sup> from Makkah to Madina too would not be *Hijrat* as at the time Madina was not *dar-ul-Islam* [the abode of Islam]. The presence of a few Muslims there is not sufficient to call Madina as the *dar-ul-Islam*. Otherwise, Makkah itself could essentially be called *dar-ul-Islam* because there too there were a few Muslims at the time of and before the *Hijrat*. Hence, this is being proved from the saying of Allamah Ibn Hajar 'Asqalani<sup>RA</sup> too that Madina became a *dar-ul-Islam* after the Prophet<sup>SLM</sup> settled there. Before that, Madina did not have this status.

Similarly, many illustrious *awlia-Allah*, the virtuous slaves and servants [of Allah] and the truthful have migrated from their homelands in the way of Allah Most High and, usually, they have stayed and continued their journey to various places in the same country and under the same government for one or the other religious purpose. From the point of view of the Hadyah Author, these migrations would not be *Hijrat*. Will the Hadyah Author tell us if in all these cases when the imagined condition of the *dar-ul-kufr* [abode of infidelity] and *dar-ul-Islam* [abode of Peace] was extinct, all the migrations that took place at that time are to be deemed to be *makrooh* [disapproved, though not unlawful], *mamnoo'* [prohibited] and *rah'baniyat* [monkery or monasticism]?

If somebody has a suspicion that a *hadis* [Tradition] quoted Hazrat Prophet Muhammad<sup>SLM</sup> as saying that there is no migration after the conquest of Makkah, and this shows that migration terminated after it. This suspicion is not correct, because this means that the migration from Makkah to Madina or migrating with Hazrat Prophet Muhammad<sup>SLM</sup> is terminated after the conquest. However, the migration from *dar-al-har'b* [enemy country] to the *dar-al-Islam* [abode of Peace], or from a place where the manifestation of one's religion is prohibited or not possible to a place where these restrictions are not in force is necessary till the Doomsday. Accordingly, it is written in the book, *Sharah-e-Arbaeen-e-Nowawi*:

"The command to migrate from the enemy country to the abode of Peace is in force till the Doomsday. The migration that is terminated under the command of Hazrat Prophet Muhammad<sup>SLM</sup>, "no migration after the conquest" is the one, which is the migration to a place where Hazrat Prophet<sup>SLM</sup> is residing."

Kirmani says:

"The command, 'no migration after the conquest' purports to mean the migration from Makkah to Madina. However, migrating from the place

where the religion cannot be practised openly is obligatory according to unanimous opinion."<sup>292</sup>

It is written in the book, *Tafsir-e-Lubab-at-Tavil*:

"Hasan says that migration is not terminated. The reply to the 'no migration after conquest' is specifically pointed to the migration from Makkah to Madina (which is certainly terminated). But for a believer who resides in a town where the manifestation of the religion is not possible because of a majority of the infidels residing there, it is obligatory for him to migrate to a place where there is no danger in manifesting one's religion."

It is proved from this discussion that the essence of migration is not *per se* terminated. And the command remains in force till the Doomsday. *Tafsir-e-Madarik* has stated this matter very clearly that there will be migration during the Last Era as it was in the early period of Islam. This also proves that for this reason and under these arguments that it is obligatory to migrate from a place where the religion cannot be manifested or its obligations cannot be practised to a place where there are no such restrictions, at any time. The sense of the restrictions is generally applicable to the people, things, external matters, and issues pertaining to the self or mentality as they are to the places. If you ponder over the history of the Mahdaviah community after these clarification, it would be obvious that the practice of the Mahdavi *buzur'gan* [aged, elderly people] has been the same that they have migrated and are migrating from a place where the cruel officials or other hostile elements hinder their religious practices, to a place where they can freely practice their religion. It is obvious that this practice is perfectly in accordance with the above-mentioned religious commands and it is perfect Islamic migration. This proves that the saying of the Hadyah Author is wrong. He has understood that the migration of the Mahdavis is an innovation or a new thing. He has understood that giving up the place of residence and going to another place under the same Government as monkery and something unknown to the *Shari'at* of Islam. He has even understood that this is prohibited in Islam. This he has said despite the Tradition, which quotes Hazrat Prophet<sup>SLM</sup> as saying that the person who moves even the distance of a *balisht* [the distance of about nine inches] to protect the religion will be a companion of Hazrat Ibrahim Khalilullah<sup>AS</sup> and Hazrat Muhammad Rasulullah<sup>SLM</sup>.

The readers may ponder over the issues and do some justice: The Hadyah Author has given up his hometown Rampur and come to Hyderabad Deccan in search of livelihood, pomp and pageantry, luxuries with the intention of vending his *ilm* [knowledge and erudition] and begging at the doors of the nobles and the rich and sycophancy, which has been condemned. There have been *va'idat* [threats of

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<sup>292</sup> Kirmani: *Sharah-e-Bukhari, Kitab-al-Jihad*.

chastisements] for such deeds. We have dealt with them at some detail in the foregoing discussions. Despite all these threats, his deeds neither violate the *Shari'at* nor are they undesirable nor monkery in his opinion, nor prohibited! However, if a servant of Allah Most High gives up his hometown for the sake of protecting his religion, for propagating his religion, for serving his religion, for desiring his religion and for the practicing of his religion and goes to a place for the sake of Allah Most High to another place where these virtuous deeds can be performed without hitch and hindrance, this is undesirable, prohibited and monkery in the eyes of the Hadyah Author! Wonder of wonders! And then, the joke is that he has the temerity to confine the vastness and comprehensiveness of the Religion of Muhammad<sup>SLM</sup> within the parameters of his own shortsightedness and tries to assign his own shortcomings to the religion of Islam and distort its pristine image. **Couplet:** If you read the Quran this way, you will wipe out the prestige of Islam!

### DODGER IN MIGRATION AS HYPOCRITE

**The Hadyah Author says:** "There is no mention of the *hijrat* [migration] in this Verse. Defaulter in *hijrat* is not proved a hypocrite by this Verse. Arguing on the basis of this Verse about the hypocrisy of the defaulter in migration exposes the comprehension of the Shaikh Mausooof [Hazrat Imam Mahdi<sup>AS</sup>] and Miyan Khundmir."<sup>293</sup>

**We say:** There are two aspects of this criticism: the first is about the person who abstains from migration being the hypocrite; the second is about the way the matter has been argued. Let us first examine how honest the Hadyah Author is in respect of the first aspect: it is worth examining. He has copied the Quranic Verse as follows: "*Those of the believers who sit still, other than those who have a (disabling) hurt, are not on equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;*"<sup>294</sup> But he has omitted the next Verse, which reads: "*Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful,*"<sup>295</sup> which is the equivalent of the 'great reward'. Usually, in Arabic, Persian and Urdu an abbreviation '*alif lam khe*' [الخ] is written. It means that there is some more text in addition to what has been written, and that it has not been copied. But Hadyah Author has not adhered to this practice. Further, he has closed his eyes and did not mention the next Verse. This Verse is as follows: "*Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what*

<sup>293</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.23.

<sup>294</sup> Quran, S.4: 95 MMP. "

<sup>295</sup> Quran, S. 4: 96 MMP.

*were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;* <sup>296</sup>

This Verse mentions *hijrat* [migration] and there is the threat of retribution for those who avoided migration. They have been called *zalim* [oppressors] and *jahannami* [infernal]. The Hadyah Author saw that copying the entire text would not serve his purpose and he would not be able to make wild allegations against his opponent. Instead, his own lack of understanding and comprehension would become the target of ridicule. Hence, he thought it suitable to close his eyes from this Verse and to deceive his innocent readers; he did not even mention it.

This Verse was revealed for those people who used to brag about their faith and fidelity to Islam in front of the *momineen* [believers] but they avoided migration along with Hazrat Prophet<sup>SLM</sup> and put forth lame excuses about their weaknesses. Hence, Allah Most High exposed their infidelity and hypocrisy and He has affirmed that their avoiding migration to be the proof of their love for their homeland and place of residence. This is so because they claimed to repose faith in God and His Prophet<sup>SLM</sup>, and then they avoided giving up their hometown and the place of their habitation to migrate with the Prophet<sup>SLM</sup> is proof that to them their hometown was dearer than the commands of God and His Messenger<sup>SLM</sup>. However, the imperatives of faith demand that the *momin* [believer] should have the greatest love for God and His Messenger<sup>SLM</sup> and nothing should be dearer to him than God and His Messenger<sup>SLM</sup>. He should not hesitate in sacrificing anything for God, as this reality has been expressed in this Verse: “*Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.*” <sup>297</sup>

See that in this Verse the place of residence too has been included among the things loved. And if this (the love of the place of residence) is more loved than Allah, His Messenger<sup>SLM</sup> and the *jihad* in the way of Allah, the threat of 'His command' (that is, divine wrath and death) is held out. Even if the circumstances of the revelation of the Verse, “*Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;*” <sup>298</sup> are to be ignored, it is proved from the context of the Verse that

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<sup>296</sup> Quran, S. 4: 97 MMP.

<sup>297</sup> Quran, S, 9: 24 MMP.

<sup>298</sup> Quran, S. 4: 97 MMP.

avoiding the migration is the reason of their being oppressed and infernal. Being oppressed and infernal are not the signs of *iman* [faith]. And since the rule is that the general commands are not specific to the circumstances of their revelation and place; they are general, as we have explained at various places in this book. Wherever such a situation occurs, the rule is the same. This also shows that the argument is correct. Even if the correctness or otherwise of the argument is ignored for the sake of argument, the relationship between avoiding the migration and the attribute of hypocrisy has been manifested in many Quranic Verses, as Allah Most High has said: "...*And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes...*"<sup>299</sup>

*"What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah sendeth astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road. They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,"*<sup>300</sup>

In the first Verse, the command is that there would be no co-operation between the people avoiding the migration and the *momineen* [believers] migrants.

In the second Verse, it is explained who are the hypocrites, and it is shown that the reason of non-cooperation with them is their avoiding migration. This proves that there is a deep relationship between those who avoid migration and the attribute of hypocrisy.

Hence, in view of these facts, the Hadyah Author should have studied these Verses before criticising hypocrisy of the person who avoided migration, because, more than 1300 years ago, the Holy Quran has answered his criticism. And Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, the author of *Aqida Sharifa*, has only copied the Quranic command. The question that remains to be addressed is a supposed mistake in argument. And if argument is accepted for a moment for the sake of argument, it does not affect the essence of the issue. The result that emerges would be that dodger of migration is a hypocrite alright but it should not have been argued on the basis of this Quranic Verse, but on the basis of a subsequent Verse or any other Quranic Verse, although there is no room to suppose like that, as would become obvious subsequently.

The Hadyah Author has argued on the basis of the Quranic Verse: "*Not equal are those believers who sit (at home) and receive no hurt, and those who strive and*

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<sup>299</sup> Quran, S. 8: 72 MMP.

<sup>300</sup> Quran, S. 4: 88-89 MMP.

*fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward.*" <sup>301</sup>

### JIHAD IS STRUGGLE

Even if the explanations of these Quranic Verses are ignored for the sake of argument, and one were to think deeply over this one Verse, the same objective will emerge. There is mention of those who perform *jihad* for the sake of Allah in juxtaposition with those who sit at home with their fingers crossed or the *qa'idin* [shirkers in military service in times of war]. The people conversant with religious knowledge know that words, *Jihad* and *qital*, mean fighting. But *qital* is confined in its connotation to war. And *jihad* is common to all kinds of struggle that is waged for upholding the truth and religion. It is for this reason that spending wealth in the way of Allah too is considered *jihad*. The expressions, *yujaahiduuna bi amwaalihim-wa-anfusihim* and *wa jaahiduu bi-'amwaa-likum wa'anfusikum* are in vogue but *yuqatiluna bi amwaa-likum* is never used. Similarly, the *jihad* against *nafs* [lust, concupiscence] is applied to *Jihad ma' al-'aduu* and *jihad ma' an nafs wash shaitan* also, as a clear explanation has come in a *hadis* of *Sahih Muslim*: "*Mujahid* is one who wages *jihad* against his *nafs* in obedience to Allah Most High."

The general sense of *jihad* is comprehensive of many situations. And against every situation of *jihad* there is the corresponding situation of shirking with various aspects. For instance, there is the *jihad* in the way of Allah, and corresponding to it is shirking from fighting. Then there is spending the wealth for upholding the Truth is *jihad*, while being miserly in spending for upholding the Truth is shirking. Propagating the religion with arguments and proofs is *jihad* in the way of Allah while avoiding it is shirking.

In the Quranic Verse quoted above, Allah Most High has mentioned again the excellence and superiority of the *mujahidin* over the *qaidin* [the shirkers]. Allah says: "...Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath Allah promised good: But those who strive and fight hath He distinguished above those who sit (at home) by a special reward,"<sup>302</sup>

It is obvious from the above that Allah Most High has first mentioned the ranks of

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<sup>301</sup> Quran, S. 4: 95 AYA.

<sup>302</sup> Quran, S. 4: 95 AYA.

the *mujahidin* and then He has given the glad tidings of SPECIAL REWARD, in other words, the ranks, the forgiveness and the Mercy to the *mujahidin*. This shows that the term *mujahidin* does not purport that both the *mujahidin* are not the same. These *mujahidin* are a separate class and those *mujahidin* are dissimilar to the *mujahidin* mentioned earlier. Otherwise, repetition will follow out of necessity, which is a defect in speech, while the word of Allah Most High is free from defects. Hence, there are two issues: giving ranks to the *mujahid* and giving them the ranks, forgiveness and Mercy. There should be a comparison between the two. Hence, the exegetes have given many explanations in comparison. One of them is that the first mention of *mujahidin* purports to those who fight with swords or those who fight against the infidels. However, those *mujahidin* who are promised ranks, forgiveness or salvation and Mercy are the *mujahidin* who struggle against their self [*nafs*] and protect their hearts from amity and consideration for the *ghair-Allah* [objects of worship other than Allah] and always remain in perpetual remembrance of Allah. A hint towards this is in the *hadis*, wherein Prophet Muhammad<sup>SLM</sup> has said, "We are now turning towards *jihad-e-Akbar* from the *jihad-e-Asghar*."

It is written in *Tafsir-e-Kabir*:

"To prevent the heart from inclining with amity towards the objects of worship other than, or remaining immersed in the obedience only of Allah Most High, is the essence of the *Jihad-e-Akbar*, as this *jihad* is superior to the first station [*Jihad-e-Asghar*—minor *jihad*]. It is for this reason that the first station is only a 'rank' while the latter station [*Jihad-e-Akbar*] is given the superiority of 'RANKS' "

The saying of *Tafsir-e-Baizavi* too supports the same view under the same Quranic Verse:

"It is also said that the *mujahidin* of the first station are those who fight against the infidels. And the *mujahidin* of the second station are those who wage the *jihad* against their *nafs* [self]. The proof of this is the command of Hazrat Prophet Muhammad<sup>SLM</sup> that "We are turning to the *Jihad-e-Akbar* [the major struggle] from the *Jihad-e-Asghar* [the minor struggle]."

Since the *Jihad ma'an-nafs* [the struggle against the carnal life and sensuous appetites] is the most superior among other kinds of *jihad*, the reward for it has been prescribed as SPECIAL REWARD, RANKS, SALVATION AND MERCY.

The reality of the *Jihad ma'an-nafs* is that the lasciviousness and desires of the *nafs* [the baser self] clash with the commands of Allah and His Prophet<sup>SLM</sup> or the objectives of the religion, the *momin* [believer] fights against his carnal desires and follows the commands of God and His Prophet<sup>SLM</sup>, or he prefers the latter as against his lasciviousness. This is the *jihad* that the believer wages every moment and at every step.

The *mushtahiyat* [appetisers] of the *nafs* [carnal self] include the love of the *maskan* [residence] and *watan* [hometown] is a very strong desire of the carnal self that the Holy Quran has described the exile as a retribution and murder, as has been said:

*"And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire."*<sup>303</sup>

At another place Allah has said: *"Had We ordered them to sacrifice their lives or to leave their homes..."*<sup>304</sup>

In the first Verse, the exile has been described as a punishment and in the second Verse, giving up the country as murder or killing. Somebody has expressed the same sense in this quartet: The love of the native land is much better than the *Sultanate* of Hazrat Sulaiman<sup>AS</sup>; The thorns of the native land are better than *sumbul and raihan* [hyacinth and sweet basil—a kind of fragrant grass]; Hazrat Yusuf<sup>AS</sup>, who ruled Egypt, said being a mendicant of Can'an is far better."

Hence, whenever the love of the homeland or the residence were to clash in such a way that they could not remain side by side and leaving one of them becomes inevitable, one should oppose the desires of the self that are seated in the heart and purely for the sake of Allah give up the homeland or residence for the implementation of the divine orders or the protection of the religion is one of the situation of *jihad ma'an-nafs* [struggle against the carnal desires of the self]. And ensnared in the love of the homeland and the residence and without any valid reason under the *Shari'at* staying therein at the cost of the religion is shirking of military service in times of war. The comprehensive command in the Quranic Verses: "... Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home); unto all (in Faith) hath Allah promised good: but those who strive and fight hath He distinguished above those who sit (at home) by a special reward,"<sup>305</sup> "Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful,"<sup>306</sup> covers all these situations. It is not hidden from the discriminating people who understand the meaning that the first situation is the migration towards Allah and for the sake of Allah and the second situation is avoiding migration.

The Quranic Verse, which the Hadyah Author thought was devoid of the mention or command of the migration, has turned out to be the essential command of the migration because migration is on the top of the list of the struggles against the

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<sup>303</sup> Quran, S. 59: 3 AYA

<sup>304</sup> Quran, S. 4: 66 AYA.

<sup>305</sup> Quran, S. 4: 95 AYA.

<sup>306</sup> Quran, S. 4: 96 MMP.

carnal self and the touchstone in testing the faith. Hence, the people who fail in this test come under the command "... *And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes...*"<sup>307</sup> and "... *So choose not friends from them till they forsake their homes in the way of Allah...*"<sup>308</sup> because their word and deed show that their immanence is opposed to their outward manifestations, and this is the real meaning of *nifaaq* or *munafiqi* [hypocrisy]. Hence, from the Quranic Verse: "*Not equal are those believers...*"<sup>309</sup> also the excellence of migration and the condemnation of avoiding migration are proved. And this very fact shows how sound the argument is.

In the course of this discussion, that part of the criticism that relates to the argument too might have been clarified. But since the Hadyah Author has shown disrespect in regard to Hazrat Imam Mahdi<sup>AS</sup>'s comprehension of the Quran, it appears to be expedient that the matter be explained further, so that the readers realise how indecent are the mistakes the Hadyah Author has made in comprehending the texts.

The details of this matter are that the passage that the Hadyah Author has copied from the *Aqida Sharifa* compiled by Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> is as follows: He who has reposed Faith in Hazrat Mahdi<sup>AS</sup> but avoided migrating with him should be commanded under this Quranic Verse.

This clearly shows that this is the statement of the author of *Aqida Sharifa* and not the command of Hazrat Imam Mahdi<sup>AS</sup> and it has not been attributed to the Imam<sup>AS</sup>. Particularly, the expressions, "*az hijrat o sohbat-e-ve*" and "*bayad kard*" and their context is such that the passage cannot be attributed to Hazrat Imam<sup>AS</sup>. Then, to attack the comprehension of Hazrat Imam<sup>AS</sup> on the basis of an argument of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> is tantamount to showing uncalled for disrespect to the Imam<sup>AS</sup>. Further, it is exposing the shrouded secrets of the misapprehension of the Hadyah Author himself. It is true that the person who tries to throw dust at the sun becomes polluted with the dust of disgrace and shame. Similarly, the mistake in his criticism too is being exposed. The Hadyah Author has written, "This belief too, like the already mentioned beliefs, proves the hypocrisy of the present day Mahdavis because most of them die in their own *awtan* [homelands]." <sup>310</sup> However, from the quotation the Hadyah Author has copied it is obvious as to who is the target of the command of hypocrisy; one should ponder over it. Hence, from the grammatical structure the meaning of the quotation is very clear, as the term *ve* is the pronoun that refers to Hazrat Imam Mahdi<sup>AS</sup> and *hijrat* and *sohbat* [migration and companionship] has to be with the Imam<sup>AS</sup>. This proves that the command of

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<sup>307</sup> Quran, S. 8: 72 MMP.

<sup>308</sup> Quran, S. 4: 89 MMP.

<sup>309</sup> Quran, S. 4: 95 AYA.

<sup>310</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.23.

hypocrisy applies to the person who reposed faith in him [the Imam<sup>AS</sup>] but who avoided migrating with him and remaining in his company.

Hence, the quotation is specific to and applies to only those people who were present with him at that time. How can his command of hypocrisy apply to the people who become Mahdavis till the Doomsday? And the proof of the hypocrisy of the present day Mahdavis is available from this part of the quotation? This again is giving another funny and comical sample of the comprehension and understanding of the Hadyah Author!

Now the question to be addressed is: Whether this command applies to those people who were living at the time of Hazrat Imam<sup>AS</sup>, who had reposed faith on the Mahdihood of the Imam<sup>AS</sup> and, despite this, could not or did not migrate towards the Imam<sup>AS</sup>? It is very clear that a person who reposed faith on the Imam<sup>AS</sup> being the Mahdi al-Mau'ood<sup>AS</sup>, who remained away from the company of the Imam<sup>AS</sup> and who refrained from migrating with the Imam<sup>AS</sup> without a valid reason and is counted among the shirkers [without being disabled] would be treated on a par with similar people who reposed faith in Prophet<sup>SLM</sup>, who refrained from the company of the Prophet<sup>SLM</sup> and failed to migrate with the Prophet<sup>SLM</sup> without a valid reason during the time of Hazrat Prophet Muhammad<sup>SLM</sup> and come under the Quranic command: "... So choose not friends from them till they forsake their homes in the way of Allah..."<sup>311</sup> This is so because to believe that Hazrat Imam<sup>AS</sup> is the Vice-Regent of Allah, to affirm that belief by word of mouth and then act violating the belief is a sure sign of both practical and qualitative hypocrisy. The detailed discussion of this subject has come under the head *Tark-e-Dunya*.

In short, for the reasons mentioned above and for many other reasons in view of which all that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has written and argued from the Quranic Verses is perfectly correct. And all the foul-mouthed disrespectful utterances of the Hadyah Author are absolutely wrong and meaningless.

### CHARGE OF MAHDAVIS DYING IN WATAN

The charge the Hadyah Author has made against the present day<sup>312</sup> Mahdavis is not correct under the religious commands because in the text of the *Aqida Sharifa* there is no mention of the present day Mahdavis. Besides, it is a clear issue that *hijrat* becomes obligatory only where the reasons and conditions for it occur. However, where these reasons and conditions do not occur or where there are no hindrances, esoteric or exoteric, in the performance of religious commands, there is no need for

<sup>311</sup> Quran, S. 4: 89 MMP.

<sup>312</sup> The compilation of the book, *Kuhl Al-Jawahar*, was completed in 1290 AH (1873 AD). The *Hadyah-e-Mahdavia* was published in 1287 AH (1870 AD). Hence, the term *present day* refers to that period of time, that is, around 1285 AH or so.

migration under the *Shari'at* Laws. That this action is correct in accordance with the *Shari'at* is proved by the fact that Hazrat Prophet Muhammad<sup>SLM</sup> stayed for ten years at Madina after arriving there from Makkah, until his demise. He did not migrate from there. Similarly, the *Khulafa-e-Rashidin*<sup>RZ</sup> [The Orthodox Caliphs] stayed at their place of residence for years and years and died at their hometowns. Many of the *taba'in* [followers of the Companions<sup>RZ</sup>] lived their whole life at the place of their birth and died there. The reason for this was that the causes for migration did not occur. It is not necessary to migrate from a place where the causes or conditions for the migration do not occur. In addition, staying at such a place does not incur the charge of evading migration.

Hence, to quote the words of the Hadyah Author, the Mahdavis who live and die at the place of their hometown fall within the parameters of this command. As long as the causes and conditions necessitating the migration do not manifest, their living and dying at the place of their residence does not incur the charge of their evading migration. Hazrat Bandagi Miyan Syed Mahmood Syedanji *Khatim-ul-Murshideen*<sup>RZ</sup> has granted permission to the general Mahdavis to stay at the abode of peace with perpetual remembrance of Allah Most High all their lives. This explains the situation.

All these discussions are enough to expose the false charges made by the Hadyah Author. Moreover, apart from these there are some explanations by Hazrat Prophet Muhammad<sup>SLM</sup> about migration that no Muslim can afford to disavow. Looking at these explanations, the criticism of the Hadyah Author goes up in smoke. Consequently, it becomes proved that there is no Mahdavi who does not act in accordance with the command of migration. This is so because when a person gives up his tribe with the help of Allah Most High and for the sake of the religion of Allah and joins the company of the truthful, he is performing migration as leaving the tribe, like the home, too is migration. Hence, it is written in the book, *Tafsir-e-Baizavi*, under the Quranic Verse: "... *So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow—A reward from Allah. And with Allah is the fairest of rewards:*"<sup>313</sup> that:

"The meaning of this is that they gave up polytheism; they gave up their tribes and homes."

If a person makes efforts to protect the religion and to implement its commands, in the same country, his action falls under this *hadis*:

"If a person runs away from one place to another place for the protection of his religion, even if the distance between the two places is as small as a *balisht*

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<sup>313</sup> Quran, S. 3: 195 MMP.

[roughly about nine inches], he will remain a companion of his father Hazrat Ibrahim<sup>AS</sup> and his Prophet Muhammad<sup>SLM</sup>.”

Granting that even this migration could not be performed [for some reason], since every Mahdavi considers it to be an obligation under the commands of Allah Most High and His Messenger<sup>SLM</sup> and considers its performance a necessity, he becomes within the parameters of the following Traditions:

“A Muslim is one from whose tongue and hand other Muslims are safe and a *muhajir* [migrant] is one who remains separated from [does not indulge in] deeds Allah Most High has prohibited.”<sup>314</sup>

Another Tradition: “A *momin* [believer] is one from whom the lives and properties of others are safe. And the *mujahid* [crusader] is one who fights his self in obedience to the commands of Allah Most High and a *muhajir* [migrant] is one who remains peaceful and attentive.”<sup>315</sup>

According to the Tradition, “The love of the world is the pinnacle of all the wrongs”, that is, the love of the world is the pinnacle of all wrongs, all sins and the greatest prohibitions. When a person performs the obligation of *tark-e-dunya* [giving up the world], he gives up the greatest thing prohibited and performs *tau'ba't un-nasoo* [the true repentance]. Further, in accordance with the commands of the Divine Lawgiver [that is, Hazrat Prophet Muhammad<sup>SLM</sup>] such a person becomes *muhajir* [migrant]. The mistake of the Hadyah Author manifests that he has thought that the *tark-e-dunya* [giving up the world] is contrary to *hijrat* [migration] and argued that if the giving up of the world at the time of the death becomes, for the sake of argument, the giving up of the world, but how does it become the *hijrat*? The wonder is that the Divine Lawgiver<sup>SLM</sup> has said that the giving up of the prohibitions and sins imposed by Allah Most High is precisely the migration; and the Hadyah Author writes contradicting him [the Divine Lawgiver<sup>SLM</sup>] and does not hesitate in contradicting the Prophet<sup>SLM</sup>!

Allah Most High says: “*If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows the path other than that becoming to the men of Faith, We shall leave him in the path he has chosen, and land him in Hell,—what an evil refuge.*”<sup>316</sup>

One of the criticisms of the Hadyah Author is that Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> had never waged a *jihad* from the beginning of [his] *mahdiat* [Mahdihood] to his last breath; and his successors too did not fight against the infidels, but he rebelled against the Muslim rulers and fought against the Muslims.

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<sup>314</sup> *Bukhari, Kitab al-Iman.*

<sup>315</sup> *Sahih Muslim.*

<sup>316</sup> Quran, S. 4: 115 AYA.

The mistakes that the Hadyah Author has committed here deserve consideration: *Jihad* does not mean fighting with the sword and spearhead, or war, as he appears to have understood. This is not correct. As we have said earlier, the meaning of war is specific and the term *jihad* covers every struggle that is waged in the service of the religion and upholding the Truth. Hence, spending money in the way of Allah Most High too is called *jihad*, as He has said:

*“But the Messenger and those who believe with him strive with their wealth and their lives...”*<sup>317</sup>

And Allah Most High further says: *“Lo! Those who believed and left their homes and strove with their wealth and their lives for the cause of Allah...”*<sup>318</sup>

What has been said is ‘strive with wealth and lives’ and not ‘kill with wealth and lives’.

The term *jihad* also applies to a *mujahid bid-dalail wal bayyinat* [One who strives with cogent arguments, categorical proofs and obvious truth]. Hence, many of the Apostles<sup>AS</sup> have waged this kind of *Jihad*. There is an issue under discussion between the Sunnis and the Shi’as. Its details are that some of the Shi’as have argued on the basis of the Quranic Verses: (a) *“Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives”*. And (b) *“Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary”*<sup>319</sup> that Hazrat Ali<sup>RZ</sup> was superior to Hazrat Abu Bakr<sup>RZ</sup>, because in the battle of Badr and others, the latter was sitting with Hazrat Prophet Muhammad<sup>SLM</sup>. The *Ahl-e-Sunnat-o-Jama'at* have replied to it. One of the replies said that Hazrat Abu Bakr Siddiq<sup>RZ</sup> was sitting with the Prophet<sup>SLM</sup> to protect him and, hence, he too was engaged in *jihad* in the way of Allah, because *jihad* is not waged in only one way, but it is waged in many ways. In those many ways was the sitting of Hazrat Prophet<sup>SLM</sup> and this too was precisely the *jihad* because Hazrat Prophet<sup>SLM</sup> used to provide strategic guidelines for the conduct of the war. He used to sit on scaffolding, which was erected specially for him, to supervise the fighting. If one were to say that only fighting was *jihad*, it would be tantamount to giving superiority to Hazrat Ali<sup>RZ</sup> even over Hazrat Prophet<sup>SLM</sup> as the Prophet<sup>SLM</sup> was sitting while Hazrat Ali<sup>RZ</sup> was in the battlefield fighting with the enemies. However, nobody can say that Hazrat Ali<sup>RZ</sup> was superior to Hazrat Prophet Muhammad<sup>SLM</sup> on this count.

The second answer of the *Ahl-e-Sunnat-o-Jama'at* is that Hazrat Abu Bakr Siddiq<sup>RZ</sup> converted to Islam in its early stages and spent his wealth and his *zath* [self,

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<sup>317</sup> Quran, S. 9: 88 MMP.

<sup>318</sup> Quran, S. 8: 72 MMP.

<sup>319</sup> Quran, S. 4: 95 MMP.

essence] in the service of propagating Islam. Many eminent Companions<sup>RZ</sup> and the ten who were granted glad tidings became Muslims at the instance of Hazrat Abu Bakr<sup>RZ</sup>. Hence, he was always engaged in *jihad* [struggle] with arguments and providing proofs, which was the specialty of Hazrat Prophet Muhammad<sup>SLM</sup>. There is no doubt that this *jihad* was superior to the *jihad* with sword.

Hence, from this standpoint, Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> and his Companions<sup>RZ</sup> were always engaged in this great struggle and superior *jihad*, that is, their debates and call unto Allah. From this point of view too the criticism of Hazrat Imam Mahdi<sup>AS</sup>'s non-participation in *jihad* is wrong.

As we have stated earlier, the *jihad* [struggle] against one's *nafs* [lust, self] too is a kind of *jihad*. The Sufi saints call it *Jihad-e-Akbar* [the major struggle]. In addition, this is proved from the Traditions: Hazrat Prophet<sup>SLM</sup> has said:

“We are now turning from the *Jihad-e-Asghar* [minor struggle] towards *Jihad-e-Akbar* [the major struggle].”<sup>320</sup>

“A *momin* [believer] is one from whom the lives and property [of other Muslims are safe. A *mujahid* [one who performs *jihad*] is one who struggles against his *nafs* in the obedience of Allah Most High. *Muhajir* [migrant] is he who gives up errors and sins.”<sup>321</sup>

*Jihad-e-Asghar* [minor struggle] is among the essentials of *nubuv'vat* [Prophethood] and *Jihad-e-Akbar* [major struggle] is among the essentials of the *vilayat* [sainthood]. Hence, Shah Abdul Aziz has written in the seventh chapter of his book, *Tuhfa-e-Is'na 'Ashariah*, as under:

“The Sufi Philosophers have written that the *Shaikhain*<sup>RZ</sup> [that is, Hazrat Abu Bakr<sup>RZ</sup> and Hazrat Umar<sup>RZ</sup>] bore the brunt of the perfections of the Prophethood, while Hazrat Amir [Ali<sup>RZ</sup>] bore the brunt of the perfections of the Sainthood. Hence, the deeds of the Prophets like waging *jihad* against the infidels, enforcing the commands of *Shari'at*, and reforming the matters of the *millat* [Muslim Community] were performed by the *Shaikhain*<sup>RZ</sup>. The deeds of the Saints like *Tariqat* [the mystic way of life], the teachings of Preceptorship, the stations and conditions of the *salikin* [seekers of Allah], warnings against the evils of self and concupiscence, and persuading people to be pious in the world have been narrated from Hazrat Amir [Ali<sup>RZ</sup>].”

Hence, Hazrat Imam Mahdi<sup>AS</sup> and his Companions<sup>RZ</sup> were engaged in this major struggle, *Jihad-e-Akbar*, in accordance with the status of Sainthood. Despite this, the Hadyah Author has made the charge that the Imam<sup>AS</sup> evaded *jihad*. This is palpably null and void.

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<sup>320</sup> *Tafsir-e-Baizavi.*

<sup>321</sup> *Sahih Muslim.*

Apart from this, Hazrat Imam<sup>AS</sup> has participated in *Jihad* with sword and spear and *Jihad* against infidels too. This has been reported and affirmed by the historians in their books and even the Hadyah Author has dealt with it in the Second Chapter of *Hadyah-e-Mahdaviah*. Even if all the reasons and arguments stated above are ignored and the connotation of *jihad* is confined to the sphere of the thinking of the Hadyah Author, and is accepted, for the sake of argument, that *Jihad* means the battle with sword and spear, the first thing to be considered should be what are the conditions for *Jihad* becoming a strict obligation? If all the conditions for the *jihad* are not found, the charge of evading *jihad* does not hold good. Hence, this matter needs to be looked into. This would render the basis of his [the Hadyah Author's] criticism hollow, because he has first to prove that all the causes and conditions for waging a *jihad* did exist and that, despite it, Hazrat Imam<sup>AS</sup> and his successors did not fight it. This is so because this *jihad* is not a strict obligation always. And it is not necessary that every person should remain engaged in *jihad* all the time. See! Hazrat Prophet Muhammad<sup>SLM</sup> and his Companions<sup>RZ</sup> did not wage any *jihad* during their stay in Makkah for thirteen years. After his migration to Madina and till his last breath, he did not personally participate in *jihad* all the time. He personally participated only in some of the *ghazavas* [wars against infidels]. During the period of the *Khulafa-e-Rashidin*<sup>RZ</sup> [the first four Caliphs of Islam], for a long span of time the Caliphs<sup>RZ</sup> did not personally participate in *jihad*. During the tenure of the fourth Caliph Hazrat Ali<sup>RZ</sup>, much of the time was spent in putting down revolts and strife among the Muslims. And in this period, the *Jihad* against infidels remained cast off. A large group of the illustrious followers of the Companions<sup>RZ</sup> and their followers, well known saints of Allah were there that did not take part in the kind of *jihad* against infidels, that is presumed by the Hadyah Author. In all these situations, does the charge of evading the *jihad* hold good? God Forbid! The real explanations that will be made by Hadyah Author and those of his ilk would be our reply to the criticism by the Hadyah Author. There are innumerable Muslims, including the Hadyah Author, who have abandoned the *jihad* against infidels. If the causes and conditions are immaterial and if waging the *jihad* against infidels is a strict obligation, the Hadyah Author should analyse his own conduct before criticizing others.

### CHARGES OF MAHDAVIS' REVOLT

The allegations of revolt against the successors of Hazrat Imam Mahdi<sup>AS</sup> and other eminent and elderly people of the Mahdaviah community too is a falsehood and a scandal because not a single instance will be found in the history of the Mahdavis to which the definition of revolt in terms of *Shari'at* will apply. However, the elements hostile to the Mahdaviah community have always oppressed and persecuted them. Their religion has been desecrated. The founder of the religion

was insulted. The world-worshipping *ulama* like the Hadyah Author issued *fatwas* [religious edicts] that the Mahdavis deserved to be beheaded. The common people acted on these *fatwas* in various ways. On occasions, their armies attacked the Mahdavis. They were killed and their property and houses were destroyed. If under these conditions, the Mahdavis have retaliated, it cannot be called a revolt. This is the implementation of the Quranic commands that have been given to the *momineen* [believers], as Allah Most High has said:

“And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).”<sup>322</sup>

“And those who, when great wrong is done to them, defend themselves.”<sup>323</sup>

Where such an inevitable situation has arisen, it was in accordance with the Quranic commands.

As an instance, look at this: It is the habit among the Mahdavis that after the *vitr* prayers or on special occasions, the following words are uttered loudly:

“There is no god but Allah; Muhammad is the Messenger of Allah.

“Allah is our worshipped God; Muhammad is our Prophet.

“Quran and Mahdi are our Imam [leaders]; We repose Faith and we affirm it.”

No Muslim can disavow the reality and truthfulness of these words. The ways in which they are uttered are not objectionable either, because the slogans of His Magnificence and many other similar words are said very loudly. This is a known practice among the Muslims. It is not considered to be objectionable.

It is narrated from Hazrat Prophet Muhammad<sup>SLM</sup> that he used to say in a loud voice the words, “*Subhan-al-Malik-il-Quddus*”, after saying his *Vitr* prayers. Nasai has narrated that:

“Hazrat Prophet Muhammad<sup>SLM</sup> used to recite *Al-A’ala* [The Most High],<sup>324</sup> *Al-Kafirun* [The Disbelievers]<sup>325</sup> and *Al-Ikhlās* [The Absolute Unity]<sup>326</sup> in *Vitr* prayers and after *salam* [salutations], and recite the phrase, *Subhan-al-Malik-il-Quddus*, thrice loudly.”<sup>327</sup>

In another narrative, it is stated that Hazrat Prophet<sup>SLM</sup> used to say it the third time in a very loud voice.

<sup>322</sup> Quran, S. 2: 179 MMP.

<sup>323</sup> Quran, S. 42: 39 MMP.

<sup>324</sup> Quran, Chapter 87.

<sup>325</sup> Quran, Chapter 109.

<sup>326</sup> Quran, Chapter 112

<sup>327</sup> Nasai, *Kitab al-Lail, At-Tasbih Bad al-Faragh min al-Vitr*.

In short, the essence of the words and the way of saying them in a loud voice is not objectionable from the Islamic point of view. However, despite this, some people who are hostile to the Mahdaviah, whether they are learned or illiterate, wise or ignorant, vehemently recant them, though they are the Islamic religious words, based on the declaration of God's Unity, monotheism and the affirmation of the Prophethood and Apostleship. By reciting them, an infidel and polytheist become a Unitarian [believer in One God] and Muslim. They try to prevent the Mahdavis from reciting the phrases. Some of these ignorant people are heard saying that by hearing the phrases their wives become divorcees without pronouncing the word '*talaq*.'

For instance, on this very creed of Islam, 'There is no god but Allah', the Mahdavis have been evacuated. They have even been murdered. The enemies vehemently try to prevent the Mahdavis from reciting these phrases. However, since the Mahdavis are rightly guided eternally, they have remained steadfast on the affirmation of the Unity of Allah Most High, the Prophethood and Apostleship of Hazrat Muhammad<sup>SLM</sup> and the Imamate of Quran and Mahdi<sup>AS</sup> at the cost of abandoning their homelands, homes and everything, and accepting evacuation, expulsion and migration. They have even sacrificed their lives.

These being the facts, how can the Mahdavis be accused of revolt and rebellion? An explanation of this kind of events can be seen in the oppression of the Muslims by the wealthy chiefs of the Quraish tribe of Makkah used to prevent the Muslims from performing the ritual prayers [the *namaz*]. They were mercilessly oppressed. On occasions, the Muslims were compelled to retaliate in self-defense. Then, would it be correct to say that the Muslims rebelled against their nobles? Even today, if the Muslims are prevented from performing their obligatory ritual prayers, they are oppressed and they are invaded, killed and their property destroyed; and if they finally decide to retaliate in self-defense, would it be called rebellion? Under such circumstances, would it be said that they have rebelled? Would saying so be correct? It is astonishing that the Hadyah Author, in his enthusiasm to criticize the Mahdavis, goes astray from the Islamic commands.



## BELIEF 16: WRONG CHARGE OF REPEALING *SHARI'AT*

**The Hadyah Author says: Belief 16:** “The Mahdavis believe that Shaikh Muhammad Sahib Jaunpuri [Hazrat Imam Mahdi<sup>AS</sup>] to be *nabi* [Prophet], or even an Apostle and *Sahib-e-Shari'at-e-Taza* [Lord of New Islamic Legal Code], and his commands as abrogating the commands of the Shari'at-e-Muhammadi [The Islamic Legal Code of Hazrat Prophet Muhammad<sup>SLM</sup>].”<sup>328</sup>

**We Say:** “Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah. And why did ye not, when ye heard it, say?— ‘It is not right of us to speak of this: Glory to Allah! this is a most serious slander!’”<sup>329</sup>

We do not know what the Hadyah Author understood that he has undauntedly penned these rude words that are wholly a dreadful slander. Since this is bound to create great misunderstandings among the readers, we consider it suitable to deal with it in some detail.

The Hadyah Author has mixed up certain other criticisms with this subject of the belief of Prophethood and Apostleship. For instance, the revelations of Allah’s commands to Hazrat Imam Mahdi<sup>AS</sup>, his not manifesting them for years as a precaution and treating this as disobedience. Similarly, the Hadyah Author has treated as *vah’y* [divine revelation] the *ilhami* [inspired] words and sentences, and then he has criticized them. These words or sentences are not to be found in the relevant narratives. However, we would first deal with Hadyah Author’s criticisms about the belief of the Prophethood and Apostleship and the alleged abrogation of *Shari'at*. Later, we will deal with criticisms about the unrelated matters.

### PROPHETHOOD AND APOSTLESHIP

In his effort to prove his allegations against the Mahdavis, the Hadyah Author has first defined the terms, *nabi* [Prophet] and *rasool* [Messenger or Apostle]. The summary of the issues he has mentioned therein is as follows:

The Hadyah Author says: “In the conventional terminology of the people of Islam, *nabi* is the person, whom Allah Most High has, in His favour and grace, chosen for the guidance of the people to the path of righteousness and sends to him His commands and interdictions and

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<sup>328</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, pp.23-24.

<sup>329</sup> Quran, S. 24: 15-16 AYA.

knowledge and realities, through the medium of an angel or without the medium of an angel as an inspiration.

“The *nabi* should be free of knowledge and deeds, so that the revelations [sent to him] are absolute, categorical and final. Allah should keep him deliberately and impulsively free from major and minor niggardly sins, and deliberately from copious sins.

“Such a person is pure *nabi*. The person who disavows his Prophethood, commands and information and one who insults or is inimical to him is a *kafir*.

“In addition to all these, he brings with him a [divine] book; he can also abrogate some commands of the earlier *Shari’at*. In that case, he becomes a Messenger. And the rank of Apostleship is added to his rank of Prophethood.”

The Hadyah Author has said that the sources of his statement are the books, *Sharah-e-Maqasid* and *Sharah-e-Muaqif* and others. How far the statement of the Hadyah Author is in consonance with the sources he has quoted? We will skip this point for the time being. The defect in the statement of Hadyah Author is obvious that in the essentials of the *nabi* that he has described, he has bundled together the commands and interdictions and the knowledge and realities being revealed through the medium of an angel and without the medium of an angel. The first situation is Prophet specific, while the second situation is common both to the Prophet and to one who is not a Prophet. This is the reason why the teachings of the commands, knowledge and realities about Allah Most High are conveyed to non-Prophets through *ilqa*, *ilham* and *manam* [various grades of divine inspiration and revelation] without the medium of an angel. Such teachings were conveyed to the saints of Allah. However, the people who realize their formation through the lesser grades of inspiration like *ilqa*, *ilham* and *roya-e-sadiqah* [true dreams] cannot be called *nabi* [Prophet or Apostle].

Similarly, the miracle has not been mentioned among the essentials of Prophethood, although miracle is among its very important essentials. And it is offered specially among the arguments in the *isbat* [affirmation and confirmation] of Prophethood.

Among the essentials of Prophethood, the claim to Prophethood too is omitted. This is the most important condition. If a person has all the essentials of Prophethood in him, but he does not stake his claim to be a Prophet, he would not be called a *nabi* on the ground that he has all the other essentials of *nubuvat*. Hence, in the books of the *Ilm-e-Kalam* [Scholastic Philosophy], the essentials of Prophethood have been discussed at great length. Staking the claim to be a Prophet is given great importance in the discussion of the Prophethood of Hazrat Prophet Muhammad<sup>SLM</sup>. Hence, in the book, *Sharah-e-Maqasid*, it has been written specifically that Hazrat Prophet Muhammad<sup>SLM</sup> had staked his claim to be a Prophet and manifested miracles. The person who is like this [that is, he stakes his

claim to be a Prophet and manifests miracles] is a *nabi*. The relevant extract is like this:

“The first *mub'has* [topic] is in the matter that Hazrat Muhammad<sup>SLM</sup> is the Prophet of Allah. Our argument is that Hazrat Muhammad<sup>SLM</sup> has staked his claim to be a Prophet and manifested miracles, and one who is as this is a *nabi*, as we have already stated. That the Hazrat<sup>SLM</sup> had staked his claim is proved with *tavatur* [frequency, constancy], that is as bright as the sun.”

In the book, *Sharah-e-Muaqif*, the morality of Hazrat Prophet Muhammad<sup>SLM</sup> and the predictions of the previous Prophets<sup>AS</sup> and other matters are mentioned as proof of the Prophethood of Hazrat Prophet Muhammad<sup>SLM</sup>, but his staking the claim to Prophethood and the manifestation of the miracles has been given the pride of the place as the best proof. It is written there:

“The *Maqsad-e-Awwal* [the First Objective] is in the affirmation of the Prophethood of Hazrat Prophet Muhammad<sup>SLM</sup>. There are many *masalik* [schools of thought] in this: the best of them is that Hazrat Prophet Muhammad<sup>SLM</sup> had staked his claim to be the Prophet and he manifested miracles. The first matter, that is, his staking his claim to Prophethood is *mutavattir* [constant] to such an extent that it is very close to inspection and witnessing the Divinity, that there is no scope for its disavowal. The second matter is the miracles: Quran etc.”

When the Hadyah Author claims that he has excerpted the material about the essentials of Prophethood from the books, *Sharah-e-Maqasid* and *Sharah-e-Muaqif*, it is surprising as to why he has ignored the above-excerpted material from those very books.

Imam Abul Hasan Mawardi has, in his book, *A'lam-un-Nabuvat*, said that staking the claim to Prophethood is essential to affirmation of the Prophethood. Here it is very clearly explained. He says:

“The third condition is that the miracle should be linked with the Prophethood. If there is miracle but there is no claim to Prophethood with it, then despite the manifestation of miracle, one would not be a Prophet. The reason is that the miracle strengthens the claim to Prophethood, as if the miracle is the attribute of the claim to Prophethood. To prove the attribute without the presence of the matter that is attributed is not correct. If the manifestation of the miracle precedes the claim to Prophethood, it would be considered to be the foundation of the Prophethood. And the claim to Prophethood stands in need of the manifestation of miracle, which is linked to the claim, so that the miracle proves the truthfulness of the claimant to the Prophethood.”

This proves that Prophethood is not proved without the claim to Prophethood. Then, one fails to understand how and in what good faith the Hadyah Author has not even taken the name of such an important element as the claim to Prophethood in the whole of this discussion.

Even after this, the Hadyah Author has maliciously slandered the Mahdavis by saying that they believe Hazrat Imam Mahdi<sup>AS</sup> to be a Prophet, Apostle and one who has brought a new *Shari'at*. And the matters he has treated as the foundation of his slander are before the readers. They need to ponder over all this. The gist of the matters the Hadyah Author has manifested in defining a *nabi* [Prophet], and has wrongly tried to apply them to Hazrat Imam Mahdi<sup>AS</sup> and prove Prophethood and Apostleship are as follows:

“In the belief of the Mahdavis, Allah Most High has, in His kindness, chosen Hazrat Imam Mahdi<sup>AS</sup>, and he has been appointed to serve as guide to the people.

“The second matter, that is, the finality of the revelation of [divine] commands is mentioned in their books.

“The third matter of Prophethood, namely, the Imam<sup>AS</sup> being innocent of knowledge and deeds is unanimously believed by the Mahdavis.

“The fourth matter, namely, the disavowal of his station and commands being *kufir* [infidelity] too is the belief of the Mahdavis.

“In the belief of the Mahdavis, Imam Mahdi<sup>AS</sup> is an Apostle, the lawgiver of the new *Shari'at* and *nasikh* [one who abrogates] of the *Shari'at-e-Muhammadiyah*. He has finally fixed as *Wajib* and *Farz* [obligatory] things that were *mus'tahab* [desirable] under the provisions of the *Shari'at-e-Muhammadiyah*.”

### NO CLAIM BY IMAM<sup>AS</sup> TO BE PROPHET

A brief look at these matters shows that the following matters deserve to be determined:

► Firstly, in proof of his claim, the Hadyah Author has quoted various sayings from the books of Mahdavi authors. However, he could not produce any evidence that Hazrat Imam Mahdi<sup>AS</sup> had staked his claim to be a Prophet or Apostle and say that this claim is mentioned in such-and-such a book. One wonders why the Hadyah Author has completely omitted the issue of the claim to Prophethood from his discussion about the essentials of Prophethood. Did he do this because he was incapable to quote such a claim by Hazrat Imam Mahdi<sup>AS</sup>? The Hadyah Author has immensely studied the religious literature of the Mahdavis. Even today, we ask, “Have you seen that Hazrat Imam Mahdi<sup>AS</sup> had staked his claim to be a Prophet or Apostle, as Hazrat Prophet Muhammad<sup>SLM</sup> had done, in any of our books?” Let

him produce it, if he has. On the other hand, the Hadyah Author confesses: “Very likely, that *buzur'g* [venerable great noble—Hazrat Imam<sup>AS</sup>] did not stake a claim to be Prophet.”<sup>330</sup> Therefore, it is obvious that since you have not proved that Hazrat Imam Mahdi<sup>AS</sup> had staked his claim to Prophethood, or it is not proven even according to you, the Prophethood cannot be proved without a claim. In addition, even if the Mahdavis have a belief as Hadyah Author says, the criticism would be directed against the followers of the religion. This will not have any adverse effect on the real religion or its founder, because it is not proved that Hazrat Imam Mahdi<sup>AS</sup> had staked a claim to be a Prophet.

► Secondly, even from the sayings, Hadyah Author has quoted from the books of the Mahdavis; it is not proved that the Mahdavis call their Imam Mahdi<sup>AS</sup> as a Prophet or Apostle. Hence, the later discussions will give further details, which will show that from none of the quotation from the books of the Mahdavi authors, he has quoted; it is proved that there is no instance that any of them has called the Imam<sup>AS</sup> as Prophet or Apostle. The quotations, of course, prove that the Imam<sup>AS</sup> used to receive divine commands directly without the medium of an angel, that the Imam<sup>AS</sup> was free from mistakes or sins, and other matters. But none has called him a Prophet or Apostle.

► Thirdly, The Hadyah Author has even confessed that the Mahdavis believe that Hazrat Imam Mahdi<sup>AS</sup> is the Imam Mahdi al-Mau'ood<sup>AS</sup>. He says:

“The Mahdavis believe in all the matters relating to Prophethood and Apostleship in their Shaikh [Hazrat Imam Mahdi<sup>AS</sup>] but they take the name of *Mahdiat*. But of what use is the name? One should be concerned with reality.”<sup>331</sup>

This proves that the Mahdavis do believe in the matters we have mentioned earlier, but they do not use the name of Prophethood. They believe only in his being the Mahdi. And the Hadyah Author has ignored this clear claim and finding that the matters mentioned above were present, came to the self proclaimed conclusion about the Prophethood. And this is the root of all his mistakes.

► Fourthly, in the PREAMBLE of this book, we have dealt with the issue that the essential of the religion does not become the religion. The '*ulama* of the *Ahl-e-Sunnat-o-Jama'at* have said this:

“The essential of the religion is not the religion.”<sup>332</sup>

<sup>330</sup> Hazrat Syed Nusrat<sup>RA</sup>, author of *Kohl al-Jawahir*, says this quotation is on page 80 of *Hadyah-e-Mahdavia*. This translator has a copy of the second edition [1293AH edition] with him, not the first edition. In the 1293 AH edition it is page 92.—SZY.

<sup>331</sup> *Hadyah-e-Mahdavia*, Abu Raja Muhammad, 1293 AH Edition, p.24. Hazrat Syed Nusrat<sup>RA</sup> quotes page 12 of the first edition of *Hadyah-e-Mahdavia*.

<sup>332</sup> *Yawaqit, Hujjat-Allah-il-Balighah*.

“It is not justified to attribute a thing to the religion of a person who explains his stand against that thing even if the thing becomes essential by his other sayings.  
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The Hadyah Author has committed the mistake of understanding that the essential of the religion is the exact religion. [See the PREAMBLE of this book.] The criticism about the Prophethood and Apostleship also is an example of this mistake, because, even if it is accepted for the sake of argument, that these matters are the essentials of Prophethood, it does not mean that a person in whom these matters are found becomes a Prophet. This is so because these matters are not the absolute essentials that they do not occur in a person who is not a Prophet. On the other hand, according to the *Ahl-e-Sunnat-o-Jama'at*, these matters become supportive of the claim of Prophethood after the claim is made, and not positive Prophethood, because the necessitated will not become a necessary thing because of its essence and worth of it as the light is an essential of the sun. The meaning of this is that the sun is more important in essence than the light. However, the light could be a helper or an argument for existence of the sun. However, wherever the light is manifest, it does not become essential that the sun too must be there. For instance, the light is found in the lightening and the fire. However, by its being there, it does not become essential that the lightening and fire become the sun.

Similar is the case of the essentials and attributes of Prophethood. For instance, the true dreams are counted as the attributes of Prophethood. It means that the dream of the Prophet is true. But it does not follow that the person whose dream is true becomes a Prophet. Hence, this is the situation of all matters, which the Hadyah Author has mentioned in the definition of Prophet, and he has drawn the conclusion of one being a Prophet or Apostle on the basis of their [the attributes'] being present. Hence, among the matters mentioned, the first is about the Prophethood being *vah'bi* [bestowed by Allah]. In other words, according to the *ulama* of the *Ahl-e-Sunnat-o-Jama'at*, the rank of the Prophethood and Apostleship is *vah'bi* [divinely bestowed]. Allah Most High bestows it on whom He will. This rank cannot be achieved by one's efforts and labour. Similarly, according to the philosophers, the *khat'miyat* [the act of sealing] of the *Vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup>, and, according to all the *ulama* of the *Ahl-e-Sunnat-o-Jama'at*, the high rank of the *Mahdiat* [Mahdihood] and the *Khilafat-e-Ilahiya* [Vice-Regency of Allah] is *vah'bi* [bestowed by Allah]. Allah Most High, in His grace, grants this rank to whom He will. None can achieve it by his efforts and labour. The belief of the Mahdavis too is the same. Hence, if the Mahdavis hold the belief that Hazrat Imam Mahdi<sup>AS</sup> has been chosen by the pleasure of Allah Most High for the rank of *Mahdiat* and *Khilafat-e-Ilahiya* and has been appointed to the rank of [Divine] Guidance, it does not essentially follow that he should be called a *nabi* [Prophet].

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<sup>333</sup> *Hujjat-Allah-il-Balighah.*

If a certain perfection or excellence being *vah'bi* [divinely bestowed] were to make a person holding that trait becoming essentially a *nabi*, the great difficulty that would befall would be that the ordinary perfections and excellences and good character that are divinely bestowed, like somebody being of a high pedigree or extremely handsome, that are beyond the authority of any person, and is based only on the divine grace, it would become necessary to consider such people who sport such traits as a *nabi*, which would be baseless.

Similarly, it is essential that Allah commands every *nabi*, but it does not mean that every person so commanded becomes a *nabi* because it is proved that Allah Most High commands the angels also, [but they are not Prophets]. We get the proof from the Holy Quran that Allah Most High had commanded the mother of Hazrat Musa<sup>AS</sup> and a honeybee. However, despite their being commanded by Allah Most High or their getting the divine revelation, it does not follow that they were Prophets. Nor would it be correct to say that the Mahdavis believe that the mother of Hazrat Musa<sup>AS</sup> and the honeybee are Prophets, because they accept that Allah's commands reached them through *vahi* [divine revelation].

Apart from these situations, that He commands all His Saints is an accepted issue of almost all the *Ahl-e-Sunnat-o-Jama'at*, but by accepting that they receive the divine commands, it does not follow that it becomes essential for them to hold the belief that the recipients of the divine commands are the *anbia* [Prophets]. Nor can anybody say that the *Ahl-e-Sunnat-o-Jama'at* believe that the saints of Allah are the *anbia*, because they believe that Allah Most High commands them, or in the words of the Hadyah Author they [the *Ahl-e-Sunnat-o-Jama'at*] believe that they [the saints] receive the *Vahi* [divine revelation].

Hence, the Mahdavis hold the belief that that Hazrat Imam Mahdi<sup>AS</sup> used to receive direct commands without the medium of an angel from Allah Most High, it would not be correct to say that they [Mahdavis] accept Hazrat Imam Mahdi<sup>AS</sup> to be a Prophet.

Similarly, Prophets are innocent [sinless]. However, not everybody that is innocent is a Prophet. In other words, if a person is known to be innocent or sinless, it does not follow that he is a Prophet, as, for instance, the angels are innocent and Allah Most High has said in favour of them, "... *They (the angels) disobey not Allah in what He had commanded them...*"<sup>334</sup> However, no angels are called Prophets. The Shi'ah community believes the *Aim'ma Is'na 'Ashar* [the twelve Shi'ite Imams] to be innocent, but since their innocence is accepted, it will not be said that to them the twelve imams are Prophets.

Hence, the Mahdavis too essentially know that Hazrat Imam Mahdi<sup>AS</sup> is sinless or innocent, and on the basis of this innocence, they believe that his *ilham*

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<sup>334</sup> Quran, S. 66: 6 SAL.

[inspiration] and commands to be final. However, it does not become essential to believe the Imam<sup>AS</sup> to be a Prophet on the basis of his innocence.

The disavowal of a Prophet is essentially *kufr* [infidelity] but it does not follow that by the disavowal of a person, whose disavowal is infidelity, the person concerned does not become a Prophet. According to some *fuqaha* [Islamic jurists], the calling of the Companions<sup>RZ</sup> as infidel is *kufr* [infidelity] or the disavowal of the Companionship of Hazrat Abu Bakr<sup>RZ</sup> is also *kufr*.<sup>335</sup> However, it cannot be concluded that these Imams of Fiqh of the *Ahl-e-Sunnat-o-Jama'at* hold the belief that Hazrat Abu Bakr<sup>RZ</sup> and other Companions<sup>RZ</sup> to be Prophets, as in their belief the disavowal of the rank and position is infidelity.

Hence, the disavowal of the Mahdiat of Hazrat Imam Mahdi<sup>AS</sup> being infidelity does not lead to the belief that the Imam<sup>AS</sup> being the *nabi* and holding this belief does not become essential, particularly when the Mahdavis openly affirm that Hazrat Prophet Muhammad<sup>SLM</sup> is the Seal of Prophets<sup>AS</sup> and Apostles<sup>AS</sup>.

► Fifthly, if according to the Hadyah Author, the acceptance of the matters mentioned leads to the belief of Hazrat Imam Mahdi<sup>AS</sup>'s Prophethood and Apostleship, then this criticism of his becomes the evidence of the adage, "Neither one leaves his own [people] nor the strangers," because all the *akabirin* [the eminent authorities] of yore have held that the rank of *Mahdiat* and *Khilafat* [Mahdiship and Vice-Regency] is *vahbi* [divinely bestowed]. They also believe that Hazrat Imam<sup>AS</sup> is sinless and the receiver of divine inspiration and that his disavowal is infidelity. The relevant evidence has already been adduced. According to the Hadyah Author, all these people prove to be holding the belief that Hazrat Imam Mahdi<sup>AS</sup> is the Prophet and Apostle. Then this criticism does not remain Mahdaviah specific. However, all the *ulama* and philosophers of the yore belonging to the *Ahl-e-Sunnat-o-Jama'at*, and even all those Muslim sects who believe that Hazrat Imam Mahdi<sup>AS</sup> is true and are convinced of his excellences and perfections, become the target of the criticism of the Hadyah Author as all of them raise the same voice as the Mahdavis.

### MAHDI IS SINLESS

Apart from these *ulama* of a bygone era that belonged to the *Ahl-e-Sunnat-o-Jama'at*, who accept that the above-mentioned matters about the Mahdi<sup>AS</sup> are proved, we ask the Hadyah Author as to what he thinks about the Mahdi, in whom he believes and is waiting for. Would he be chosen by the grace of Allah Most High from among the common people and would be appointed to guide them?

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<sup>335</sup> Please see: *Ghaiyat-ul-Muntaha*, *Fiqh-e-Hanbali*, *Tuhfa-tul-Muhtaj Ila Sharah-al-Minhaj*, *Fiqh-e-Shafe'ie*, *Durr-ul-Mukhtar Fiqh-Hanafi* and others.

Alternatively, would he become the Mahdi and Vice-Regent of Allah, without the grace of Allah Most High, and by his own efforts? As the Hadyah Author has written on page 80 of *Hadyah-e-Mahdaviah*,<sup>336</sup> that, according to the consensus, “the glory of the Mahdi is that he is sinless”. Would he be sinless or, would he be sinful, like the common people? Would he get Allah’s commands with finality or would his commands be not final and full of errors? Would the disavowal of his station and commands be infidelity or not?

If the answers of the Hadyah Author about the Mahdi he expects were in the affirmative to the second part of the above questions, his supposed Mahdi would not be Mahdi according to the beliefs of the *Ahl-e-Sunnat-o-Jama'at*. However, if the first part of the above questions is in the affirmative, you become the believer of his being a Prophet and a disavower of the finality of the Prophethood of Hazrat Prophet Muhammad<sup>SLM</sup>, because, as you [the Hadyah Author] have said, accepting the above said matters is tantamount to saying that the Mahdi, who has those attributes, would be a Prophet!

► Sixthly, that accepting all the excellences and perfections of Hazrat Imam Mahdi<sup>AS</sup> is not a matter of belief only, as is the case with other saints. The followers of such saints hold some beliefs about them. On the contrary, the Mahdavis and the eminent personalities of the yore believe that the matters pertaining to Hazrat Imam Mahdi<sup>AS</sup> that are referred to above as proved, are also proved according to the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, like the position of the Mahdi<sup>AS</sup> being divinely bestowed, and not being achieved or acquired by one’s efforts, or that ‘Allah would instill the ability and capacity to be Mahdi<sup>AS</sup> in one night’ and others. These Traditions have come in respect of Hazrat Imam Mahdi<sup>AS</sup>.

That Hazrat Imam Mahdi<sup>AS</sup> is free from error or sinless and his being the Vice-Regent of Allah is derived from the Traditions, which quote Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “He [Mahdi<sup>AS</sup>] will follow in my footsteps and will not err” and the Tradition in which he has said, “Pay fealty on his [the Mahdi<sup>AS</sup>’s] hand even if you have to crawl on ice to reach him, because he is the Vice-regent of Allah.” In addition, that the issue of his knowledge, commands and divine inspirations being final is based on this lofty position and rank of innocence and Vice-Regency of the Imam<sup>AS</sup>.

The disavowal of Hazrat Imam Mahdi<sup>AS</sup> being infidelity is proved from the Traditions, narratives and accepted principles of *Shari'at*. It is narrated from Hazrat Abdullah bin Jabir<sup>RZ</sup>:

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<sup>336</sup> This page number is of the first edition of the book, *Hadyah-e-Mahdaviah*. It is page no. 111 in the second edition of 1293 AH.

“He who disavowed the existence of Dajjal [Anti-Christ] became an infidel. He who disavowed Mahdi became an infidel. This Tradition is extracted by Abu Bakr Al-Askaf in *Fawaid-al-Akhbar*.”<sup>337</sup>

Abul Qasim Suheli has narrated in his book, *Sharah as-Siyar*, and Shaikh Imam Nuruddin Ahmad bin Mahmud Bukhari Sabuni also has narrated it in his book, *Badayat al-Kalam*:

“Hazrat Prophet Muhammad<sup>SLM</sup> has said, ‘He who disavows the appearance of Mahdi<sup>AS</sup> is deemed to have disavowed all that has been revealed to Prophet Muhammad<sup>SLM</sup>; he who disavowed the advent of Hazrat Esa<sup>AS</sup> is an infidel.’”

This subject matter of these Traditions is supported by the principle that the *zath* [essence] of Hazrat Imam Mahdi<sup>AS</sup> is *Da'i-il-Allah* [one who invites people unto Allah] and the acceptance of such a person is obligatory under the Quranic Verse:

“O our people, hearken to the one who invites (you) to Allah, and believe in him...”<sup>338</sup>

The *zath* of Hazrat Imam Mahdi<sup>AS</sup> is unanimously accepted as the Vice-Regent of Allah and the disavowal of the Vice-Regent of Allah is infidelity.

The *zath* of Hazrat Imam Mahdi<sup>AS</sup> is among the signs of the Doomsday, and the disavowal of the signs of the Doomsday is infidelity.

The existence of Hazrat Imam Mahdi<sup>AS</sup> is proved by the Traditions of constancy in meaning, and the disavowal of the Traditions with constancy is infidelity.

All the details of these topics have been discussed at the relevant places. Since these matters discussed above are proved by the Traditions in favour of Hazrat Imam Mahdi<sup>AS</sup>, it is also proved that the matters are proved to be perfectly in accordance with the Traditions. This shows that the truth and reality of the beliefs of the Mahdaviah are being proved true. Hence, knowing that these matters are objectionable is clearly wrong. On the other hand, it is necessary for every Muslim to believe in them. If one were to accept this wrong principle of the Hadyah Author as correct, for the sake of argument, that accepting these matters leads to Prophethood, the issue will take this shape of things:

1. That these matters, or the essentials of Prophethood in respect of Hazrat Imam Mahdi<sup>AS</sup> are proved by the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>.
2. As the Hadyah Author contends that by accepting these matters, the Prophethood becomes essential, the result would be that the Imam<sup>AS</sup> being a

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<sup>337</sup> The book, *Uqd ad-Darar*.

<sup>338</sup> Quran, S. 46: 31 AYA.

Prophet is being proved by the Traditions of Prophet Muhammad<sup>SLM</sup>. This by itself proves that the criticism [of Hadyah Author] is wrong; this is as obvious as the bright day.

After this principled discussion, we would like to examine the quotations from the books of the Mahdavi authors that the Hadyah Author has reproduced to draw the wrong conclusion of Prophethood and Apostleship.

The Hadyah Author has quoted a saying from Chapter 13 of the book, *Shawahid Al-Vilayat*, which says that there is a difference between *Mahdaviat* and *Nubuwat* only in the name; the work and objective of both is the same. We could not understand what is there in this saying that needs deliberation, on which the Hadyah Author has argued on his false claim. In this saying, there is an explanation that there is a difference in the name between the two. In addition, it is obvious that accepting the difference in the name is proof that one name cannot be applied to the other, because, except in the case of synonymous names, every name argues in favour the person of thing named. Hence, this proves that the names, *Mahdaviat* and *Nubuwat*, argue in favour of the technical meaning of the respective terms and that the application one name over the other concept is not correct.

Now, in this saying, the purpose or objective of both has been shown as one. This too does not help the Hadyah Author in his criticism, because a number of people or deeds remain one and the same. However, the objective being the same does not lead to the exactness of the essence of both. Similarly, the purpose and objective of both the Prophethood and Sainthood is the same: the objective of both is [divine] guidance and invitation to the people unto Allah Most High. That the purpose of both is the same does not lead to both becoming the same. This is so particularly because, the difference between the two is that during the time of the Seal of the Prophethood, the propagation of the commands of *Shari'at* the preaching was based on the teaching of the revelation through the medium of Hazrat Jibrail<sup>AS</sup> [Gabriel] and the claim was, "I am the Messenger of Allah." However, during the time of the Seal of Sainthood the inspiration is direct [that is, without the medium of an angel and the claim is, "I am the Servant of Allah and the follower of Muhammad, the Messenger of Allah." In short, the Prophethood has come to an end, but the attributes and the purpose and objective of the Prophethood survive eternally. This is perfected and it will continue to be perfected by the Sainthood. It is written in the book, *Sharah-e-Maqasid*, under the Sixth Objective:

"From the point of view of the manifest, the Prophethood has come to an end on Hazrat Prophet Muhammad<sup>SLM</sup>, although from the point of view of its immanence, that is, the Sainthood will survive for ever."

In the book, *Yawaqit*, it is written in Chapter 35 more clearly:

“Shaikh Ar-Rais<sup>339</sup> has written in Chapter 73. Reply No. 25, that absolute Prophethood did not become lofty. Only the *Nubuwat-e-Tashri'i* [Legislative Prophethood] became lofty. Hence, the meaning of the saying of Hazrat Prophet Muhammad<sup>SLM</sup> that there would be no Prophet or Apostle after him is that there would be no Prophet or Apostle who would bring any particular *Shari'at* after him. This saying was like the one, where he said that there would be no Kisra<sup>340</sup> after he was killed, there would be no Kisra and when Qaisar<sup>341</sup> is killed, there would be no Qaisar after that, although Kisra and Qaisar were the kings of Iran and Rome and the Government did not vanish from Rome. Only the name did not survive. Their kings assumed other names. Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has said that the Prophets were given the name of *nubuvat* and “we are prohibited from using the title of the Prophet”, even though Allah Most High informs us about the meaning of His and His Apostle’s sayings as the secrets.

This is clearer than the saying of the *Shawahid Al-Vilayat* that the Prophethood and Sainthood are the names of the manifest and the immanent and that only the name of Prophethood has been omitted but that the reality and the objective and its work survives. When the Hadyah Author says, “What is the use of the name, we are concerned with the reality”, these convinced people should be accepted as the believers of the Prophethood. If by saying so, the Prophethood does not become essential, what crime has the *Shawahid* author committed by saying that the purpose of both the Prophethood and the Sainthood is the same? How can his saying become the argument of the contention of Prophethood? In addition, where does it prove that the Mahdavis call their Imam Mahdi<sup>AS</sup> as a Prophet or an Apostle?

Similarly, the Hadyah Author has written on page 12<sup>342</sup> of *Hadyah-e-Mahdaviah*, quoting *Matla al-Vilayat* “The divine command came to the Imam<sup>AS</sup> for twelve years”.

He [the Hadyah Author] has further written quoting from the books, *Umm-ul-Aqaid* and *Risalah-e-Faraiz*<sup>343</sup>.

“He announced his *zath* [essence, nature] on *Mahdiat* [Mahdiship] under the command of Allah.”

“The 15<sup>th</sup> Obligation is to believe that the advent and mission of Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> is for the demonstration of its particularity, and to know that his

<sup>339</sup> *Shaikh ar-Rais* is the title of Avicenna or Bu Ali Seena, a doctor of Medicine.

<sup>340</sup> Kisra is Khosrau or Chosroes, the general designation of the Persian kings.

<sup>341</sup> Roman Emperor Caesar. It is also spelt Kaiser, Tsar.

<sup>342</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.24.

<sup>343</sup> *Umm-ul-Aqaid* is *Aqida Sharifa* by Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and *Risalah-e-Faraiz* by Hazrat Bandagi Miyan Syed Miranji<sup>RA</sup>.

[advent] was for the explaining of the commands of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>.”

“The fourth Obligation is knowing that the Mahdi received new teachings from Allah every day.”

“The thirteenth Obligation is to know that every deed and word of the Mahdi was according to the teachings of Allah and emulation of Hazrat Prophet Muhammad<sup>SLM</sup>”

These quotations prove that Allah Most High is commanding Hazrat Imam Mahdi<sup>AS</sup> to stake his claim to be Mahdi. There is no mention of the Prophethood anywhere. Further, in these commands, the sayings, which indicate the absence of indirectness, are denying the claim or belief of the Prophethood of the Imam<sup>AS</sup>. Further, those commands, which prove that the advent of Hazrat Imam Mahdi<sup>AS</sup> is specifically for explaining the commands of Sainthood, too do not help the argument of the Hadyah Author. Instead, they falsify all the claims of the Hadyah Author about the new *Shari'at* and the abrogation of the commands of the *Shari'at-e-Muhammadiyah* that the repealing of the *Shari'at* is not his job. Besides, the explanation that the Imam<sup>AS</sup> is the strict follower of Hazrat Prophet<sup>SLM</sup> is emphatically confirming that the Imam<sup>AS</sup> is following the *Shari'at-e-Muhammadiyah*. It is written on page 13<sup>344</sup> of *Hadyah-e-Mahdaviah* that:

“Similarly, in the *Muqaddimah Duwam* [the Second Case], the finality of *Vah'y* [divine revelation] and commands being from Allah Most High also found in many places in their books. Hence, it is written in the *Umm-ul-Aqaid* that the said Shaikh [Hazrat Imam Mahdi<sup>AS</sup>], ‘The command I explain is from Allah and under His command’, he who disavows even one letter of it will be called to account.”<sup>345</sup>

### WAH'Y TO HONEYBEE

Whatever the Hadyah Author has written is not the original version of the *Umm-ul-Aqaid*, but he has abridged the original in his own words. In the original, the word *Vah'y* is not used. The Hadyah Author has added it in his version. On the other hand, the rules of etiquette are so strict that none can find that such-and-such a command has been revealed by *vah'y* to the Imam<sup>AS</sup>. It will be noticed that even in the Hadyah Author's summary of the *Umm-ul-Aqaid*, the word *vah'y* has not been used. What is written is that every command has been explained by the command of Allah and the disavower would be called to account. Even if the use of the word *vah'y* is accepted for the sake of argument, the mere use of the word *vah'y* will not lead to the assertion of Prophethood. This will not help the Hadyah Author in his

<sup>344</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.25.

<sup>345</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.25.

objective, because the word *vah'y* is also used for *ilham* [inspiration] also. Allah Most High has said in the story of Hazrat Yusuf<sup>AS</sup>:

“Then, they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.”<sup>346</sup>

According to the exegesis, the age [at the time] of Hazrat Yusuf<sup>AS</sup> was seventeen years, which is not the age of the bestowal of the Prophethood. It is for this reason; it is written in the *Tafsir-e-Kabir* that the purport of this *vah'y* is *ilham*.

“The second saying is that the purport of this *vah'y* is *ilham*, as it is in the saying of Allah Most High that ‘We sent *vah'y* to the mother of Hazrat Musa<sup>AS</sup> and your Lord has sent *vah'y* to the honeybee.’”

If the Hadyah Author were to claim that the word *vah'y* is not used except for a Prophet, he would be compelled to say that his Prophet is the honeybee, because the word *vah'y* is used for it [in the Holy Quran].

Apart from all this discussion, there is no mention of the Prophethood and Apostleship here. Further, it does not prove that the Mahdavis have such a belief [that the Imam<sup>AS</sup> is a Prophet]. Even here, what is being proved is that the command, which Hazrat Imam Mahdi<sup>AS</sup> explains, he does it under the command of Allah Most High and the disavower of these commands would be called to account. The revered readers can deliberate that this has no relationship with Prophethood and Apostleship. The Hadyah Author confesses that Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> had claimed that his foot was on the neck of every saint under the command of Allah and the disavowers of this command were so called to account that they lost their sainthood and had to adopt the tending of the swine as a profession. Is the Hadyah Author here too convinced of Prophethood, because here too the two elements are the command of Allah and the calling of the disavower to account?

If the Hadyah Author thinks by divine commands with finality the Prophethood and Apostleship becomes necessary, and if he wants to prove this, listen! This finality is the result of the innocence and the Vice-Regency, because the fixed law is that the Vice-Regent gets his commands from his principal. Hence, a Vice-Regent of Allah would get his commands only from Allah and none else; and the innocence and the vice-regency are among the accepted precepts of the early philosophers of the *Ahl-e-Sunnat-o-Jama'at*, as Hazrat Shaikh Akbar [Mohiyuddin Ibn Arabi<sup>RA</sup>] has said:

“During the period of Hazrat Imam Mahdi<sup>AS</sup> the real religion free from opinion will remain.”

It is written in *Yawaqit*:

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<sup>346</sup> Quran, S. 12: 15 MMP.

“Hazrat Imam Mahdi<sup>AS</sup> is innocent of opinion and conjecture in his religious commands. If you ask, ‘what would be the form of his commands: would he command according to the definitive Verse of the Holy Quran or from his *ijtihad* [interpretation] or both?’ The reply to it would be the same as the one by Hazrat Shaikh Akbar<sup>RA</sup>. He has said, ‘Imam Mahdi<sup>AS</sup> will issue the same command as the angel of *ilham* [divine inspiration] will inspire in him. It would be like this: The angel will inspire the *Shari'at-e-Muhammadiyah* in the Imam<sup>AS</sup> and he will command accordingly, as is indicated in the *hadis* wherein the Prophet Muhammad<sup>SLM</sup> is quoted as saying that ‘he [Mahdi<sup>AS</sup>] will follow in my footsteps and will not err.’ Hence, we understand that he is *tabe'* [تابع = follower], not a *mubtade'* [مبتدع = innovator]. Further, he is innocent in his commands, because ‘innocent’ means that he will not err. Further, Hazrat Prophet Muhammad<sup>SLM</sup> has stated that he [Mahdi<sup>AS</sup>] will not err. Hence, he [Mahdi<sup>AS</sup>] will not say anything from his desires. He will say what is inspired in him. Hazrat Prophet Muhammad<sup>SLM</sup> has given the news that he [Mahdi<sup>AS</sup>] will not err. And that he [Prophet<sup>SLM</sup>] is *mulhaq bil Anbia* [he has associated him with Prophets].”

Under these circumstances, the contention of the Hadyah Author that this issue is repeatedly stated in the books of the Mahdavis is wrong, because the specification of the books of the Mahdaviah is suitable when this issue has not been discussed in the books of the *Ahl-e-Sunnat-o-Jama'at* and it is found only in the books of the Mahdavis. In fact, this issue is elaborately discussed more in the books of the *Ahl-e-Sunnat-o-Jama'at* than in our [Mahdavis'] books. We have discussed this issue in our reply to the Hadyah Author's contentions under the head ‘The seventh Belief’.

### APOSTLESHIP AND IMAM MAHDI<sup>AS</sup>

All this discussion was largely about *nubuwwat* [Prophethood]. It has clarified that this aspect of the Hadyah Author's contention was wrong and contrary to the facts. Now the issue of the *risalat* [Apostleship] remains to be addressed. This aspect of the criticism needs to be dealt with for the perusal of the impartial readers. The confused explanations of the Hadyah Author in this issue leads to his affirmation that Hazrat Imam Mahdi<sup>AS</sup> did not claim that a new Book was revealed to him.

Hence, **the Hadyah Author says:** “In short, all the essentials of Prophethood are proved in the belief of the Mahdavis for the said Shaikh [Hazrat Imam Mahdi<sup>AS</sup>]. Now the rank of the *Risalat* [Apostleship]: in other words, a Book or abrogation of some of the commands of the old *Shari'at*. From these two matters, whichever is found proves the *Risalat*. Since the first matter [that is, the Prophethood] was difficult, it was abandoned, as a permanent Book could not be prepared.

“He was content with the second item: that is, he claimed a new *Shari’at* by abrogating some of the commands of the *Shari’at-e-Muhammadiyah*. The details of it are that *Shari’at* is only commands of *Shari’at* and the commands and interdictions that the Shaikh [Hazrat Imam Mahdi<sup>AS</sup>] claimed were revealed afresh to him from Allah, and those commands are like the Quranic commands; they are even superior...”<sup>347</sup>

**We say:** This shows that, according to the Hadyah Author, one of the two matters are essential for a *Rasool* [Apostle]: one is the Book and the other is the abrogation of some commands of *Shari’at*. Although this statement and limitation of Hadyah Author is not correct, we will not deal with it for the time being, as our objective is to deal with its context. The first matter is about Hazrat Imam<sup>AS</sup> not claiming that a new book was revealed to him. The Hadyah Author concedes this. Now, the issue of abrogation, which is the basis of all the quibbling of the Hadyah Author. Even this is wrong for various reasons.

► Firstly, the Hadyah Author has written in the name of Hazrat Imam Mahdi<sup>AS</sup> that he had “claimed a new abrogating *Shari’at* that repeals some commands of *Shari’at-e-Muhammadiyah*.” This is an unambiguous lie. It is an attempt to mislead the readers. We demand from the Hadyah Author to prove this. He should show where and in which book this claim has been made in these words. As long as this proof is not given, we are not bound to answer it and he will not escape the allegation of slandering the Imam<sup>AS</sup>.

► Secondly, in his statement the Hadyah Author has written subsequently, the words ‘*Shari’at-e-jadidah* [new *Shari’at*] or *naskh* [abrogation] do not occur. In his own words, the claim manifests to be the descent of the new commands. The people of discretion know that staking a claim to the descent of newer commands does not lead to a new *Shari’at* or the abrogation of the *Shari’at-e-Muhammadiyah* or the claimant becoming an Apostle with a new *Shar’iat* because many *Awlia* [Saints] have received such commands from Allah Most High and they have claimed that they had received such commands. Simply because such commands were received, it will not be said that they were the claimants to the revelations of a new *Shari’at* or the followers of such saints consider them [the saints] to be Apostles with a *Shari’at*.

► Thirdly, the Hadyah Author has distorted the wording of the claim of Hazrat Imam Mahdi<sup>AS</sup>. For instance, he has written that ‘*taaza ba taaza, nau ba nau ahkam*’ were revealed. However, the version of the concerned narrative is that the Imam<sup>AS</sup> “received new information every day”. The Hadyah Author himself has written on page 13<sup>348</sup>, that:

<sup>347</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.26 [Abridged].

<sup>348</sup> It is page 13 of the first Edition of the *Hadyah-e-Mahdaviah*. It is Page 25 of the 1293 AH Edition of the same book.

“Hazrat Imam Mahdi<sup>AS</sup> has said, ‘I receive fresh teachings from Allah Most High every day asking me to say that I am the servant of Allah and the follower of Hazrat Prophet Muhammad<sup>SLM</sup>.’”

On the same page, the Hadyah Author has quoted the following words from the *Risala-e-Faraiz*:

“The fourth obligation is to know that Hazrat Imam Mahdi<sup>AS</sup> received fresh teachings from Allah without the medium [of an angel].”

Hence, the difference between the descent of the commands and getting fresh information according the rules of etiquette is not hidden from the people of understanding. Further, the obtaining of information is not understood as a claim to a fresh *Shari'at* and it does not prove that the Mahdavis have such a belief.

► Fourthly, the Hadyah Author could not produce any saying in proof of his slander that could prove that Hazrat Imam Mahdi<sup>AS</sup> to be a Prophet or an Apostle, or that he had brought a new *Shari'at* or about the abrogation [of the *Shari'at-e-Muhammadiyah*]. There are clear and convincing utterances of the Imam<sup>AS</sup> that contradict the criticism and expose the scandal mongering of the Hadyah Author. He has quoted some of the sayings from the book, *Shawahid Al-Vilayat*, which proves that he has seen the book. In the same book, the details of the journey of Hazrat Imam<sup>AS</sup> in Sindh [now a province of Pakistan] are reported. Therein a dialogue between the Imam<sup>AS</sup> and Mullah Sadruddin<sup>RZ</sup> occurs. In the dialogue, Hazrat Imam<sup>AS</sup> is quoted as saying: “We have not brought a new *Shari'at*. We have not made any changes in the commands of the *Shari'at* of Hazrat Prophet Muhammad<sup>SLM</sup>. There is no difference between you and us in the emulation of the commands of the *Shari'at*.”

One is astonished why the Hadyah Author closed his eyes from this command of the Imam<sup>AS</sup> and why he did not reproduce it in his outburst.

On one occasion, some *ulama* asked the Imam<sup>AS</sup>: “Which religion do you follow?” The Imam<sup>AS</sup> said: “My religion is the Book of Allah and the emulation of the *Sunnat* of *Rasool-Allah*.”

There are many similar sayings of Hazrat Imam<sup>AS</sup> giving the same sense. These sayings are the beacon of guidance in the light of which it can be seen whether the claim of the abrogation of the *Shari'at* is being manifested or it is being denied.

Apart from the stated commands, the saying of the Imam<sup>AS</sup> falsifies the slander about the Prophethood and Apostleship that the Hadyah Author has very often used in his book. “Hazrat Imam Mahdi<sup>AS</sup> has said: ‘I get new teachings everyday from Allah Most High asking me to say, ‘I am the servant of Allah and the follower of Hazrat Prophet Muhammad<sup>SLM</sup>.’”

This claim of Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> proves the limitation of directness of the divine inspiration without the medium of an angel and the explanation of the emulation of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. The second issue invalidates the presumed claim to Apostleship, because, in the words of Hadyah Author, the commands of the second *Shari'at* are necessary for the abrogation of the *Shari'at-e-Muhammadiyah* as the proof of the *Risalat* [Apostleship]. In addition, the claim of the emulation of Hazrat Prophet Muhammad<sup>SLM</sup> is a denial like the brightness of the sun for the people of the seeing eyes and a wise hearts.

We have already explained the first matter relating to the direct revelation that the revelation comes to the Prophet through the medium of an angel, but at times, it also comes directly [without the medium of an angel]. However, this directness is not specific to the Prophets<sup>AS</sup>, the saints of the Muslim *Ummat* receive their teachings about gnosis, and the divine secrets and meanings without the medium of Hazrat Jibrail<sup>AS</sup> [Gabriel] and, therefore, they do not claim the medium of Hazrat Jibrail<sup>AS</sup> or that of Prophethood. We have already quoted a saying of Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> that indicates this sense. He says:

“The Prophets have been given the name of Prophethood. We have been prohibited from using this appellation or the title of Prophet, even though Allah Most High informs us about the meaning of His word and that of His Prophet as a secret.”

If the application of the term Prophethood becomes essential on a direct inspiration from Allah, as the Hadyah Author appears to think, this thought contradicts the clarification of Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup>. Apart from this, we ask the Hadyah Author about the saying of the Shaikh<sup>RA</sup>. The Shaikh<sup>RA</sup> had said, “My feet are on the neck of every saint.” The Hadyah Author has discussed about this saying in Chapter 4 of his book, *Hadyah-e-Mahdaviah* with great emphasis. He has contended that the Shaikh<sup>RA</sup> had made this claim by the command of Allah and that many other Saints<sup>RA</sup> had received the information about the command. Our question is, “Did this command come to the Shaikh<sup>RA</sup> through the medium of Hazrat Jibrail<sup>AS</sup> or through an *ilham* [inspiration] directly without the medium of an angel?” If this command of Allah, and, in the words of Hadyah Author, the *Vah'y*, had arrived through the medium of the angel, Hazrat Jibrail<sup>AS</sup>, the Shaikh<sup>RA</sup> possesses the most important attribute of Prophethood in him, and he comes under the divine command, “*The Mighty in power hath afforded him the knowledge thereof—the Lord of Wisdom,*”<sup>349</sup> and he became a *nabi* [Prophet].

And if this command, and in the words of Hadyah Author, this *vah'y* without the medium of an angel, descended on the Shaikh<sup>RA</sup>, let him say if this directness too is among the essentials of Prophethood or not. If his answer is in the affirmative, again in his words, this essential element of Prophethood was found the Shaikh<sup>RA</sup>,

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<sup>349</sup> Quran, S. 53: 5 SAL.

and he became a *nabi*. Hence, the Hadyah Author became the believer of the Prophethood of the Shaikh<sup>RA</sup>. Hence, the objection the Hadyah Author had raised against the Mahdavis rebounds on the Hadyah Author. “He who digs a well for others often falls into it.”

If this kind of directness does not lead to Prophethood, Hazrat Imam Mahdi Mau'ood<sup>AS</sup> receiving the divine teachings without the medium of an angel does not lead to his being a Prophet, particularly because the claim of directness of Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> is unexplained. In addition, in respect of Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> the claim of directness is already there for everyone to see for refutation of the slander of Prophethood, as a miracle.

One is astonished that the Hadyah Author has done his best to try to find fault in the supposed wording of the claim of Hazrat Imam Mahdi<sup>AS</sup>. These are baseless. The readers will know in detail about them at the appropriate place. However, the Hadyah Author did not get the divine help in considering the same claim or command of the Imam<sup>AS</sup> wherein the slander of the claim about the Apostleship and abrogating the *Shari'at* has been openly denied.

In short, all these reasons show that Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> has staked no claim to be a Prophet or Apostle or of any new *Shari'at* or of abrogation [of the old *Shari'at*], but he has always claimed that he was a follower of the Book of Allah [Quran] and the *Shari'at* of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. Further, he has emphatically enjoined his followers to emulate it. This is our final reply to the false contentions of the Hadyah Author.

### FRESH COMMANDS FROM GOD

The second part of the saying of the Hadyah Author too is a slander of the same kind. It is about his contentions that the commands of the Imam<sup>AS</sup> being like the commands of the Quran or even exceeding them. The wording of the Hadyah Author is as follows: “Hence, the Said Shaikh [Hazrat Imam Mahdi<sup>AS</sup>] has claimed that fresh commands descend on me and those commands are like the commands of the Quran or even better, since some of the Quranic commands are obligatory, some desirable and some permissible. But here, whatever that comes out of the mouth is obligatory or even iman [Faith].” Further, the Hadyah Author writes, “Even *taujiḥ* [explanation] and *tavil* [interpretation] of the Quranic expressions is allowed. Interpretation, metaphor, allusion etc. are the Quranic kinds. Here, *tavil* and *taujiḥ* is absolute infidelity. The last is from the said tract.” The Hadyah Author has written that ‘the commands of the Imam<sup>AS</sup> being like the commands of the Quran or better than them’ as if it is a part of the claim of the Imam<sup>AS</sup>. If the Hadyah Author is presenting this as the saying of Hazrat Imam<sup>AS</sup>, it is a slander. He should have shown when Hazrat Imam<sup>AS</sup> had made such a claim

and from where [or which Mahdavi book] the Hadyah Author had copied it. The source should have been shown first.

If it is the saying of the Hadyah Author, as is obvious from the following passage, it should have been written in a manner that would have made it clear that it was not the claim of the Imam<sup>AS</sup> or a part of such a claim.

After this, it is necessary to examine how far the following passage of the Hadyah Author and its explanations are correct. The Hadyah Author has first stated that the commands [of Hazrat Imam<sup>AS</sup>] are believed to be like those of the Quran or even better, and afterwards he has made two explanations. One is that “some of the Quranic commands are obligatory, some are desirable and some are permissible. But whatever comes from the mouth here is obligatory, even *iman* [Faith].” Secondly, the Hadyah Author says, “in the expressions the *taujiḥ* and *tavil* are allowed. Interpretation, metaphor, allusion are all the kinds of Quranic terms. And here [that is, in case of Imam Mahdi<sup>AS</sup>] *tavil* and *taujiḥ* are absolute infidelity.”

The essence of the claim itself is wrong, because when a Quranic command is explained, it is called a Quranic command. It is not said to be ‘like the Quranic command’. The word ‘*manind*’ is a void comparison because the *tashbih* [simile] necessitates the estrangement of *mushab’bah* [the thing for which the simile is used] and the *mushab’ba bi’hi* [the thing to which anything is likened], and the commands are nothing other than the meanings and purports of the ‘Quran-e-Sharif’. As such, Hazrat Mehri<sup>RZ</sup> has hinted in his couplets:

“He [Imam Mahdi Al-Mau’ood<sup>AS</sup>] was commissioned for the meanings of the Quran, from the proximity of God; he extracted the meaning with inquiry and ascertainment, with hard emulation.”

- The first explanation is not correct because the Quranic commands being obligatory, desirable and permissible are based on the opinions of the *ulama* and *ai’emmah* [scholars and leaders], as has been discussed earlier. Where is the clarification of a command being obligatory, desirable and permissible in the Quran that would finalize the classification?
- Secondly, the terms ‘*Farz*’ and ‘*Wajib*’ are the technical terms. According to the principles of the *Ahl-e-Sunnat-o-Jama’at* also, anything associated with the Vice-Regent of Allah become *Wajib-ul-iman* [obligatory of Faith], but every such issue is not called *Farz*. This is so because every *Farz* is obligatory of Faith but every issue that is obligatory of Faith is not *Farz* in technical terms. If whatever that came out of the mouth of the Imam<sup>AS</sup> were to become *Farz*, from the birth of the Imam<sup>AS</sup>, or at least from the date of his advent as Mahdi<sup>AS</sup> to his last breath, the number of *faraiḥ* would have become very large. However, the Hadyah Author has at various places in his book, *Hadyah-e-Mahdaviaḥ*, has manifested that the

number of the *faraiz*, both of faith and practice, are thirty. This shows the Hadyah Author's double-speak.

His second explanation too is not correct because he [the Hadyah Author] has claimed that the *taujih* and *tavil* are absolute infidelity as a rule but the explanation he has given is special. The claim is general and the argument is special. The argument is not claim-specific. The details thereof are that the Hadyah Author has quoted the *Risala-e-Aqida* and *Risala-e-Faraiz* to prove that *taujih* and *tavil* being absolute infidelity. However, these tracts do not support his claim. The author of the *Risala-e-Aqida* [Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>] has written at the end of his tract:

“O seekers of the Truth who have reposed faith in Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> may know that these commands that have been written in [this tract], this *banda* has been in the company of this *zath* [Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup>] from the beginning to the end, and at no time there had been any change in any command, belief and Faith; we repose faith in all these commands; anyone who makes any interpretation or/and alteration in them is an opponent of that *zath* [Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup>].”

At the beginning of the *Risala-e-Faraiz*, which is a commentary of the *Risala-e-Aqida*, it is written: “Be it known that the commands derived from the *muhkamaat* [perfect and accurate words and deeds], which have been mentioned in the *Aqida Sharifa* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> are thirty in all.”

At the end of this tract, it is written: “Hence, it is obligatory on the faithful to believe, act accordingly, and avoid interpreting or altering them [the obligations] because the Companions<sup>RZ</sup> have unanimously agreed on the correctness of these commands.”

Hence, it is obvious that the quoted passages and the pronouns used therein purport that one should not do *taujih* and *tavil* of the commands contained in the *Risala-e-Aqida*. Where does the sense come that one should not do the *taujih* and *tavil* of everything that the Imam<sup>AS</sup> has said, as the Hadyah Author appears to have understood? On the other hand, the Author<sup>RZ</sup> [Hazrat Syed Khundmir<sup>RZ</sup>] has specifically stated that the reason for not doing the *taujih* and *tavil* is that a consensus has been achieved on these commands of Hazrat Imam Mahdi<sup>AS</sup>, and the cause of this interdiction is the consensus.

Secondly, it needs to be examined whether the statement of the Hadyah Author that the *taujih* and *tavil* of the Quranic texts being correct. Is this contention of the Hadyah Author the accepted consensual issue of the philosophers of the *Ahl-e-Sunnat-o-Jama'at*? Be it known that the basis of the *tavil* is the opinion, because the definition of the matter interpreted is “When the common expression is interpreted and in doing so the opinion is preferred, it is the matter interpreted”.

Hence, it is proved that the *tavil* is based on the opinion.<sup>350</sup> In addition, in the opinion of the *ghair-masoom* [one who is not innocent] there is the apprehension of error. Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> has written in his book, *Lawaqih-al-Anwar*:

“Be it known that the mistakes the Philosophers have committed are because of their *tavil* [interpretation]. It happened like this: They achieved their knowledge from the *Shari’at* of Hazrat Idris<sup>AS</sup>. And they interpreted the word [of Hazrat Idris<sup>AS</sup>] that had reached them [the Philosophers], as we differed in interpreting the word of our Prophet<sup>SLM</sup> after his death.”

In Chapter 276 of *Futuh-at-e-Makkiah*, Shaikh Akbar<sup>RA</sup> writes under the Quranic Verse, “If they had observed the Torah and the Gospel [Bible] and that which was revealed unto them from their Lord...”<sup>351</sup>

“The setting up the Torah purports to mean that it should not be interpreted. Hence, he who interpreted the word of God has lowered its rank. And he, who kept the word of God free from interpretation, established it, because the thinking of man is not free from error.”

The Shaikh<sup>RA</sup> further says:

“The interpreter follows those of his potentialities that are incapable of knowing his Lord. He does not follow his Lord or the information that He has given in His book or as the practice of His Prophet<sup>AS</sup> about Himself. This interpretation is the most astonishing mistake, which has spread in the world. And every interpreter has fallen into this error.”<sup>352</sup>

The Shaikh<sup>RA</sup> has also said:

“All good is in believing in what Allah Most High has sent down and all the evils are in *tavil* [interpretation]. He who interpreted has hurt his Faith even if his opinion is agreeable or suitable. He should not do this. It is narrated in *hadis*, ‘My servant belies Me. He should not do that.’ Hence, every interpreter will be called to account about his *tavil* on the Day of Resurrection.”<sup>353</sup>

The Shaikh<sup>RA</sup> has also said:

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<sup>350</sup> When the ‘matter interpreted’ is totally based on the opinion of the *mujtahid* [jurist entitled to independent opinion], counting it among the *nas-e-Qurani* needs deliberation, because if the meaning of the Quranic Verse is clear, there is no need for the preferring the opinion of the *mujtahid*. In addition, when the opinion of the *mujtahid* is the cause of the interpretation, it is not suitable to associate it with clear commands of the Quranic Verse.—Hazrat Shamsi<sup>RA</sup>.

<sup>351</sup> Quran, S. 5: 66 MMP.

<sup>352</sup> *Futuh-at*, Chapter 58.

<sup>353</sup> *Futuh-at*, Chapter 198.

“Not interpreting the Quranic Verses of attributes is etiquette. To believe in them without ecstasy as they have arrived is *Wajib* [obligatory]. For instance, if it is asked, how does God astonish or how He becomes happy, we would say, ‘We believe in what has come to us from God and His Apostle<sup>SLM</sup> and its purport. And we entrust to Allah and His Apostle<sup>SLM</sup> the knowledge of its condition.’”<sup>354</sup>

Hence, it is proved that for the reasons the Shaikh<sup>RA</sup> has dilated upon that it is better not to interpret than to do so. Further, it is not the consensual issue of the *jamhoor*.<sup>355</sup> Among us Mahdavis too there are two schools of thought on this issue. One is the school of thought of our ancestors who do not interpret but believe in the essence of the command. They leave its purport or state and details to the knowledge of the speaker, because the unawareness of its details or meaning does not adversely affect the basic belief. Hazrat Abdul Malik Sujawandi Mahdavi<sup>RA</sup> has written in his book, *Siraj al-Absar*, about this issue as under:

“About *mutasha'behat* [ambiguous matters or Quranic Verses], our school of thought is that of our ancestors. We repose faith in them. And we do not discuss about its condition, meaning and purport.”

The second school of thought is that of the writers of the later period, who hold that the *tavil* is permissible when necessary. In other words, the school of thought of the ancestors is acceptance and delegation, because acceptance is safe. In addition, *tavil* is closer to error. It is far away from perfect Faith. The reason is that Allah has commanded us to believe in His word and not on the meaning that we have extracted by interpreting through our intellect. The gist and result is that the *maslak* [way, conduct, school of thought] about *tavil* is the same as that of the philosophers of the *Ahl-e-Sunnat-o-Jama'at*, and the criticism of the Hadyah Author is not correct.

### ALLEGED ABROGATION OF *SHARI'AT*

Now, we will deal with the question of the alleged abrogation of the *Shari'at* that the Hadyah Author has made the basis of his criticism about the assertion of *Risalat* [Apostleship, Messengership] and the repeal of the *Shari'at-e-Muhammadiyah*. It appears to be suitable to deal with this issue in some detail so that the reality about the principles the Hadyah Author has laid down about the abrogation and the matters he has presented as its proof is revealed as to how wrong he is and how far removed his conduct is from the glory of the *ulama*. Hence, whatever the Hadyah Author has written about the so-called abrogation is briefly as under:

<sup>354</sup> *Futuhat*, Chapter 315.

<sup>355</sup> *Jamhoor* is a group of technical men; here it means a large group of the people learned in religious sciences.

**The Hadyah Author says,** “Some of these commands abrogate the commands of the *Shari’at-e-Muhammadiyah*. They are abrogating because changing or revocation of the commands of the *Shari’at* with other commands of the *Shari’at*. The commands of *Shari’at* are of seven kinds: *Farz* [obligatory], *Wajib* [expedient], *Sunnat* [religious rites ordained by Hazrat Prophet<sup>SLM</sup>], *mandub* [recommended], *Haram* [forbidden], *makrooh* [disapproved, though not unlawful] and *mubah* [permissible or lawful]. Changing them by way of *Shari’at*, that is, turning *Mustahab* [desirable] into *Farz* [obligatory], *mubah* [permissible] into *Haram* [prohibited], *makrooh* into *Haram*, *makrooh* into *Farz*, and so on—all this is called *naskh* [abrogation]. The details thereof are found in [the books] *Itqan* and others.”<sup>356</sup>

**We say:** Before discussing the criticism of the Hadyah Author and the issues he has raised, the following reasons are worthy of perusal as an introduction:

- Firstly, the Hadyah Author has defined *naskh* [abrogation] as replacing the commands of *Shari’at* with other commands of *Shari’at*. This proves that a second *Shari’at* is essential for *naskh*. Then he admits that Hazrat Imam Mahdi<sup>AS</sup> did not claim the descent of a new [divine] Book. This proves that there is no existence of the second *Shari’at* because there cannot be a second *Shari’at* without a new Book. When there is no claim or existence of a second *Shari’at* there cannot be any *naskh*, according to the principle laid down by the Hadyah Author.

- Secondly, the Hadyah Author has quoted from the writings of the Mahdavi writers in his book, *Hadyah-e-Mahdaviah*. This proves that he has seen those books. In these books, it is clearly stated that such-and-such a command has been extracted from such-and-such a Quranic Verse. For instance, on page 11 of *Hadyah-e-Mahdaviah*<sup>357</sup> under the issue of *hijrat* [migration], he has quoted from the book, *Aqida* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, the following passage: “Every person who has reposed faith in Hazrat Imam Mahdi<sup>AS</sup> and has failed to migrate with him has been subjected to the command of hypocrisy under the Quranic Verse: ‘*Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives...*’”<sup>358</sup> All the relevant issues have been debated under the head, ‘The Fifteenth Belief’, earlier. They need not be discussed here again. All we have to show here is that all commands that have been extracted from and their source is, Quran, are essentially the command of the Islamic *Shari’at*. The terms ‘*taza Shari’at*’ [fresh Code] or ‘*doosri Shari’at*’ [second Code] cannot be applied to them.

- Thirdly, what is called the *Shari’at-e-Muhammadiyah* and what is its definition? First of all, it is essential for the Hadyah Author to determine whether, to him, the *Shari’at-e-Muhammadiyah* is the real commands that are contained in the Quran and

<sup>356</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.27.

<sup>357</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.23.

<sup>358</sup> Quran, S. 4: 95 MMP. And ibid.

the Traditions or the sayings of some of the persons, like the *ulama-e-muhaddisin*, the *mufassirin* and *a'imma-e-mujtahidin*, that have been extracted from the commands of God and His Messenger<sup>SLM</sup>?

If the real commands that have been mentioned in the Quran and the Prophetical Traditions are the *Shari'at-e-Muhammadiyah*, the Hadyah Author will first have to prove as to where are the details of the seven kinds of commands of the *Shari'at*, like the *Farz*, *Wajib*, *Sunnat*, *Mandoob*, *Haram*, *Makrooh*, and *Mubah*, to be found in the Quran and *Hadis*. Where is it affirmed in the Quran and *Hadis* that the *zikh-e-kasir* [abundant remembrance of Allah] and abstinence from things other than Allah [*ma si'wa Allah*] is *Mustahab* [desirable], and not *Farz* [obligatory]? Alternatively, in the words of Hadyah Author, where is it stated that to avoid leaving the homeland or *hijrat* [migration] is *makrooh*? In short, as long as the Hadyah Author does not prove that all the issues that he has written about are in accordance with the Quran and *hadis*, the term of change and nullification cannot be applied. In addition, as long as this is not proved, the sense of the *naskh* [abrogation] cannot be found.

On the other hand, if the sayings, opinions and presumptions of the *ulama-e-muhaddisin* [scholars in the Traditions], *mufassirin* [exegetes] and *a'imma-e-mujtahidin* [the leaders of *ijtihad*—interpretation of Islamic Law] are the precise *Shari'at-e-Muhammadiyah*, the core of the subject that the original Quran and Traditions, which are the source of all the commands of the *Shari'at*, are not the *Shari'at-e-Muhammadiyah*, and the commands and issues extracted from them would be the real *Shari'at-e-Muhammadiyah*. Apart from all this, there is difference of opinion on certain issues among the *imams* and *ulama*. An *imam* has treated a matter as *Farz* or *Wajib*, while others have treated the same matter as *Mustahab* or *mubah* or *makrooh*. In this situation, whose saying will be treated as the real *Shari'at-e-Muhammadiyah*? Moreover, the opposition of which saying of which *imam* will be treated as the change, revocation or abrogation of the *Shari'at-e-Muhammadiyah*? Further, what will be the criteria for the preference of the *imam* whose sayings will be treated as the real *Shari'at-e-Muhammadiyah*? Earlier, we have clarified that *Farz*, *Wajib*, *Sunnat*, etc. are technical terms of *Shari'at*. The Quran and *hadis* have rarely clarified whether any given act in '*ibadaat* [prayers] is *Farz*, *Wajib*, *Sunnat* or *Mustahab*. Instead, the scholars and legists of the *ummat* and others have made this classification in view of the commands, their importance, the emphasis and insistence the divine Lawgiver [Hazrat Prophet Muhammad<sup>SLM</sup>] has laid on a command, or enjoined an act, and other circumstantial evidence. Then based on their own opinions and presumptions they have said that a given act is *Farz*, *Wajib*, *Sunnat* or *Mustahab*. It is for this reason that a given act is *Farz* according to one *imam* while the same act is *Wajib*, *Sunnat* or *Mustahab* according to another *imam* or *mujtahid*.

Despite this, the Hadyah Author holds that “Turning a *Mustahab* into a *Farz* or a *mubah* into a *Haram*, a *makrooh* or *Haram* into a *Farz*—all this is called *naskh* [abrogation].”<sup>359</sup> This is such an unprincipled explanation of *naskh* that, if it is presumed to be correct, the *Shari’at-e-Muhammadiyah* will become a treasure of innumerable abrogated and repealed commands. The reason for this is that there are countless issues over which there is difference of opinion among the exegetes, the imams of *hadis*, religious directors [jurists entitled to independent opinion] and other scholars of the *ummat*. For instance, in the commands of *Fiqh*, while performing the *vu’zoo* [ablutions] the *mas’h* [wiping or anointing] of the complete head is *Farz*, according to Hazrat Imam Malik<sup>RA</sup>. Hazrat Abu Hanifa<sup>RA</sup> calls it *Mustahab*. The reciting of the first chapter of Quran, *Fatihah*, in every *rak’at* of ritual prayers is *Farz*, according to Hazrat Imam Shaf’ei<sup>RA</sup>. Hazrat Imam Abu Hanifa<sup>RA</sup> treats it as *Wajib*. In addition, for the *muq’tadi* [follower of an imam in congregational ritual prayers], it is *Farz*, according to Imam Shaf’ei<sup>RA</sup>, and *man’a* [prohibited] according to Hazrat Imam Abu Hanifa<sup>RA</sup>.

Similarly, on the issue of some animals being *Halal* or *Haram* there are different sayings of the imams of *Fiqh*. The eating of *Soosmar’* [a desert animal] is *mubah* [permissible] according to Hazrat Imam Shaf’ei<sup>RA</sup>, while it is unlawful according to Hazrat Imam Abu Hanifa<sup>RA</sup>. And so on. There are similar countless issues of beliefs, deeds, worship and business, in which such differences of opinion are found. Will it be said here too that in the *Shari’at-e-Muhammadiyah*, the *mas’h* of the whole head and the recitation of the *Fatihah* was obligatory. Hazrat Imam Abu Hanifa<sup>RA</sup> fixed it as *Mustahab* or *mamnu’* and has thus abrogated the obligation of these two deeds after two hundred years? Or would it be said that these two deeds were *mubah* or *mamnu’* in the *Shari’at-e-Muhammadiyah* and that Hazrat Imam Shaf’ei<sup>RA</sup> fixed it as *Farz* and thus he has abrogated its desirability and unlawfulness? In accordance with the saying of the Hadyah Author, the term abrogation should be applied in all such cases. However, this is palpably wrong and invalid.

If it were said that these differences of opinion are not abrogation as these *imams* are the *mujtahids* of the same *Shari’at-e-Muhammadiyah*, and not those of the fresh *Shari’at*, and that the source of their sayings is the Quran and *Hadis*, and nothing else. Then, in the words of the Hadyah Author, Hazrat Imam Mahdi<sup>AS</sup> fixing *Mustahab* as *Farz* or *mubah* as *Haram* too would not be abrogation. This is so because, as we have stated earlier, the *zath* of Hazrat Imam Mahdi<sup>AS</sup> is the absolute *mujtahid* and he is above the *ijtihad*, the Seal of the Religion, the Vice-Regent of Allah and one who received the *ilham* [divine inspiration], in the opinion of the *ulama* of the *Ahl-e-Sunnat-o-Jama’at*. On the basis of the first contention and in the opinion of the *Ahl-e-Sunnat-o-Jama’at*, the commands of Hazrat Imam Mahdi<sup>AS</sup>

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<sup>359</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.27.

being different from those of other *mujtahids* does not lead to abrogation and the term, abrogation, does not apply to them. This is so because, in the opinion of the *Ahl-e-Sunnat-o-Jama'at*, by the contention of one *mujtahid* contradicting the contention of another *mujtahid* does not lead to abrogation of the *Shari'at*. If this could be called abrogation, all the various differences of opinion of the *mujtahids* too should be termed as abrogation. Otherwise, one will have to give a judicious reason for not doing so and contending that the charge of abrogation will not be correct in case of the other *mujtahids*, but it applies only to Hazrat Imam Mahdi<sup>AS</sup>. Saying so, without a judicious reason, would be unreasonable stubbornness, which is not acceptable.

In the estimation of the second contention that is the most correct contention, the commands of Hazrat Imam Mahdi<sup>AS</sup> are based on the divine inspiration and information supplied by the soul of Hazrat Prophet Muhammad<sup>SLM</sup>. There is no scope of opinion, interpretation or error in them. On the other hand, in view of the lofty position Hazrat Imam Mahdi<sup>AS</sup> holds, his commands are precisely the commands of the *Shari'at-e-Muhammadiyah* and commands opposed to them will not be preferred, as the *ulama* of the *Ahl-e-Sunnat-o-Jama'at* have clarified:

“In every era, acting according to the issues extracted from the contentions of the *ulama* is correct till the advent of Hazrat Imam Mahdi<sup>AS</sup>. During the time of Hazrat Imam Mahdi<sup>AS</sup> acting according to the sayings of people that lived before him is void, as the people of the *kashf* [divine revelation or manifestation, not through the medium of an angel] have clarified.”<sup>360</sup>

“The saying of Hazrat Imam Mahdi<sup>AS</sup> is the final proof. The sayings opposed to those of his sayings will be wrong.”<sup>361</sup>

“Hence, Hazrat Imam Mahdi<sup>AS</sup> will issue only those commands that the angel whom Allah has appointed to guide the Imam<sup>AS</sup> to the right path has inspired in him. In addition, this is the real *Shari'at-e-Muhammadiyah*. If Hazrat Prophet Muhammad<sup>SLM</sup> was alive, and this issue was placed before him, he would have issued the same command as Hazrat Imam Mahdi<sup>AS</sup> has issued. Hence, it is learnt from this that the command of Hazrat Imam Mahdi<sup>AS</sup> is the precise *Shari'at-e-Muhammadiyah*.”<sup>362</sup>

Hence, the command of Hazrat Imam Mahdi<sup>AS</sup> about an issue that it is *mubah*, *Mustahab* or *Farz* would be the most correct command, and all commands opposed to it would be contentions of other *imams* and *ulama*, are opposed to the *Shari'at* or to think that they abrogate it, is changing the subject, and is opposed to the principles of the *Ahl-e-Sunnat-o-Jama'at*.

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<sup>360</sup> *Meezan Sherani.*

<sup>361</sup> *Fawatih ar-Rahmut Sharah-e-Musallam as-Subut.*

<sup>362</sup> *Tahtawi.*

## WEAK ARGUMENTS

After this, the issues that the Hadyah Author has presented to assert the abrogation of *Shari'at* need to be examined thoroughly to show that his claim of the abrogation is proved to what extent and this unveils the weakness of the arguments of the Hadyah Author. Hence, here is an abridged list of the issues that the Hadyah Author has presented as the so-called proof of the abrogation of *Shari'at*:

**The Hadyah Author says:** “■ *Zikr-e-kasir* [abundant remembrance of Allah] was *Mustahab* [desirable] according to the congregational consensus of the *ummat* in the *Shari'at-e-Muhammadiyah*. He [Hazrat Imam Mahdi<sup>AS</sup>] has made it *Farz* [obligatory] by abrogating its desirability. ■ Seclusion from the people, the company of the Truthful and abstinence from things other than Allah that were *Mustahab*—he has made them a *Farz*. ■ Contriving, worrying, legacy, fixed periodical income or exit from *daira*—all this was *mubah*, he made it *Haram*. ■ Giving up the *watan* [native country] without a reason that is a kind of *rahb'niyat* [monkery or monasticism] that was *makrooh* [disgusting]—he has made it a *Farz*. ■ The belief of equality between Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi<sup>AS</sup> that was *Haram* [prohibited]—he made it a *Farz*. ■ In addition to the obligatory ritual prayers [*namaz*], he made obligatory a sixth *namaz*—the *Dogana* of the 27<sup>th</sup> of Ramazan. ■ In addition to *zakat*, that was an Islamic obligation, he made obligatory *ushr* [tithe] that is harder in ranks than the *zakat* [poor due—religious tax].”<sup>363</sup>

**We say:** These issues and commands, the Hadyah Author appears to think, are Mahdaviah-specific, even though their source too is the Quran and *Ahadis* [Traditions of Prophet<sup>SLM</sup>] that are the source of all the Islamic Commands. From this point of view, they are not a new or fresh *Shari'at*, but they are precisely the commands and issues of the religion of Hazrat Prophet Muhammad<sup>SLM</sup>. We have already dealt with some of these issues earlier, and the issues that have not come under discussion until now will be dealt with at the appropriate places.

The issue of *Zikr* [remembrance] has been discussed under the head, The 13<sup>th</sup> Belief. It is not necessary to repeat it here. Of course, the Hadyah Author has claimed that there was a congregational consensus of the Muslim *Ummat* on the *zikr-e-kasir* [abundant remembrance of Allah] being *Mustahab* [desirable]. Now, we will discuss this aspect and expose his errors.

The Hadyah Author has not presented any proof of his claim that there was a congregational consensus of the issue of the *zikr* being *Mustahab*. When was this congregation convened? Which section of the Muslim *Ummat* had convened it? What kind of a congregation was it, as there are many kinds of congregations? Many of the eminent exegetes and scholars of the *ummat* have said things that

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<sup>363</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.28.

show that they concede the *zikr* to be *Farz* or *Wajib* [obligatory]. For instance, it is written in the book, *Fawaid-e-Jalaliah*:

“Faqih Andalusi has said that the *zikr* of Allah Most High in every situation is among the *faraiz* [obligations] because He has said,: ‘*O ye who believe! Remember Allah with much remembrance.*’<sup>364</sup> He has further said, ‘...*Verily in the remembrance of Allah do hearts find rest!*’<sup>365</sup> That is, in the perpetual remembrance of Allah.”

Faqih Abul-Lais has written in his book, *Tambih*: “It is obligatory for every Muslim to always recite *La ilaha illa Llah* and he should be supplicating to Allah morning and evening that He should not keep [his servant] without *zikr* at any moment.”

It is written in *Tafsir-e-Tabari*:

“Sayeed has narrated from Qatada; Allah has said: ‘*O ye who believe! When you confront any force of the enemy, stand firm and remember Allah intently that it may fare well with you.*’<sup>366</sup> Allah Most High has made His remembrance obligatory even when one is extremely busy, like when one is engaged in war and [the use of] sword.”

Under the same Quranic Verse, it is written in *Tafsir Dur Mansur*:

“Ibn Manzar Ibn Abi Hatim and Abu Ash-Shaikh have narrated from Qatada that he [Hazrat Prophet Muhammad<sup>SLM</sup>] said, ‘Allah Most High has made His *Zikr* obligatory even at a time when you are extremely busy, that is, at the time of the war and the sword.’”

Hazrat Ibn Abbas<sup>RZ</sup> has said:

“Ibn Abbas says: ‘Whatever Allah Most High has made obligatory on his servants, other than the *Zikr*, He has fixed a given limit for it, and in the case of a disability He has given a concession for them. However, He has not fixed any limit for *Zikr* nor He has given any concession to anybody, other than a person of unsound mind. He has commanded the performance of *Zikr* in every condition or situation.’ He has said, ‘...*Men of understanding, Such as remember Allah, standing, sitting, and reclining...*’<sup>367</sup> He has also said. “*O ye who believe! Remember Allah with much remembrance,*’<sup>368</sup> that is, during the night and the day, on the land and the oceans, in health and in sickness, hidden and openly.”

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<sup>364</sup> Quran, S. 33: 41 MMP.

<sup>365</sup> Quran, S. 13: 28 MMP.

<sup>366</sup> Quran, S. 8: 45 SAL.

<sup>367</sup> Quran, S. 3: 190-191 MMP.

<sup>368</sup> Quran, S. 33:41 MMP.

When the clear sayings of the Companions<sup>RZ</sup>, their followers and other scholars of the *Ummat* have come in favour of the *Zikr* being obligatory and essential, how can, despite all this, the claim of the congregational consensus about the *Zikr* being *Mustahab* be correct. In addition, supposing somebody has said it to be *Mustahab*, it would be considered a controversial issue. The term *Ijma'-e-Ummat* [consensus of the Muslim community] cannot be applied to it.

The issue that the terms used about the *Zikr* of Allah in the Quran and the Traditions are clear, they suggest that it is obligatory and essential, while its non-performance has been forbidden and the non-performers have been severely threatened with dire warnings, needs to be carefully examined, and it is the responsibility of the Hadyah Author. How can there be a congregational consensus about the *Zikr* being *Mustahab*? The reason for this is that while the Quran and Traditions treat as necessary and inevitable, and the defaulter is threatened with severe punishment, the *ijma'* [congregation] of the *Ummat* cannot decree it to be *Mustahab*. Moreover, if it does make it *Mustahab* it is, in the words of the Hadyah Author, tantamount to abrogating the need and essentiality of the *Zikr*. This is so because the *Mustahab* is neither essential nor its defaulter becomes liable to chastisement. Under these circumstances, this 'congregational consensus' abrogates the command of the Quran and the Traditions, although the general rule of the *Fiqh* is that the *ijma'* neither abrogates any principle, nor is it abrogated.

Apart from all these reasons, which the Hadyah Author is bound to clarify, let him say this: According to him, when the Mahdavis say that *Zikr* is *Farz*, the abrogation of the *Shari'at-e-Muhammadiyah* becomes inevitable. Now what has he to say about Hazrat Ibn Abbas<sup>RZ</sup>, Hazrat Qatada<sup>RZ</sup>, Imam Fakhruddin Razi<sup>RA</sup>, Faqih Abul-Lais Samarqandi<sup>RA</sup>, Faqih Andalusi<sup>RA</sup> and all those *ulama* of the *Ummat* who have said that *Zikr* is *Farz* or *Wajib*? They have also said that *Zikr* is so essential that a human being should not neglect it even for a moment. Are all of them opponents of the *Ijma'-e-Ummat* and have all of them abrogated the *Shari'at-e-Muhammadiyah* or not? They too have said that the *Zikr-e-Kasir* [abundant remembrance], which, according to the contention of the Hadyah Author, was *Mustahab* by the consensus of the *ummat*, was made *Farz* and *Wajib*, and thus they have abrogated its desirability!

## SECLUSION

What the Hadyah Author has written about '*Uz'lat* [Seclusion], *Soh'bat-e-Sa'diqin* [Company of the Truthful], *Ma'siva Allah se parhez* [abstinence from all that exists other than Allah] and other issues being *Mustahab* [desirable] can be discussed on the basis of the same reasons that we have dealt with earlier. As long as the Hadyah Author does not prove his claims about every topic he has raised, his criticism does not merit a response from us.

If we were to overlook the said reasons, and discuss each issue separately, the reality about the issue of Seclusion in technical terms is that for the worship of Allah Most High and to escape from the mischief, unbecoming and prohibited things and to achieve full attention towards Allah through solitude is called '*Uz'lat* or *Khal'vat*.

The connotation of the term '*uz'lat* is not confined to any shape or form. On the other hand, it encompasses all situations intended to remain cut off from all prohibited things for the sake of Allah and His divine purpose. The reality is one of the moral principles that are not specific to religion and its concomitants. It is considered essential for the success in all business affairs even of the world. A student will not succeed in his desire to learn unless he eludes all persons and things that obstruct his efforts and devotes himself with full attention and peace of mind to reach his goal. A professional cannot improve his chances and succeed in his profession unless he avoids all activities that hinder his professional needs.

The successful obedience to religious commands and the performing of the deeds in pursuance thereof too is based on this principle. A person performing the ritual prayers has to give up all things that divert his attention from his prayers. This separation from everything is so essential that the prayers cannot be performed without it. No Muslim can say that this attention and seclusion is not necessary, because the prayers need full attention to God. Similarly, a *mujahid* [Muslim crusader] in the way of Allah has to avoid all those impediments that hinder *jihad*.

The '*Uz'lat* and *Khal'vat* [seclusion] is the avoidance of all those people and deeds that obstruct the proper performances of other prayers and the execution of the Islamic commands. This too is observing the same principle. It is not a new thing. One is astonished that the Hadyah Author has thought it to be a new thing or new *Shari'at*, although the issue of seclusion is well known in the Muslim *Ummat* and the truthful and virtuous luminaries. Imam Nowawi<sup>RA</sup> writes in the book, *Sharah-e-Sahih Muslim*:

“Seclusion is the duty of the virtuous and the people of [divine] knowledge.”

Abu Bakr Al-Waraq<sup>RA</sup> says:

“I find the good of this world and the Hereafter in seclusion and the evil of both in friendly relations with the people.”<sup>369</sup>

Zunnoon<sup>RA</sup> says:

“I have never seen anything that inspires sincerity and purity more than seclusion. He who liked seclusion has propped the pillars of sincerity and truthfulness.”<sup>370</sup>

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<sup>369</sup> *Hashia Jami' Al-Usul.*

Yahya bin Ma'az<sup>RA</sup> says:

“Seclusion is the desire of the Truthful [*Siddiqin*]. Some people are such that the desire of seclusion becomes manifest in their hearts, their *nafs* [self] is drawn towards it and this is the proof of the perfection of their aptitude.”<sup>371</sup>

Ibn Abbas<sup>RZ</sup> says:

“The best place for you is the interior part of your house where you can see none and none sees you.”<sup>372</sup>

In the Holy Quran, the subject of ‘*Uz’lat* [Seclusion, Solitude] has been dealt with in the details about Hazrat Prophet Ibrahim<sup>AS</sup> and the *Ashab-e-Kahaf* [Companions of the Catacomb]:

“(Abraham said:) ‘And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest.’”<sup>373</sup>

“And when he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each of them We made a Prophet.”<sup>374</sup>

“When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease.”<sup>375</sup>

In the Holy Quran, the clear command of Seclusion, Solitude and Separation [from the people] for the sake of Allah has come in the following manner:

“So remember the name of thy Lord and devote thyself with a complete devotion.”<sup>376</sup>

It is written in the book, *Surah [صراح]*, “Break away from the world and fully devote yourself towards God.”

It is written in *Tafsir-e-Kabir*:

“Zaid bin Aslam says that to leave the world and all it contains and to become desirous of the rewards from Allah Most High is *tabattal* [devotion]. Farra’ says, “When the worshipper leaves everything and

<sup>370</sup> *Awarif al-Ma’arif*.

<sup>371</sup> *Ibid*.

<sup>372</sup> *Ahya al-Uloom*, Vol. 2, *Kitab: ‘Uz’lat*.

<sup>373</sup> Quran, S. 19: 48 AYA.

<sup>374</sup> Quran, S. 19: 49 AYA.

<sup>375</sup> Quran, S. 18: 16 AYA.

<sup>376</sup> Quran, S. 73: 8 MMP.

devotes himself fully to the *'ibadat* [worship], it is called *tabattal*. In other words, he gives up everything and fully devotes himself to His worship and the obedience of His commands.”

We find greater details of Solitude in the practice of Hazrat Prophet Muhammad<sup>SLM</sup>. He used to remain in Solitude in the Cave of Hira and there is proof that he was in love with solitude. Imam Nowawi<sup>RA</sup> writes:

“Abu Sulaiman Khattabi says that solitude was the favourite of Hazrat Prophet Muhammad<sup>SLM</sup>, because solitude provides freedom from cares of the heart and this helps in meditation [of and about God] and it is this solitude that provides peace of mind and freedom from the things that human beings desire, and the heart achieves humility.”<sup>377</sup>

“Abu Sayeed Khudri narrates that an Arab Bedouin asked Hazrat Prophet Muhammad<sup>SLM</sup>, ‘Who is the best among the people?’ the Prophet<sup>SLM</sup> said, ‘He who struggles against his *zath* [essence] and his wealth in the way of Allah Most High and he who performs *'ibadat* [worship] in a mountain gorge and saves the people from mischief.”<sup>378</sup>

“Hafs Ibn ‘Asim quotes Hazrat Umar<sup>RZ</sup> as saying, ‘you remain in Solitude.’”<sup>379</sup>

This quality of remaining in Solitude was found in a group of the Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup>, like the *Ashab-e-Saf'fah* [People of the Bench—select Companions<sup>RZ</sup>]. They were the prominent examples of those who remained in Solitude from the people and were engaged in the worship of God.

Among the issues of *Shari'at*, the example is of *e'tikaf* [retreat to mosque for continued retirement] and it is an open and apt state of the solitude, privacy and separation for the sake of Allah Most High. Quran and *Sunnat* prove it. No Muslim can deny it.

Famous saints of Allah Most High have practiced solitude from the people. A lot of information about is available in their biographies. Further, many of them have clearly written about the need and benefits of the solitude in their sayings. For instance, Hazrat Junaid<sup>RA</sup> writes:

“Enduring the hardships of solitude is better than the sycophancy or familiarity with people.”<sup>380</sup>

“Khattabi says that even if there had been no benefit other than the avoidance of *ghi'bat* [backbiting] and other prohibited actions, this would have been the greatest good.”<sup>381</sup>

<sup>377</sup> Nowawi<sup>RA</sup>, *Sharah-e-Muslim*.

<sup>378</sup> *Bukhari*, Chapter on '*Uz'lat*.

<sup>379</sup> *Fatah al-Bari*, Chapter on '*Uz'lat*.

<sup>380</sup> *Ibid*.

The *arba'in* [forty-day period of (religious or other) confinement] also is another form of solitude. Many saints of Allah, the *siddiqin* [the truthful people] and *salihin* [virtuous people] have practiced it. According to some philosophers, the source of this is those Traditions of Prophet<sup>SLM</sup> that are related to the Solitude and Seclusion. For instance:

“Hazrat Prophet<sup>SLM</sup> has said that if a person performs the *'ibadat* [worship] of Allah Most High, the fountains of wisdom and philosophy would well up from his heart and would manifest from the word of his mouth.”<sup>382</sup>

There are two kinds of *'Uzlat* [solitude or seclusion]: 1) *'Uzlat-e- Zahiri* [the manifest solitude] and 2) *'Uzlat-e-Batini* [the immanent solitude]. In the manifest solitude, the seeker remains away from all those people and causes that interfere in the worship of and constant attention to God. This is obligatory on the novices whose time and worship are prone to be affected by the meeting and intercourse with the common people. The immanent solitude is that the seeker's attention is always directed towards God and is not disturbed by the company of the people. Even though he is in company with the people, his condition is *ba-hamah* and *be-hamah* [although he is with the people, he remains without them]. Outwardly, he may be with the people; however, in reality and immanence, he is not with the people. An example is of the man who, with humility and fear of God, joins the congregational prayers. However, he is outwardly with the other people saying his prayers, in immanence he keeps his attention fully directed towards God. His attention towards God is not adversely affected by his remaining with the people.

The essence of both these forms of *'Uz'lat* is manifest in the life of Hazrat Prophet Muhammad<sup>SLM</sup>. It is written in the book, *Ahya al-'Uloom*:

“In the beginning, Hazrat Prophet Muhammad<sup>SLM</sup> used to remain in solitude at the mount of Hira. When the Light of Prophethood became stronger, the people did not continue to remain a veil of Allah Most High. Hence, though outwardly he was among the people, his heart used always to remain attentive to God.”<sup>383</sup>

In short, in the presence of this evidence and cogent arguments, to say that the issue of *'Uz'lat* [Solitude] is a new *Shari'at* or the abrogation of *Shari'at-e-Muhammadiyah* is mere sophistry.<sup>384</sup> According to the Hadyah Author, the issue under discussion here or the matter to be decided is the abrogation of the *Shari'at-*

<sup>381</sup> Ibid.

<sup>382</sup> *Awarif al-Ma'arif*, Part 1, Chapter 6.

<sup>383</sup> *Ahya al-'Uloom*, Vol. 2, *Kitab al-'Uz'lat*.

<sup>384</sup> In the Urdu text, the Arabic word *safasta* has been used. The AED gives its meaning as Sophistry. Sophistry means a reason or an explanation that tries to show that something is true when it is really false.—Oxford Advanced Learner's Dictionary, Sixth Edition, OUP 2000, 11<sup>th</sup> Impression, 2002, New Delhi., Page 1232.

*e-Muhammadiyah*. When a given issue is a command that is proved by the principles of the religion, it is an issue essentially of the same religion or the *Shari'at*, the application of the term new *Shari'at* or the abrogation of *Shari'at* cannot be applied to it in any way. What remains to be seen is whether this is essential or unnecessary, that is, *Wajib* or *Mustahab*; it would be, like many other issues, a controversial issue, which cannot lead to the concept of abrogation of the *Shari'at*. Otherwise, it would lead to the *Shari'at-e-Muhammadiyah* becoming a treasure trove of the abrogated commands, as we have proved in the beginning of this discussion. On the essence of Solitude or Seclusion, the clear command of the “*tabattal 'ilayhi tabtiilaa*”<sup>385</sup> stands as a convincing argument, which supports its being a *Farz* [Obligation]. We have already discussed that a command in the imperative mood [in Quran] indicates that it is a *Farz*. If the Hadyah Author contends that the command in the imperative mood is not *Farz* but *Mustahab* [desirable], it would be his duty to prove first as to what reason is there that compels us to ignore its being obligatory and then pronounce it to be desirable. He will further have to prove that it is not a conjecture, because conjecture is not always definite and certain. Further, it may also validate the opposing meaning.

Look at some of the benefits of Solitude that the philosophers have shown, that is, Solitude helps achieve sincerity in *'ibadat* [worship], *riyazat* [mystic exercises], and *munajat* [supplications to God].

The sins a person is prone to commit as backbiting, meaningless talk, taunting and such others, which the Divine Lawgiver [Hazrat Prophet Muhammad<sup>SLM</sup>] has urged his followers to avoid, can be avoided through only Solitude.

Hypocrisy brings every good deed to futility. It is also called the *shirk-e-asghar* [minor polytheism]. Avoiding it is among the important obligations. The person in solitude is safe from this too.

There is a command to protect oneself from trouble, mischief and rebellion. Solitude protects one from these things too. When one ponders over these things, one finds that the achieving of some of these things is obligatory, while avoiding the others is obligatory. The sources that help in performing or avoiding these obligations or the interdictions, as the case may be, too are obligatory and necessary, because the thing on which depends the performing of an obligation too is indirectly obligatory. The *namaz* and cleanliness, for instance. While *namaz* is obligatory, it cannot be performed without cleanliness. Hence, cleanliness too is obligatory. Similarly, the Solitude, whether manifest or immanent, is obligatory because many of the obligations cannot be performed without *'uz'lat* [Solitude of Seclusion]. Hazrat Shehabuddin Suhrawardy<sup>RA</sup> says, “‘*Uz'lat* is of two kinds: 1)

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<sup>385</sup> “So remember the name of thy Lord and devote thyself with a complete devotion.” Quran, S. 73:8 MMP.

Obligatory, and 2) Excellence. To remain in ‘*Uz’lat* from the mischief and the mischief-makers is *Farz*. To remain in ‘*Uz’lat* from *fuzuliat* [meddling in others’ affairs] is *fazilat* [Excellence].”<sup>386</sup>

This is proving the same sense that to remain in ‘*Uz’lat* from the mischief and the mischief-mongers is *Farz* [obligatory]. Will Hazrat Shehabuddin Suhrawardy<sup>RA</sup> be deemed to have abrogated the *Shari’at*, because he has asserted that ‘*Uz’lat*, which the Hadyah Author held, was *Mustahab*, is *Farz*? Will holding such opinion be correct?

### COMPANY OF THE TRUTHFUL

The Hadyah Author has objected to the Company of the Truthful. We do not understand what is objectionable in it. As a matter of principle, every living being has a liking for a member of the same species. This natural passion is found among the animals also. “Birds of a feather flock together,” is a true adage. Hence, the need for the company of the Truthful too is based on the same principle. One who is Truthful, or is desirous of joining the company of the Truthful, or is the seeker of the Truth and purity, should consider as obligatory upon himself, the company of the Truthful. According to the religion, the company of the Truthful is extracted from the Command of the Quran. Allah Most High has said:

“*O ye who believe! Be careful of your duty to Allah, and be with the Truthful.*”<sup>387</sup>

In the Prophetical Traditions also, there are commands of joining the company of the Truthful, as “Every person adopts the manners and conduct of his friend. Hence, you should see whom he befriends.”

The excellences of the people who love each other for the sake of Allah are many. They have been mentioned in the Traditions. Hazrat Imam Ghazali<sup>RA</sup> writes in his book, *Ahya al-‘Uloom*:

“Hazrat Prophet Muhammad<sup>SLM</sup> has said in praise of the love for the sake of Allah that when Allah Most High desires the good of a person, He gives him a virtuous friend who reminds him of Allah if he forgets Him and if he remembers Allah, he helps him.”<sup>388</sup>

“Hazrat Abu Huraira<sup>RZ</sup> narrates from Prophet<sup>SLM</sup> that he said, ‘There will be the *minbar* [pulpits] of *Nur* [Light]. The people sitting there will be of Light and their faces too will be of Light, even though they will be neither Prophets nor Martyrs. But the Prophets and martyrs will envy them.’ The

<sup>386</sup> *Awarif al-Ma’arif*.

<sup>387</sup> Quran, S. 9: 119 MMP.

<sup>388</sup> *Ahya al-‘Uloom, Kitab al-Ukhuwat was-Suhat*.

Companions<sup>RZ</sup> asked, 'Tell us about their virtues as to who they are.' Hazrat Prophet<sup>SLM</sup> said, 'They are the people who love each other for the sake of Allah; they sit together for the sake of Allah and meet each other for the same reason.'"<sup>389</sup>

In view of these commands, adopting the best company is of at most importance to the Sufi philosophers. Ali bin Sahl<sup>RA</sup> says:

"The sign of the Love of Allah Most High is that you should be weary of all the people other than the People of Allah Most High because the love for the People of Allah is the result of the Love for Allah."<sup>390</sup>

"Abu Bakr Talmasani says, 'You always remain with God (that is, keep your attention directed towards Him). If you cannot do this, remain with those people who remain with God so that the blessings of their company may reach you to the rank of remaining with Allah Most High.'<sup>391</sup>

Some ignorant people suspect from these issues that there is contradiction between Solitude and the Company of the Truthful, because the former demands remaining in Solitude while the latter demands meeting and mingling with people. Obviously, [they think that] adopting one will lead to the loss of the other and one would not be able to follow both simultaneously. Such a suspicion proves the ignorance of the religious commands and the reality of these issues, while both are extracted from the Quranic Verses: "*tabattal 'ilayhi tabtiilaa*" [...devote thyself with a complete devotion]<sup>392</sup> and "*...wa kuunuu ma-'as-Saadiqin*" [...and be with the truthful].<sup>393</sup> Further, there are Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> that express the same sense. It leads to the conclusion that there are contradictory commands in the Quran and the Traditions and they cannot be acted upon, although thinking in that manner violates the *iman* and Islamic Faith.

The reality of these two issues is that the protection of religion and acting according to the religious commands are permanent Obligations. In addition, the Solitude and the Company of the Truthful are indirectly obligatory for the sake of expedience and the objectives of religion and God. Hence, in the Mahdavi religion, the *deen* is the dearest and acting according to the religious commands is most important obligation. It is for this reason that the Mahdavis know that remaining cut off and aloof from the persons or the causes that oppose or obstruct the religion is obligatory. Besides, they also know that befriending people who can help in acting according to the commands of religion is an obligation. This is the meaning

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<sup>389</sup> Ibid.

<sup>390</sup> *Awarif al-Ma'arif*, Part 2, Chapter 83.

<sup>391</sup> Ibid.

<sup>392</sup> Quran, S. 73: 8 MMP

<sup>393</sup> Quran, S. 9: 119 MMP.

of the adage, “they love for the sake of Allah and they hate for the sake of Allah.” This is the sign of Faith, as is written in the book, *Ahya al-Uloom*:

“Hazrat Prophet<sup>SLM</sup> has said, ‘Love for the sake of Allah and hatred for the sake of Allah are the strongest rope of Faith. Hence, it is obligatory for man that those who hate Allah should be his enemies and those who love Allah should be his best friends and brothers.’”<sup>394</sup>

“Hazrat Esa<sup>AS</sup> has said, ‘Achieve the love of Allah Most High by hating the people who disobey Allah Most High; achieve His nearness by remaining away from them; seek His pleasure by being displeased with them.’ The people asked him, ‘O Rooh Ullah [Jesus (as the Holy Ghost)]! In whose company should we remain?’ He said, ‘Remain with people by seeing whom you recall Allah, by listening to whom your knowledge increases and whose deeds induce you [to do good deeds for] the Hereafter.’”<sup>395</sup>

“Abdullah Ibn Umar<sup>RZ</sup> has said, ‘If I were to fast for any number of days without breaking the fast, if I were to spend my nights in worship that I never have a wink of sleep and if I were to spend my wealth consistently in the way of Allah, and then I die in a state where I have no love for the people who are obedient to Allah Most High and no hate for those who are disobedient to Him, I will gain nothing from all these [good] deeds.’”<sup>396</sup>

These quotations clarify that solitude or seclusion from and company of people and the company of the Truthful are a form of the love and hate for the sake of Allah Most High and a sign of the real *iman* [Faith]. Further, since these two [feelings] are not associated with the same person and in the same capacity but are associated with various persons and in various capacities, this does not become a form of contradiction. The same principle is to be found in all objectives. As we have given an example earlier, a student whose sole objective is to learn considers it necessary to avoid the company of people who would hinder the achievement of his objective. However, it does not mean that he should remain aloof from his classmates and teachers as remaining in their company helps him in achieving his objective. Their company is essential for him. Hence, solitude and company of the Truthful is of the same form. The company of the Truthful is a well-known issue that is proved by the Quran and the Traditions. It is prevalent in the Muslim community. There is no scope for any Muslim to raise any objection to it. The Hadyah Author too might not disavow the essence of this issue. His objection appears to be his thinking that treating it as a *Farz* [obligation] in accordance with the Quran would be tantamount to abrogating the religion of Muhammad<sup>SLM</sup>. What is *Farz* or *Vajib* [obligation] according to Quran would be precisely the religion of

<sup>394</sup> *Ahya al-Uloom, Kitab al-Ukhuwat was-Suhat.*

<sup>395</sup> *Ibid.*

<sup>396</sup> *Ibid.*

Islam; or would it be called the abrogation of the Religion of Prophet<sup>SLM</sup>? "... *Take warning, then, O ye with eyes (to see)!*"<sup>397</sup>

Some '*ulama* have argued that the following of the *ijma'* [consensus] is *Wajib* [obligatory] under the Verse "...*And be with those who are true (in word and deed).*"<sup>398</sup> It is written in the book, *Tafsir-e-Madarik*:

"This Verse: '*O ye who believe! Fear Allah and be with those who are true (in word and deed)*'<sup>399</sup> points out that the consensus is the proof as a command that is given to remain with the truthful. Hence, it is necessary to accept their word."

This proves that the imperative sense in the Quranic command, "*be with those who are true (in word and deed)*"<sup>400</sup> gives the benefit of necessity, because the need for the obedience of the consensus is extracted from this Verse. As long as the imperative sense does not give the benefit of obligation, the obedience will not become obligatory. However, the Quranic command gives the benefit of the need to obey the consensus and this is the remote meaning of the Verse. Then, the need of remaining in the company of the Truthful too becomes obligatory, which is the closer meaning or the clear injunction of the Quran. Hence, the need of remaining in the company of the Truthful has been treated as *Wajib* [obligatory] in the *Tafsir-e-Rahmani*. The reason for this has been stated that it helps [the seeker] in the permanent piety, fear of God and abstinence, which are among the obligations. Hence, the original wording of the *Tafsir-e-Rahmani* is as follows [in translation]:

"Remain in the company of the Truthful for help in the permanent piety because the need for piety and company of the Truthful is obligatory."

We do not want to discuss whether the meanings these '*ulama* have extracted are the remote interpretation or proximate interpretation or whether they are correct or not at this point. Here, we are content to ask the Hadyah Author: The '*ulama* [scholars] and *fuqaha* [experts in Islamic Jurisprudence] have extracted from the Quranic Verse, "*be with those who are true (in word and deed)*"<sup>401</sup> the meaning that for the purpose of obeying the consensus and for obtaining help in piety, one should remain in the company of the truthful, and should treat such company as obligatory. Whether their contention is tantamount to abrogation of the *Shari'at-e-Muhammadi* or not? Whether the Hadyah Author considers them as those who have abrogated the *Shari'at-e-Muhammadi* or not? If they were considered as those who have abrogated the *Shari'at*, this would violate the principles of the *Ahl-e-Sunnat-o-Jama'at*. By saying so, all the meanings and realities the exegetes have explained

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<sup>397</sup> Quran, S. 59: 2 AYA.

<sup>398</sup> Quran, S. 9: 119 AYA.

<sup>399</sup> Ibid.

<sup>400</sup> Ibid.

<sup>401</sup> Ibid.

will have to be treated as the abrogation of *Shari'at* and all of them will have to be treated as guilty of abrogating the *Shari'at*.

If the sayings and formulations of these authorities are not tantamount to the abrogation of the *Shari'at*, the Mahdavis' knowing that the Company of the Truthful as *Farz* [obligation] under the Quranic Verse, "*be with those who are true (in word and deed)*"<sup>402</sup> also cannot be treated as the abrogation of *Shari'at-e-Muhammadiyah*.

### ABSTINENCE FROM THINGS OTHER THAN ALLAH

The most astonishing objection of the Hadyah Author is that he has included the abstinence from things other than Allah Most High in his list of objections. We do not understand how a Muslim can object to the abstinence from things other than Allah Most High.

An example of how a person can falsify his own accepted principle in enmity against anybody is given in the Holy Quran. Some of the people of the Book repose Faith in some idols in animosity against the Muslims and confess that the idolaters and the polytheists were more rightly guided than the Muslims were, although in their own religion, both idolatry and polytheism was condemned. Besides, the Muslims too were one with them in condemning the idolatry and polytheism. This incident has been described in the Holy Quran in the following terms:

*"Hast thou (O Prophet!) not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: 'These are more rightly guided than those who believe?'"*<sup>403</sup>

The objection of the Hadyah Author also is no less [astonishing] than this. In his hostility towards the Mahdavis, he has asserted that the abstinence from things other than God was objectionable. No Muslim can object to it because, in view of the Mahdavis, things other than Allah are the same as "*gay-rul-laahi*"<sup>404</sup> and "*min-duunillahi*"<sup>405</sup> that occur in Quran. Abstinence from things other than Allah covers all these situations. These have been prohibited in Quran.

For instance, ► *Gay-rul-lah* and *ma-duunillah* as God: ■ "*Or have they chosen other gods besides Him? Say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the*

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<sup>402</sup> Ibid.

<sup>403</sup> Quran, S. 4: 51 MMP.

<sup>404</sup> Quran, S. 6: 46 SAL

<sup>405</sup> Quran, S. 2: 165 SAL

*Truth and so they are averse.*"<sup>406</sup> ■ *"He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?"*<sup>407</sup>

► Making *Gay-rul-lah* and *Ma-duunillah* as *Rab* [Lord]: ■ Say: *"O People of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah."* If then they turn back, say: *"Bear witness that we (at least) are Muslims (bowing to Allah's Will)."*<sup>408</sup>

■ *"They have taken as lords besides Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He glorified from all that they ascribe as partners (unto Him)."*<sup>409</sup>

► Worshipping *Gay-rul-lah* and *Ma-duunillah*: ■ *"Fie on you and all that ye worship instead of Allah! Have ye then no sense?"*<sup>410</sup>

► Calling *Gay-rul-lah* and *Ma-duunillah*: ■ *"Say (to them O Prophet!) 'What think ye? If the chastisement of God were to come upon you, or if the hour (of death) were to come upon you, will ye cry to any other than God? (Answer) if you could speak the truth.'*"<sup>411</sup> ■ *"...But they on whom ye call beside God have no power over even the husk of date-stone."*<sup>412</sup>

► Slaughtering animals in the name of *Gay-rul-lah* and *Ma-duunillah*: ■ *"He hath forbidden you only carrion, and blood, and swine flesh, and that which had been immolated to (the name of) any other than Allah..."*<sup>413</sup>

► Thinking *Gay-rul-lah* and *Ma-duunillah* to be the ruler: ■ *"Say: 'Shall I seek for judge other than Allah?—when He it is Who hath sent unto you the Book, explained in detail.'"*<sup>414</sup>

► To think *Gay-rul-lah* and *Ma-duunillah* as Patron-saint: ■ *"Say: 'How can I choose for patron anyone besides God, the Author of the heavens and the earth, Who nourisheth all, and Himself needs no nourishing. Say! Assuredly I have been commanded to be the first of those who resign themselves to God, and be not one of the polytheists.'"*<sup>415</sup>

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<sup>406</sup> Quran, S. 21: 24 MMP.

<sup>407</sup> Quran, S. 7: 140 MMP.

<sup>408</sup> Quran, S. 3: 64 AYA.

<sup>409</sup> Quran, S. 9: 31 MMP.

<sup>410</sup> Quran, S. 21: 67 MMP.

<sup>411</sup> Quran, S. 6: 40 SAL.

<sup>412</sup> Quran, S. 35: 13 SAL.

<sup>413</sup> Quran, S. 2: 173 MMP.

<sup>414</sup> Quran, S. 6: 114 AYA.

<sup>415</sup> Quran, S. 6: 14 SAL.

► To think that the *Gay-rul-lah* and *Ma-duunillah* are the creators of or are effective in the universe: ■ “*The gods whom they call on besides God can create nothing. They are themselves created!*”<sup>416</sup> ■ “*Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, who is the god who could restore it to you save Allah? See how We display the revelations unto them? Yet still they turn away.*”<sup>417</sup> ■ “*Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein ye rest? Will ye then not see?*”<sup>418</sup>

► To have love for the *Gay-rul-lah* and *Ma-duunillah* as they should love Allah: ■ “*Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only)—Those who believe are staunchest in their love for Allah—Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!*”<sup>419</sup>

► To fear the *Gay-rul-lah* and *Ma-duunillah* as one fears Allah or more than Him: ■ “*Will you then fear anyone other than Allah?*”<sup>420</sup> ■ “*...A section of them feared men as—or even more than—they should have feared Allah...*”<sup>421</sup>

In short, this and similar other states are those of polytheism and abstinence from them is Unity of God [or monotheism]. Among the Mahdavis, this is a comprehensive and meaningful rule and it encompasses all such situations, which lead to polytheism.

People well acquainted with the religious sciences may decide whether protecting oneself from all kinds of polytheism, or avoiding the understanding of things other than Allah as god or worshipping such gods, would be just a desirable act, according to the Islamic principles, or would it be an obligation? In addition, if one were to call such abstinence a *Farz* [obligation], would it be the chaste and perfect obedience of the Quranic commands and the *Shari’at-e-Islami*, or would it be tantamount to the abrogation of the Holy Quran or the *Shari’at*? This exposes the stark perversity of the Hadyah Author’s criticism, that in his zeal to oppose the Mahdavis, he has shown the abstinence from things other than Allah as *Mustahab* [desirable]. This means that if one does this act, it is good; otherwise, there is no *vabal* [bother]. In other words, the *Tauhid* [Unity of Allah] is not at all necessary [according to the Hadyah Author].

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<sup>416</sup> Quran, S. 16: 20 SAL.

<sup>417</sup> Quran, S. 6: 46 MMP.

<sup>418</sup> Quran, S. 28: 72 MMP.

<sup>419</sup> Quran, S. 2: 165 MMP.

<sup>420</sup> Quran, S. 16: 52 SAL.

<sup>421</sup> Quran, S. 4: 77 AYA.

The Hadyah Author has contended that *tadbir* [contrivance, plan], *tarad'dud* [anxiety], *miras* [inheritance], *ta'ay'yun-e-ma'ash* [fixed periodical income] and *khuruj-e-daira* [moving out of locality] was *mubah* [permissible]. He holds that the Mahdavis have made it *Haram* [prohibited]. Further, he says that the giving up of all the worldly affects, which, according to him, was *Mustahab* [desirable]; the Mahdavis have made it *Farz*. This criticism includes various issues. However, we do not understand what his objection is about inheritance. If it is his contention that the Mahdavis have made the inheritance, *Haram* [prohibited], it is an outrageously false allegation. It is for the Hadyah Author to prove as to where the inheritance has been decreed as *Haram* in our religious literature. If he is referring to the legacy of the *mujahidin* [migrants], he has misunderstood it as a common issue. This is the result of his misunderstanding. In other words, it is wickedness born of wickedness. We will deal with it in the supplement to the Chapter 3, which is about the commands of the successors of Hazrat Imam Mahdi<sup>AS</sup> and their successors.

The issues of *tadbir* [contrivance, plan], *tarad'dud* [anxiety], *ta'ay'yun-e-ma'ash* [fixed periodical income] are related to *tawakkul* [trust in and dependence on Allah]. We have already discussed the issues at some length earlier and we will deal with them further under the head *Khul'q-e-hashtum-o-nahum*.

The Hadyah Author has treated the *khuruj-e-daira* [moving out of locality] as a separate issue, although it is associated with Solitude and Trust in Allah. This too has been discussed and will be further discussed under the head *Khul'q-e-hashtum-o-nahum*.

The Hadyah Author has treated leaving the hometown without a reason as monkey and *makrooh* [disapproved though not unlawful] and has objected to making it as a *Farz*. This again is a kind of misrepresentation and an attempt to mislead the people because leaving the hometown without a reason is baseless. Under the head, The 15<sup>th</sup> Belief, we have discussed this issue and proved that one should migrate from a place where one cannot practice his religious rituals, esoterically and exoterically. Doing so for the sake of protecting the religion or for any other religious objective is obligatory. It is obvious that this is not leaving the hometown without a reason. However, the Hadyah Author has treated the important religious issue of *hijrat* [migration] as monkey and undesirable and has left his hometown for the sake of and in his desire of worldly gains. In doing so he has become the target of the threats [of punishments] destined for the vicious savants or scholars. This is essentially irreligiousness.

We will discuss the issue of the equality between Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup>, with all its pros and cons, in Chapter 6 as a separate subject. Hence, we need not deal with it here.

The Hadyah Author's criticism about giving up all the worldly effects is also a kind of deception because to the Mahdavis the giving up of only those worldly effects is

*Farz* under the commands of Allah Most High and His Prophet<sup>SLM</sup> that hinder the religion or the remembrance of God or violate the commands of the Divine Lawgiver [Hazrat Prophet Muhammad<sup>SLM</sup>]. However, the worldly effects that do not hinder the religion but help the religion or are the assets for the life of the Hereafter, are exempt from this command under the saying “except what is for Allah Most High.” We have discussed this issue under the head, The 14<sup>th</sup> Belief. We need not repeat it here.

### NIGHT OF GLORY

The Hadyah Author has also mentioned the *dogana* [two *rak'aat namaz*] of the 27<sup>th</sup> of Ramazan as a proof of his false allegation about the so-called abrogation of *Shari'at*. **He says**, “In addition to the obligatory ritual prayers [*namaz*], he [Hazrat Imam Mahdi<sup>AS</sup>] made obligatory a sixth *namaz*, namely the *dogana* of the 27<sup>th</sup> of Ramazan.”<sup>422</sup>

**We say:** We think it expedient to deal with this issue in some detail so that the readers know all the facts about it. Allah Most High has bestowed a night to the *Ummat* of Hazrat Prophet Muhammad<sup>SLM</sup>, in His infinite Mercy. It is called the *Lai'lat-ul-Qad'r* [**The Night of GLORY**]. Its excellence and magnificence is manifested in the Chapter 97 of Quran, **THE GLORY**. It is as follows in translation:

*“In the name of God, the Compassionate, the Merciful.*

*“Surely We have sent it (the Quran) down on the Night of GLORY.*

*“And what will make thee understand what the Night of GLORY is?*

*“The Night of GLORY indeed is higher (in Divine estimation) than a thousand months.*

*“Therein descend the angels and the Spirit by the permission of their Lord (with directives) in respect of every affair.*

*And it is all peace till the break of morn.”<sup>423</sup>*

In the technical parlance '*Ulama-e-Usool* [scholars of the fundamental principles], this is called the *Ibarat-an-Nass* [Categorical Quranic Injunction]. Hence, the essential meaning of these verses is the need of the prayers of this night. That Allah Most High has manifested the importance of the prayers of this night is tantamount to commanding the prayers of this night, because when a ruler praises an act it means that he wants that act to be performed or to persuade [his subordinates] to perform that act. Conversely, when the ruler makes adverse comments about an act,

<sup>422</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.28.

<sup>423</sup> Quran, Chapter 97, *Al-Qadr (THE GLORY)* SAL.

it is understood that he prohibits that act. There are many such precedents in the Holy Quran.

In the Traditions too a large number of excellences of the Night of GLORY have been mentioned. For instance, Hazrat Prophet Muhammad<sup>SLM</sup> has said:

- “The past sins of the person who maintains his Faith and, on the Night of GLORY, offers prayers for divine rewards will be forgiven.”<sup>424</sup>
- “The past sins of the person who prays on the Night of GLORY and achieves it would be forgiven.”<sup>425</sup>
- “The past and future sins of the person who maintains his Faith and prays on the Night of GLORY for achieving divine rewards will be forgiven.”<sup>426</sup>

It is found that Hazrat Prophet Muhammad<sup>SLM</sup> used to perform his prayers with great deliberation during the last ten days of the month of Ramazan. He also used to bring together all the members of his family and say his prayers. Hazrat Ayesha Siddiqah<sup>RZ 427</sup> narrates:

- “When the last ten days [of the month of Ramazan] started, Hazrat Prophet Muhammad<sup>SLM</sup> used to pray during the night. He used to wake up the members of his family and persuade them to join him in prayers.”<sup>428</sup>
- “Hazrat Prophet Muhammad<sup>SLM</sup> used to say his prayers more in the last ten days [of Ramazan] than other days and make more efforts for it.”<sup>429</sup>

Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> quotes Hazrat Abu Zar Ghaffari<sup>RZ</sup> about the practice of Hazrat Prophet<sup>SLM</sup> during the last ten days [of Ramazan]:

- “Hazrat Abu Zar Ghaffari<sup>RZ</sup> has narrated that on the 23<sup>rd</sup> night of Ramazan, Hazrat Prophet<sup>SLM</sup> made us say our prayers for a third of the night. On the 24<sup>th</sup> night he did not come. On the 25<sup>th</sup> night, he came out and made us say our prayers until midnight. We humbly suggested, ‘It would have been better if you had made us say our prayers for the whole night.’ He replied, ‘When a person stands with the *imam* for the *namaz* and ends his *namaz* with the *imam*, he gets the [divine] rewards for the prayers of the whole night.’ On the 26<sup>th</sup> night, Hazrat Prophet<sup>SLM</sup> did not come out. However, when the 27<sup>th</sup> night arrived, he assembled us and the members of his family. Then he made us say our prayers so long in the night that we

<sup>424</sup> *Bukhari, Kitab-as-Saum, Bab-at-Targhib fi Qiyam Ramazan, and Muslim, Kitab-as-Salat.*

<sup>425</sup> *Kanz-al-'Amaal.*

<sup>426</sup> *Ibid.*

<sup>427</sup> *Wife of Hazrat Prophet Muhammad<sup>SLM</sup>.*

<sup>428</sup> *Sahih Muslim, Bab-al-Ijtihad fil 'Ashr-al-Awakhir min Ramazan.*

<sup>429</sup> *Ibid.*

were afraid we might miss the *sahari* [pre-dawn meals during the fasting month of Ramazan].”<sup>430</sup>

Despite the excellences of the Night of GLORY being described, the Holy Quran has not determined when it will fall: on which night of which month. There is no definite and clear mention about its day and month even in the Traditions. Only equivocal words about it are found in them:

“Wait for the Night of GLORY in the last ten days of Ramazan.”<sup>431</sup>

“[Hazrat Prophet Muhammad<sup>SLM</sup> said], ‘In the last week [of Ramazan].’<sup>432</sup>

“Search for it in the remaining ten days.”<sup>433</sup>

“Search the Night of GLORY in the last ten days of Ramazan. I had seen it. Then I was made to forget it. Hence, search for it in the odd nights of the last ten days.”<sup>434</sup>

In short, the Night of GLORY has not been fixed in clear and definite terms. Hence, all from the Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup>, to their followers and the followers of their followers, the *imams* of *ijtihad*, the exegetes, the *imams* of traditions—all appear to be of different views. Some have said that this night rotates throughout the year and that it comes in one month. Some others have held that it comes in some other month. Some concede that it comes only in the month of Ramazan. Even those who concede that it occurs in Ramazan, greatly differ on its date; as such Hazrat Imam Nowawi<sup>RA</sup> has written in the book, *Sharah-e-Muslim*, as under:

“Qazi holds that there is difference of opinion regarding the Night of GLORY. One group holds that it shifts. It occurs in one month in one year and in the next year, it shifts to another month. Similarly, it shifts every year. There could be comparison from this; and it could be said that there is no inconsistency among the Traditions about the Night. Malik, Sori, Ahmad, Ishaq and Abu Sor have held this opinion. Others have said that it rotates in the last ten days of the month of Ramazan. Some others hold that it shifts in the whole of Ramazan. Some hold that it is the same night every year and that it never shifts. And so on and so forth. It is also said that it is in the whole year. Ibn Mas’ud<sup>RZ</sup> and Abu Hanifa<sup>RZ</sup> and both their disciples hold this view. Ibn Umar<sup>RZ</sup> and a group of the Companions<sup>RZ</sup> of Hazrat Prophet<sup>SLM</sup> adhere to the opinion that this Night is in the month of Ramazan. Some say that this Night falls in the second or the third ten days of Ramazan. Some others say that it falls in the last ten days of Ramazan and on the odd nights of those days. Some

<sup>430</sup> *Ghaniyat-at-Talibin, Fasl Salat-at-Taravih.*

<sup>431</sup> *Sahih Muslim.*

<sup>432</sup> *Ibid.*

<sup>433</sup> *Ibid.*

<sup>434</sup> *Ibid.*

others say that this Night falls on the even nights of the last ten days of Ramazan, as it has been said in the *hadis* of Abu Sayeed. It is also said that it is the 23<sup>rd</sup> or the 27<sup>th</sup> night, and this is the saying of Ibn Abbas<sup>RZ</sup>. It is also said that it should be searched in the 17<sup>th</sup>, or 21<sup>st</sup> or 23<sup>rd</sup> night. Hazrat Ali<sup>RZ</sup> and Ibn Mas'ud<sup>RZ</sup> have narrated that it is the 23<sup>rd</sup> night. A number of the Companions<sup>RZ</sup> subscribe to this view. It is also said that it is the 24<sup>th</sup> night. Hazrat Bilal<sup>RZ</sup>, Hazrat Ibn Abbas<sup>RZ</sup>, Hasan, Qatada hold this view. It is also said that it is the 27<sup>th</sup> night. A group of the Companions<sup>RZ</sup> holds this view. Zaid Ibn Arqam<sup>RZ</sup> and Ibn Mas'ud<sup>RZ</sup> narrate that it is the 17<sup>th</sup> night. It is also said that it is the 19<sup>th</sup> night. Ibn Mas'ud<sup>RZ</sup> has narrated this. A similar narration has come from Hazrat Ali<sup>RZ</sup>. The last night of the month is also narrated by some.”

The difference of opinion in fixing the date is being proved by these sayings. A single Companion<sup>RZ</sup>, or a follower or a *mujtahid* has said many things. There is no reason to prefer the saying of one person to that of the other because all these sayings appear to be based on their surmises, which are useful in conjecture. However, none of them is definite and unequivocal that could be final and certain. Further, in the belief of the *Ahl-e-Sunnat-o-Jama'at*, not all these are innocent and infallible. In addition, there is no reason to prefer one against the other.

This difference of opinion and the suspense about the fixing of the Night of GLORY turned into finality and certainty when Allah Most High informed Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> that the Night of GLORY was the 27<sup>th</sup> night of Ramazan. Further, His command also arrived that in thanksgiving of the Divine Grace that manifested in the form of a definite and certain date of the Night of GLORY, Hazrat Imam<sup>AS</sup> and his followers should perform two *rak'at* [cycles] of *namaz*. In obedience to the divine command, Hazrat Imam Mahdi<sup>AS</sup> revived the *Sunnat* of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>, assembled his family members, and performed the two-*rak'at namaz* in congregation of the Companions<sup>RZ</sup> present on that night. In addition, for the rest of his life, he performed it every year. As such, all the Mahdavis perform this ritual prayer in obedience to the command of Allah Most High and in the emulation of Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> as a *Farz* [obligation]. This is the *Namaz-e-Laylatul Qadr* or the *Dogana-e-Laylatul Qadr*, which the Hadyah Author considers as the abrogation of the *Shari'at*. However, if one were to ponder over its being made obligatory, its philosophy and its benefits, it becomes obvious that the meanings of its being made obligatory is that on this Night one should essentially perform the two-*rak'at namaz* in addition to the daily regular and routine *Farz* and *Sunnat* prayers.

If one were to consider the relevant and minor details of this issue for the sake of critical appreciation of the claim of the abrogation of *Shari'at* made by the Hadyah Author, the following points emerge for consideration: ● 1. The fixing of the Night of GLORY, ● 2. The saying of the prayers on the Night of GLORY, ● 3. The

fixing of the two-*rak'at namaz*, ● 4. Considering them as *Farz* [obligatory and essential]—none of these issues lead to the abrogation of *Shari'at*.

■ 1. The first issue cannot be considered as the abrogation of the *Shari'at* under the rules of the *Ahl-e-Sunnat-o-Jama'at*. As such, the Companions<sup>RZ</sup>, their followers, the followers of these followers, the imams of *ijtihad*, the exegetes and others have fixed the date of this Night, according to their knowledge. This cannot be called the abrogation of the *Shari'at*. In addition, none among the *Ahl-e-Sunnat-o-Jama'at* would brand these eminent authorities as those who have repealed the *Shari'at*. They have fixed the date of the Night of GLORY according to their light. Similarly, Hazrat Imam Mahdi<sup>AS</sup> has fixed the date of the Night in accordance with information given by the Almighty that it was the 27<sup>th</sup> night of Ramazan. This does not lead to the abrogation of the *Shari'at* because there is no difference based on essence of the fixing or determination of the date. If there is a difference, it is that this is an *Ilham-e-masoom* [the Divine Inspiration given to an innocent sinless person by Allah] and to the *Ahl-e-Sunnat-o-Jama'at*, the *Ilham-e-masoom* is definite and final.

The scholars of the *Ahl-e-Sunnat-o-Jama'at* also concede that a person of the choice of Allah Most High can find the Night of GLORY with certainty every year. Hence, Hazrat Imam Nowawi<sup>RA</sup> writes in his book, *Sharah-e-Muslim*, Chapter on the excellence of the Night of GLORY:

“Know that the Night of GLORY does exist as we have explained earlier in the beginning of the Chapter. Whomsoever Allah Most High wills, he will know of this Night every year in Ramazan. It will appear to him, as these Traditions conclusively prove it. Further, the narratives of the virtuous people having seen the Night are found in a very large number.”

■ 2. The saying of *namaz* during the Night of GLORY is neither objectionable to any Muslim nor any Muslim can call it the abrogation of *Shari'at* because this is the perfect obedience of the intention of the Quran and the practice of the Prophet<sup>SLM</sup>.

■ 3. The fixing of the two-*rak'at* also is not prohibited in the Islamic commands because the rule is that the application of the absolute issue is on the least quantity. The term *namaz* applies to two-*rak'at* that is the least quantity. Less than two-*rak'at* is not called *namaz*.

To accept it as a *Farz* [obligation] will not necessitate the abrogation of the *Shari'at-e-Muhammadiyah* under the principles of the *Ahl-e-Sunnat-o-Jama'at* based on many rational and traditional reasons. For instance, achieving the definite and final knowledge of the *Laylatul-Qadr* from Allah Most High is His great bounty for

us and cause of gratitude on our part. Under the Quranic Verse, "...Give Me thanks, and be not ungrateful.",<sup>435</sup> thanking Him for the great favour is *Farz* [obligation].

There are many ways of expressing gratitude and thanks. Making the two-*rak'at* prayers to express gratitude an obligation is not repugnant to the commands of Quran. On the contrary, it is in perfect consonance with the *Sunnat* [practice] of the Prophets<sup>AS</sup> from the point of view of the Islamic commands. Some of the Traditions prove that some Prophets<sup>AS</sup> have performed every one of the five daily ritual prayers to express their gratitude for the Divine bounty. Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has written in his book, *Ghaniyat-at-Talibin*, as under:

"It is narrated in some of the Traditions that a person from among the *Ansar* [Helpers of Madina] asked Hazrat Prophet Muhammad<sup>SLM</sup>, 'Who has said the *Maghrib* [post-sunset] prayers for the first time?' Hazrat Prophet<sup>SLM</sup> informed him, 'The first to say the pre-dawn prayers was Hazrat Adam<sup>AS</sup>. Hazrat Ibrahim<sup>AS</sup> was the first to perform the early afternoon [*Zuhr*] prayers when Allah Most High saved him from the fire of Namrood [Nimrod]. Hazrat Yaqub<sup>AS</sup> [Prophet Jacob] performed the late afternoon ['*Asr*] prayers when Hazrat Jibrail<sup>AS</sup> [Gabriel] gave him of the glad tidings about Hazrat Yusuf<sup>AS</sup> [Prophet Joseph]. Hazrat Dawood<sup>AS</sup> [Prophet David] performed the *Maghrib* [post-sunset] prayers when Allah Most High accepted his repentance. Hazrat Yunus<sup>AS</sup> [Prophet Jonah] performed the '*Isha* [night] prayers when Allah Most High brought him out of the bosom of the fish.'" [It is obvious from this Tradition that each of the Prophets has performed their respective ritual prayers in gratitude for the bounty of Allah Most High].

We have quoted the sayings of the eminent authorities of the *Ahl-e-Sunnat-o-Jama'at* earlier. They prove that the *zath* of Hazrat Imam Mahdi<sup>AS</sup> is the Vice-Regent of Allah and free from error. The Tradition, "He (the Mahdi<sup>AS</sup>) will follow in my footsteps and will not err," confirms it. Hazrat Imam<sup>AS</sup> used to receive his (divine) knowledge directly from Allah Most High and the soul of Hazrat Prophet<sup>SLM</sup>. The basis of the religious commands of Hazrat Imam Mahdi<sup>AS</sup> is not opinion and guess. Instead, they are the commands of Allah and His Messenger<sup>SLM</sup> and the real *Shari'at-e-Muhammadiyah*. In view of his extraordinary position, which is specific to all Vice-Regents of Allah, Hazrat Imam<sup>AS</sup> made the performance of the *dogana* of *Laylatul-Qadr* an obligation under the command of Allah Most High. Then, the performance of these prayers is essentially a *Farz*.

Even if one were to ignore the rare and unique position of the Imam<sup>AS</sup> and its peculiarities, and discuss the issue on the basis of the sources of all the religious commands of Islam, it is obvious that the *muj'tahids* [jurists entitled to independent

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<sup>435</sup> Quran, S. 2: 152 SAL.

opinion] are not free from error according to the unanimous opinion of the religious authorities. The followers of these jurists concede that there is possibility of error in their opinions. Despite this, these jurists are entitled to categorise a given act as obligatory or some other act as undesirable or prohibited. In addition, their followers think those actions to be obligatory, unlawful, and undesirable in accordance with the explanations of their jurists. We have given some examples earlier. There are many more similar other examples that can be quoted. Since the sources of all these commands are the Quranic Verses and Traditions, no one can say that they are repugnant to the Verses and Traditions or they abrogate the *Shari'at-e-Muhammadiyah*.

Hence, the exoteric aspect of this issue too is the same. The excellence of the *Laylatul-Qadr* and the implied command to worship during this night is proved from the Quranic Verses. The Traditions are eloquent about the excellences of the worship on this night and emphatic insistence on its performance. Hazrat Prophet<sup>SLM</sup> himself is narrated to have performed the worship on this night with great care and remarkable aplomb. In view of all these imperatives, Hazrat Imam Mahdi<sup>AS</sup> decreed the worship of this night as a *Farz* [obligation]. On the contrary, the other imams and *mujtahids* held that it was *Mustahab* [desirable]. When the formulations of the other imams and the *mujtahids* are not considered repugnant to the Islamic commands and are not deemed to abrogate the Quranic Verses and the Traditions, this command of Hazrat Imam Mahdi<sup>AS</sup> too is neither repugnant to the Islamic commands nor it abrogates them, because even this command is extracted from the same sources.

Now the suspicion that remains to be addressed is that making the *Dogana* of *Laylatul-Qadr* a *Farz* is tantamount to adding a sixth *namaz* and that this leads to the abrogation of *Shari'at-e-Muhammadiyah*. This suspicion is misplaced because the command that is based on the principles of *Shari'at* and is extracted from them does not lead to the abrogation of *Shari'at*. Otherwise, as we have written earlier, the controversial issues of the imams, '*ulama* and *mujtahidin* too would have to be treated as abrogating the *Shari'at*. However, none concedes it and none can concede it. Further, making it an obligation does not revoke any command of the *Shari'at* and it does not lead to any alteration or amendment of the *Shari'at*.

Apart from this, the '*Ulama* of *Usool* have clarified that the addition of the sixth *namaz* is not the abrogation. It is written in *Tauzih Talwih*, the famous book on *Fiqh*, as under:

“There is disagreement on the issue whether an addition to the clear command [of the Quran] is abrogation or not. If the addition is a regular '*ibadat* [prayer] as a sixth *namaz* there is unanimity that such an addition is not abrogation and there is no dispute over it.”

Even if, as the Hadyah Author contends, the *Dogana* of *Laylatul-Qadr* is accepted as the sixth *namaz*, it does not lead to the abrogation of *Shari'at* under the rules of the 'ulama of *Usool*. As a result, the Hadyah Author's showing it as an argument in favour of his contention about abrogation becomes wrong.

Having tided over all these stages, we now bring a clear example of a sixth *namaz* to the attention of the readers. It is exoterically similar to the *namaz* of *Laylatul-Qadr*. The imams of *Ijtihad* disagree about the nature of the *namaz* of *Witr*. Imam Shaf'ie<sup>RA</sup>, Imam Malik<sup>RA</sup> and Imam Ahmad Ibn Hambal<sup>RA</sup> contend the *Witr namaz* as *Sunnat*. Imam Azam<sup>RA</sup> holds it to be *Vajib*. Among the disciples of Imam Azam<sup>RA</sup>, Imam Abu Yusuf<sup>RA</sup> and Imam Muhammad<sup>RA</sup> have decreed it as *Sunnat*. Imam Zafar<sup>RA</sup> contends that it is *Farz*, contrary to the opinions of all the others. As such, Shaikh Akmaluddin Muhammad Babarti<sup>RA</sup> writes in his book, '*Inaya Sharah-e-Hidaya*, as under:

“There is no clear and unequivocal narrative about the *Witr namaz*. However, Yusuf bin Khalid Sahmi has narrated from Abu Hanifa<sup>RA</sup> that it is *Vajib* and this is the *mazhab* of the Imam exoterically. Nuh bin Abi Mariyam has narrated from the Imam that it is *Sunnat*. Abu Yusuf<sup>RA</sup>, Muhammad<sup>RA</sup> and Shaf'ie<sup>RA</sup> have adopted this view. Hammad bin Yazid has narrated from the Imam that *Witr* is *Farz* and this is the *mazhab* of Zafar.”<sup>436</sup>

It is obvious that *Witr* is a *namaz* that it is not mentioned in Quran. Its performance is not mentioned in the Quran even as an implied command. The Traditions are silent in fixing its particular nature. There are various narratives from Imam Azam<sup>RA</sup>. There is no clear and definite narrative. There is no proof that Hazrat Prophet<sup>SLM</sup> has fixed the number of *rak'aat* [cycles] for the *Witr namaz*. The narratives even say that Hazrat Prophet<sup>SLM</sup> has performed only one *rak'at* [cycle] of this *namaz*. It is because of this that Hazrat Imam Shafe'i<sup>RA</sup> holds that one can perform one to eleven *rak'aat* of this *namaz*. However, Hazrat Imam Azam<sup>RA</sup> has fixed only three *rak'aat* of this *namaz*. He has also said that it is *Vajib*, as against the contention of the Three Imams (Imam Shafe'i<sup>RA</sup>, Imam Malik<sup>RA</sup> and Imam Ahmad ibn Hambal<sup>RA</sup>). Imam Zafar<sup>RA</sup> contends that it is *Farz*. Should we say, in the words of the Hadyah Author, “Two hundred years after Hazrat Prophet Muhammad<sup>SLM</sup>, Hazrat Imam Azam<sup>RA</sup> had added a *Vajib* sixth *namaz* and Imam Zafar<sup>RA</sup> had added a sixth *Farz* *namaz* in addition to the five *Farz* prayers that it is a new *Shari'at* and that it abrogates the *Shari'at-e-Muhammadiyah*”. Further, would saying so be correct?

If saying so is not correct—it is definitely not correct—the fixing of two-*rak'at* *namaz* of *Laylatul-Qadr* and knowing it as *Farz* too would not be a new *Shari'at* or

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<sup>436</sup> The Chapter on *Witr*.

the abrogation of the *Shari'at-e-Muhammadiah*. Besides, there a difference between the Imam<sup>AS</sup> who decreed the *Laylatul-Qadr namaz* as *Farz* and those who decreed the *Witr* as *Vajib* or *Farz*. The difference is that the Imam<sup>AS</sup> is free from error or sinless, while the others are not free from error or sinless.

### ‘USHR

The Hadyah Author has contended that the issue of ‘*Ushr* [tithe] too was a new *Shari'at* and that it was comparatively harder than the *zakat* that is an Islamic *Farz* [obligation]. The **Hadyah Author has further written**, “This ‘*Ushr* is not that ‘*Ushr*, which is fixed for the acquired produce from the earth in the *Shari'at*. On the contrary, this is a new *Shari'at*.”<sup>437</sup>

**We say:** Even a person who has very ordinary knowledge of the Traditions and Islamic Jurisprudence also knows that ‘*ushr* is a well-known Islamic issue, which is accepted by all the imams and *mujtahidin*. If there is a controversy, it is about which of the things are subject to this tax and which are not. For instance, Imam Malik<sup>RA</sup> and Imam Shafe'i<sup>RA</sup> hold that things, which grow from earth, that is, commodities like wheat, barley, millet, etc., and fruits like dates, grapes, etc., or things, which are nourishing and can be stored are subject to payment of ‘*ushr*. However, Hazrat Imam Ahmad Ibn Hambal<sup>RA</sup> holds that the things that can be stored and weighed or measured are subject to ‘*ushr*. Based on the principles laid down by these imams, the payment of ‘*ushr* is obligatory on some of the things as some of the imams have laid down, while other imams hold that it is not at all obligatory. The things that fall under the latter category are sesamum, almonds, linseed, mustard, etc. However, Imam Ahmad<sup>RA</sup> holds that payment of ‘*ushr* is obligatory. Nevertheless, Imam Malik<sup>RA</sup> and Imam Shafe'i<sup>RA</sup> hold that it is not obligatory.<sup>438</sup>

Contrary to the contentions of these imams, Hazrat Imam Azam<sup>RA</sup> contends that everything that grows from soil is subject to the payment of the ‘*ushr* except things like wild grass, reed and firewood, whether it is nourishing, measurable or capable of being stored.<sup>439</sup> On the other hand, if wild grass, reed and firewood are acquired with effort and are protected, they are liable to payment of ‘*ushr*, according to Hazrat Imam Azam<sup>RA</sup>.<sup>440</sup> According to Hazrat Imam Azam<sup>RA</sup> and some other imams, the payment of ‘*ushr* on cotton is not obligatory. However, Imam Abu Yusuf<sup>RA</sup> holds that payment of ‘*ushr* is obligatory on cotton also.<sup>441</sup> Although

<sup>437</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.28.

<sup>438</sup> See *Mizan She'rani*.

<sup>439</sup> See *Fatawa-e-Hindiah*, and other books on the *Fiqh-e-Hanafi*.

<sup>440</sup> See *Hedaya Fiqh Hanafi*.

<sup>441</sup> See *Mizan She'rani*.

honey does not grow out of soil, most of the imams hold that payment of *'ushr* is obligatory on it. However, Imam Abu Hanifa<sup>RA</sup> holds that if honey is obtained from the *'ushri zamin*, payment of *'ushr* is obligatory on it, otherwise not. However, Imam Ahmad<sup>RA</sup> holds that whether the land is *'ushri* or *khiraji* (revenue) from which the honey is obtained, the payment of *'ushr* is obligatory. Hazrat Umar bin Abdul Aziz<sup>RZ</sup> narrates that payment of *'ushr* is not at all obligatory.

The well-known historian Ibn Khaldun writes in his history that Hazrat Umar<sup>RZ</sup><sup>442</sup> had issued orders that the *'ushr* should be collected on pearls and ambergris, although they are not of the nature of things that grow from the soil.

The same historian says that Hazrat Umar<sup>RZ</sup> had commanded that *'ushr* be imposed and collected on all merchandise that was imported in the *Dar-al-Islam* [Abode of Peace—Muslim country]. The rate of this tax was ten percent. The well-known Companion of Prophet<sup>SLM</sup>, Shu'bi<sup>RZ</sup> says that the first ruler who imposed the tax, *'ushr*, was Hazrat Umar<sup>RZ</sup><sup>443</sup>.

There is controversy over the issue of choosing of the things on which the *'ushr* is imposed. Similarly, there is controversy over the quantity of things on which the *'ushr* is imposed. The Three Imams [Imam Malik<sup>RA</sup>, Imam Ahmad Hambal<sup>RA</sup> and Imam Shafe'i<sup>RA</sup>] contend that the quantity of the thing on which the *'ushr* is imposed should be five *wasq* [load] or about 2,400 *rat'l*.<sup>444</sup> However, according to Hazrat Imam Ghazali<sup>RA</sup>, the *'ushr* becomes obligatory if the quantity of the thing taxed is 800 maunds.<sup>445</sup> *'Ushr* will not be obligatory on a quantity lesser than this.<sup>446</sup> On the contrary, Hazrat Imam Abu Hanifa<sup>RA</sup> holds that the quantity is not the condition. Whatever the quantity, large or small, is received, the payment of *ushr* [or 1/10<sup>th</sup> or ten percent] is obligatory.<sup>447</sup> Similarly, there is difference of opinion on the quantity of honey, on which the payment of *'ushr* becomes obligatory. Hazrat Imam Abu Yusuf<sup>RA</sup> contends that if the quantity is five *wasq* [load] or ten *mush'k* [water-skin] or more, the payment of *'ushr* becomes obligatory; otherwise, no *'ushr* is obligatory. According to Imam Ahmad<sup>RA</sup>, if the quantity of honey received or obtained is 360 *rat'l* [pound] or more, the *'ushr* becomes obligatory; otherwise, it is not obligatory.<sup>448</sup> However, according to

<sup>442</sup> Second Caliph of Islam.

<sup>443</sup> Hazrat Amir Khusro<sup>RA</sup> has written in his travelogue under the events of the year 438 AH in Tripoly [in Libya] that at the time of his visit, this city was in the occupation of the Sultan of Egypt. *'Ushr* was collected from all the ships that came from Rome, Spain and western countries with merchandise and the expenditure on the armed forces that guarded the frontiers were met from the taxes collected on this merchandise.—Shehab bin Nusrat<sup>RA</sup>.

<sup>444</sup> A *rat'l* is about a pound in weight.

<sup>445</sup> A maund is of forty seers and a seer is of eighty tolas. A kilogram is equal to 84 tolas.

<sup>446</sup> *Mizan She'rani; Ahya al-Uloom.*

<sup>447</sup> *Fatawa-e-Qazi Khan* and other books of Fiqh Hanafi.

<sup>448</sup> *Mizan She'rani.*

Hazrat Imam Abu Hanifa<sup>RA</sup>, no particular quantity is fixed. Whether the quantity of honey is large or small, the payment of its *'ushr* [ten percent of it] is obligatory.

The differences of opinion and contention we have briefly described above go to prove that some of the Imams<sup>RA</sup> have particularized the command of *'ushr* with certain things and certain quantities thereof, and have exempted other things from its payment. On the contrary, some other Imams<sup>RA</sup> concede that it is obligatory to pay the *'ushr* on the same things in the same quantities that the Imams<sup>RA</sup> of the first category have exempted its payment. Surely, no Muslim—and certainly not the Muslim of the *Ahl-e-Sunnat-o-Jama'at*—can deduce from this particularization that the Imams<sup>RA</sup> have abrogated the *Shari'at-e-Muhammadiyah* by exempting some of the things from the payment of *'ushr*, or, that the Imams<sup>RA</sup> who have made the command of the *'ushr* general, have abrogated the *Shari'at-e-Muhammadiyah* or invented a new *Shari'at*.

Keeping the commands that Hazrat Umar<sup>RZ</sup> promulgated and brought into force in view, *'ushr* is not levied only on the things that grow from the soil. On the contrary, it was levied on things that do not grow from the soil, the merchandise, which can possibly include all kinds of things, also was subject to the payment of *'ushr*. Despite this generalization, no Muslim can be arrogant enough to say that the *'ushr* Hazrat Umar<sup>RZ</sup> promulgated is a new *Shari'at* because “This *'Ushr* is not that *'Ushr*, which is fixed for the acquired produce from the earth in the *Shari'at*. On the contrary, this is a new *Shari'at*,”<sup>449</sup> as the Hadyah Author has said erroneously.

When one ponders over the reasons and arguments on which the Imams<sup>RA</sup> have based their differences of opinion, it is proved that some of the Imams<sup>RA</sup> have relied on the application and generality of the Quranic Verses, while others have relied on the narratives to specify the things and their quantities to levy the *'ushr*. Hence, the jurists and exegetes have extracted the command about *'ushr* from the following Quranic Verse:

*“O ye who believe! Give to others in charity of only the good things which you have earned and also of that which We have brought forth for you out of the earth, and do not think of selecting only the useless things that you would not yourselves accept with closed eyes. And know that God is above all needs, the Praiseworthy.”*<sup>450</sup>

It is written in *Tafsir-e-Ahmadi*:

“Imam Zahid writes that the command of Allah Most High ‘*that which We bring forth out of the earth*’ is the *dalil* [argument; proof] for making obligatory the *'ushr*’.”

<sup>449</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.28

<sup>450</sup> Quran, S. 2: 267 SAL.

It is written in the *Tafsir-Ma'alim*:

“This Verse is the command for paying the ‘*ushr* from fruits and commodities.”

Allamah Burhanuddin Mahmood writes in his book, *Muhit-e-Burhani* Vol. 3, *Kitab al-'Ushr*:

“It is necessary to know that the basis for making the ‘*ushr* obligatory is the command of Allah Most High. ‘*Give to others in charity of only the good things which you have earned and also of that which We have brought forth for you out of the earth...*’ The exegetes say that the purport of the Divine command, ‘*which you have earned*’ is the *zakat* of the merchandise, and the purport of the command, ‘*that which We have brought forth for you out of the earth*’ is the ‘*ushr*. The command, ‘*...render the dues that are proper on the day that the harvest is gathered...*’<sup>451</sup> purports the payment of the ‘*ushr*.”

It is written in the book, *Muhit al-Sarkhasi*, Chapter, *Ma Yajib fih al-'Ushr*,

“Hazrat Imam Abu Hanifa<sup>RA</sup> says that the payment of ‘*ushr* is obligatory on everything that grows from the soil, which is cultivated with the objective of earning, irrespective of whether its fruit survives or not. However, according to the Sahibin, the ‘*ushr* is obligatory on the fruits of the grown plants that survive and that are consumed by human beings or animals, like sugarcane, fodder or millets and such other things. The argument of the Sahibin is the saying of Hazrat Prophet Muhammad<sup>SLM</sup> that there is no charity in vegetables and greens. Hazrat Abu Hanifa<sup>RA</sup> bases his argument on the Quranic command, ‘*... Give to others in charity of only the good things which you have earned and also of that which We have brought forth for you out of the earth...*’<sup>452</sup>

It is written in the *Tafsir-e-Kabir*:

“The exoteric context of the Quranic Verse, ‘*...That which We have brought forth for you out of the earth...*’<sup>453</sup> indicates that the payment of the *zakat*<sup>454</sup> on all the vegetables that are planted is obligatory. But the

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<sup>451</sup> Quran, S. 6: 141 AYA.

<sup>452</sup> Quran, S. 2: 267 SAL.

<sup>453</sup> Ibid.

<sup>454</sup> ‘*Ushr* is exoterically interpreted as the *zakat-as-samar* or *habub* [the religious tax in Islam on fruits or grains, usually called the poor-due]. However, all the Imams<sup>RA</sup> hold that the ‘*Ushr* is obligatory on things that grow out of earth like dates, grapes and commodities, depending on their quantity. Hence, here the term *zakat* purports to mean ‘*Ushr*. If one were to take the known *zakat* as the purport, it would not conform in view of the obligatory minimum wealth, because the *zakat* of the wealth is 40<sup>th</sup> part and the *zakat* of the fruits and commodities is 10<sup>th</sup>

consensus of the eminent *'ulama* [scholars] has turned this generalization into particularization and the fruits like dates and grapes and commodities that are capable of nourishment and storage are made subject to the payment of *zakat*.

“And Hazrat Abu Hanifa<sup>RA</sup> has made the *zakat* obligatory for all those vegetables that are intentionally cultivated like fruits, commodities, greens, melon, cucumber, and such other things.”

“The exoteric meaning of the said Quranic Verse argues that the payment of the *zakat* of all those things that are acquired or earned is obligatory. Hence, this includes the *zakat* on merchandise, gold, silver, and chattels as all these are acquired or earned things. The manifest aspect of the Verse argues in favour of the payment of *zakat* on all those things that grow out of the soil as Hazrat Abu Hanifa<sup>RA</sup> has said. His argument from this Verse is very clear. However, his opponents have particularized this generalization on the basis of the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> that there is no *sadaqa* [charity].”<sup>455</sup>

Similarly, the difference of opinion on the generalization or particularization about the quantity of the things, which attract the payment of *'Ushr* also depends on the various reasons of argumentation. Hence, it is written in the *Tafsir-e-Kabir*:

“The contention of Hazrat Abu Hanifa<sup>RA</sup> is that the payment of *zakat* on the quantity, large or small, of things grown out of the soil is obligatory. The exoteric aspect of the Verse argues in favour of Hazrat Abu Hanifa<sup>RA</sup>. However, his opponents have relied upon a Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> that there is no *sadaqa* [charity] on quantity less than five *wasaq* [loads], and particularized it.”

This shows that the real reason for the difference of opinion on the issue of *'Ushr* is based on the contradictions in extracting the issue from the Quranic Verses and the Traditions.

The philosophers who examine the principles of *Shari'at* with perspicacity hold that there can be a debate about the strength or weakness of the argument in such cases as to which argument is strong or which argument is not. However, despite the possibility of strength or weakness, the followers concede and follow the explanations of their own Imam<sup>RA</sup>. The question that arises here is when some of the Imams<sup>RA</sup> have exempted the payment of *'Ushr* on the basis of certain Quranic Verses and Traditions; why did the other Imams<sup>RA</sup> not consider the same Verses and Traditions? On the other hand, the latter group of Imams<sup>RA</sup> took into

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part. When it is one-tenth part, it is *'Ushr*. Hence, the *zakat-as-Samar* or *zakat-al-habub* purports to mean *'Ushr*.—Shehab bin Nusrat<sup>RA</sup>.

<sup>455</sup> *Tafsir-e-Kabir*.

consideration certain Verses and Traditions for the applications and generalizations about the command of *'Ushr*. Why did the former group of the Imams<sup>RA</sup> ignore them [the Verses and Traditions]? This helps us settle the issue of the abrogation easily: whether the generalization or particularization leads to the abrogation of the *Shari'at-e-Muhammadiyah*, when the source of both the schools of thought is the Quranic Verses and the Traditions? Will the philosophers, or, for that matter, an ordinary Muslim who has the most elementary knowledge of the religious studies, can say that Hazrat Imam Malik<sup>RA</sup> and Imam Shafe'i<sup>RA</sup> or other Imams<sup>RA</sup> of *Hadis* or *Fiqh* holding that the issue of the *'Ushr* is specific to certain things on the basis of some Tradition is the abrogation of *Shari'at*? Or, Hazrat Imam Azam<sup>RA</sup> has by decreeing that the payment of *'Ushr* was obligatory on all things, whether their quantity was large or small, on the basis of an absolute and general command of the Holy Quran, abrogated the *Shari'at-e-Muhammadiyah*? Perhaps, none other than the Hadyah Author will say that this is the abrogation!

The nature of the issue under discussion [that is, the *'Ushr*] is nothing other than the same particularization and generalization and the contradictions in the reasons of argumentation. The details about this are that the divine command, "... *That which We have brought forth for you out of the earth...*"<sup>456</sup> is absolute and general and by virtue of this application and generalization, everything that grows out of soil and any quantity thereof is included in the command of *'Ushr*. Similarly, the command, "... *Give to others in charity of only the good things which you have earned...*"<sup>457</sup> also is absolute and general. It includes all those things and their every quantity to which the term 'earned' applies. Hence, the manifest aspect of the Verse argues in favour of this. Hazrat Imam Fakhruddin Razi<sup>RA</sup> has explained this generalization thus:

"The manifest aspect of the Quranic Verse argues in favour of the payment of *zakat* on everything that is earned by human being."

### OBLIGATION OF *'USHR*

After having discussed the subject of generalization and the particularization, it is necessary to discuss the issue of whether the payment of *'Ushr* is obligatory and recommended. There is disagreement between *ulama* of the *ummat* about the term *infaq* [spending] in this Quranic Verse and in many of the Verses where the command of *infaq* occurs. What is its purport? Is it the *sadaqa-e-nafil* [supererogatory charity] or the *sadaqa-e-Wajib* [obligatory charity]? In case it is obligatory charity, is it confined to the *zakat-e-Wajiba* [the obligatory poor-due], which is known in *Shari'at* or some other obligatory charity? The first *maslak*

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<sup>456</sup> Quran, S. 2: 267 SAL,

<sup>457</sup> Ibid.

[school of thought] holds that it is the supererogatory spending and not the obligatory spending, as some of them have said. The term *infaq* has been used in many Verses. In case it is used without a hint of a command to spend, it can be discussed here in all its aspects whether it can be the reason for its being obligatory. Apart from this, in this particular Verse, under the term '*anfiquu* two kinds of things have been specified for spending: one the earned things and, two, the things that grow out of the soil. When the command of spending has been specified for the second kind of things, that is, the things that grow out of the soil, it should also apply to the first kind of things, that is, the things earned. Nothing in the Verse specifies that the command to spend (in charity) applies to one kind of things and it does not apply to the other kind of things. Without such a specification, it is not correct to differentiate between the two. Many of such examples are available in the Quran. For instance, the command, "...wash your faces and your hands..."<sup>458</sup> the washing of the faces and the hands is obligatory. One cannot say that the washing of one is obligatory and the washing of the other is *Mustahab* [desirable].

Some of the scholars have adopted the other *maslak* [school of thought]. In other words, they have treated this *infaq* [spending] too as obligatory, that is, they have treated this too as the *zakat*. Hence, Imam Fakhruddin Razi<sup>RA</sup> has said while discussing the controversy under the Verse, "...Give to others in charity of only the good things which you have earned..."<sup>459</sup> as under:

"The argument of the people who have thought that this purports to mean the obligatory *zakat* is that the term *anfiquu* [spend] is in the imperative mood. The verb in the imperative mood proves that the command is obligatory. [It means that] no obligatory spending is intended other than the obligatory *zakat* and other obligatory charity.

The part of this argument that says, every spending purports only the obligatory *zakat* and there is no obligatory spending other than the *zakat* is debatable for many reasons:

► Firstly, in this Verse, "...Give to others in charity of only the good things which you have earned..." the verb in the imperative mood *anfiquu* [give to others in charity] applies both of the two related matters. This leads to using the connotation of *zakat* for one set of things, and the same verb in the same imperative mood for the connotation of '*Ushr* for the other set of things. The commands about *zakat* are not the same as those of '*Ushr*. Under the circumstances, the important question arises as to whether the '*Ushr* is the same as *zakat*? Alternatively, the commands about the two are different. Sometimes '*Ushr* is interpreted as *zakat*, for instance, it is called *zakat-as-samar* or *zakat-al-habub*. Sometimes the term '*Ushr* is used for

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<sup>458</sup> Quran, S. 5: 6 SAL.

<sup>459</sup> Quran, S. 2: 267 SAL.

*zakat*, as, for instance one that collects the *zakat* is called '*ashir*. However, not all the commands, which are applicable to the known term *zakat*, as a religious tax on money or the chattel, apply to the '*Ushr*. For instance, it is necessary for the *zakat* coming into force that the wealth, which attracts the payment of *zakat*, should remain in the possession of the owner for a whole year. If the wealth, money or chattel, are in the possession of the owner for less than a year, the *zakat* will not become obligatory on the owner. However, any such restriction or the condition of *Haulan-al-Houl*<sup>460</sup> does not apply to '*Ushr*. In other words, the things subject to the payment of '*Ushr* need not remain in the possession of the owner for a whole year. It becomes obligatory and liable to be paid immediately on the receipt of the concerned things.

The obligatory quantum of the *zakat* and the '*Ushr* too is different; the rate of *zakat* is two and a half percent, while that of the '*Ushr* is ten percent.

The *nisab* [minimum taxable amount] of *zakat* is different from that of the '*Ushr*. For the *zakat* of wealth, the minimum taxable amount is two hundred *dirham*<sup>461</sup> for silver or 20 *misqal*.<sup>462</sup> The taxable quantity of fruit or commodity is 2,400 *rat'l*<sup>463</sup> according to the three Imams<sup>RA</sup>. Alternatively, according to Imam Hanifa<sup>RA</sup>, it could be any quantity, large or small. Obviously, it is quite different from that of the *zakat*.

If a person has wealth equal to the taxable quantity for *zakat*, but is indebted to the same extent or more, he is exempt from payment of *zakat*. However, the payment of '*Ushr* is obligatory on the indebted person also.

For the *zakat* becoming obligatory, the ownership is the condition. Nevertheless, ownership is not necessary in case of '*Ushr* as the slave to whom his owner has permitted to do business or other slave [*makatib ghulam*]. On them too the '*Ushr* is obligatory even though they are not the real owners. In such circumstances, *zakat* does not become obligatory.

In case of *zakat*, the expenditure on the monthly maintenance of the servants is deducted and after the deduction, if the balance amount is equal to or more than the *nisab* of the *zakat*, the *zakat* becomes obligatory. The '*Ushr* becomes obligatory on the whole amount at the time it is received without deducting the expenditure.

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<sup>460</sup> *Haulan-al-Houl* is the condition that the wealth, money or chattel, should be in the possession of the owner for a whole [Islamic Calendar] year [356 days]. If it is in the possession for a period of less than a year, the *zakat* does not become obligatory and payable.

<sup>461</sup> A *dirham* is equal to 3.12 grams in weight.

<sup>462</sup> A *misqal* is a gold coin prevalent in Arabia.—*Fairoz al-Lughat*; its weight is equal to 4.68 grams—AED.

<sup>463</sup> A *rat'l* is equal to a pound approximately. In Egypt, it is equal to 449.28 grams, in Syria, it is equal to 3.202 kg. And in Beirut and Aleppo, it is equal to 2.566 kg.—AED.

In case the things on which the *'Ushr* becomes obligatory are present, but before the payment of the *'Ushr*, the owner dies, the *'Ushr* is collected. In such a situation, the *zakat* is not collected.

After the payment of the *'Ushr* once, the remaining amount does not become liable to the payment of *'Ushr* again even if you keep it for any number of years. However, the *zakat* will have to be paid every year on the remainder of the amount if it is equal to or more than the *nisab*.

In short, in these and many other issues, the commands about the *'Ushr* and *zakat* are different. The Verse says, "... Give to others in charity of only the good things which you have earned and also of that which We have brought forth for you out of the earth..." The command is in the imperative mood. The word *anfiquu* [give to others in charity] covers both the things earned and those that Allah has brought forth from the earth [for you]. If the *zakat* is collected from the things earned, and *'Ushr* is collected from the things Allah has brought forth from the earth, taking advantage of the same verb in the imperative mood to formulate one set of rules and conditions for the *zakat* and another set of rules and conditions for the *'Ushr* becomes necessary. However, there is no hint of such a split in the Verse itself. There is neither any *hadis* nor any Quranic Verse, which explains that only *zakat* is obligatory on the things earned.

► Secondly, in the Quran and *hadis* at places the command is to pay the *zakat*, as in the Quranic Verse, "*Establish worship, pay the poor-due...*"<sup>464</sup> or the words give in charity, pay the poor-due, *sadaqa* [charity] etc. have been used. Since the different words purport to clarify the differences in meanings, the words *infaq*, *ieeta'* and *sadaqa*, which are common, would be understood in their general meaning. However, the *zakat* is a particular kind [of charity]; it would give its specific technical meaning. Since it is a principled rule that the general connotation is found without the specific connotation, the general meaning of the *sadaqa* and *anfaq* is in addition to the *zakat*. It is not necessary that everywhere these words should mean *zakat*. Otherwise, the benefit of using various words would become extinct.

► Thirdly, in addition to this plausible reason, there are many situations where the *zakat* is not intended by the use of the words *infaq*, *ieeta'* etc. have been used on spending for sins and this cannot be taken to mean that it is *zakat*. Allah Most High has said about the infidels:

*"The Unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs;*

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<sup>464</sup> Quran, S. 2: 43 MMP; S. 2:110 MMP and many other places. In a footnote, MMP says, *Az-Zakat* [poor-due] is "A tax at a fixed rate in proportion to the worth of property collected from the well-to-do and distributed among the poor Muslims."

*at length they will be overcome: and the Unbelievers will be gathered together to Hell...*"<sup>465</sup>

### NO ZAKAT FOR PARENTS

At some places, spending wealth relates to the parents and near relatives, as Allah Most High has commanded:

*"...And giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing."*<sup>466</sup>

*"They ask thee, (O Muhammad), what shall they spend. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it."*<sup>467</sup>

It is obvious from the Verse that this spending does not purport to mean the *zakat* as it is about the parents and the near relatives. *Zakat* cannot be given to the parents and the near kindred. In the first of the above Verses, the payment of *zakat* [poor-due] has been specifically stated as a conjunction, which proves that the spending of wealth is not the *zakat* precisely. Otherwise, the conjunction will not be correct. If one were to take the expression, '*wa 'aatal-maala*, [giveth of his wealth] to mean *zakat*, the meaning of the Verse would become like this:

*"In the love of Allah give zakat to the near kindred, orphans, poor, wayfarers, and to set slaves free and say *namaz* and give zakat..."*

Hence, the useless repetition of give zakat will become necessary which is a defect in the speech and the Speech of God is free from fault and defect. Hence, it would be better if the said 'giving of wealth' to be understood as something other than or in addition to *zakat* as this repetition does not become necessary.

► Fourthly, there are various Verses in Quran that instruct both the wealthy and the poor, in prosperity and poverty, to spend their money or things, in large or small quantity, in the way of Allah out of what Almighty Allah has given them. Or He has expressed its excellence in them (Verses). He has counted such spending among the worship and other attributes and qualities of *iman* [Faith]. For instance, He says:

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<sup>465</sup> Quran, S. 8: 36 AYA.

<sup>466</sup> Quran, S. 2: 177 MMP.

<sup>467</sup> Quran, S. 2: 215 MMP.

*“And vie one with another for forgiveness from your Lord, and for a Paradise as wide as the heavens and the earth, prepared for those who ward off (evil); Those who spend (of that which Allah hath given them) in ease and adversity, those who control their wrath and are forgiving towards mankind; Allah loveth the good.”<sup>468</sup>*

*“Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which he hath given it. Allah will vouchsafe, after hardship, ease.”<sup>469</sup>*

*“Nor could they spend anything (for the cause)—small or great—nor cut across a valley, but the deed is inscribed to their credit; that Allah may requite their deed with the best (possible reward).”<sup>470</sup>*

*“O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith—they are the wrong-doers.”<sup>471</sup>*

*“Alif. Lam. Mim. This is the Book; in its guidance, sure, without doubt, to those who fear Allah; Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;”<sup>472</sup>*

*“They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord; Who establish worship and spend of that which We have bestowed on them. Those are they who are in truth believers. For them are grades (of honour) with their Lord, and a bountiful provision.”<sup>473</sup>*

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<sup>468</sup> Quran, S. 3: 133-134 MMP.

<sup>469</sup> Quran, S. 65: 7 MMP. The Verses preceding this Verse deal with the rights of wives. Hence, it is usually presumed that the spending mentioned in this Verse is specifically the maintenance of the wives. However, in the text of the Verse there is no specification. Instead, a general rule and law, the principle of spending has been shown. It includes the maintenance of wives also. Besides, there is no hint that this general rule is specific to the maintenance of wives. Hence, the principle that has been laid down here is applicable to the maintenance of all the children and slaves, which is the responsibility of the person concerned, although the preceding Verses do not mention them. Hence, this Verse is general in its application to all spending related to the rights of the people. Similarly, its application is general to the rights of God also. Hence, a *hadis* of Hazrat Ali<sup>RZ</sup> mentions that some people had paid the *'Ushr* of their wealth and, hearing about this, Hazrat Prophet Muhammad<sup>SLM</sup> had given the glad tidings of equal divine rewards to them and recited this Verse to prove the glad tidings. This proves that this Verse is common to the rights of Allah.—Shehab bin Nusrat<sup>RA</sup>. [The details of this *hadis* may be seen on page 272 of this book.—SZY]

<sup>470</sup> Quran, S. 9: 121 AYA

<sup>471</sup> Quran, S. 2: 254 AYA.

<sup>472</sup> Quran, S. 2: 1-3 AYA.

<sup>473</sup> Quran, S. 8: 2-4 MMP.

Through these and many other Verses, the command of spending that has been given is general like the Verse, "... Give to others in charity of only the good things which you have earned..."<sup>474</sup> to all things and commodities and their quantity, large and small. The command of *zakat*, however, is specific to the commodities and their specific quantity as *nisab* [taxable quantity]. These Verses include all people, poor or rich, able or disabled. However, the command is applicable only to the people who are wealthy enough under the *Shari'at* rules to pay the *zakat* and are the owners of the wealth, which is subject to the payment of *zakat*. These Verses prove that the command of spending is associated with divine bestowal. However, the *zakat* becomes obligatory both on the divine bestowal and on the required quantum of wealth under the *Shari'at* if it remains with the owner for a whole year after disbursing wages and other expenses. Hence, to hold that the general Verses of Quran to mean only the known *zakat* would be specification without the thing specified because there is no Quranic Verse or Tradition that specifies that the Quranic command, "Give to others in charity..."<sup>475</sup> purports to mean only the *zakat*.

One may argue that the Tradition of A'rabi particularizes all the Quranic Verses, which prove that not all the expenses in charity other than *zakat* are obligatory. This gives rise to many points of discussion according to the sayings of the *'ulama* of the *Ahl-e-Sunnat-o-Jama'at*.

■ Firstly, This Tradition is *khobar-e-wahid*<sup>476</sup> and the rule of the principles of *Fiqh* is that a *khobar-e-wahid* cannot particularize a general command of the Holy Quran. Hence, it is written in the well-known book of *Fiqh*, *Bazuvi*, as under:

"Many of our *fuqaha* [jurists] say that a general [command], which has not been particularized, cannot be particularized by a *khobar-e-wahid* or presumption. This is the known *mazhab* [school of thought]. Qazi Shaheed has adopted this *mazhab* in his book, *Gharrar*."

It is written in the commentary of the book, *Bazuvi*, the *Kashf Bazuvi*, as under:

"In other words, the general command of the Quran and Traditions of Constancy cannot be particularized, that is, to particularize it by a *khobar-e-wahid* or presumption is not lawful, because both are conjectural. Hence, the particularization of a definite or final command is a contention and the

<sup>474</sup> Quran, S. 2: 267 SAL.

<sup>475</sup> Quran, S. 2: 254 AYA.

<sup>476</sup> Literally, *khobar-e-wahid* is the Tradition of Prophet<sup>SLM</sup> that is narrated by one person. Technically, it is the Tradition that does not fulfill the conditions of constancy [*tawatur*]. The meaning of such Traditions is not definite. However, the word and deed of Hazrat Imam Mahdi Al-Mau'ood<sup>AS</sup> is certain and definite. Hence, the word and deed of the Imam<sup>AS</sup> should be adopted and the *khobar-e-wahid* should be ignored...—Allamah Shamsi<sup>RA</sup>, *Al-Aqaid*, (Urdu) Volume 2, Hyderabad Deccan, 2003AD, p.64.

particularization of a definite command by a contention is not lawful. This is the well-known saying of our ‘*ulama*. Abu Bakr Jasas and Esa ibn Aban have narrated this. Further, a majority of the Hanafi jurists and some Shafa’iah jurists too have said this. Among the Companions<sup>RZ</sup> of Hazrat Prophet<sup>SLM</sup>, Abu Bakr, Umar, Abdullah bin Abbas and Ayesha<sup>RZ</sup> also have said this.”

■ Secondly, the way in which the Tradition of A’rabi has been narrated is controversial and none of its versions recites all the obligations [*faraiz-o-Wajibat*]. For instance, there is no mention of the Haj pilgrimage in it. It is for this reason that the commentators of Traditions found it necessary to explain it. Nowawi<sup>RA</sup> has explained it in his book, *Sharah-e-Muslim*, as under:

“There is no mention of Haj pilgrimage in this Tradition. It is not there in the Tradition that Abu Huraira<sup>RZ</sup> has narrated. Similarly, there is no mention of fasting in some and of *zakat* in some other versions of the same Tradition. Some versions mention of *silah-e-rahimi* [kindness towards one’s (especially, uterine) relations] and payment *khums* [a fifth part of war booty that is distributed among the poor and heirless]. Some other versions do not mention *iman* [Faith]. Hence, these Traditions are dissimilar in showing the number, quantity (large and small), and mention and omission of the *khasail* [characters; habits] of Faith.”<sup>477</sup>

This shows that one cannot depend on this Tradition for the obligations; otherwise, excessive voluntary performance of supererogatory deeds may become necessary.

■ Thirdly, there are rights related to the wealth that are *Farz* and *Wajib* [obligatory] in addition to *zakat*. All the ‘*ulama* approve it. The issue in point is the maintenance of wives, children and the slaves. This is in addition to the *zakat*. The maintenance of parents and close (uterine) relatives is also obligatory. And this is not precisely *zakat*.

The Verses, “...*Strive with all your possessions and with your lives in the way of God...*”<sup>478</sup> and “...*Strive in the cause of their faith, with their possessions and their very lives...*”<sup>479</sup> command the faithful to spend their wealth in *jihad* in the way of Allah. This expenditure is in addition to *zakat*. These ways of spending are entirely different from the *zakat* in the obligatory quantity and many other aspects. For instance, the amount of *zakat* that is obligatory is fixed. However, these expenses are not fixed. They are obligatory on each person in accordance with his capacity and means. *Zakat* is not obligatory on poor people who do not possess the *nisab* [minimum taxable wealth for fixing *zakat*]. But the other expenses are obligatory

<sup>477</sup> Nowawi, Chapter on *Salat* and Pillars of Islam.

<sup>478</sup> Quran, S. 9: 41 SAL.

<sup>479</sup> Quran, S. 9: 88 SAL.

on the poorest of the poor in accordance with his capacity and means. *Zakat* cannot be disbursed to the children, wives, parents, near relatives, slaves and slave girls. These monies are bound to be given to them. This payment is so necessary that if it is done out of the *zakat* monies, one is not absolved of the responsibility of paying them. The burden of not meeting their rights will remain with the defaulter.

### OTHER OBLIGATORY SPENDING

Hence, it is proved without any argument that there are many other obligatory forms of spending monies other than *zakat*. *Zakat* does not cover all those expenses that one is obliged to incur. Apart from these narrated and reported reasons, if one looks at the issue from a critical point of view, the Quranic Verses, "...Give to those in need out of what We have bestowed on you...,"<sup>480</sup> "Give to others in charity...things you have earned...,"<sup>481</sup> "Let him who hath abundance spend out of abundance..."<sup>482</sup> and others, prove that no other right is recognized in the wealth of a Muslim, if one thinks that the various modes of spending are understood only to be *zakat*. Further, if all the threats held out for non-spending in the way of Allah are confined only to the defaulters in payment of *zakat*, the comprehensiveness of the Islamic commands will not cover all the social and moral needs of the Muslim *Ummat*. For instance, a poor person has kept forty rupees in his kitty for a whole year and does not pay one rupee as *zakat* he would be the target of all the threats held out for non-payment of *zakat*. He would also be understood as the defaulter in all those social and moral benefits to the community that are implied in making it [*zakat*] obligatory. On the contrary, there is a wealthy person who earns a thousand rupees a month and spends it. He does not save and keep any monies for the whole year to attract the obligation of paying the *zakat*. He does not spend a paisa in the way of Allah throughout the year. Despite his earning twelve thousand rupees over the year and spending the whole amount on his personal purposes, he does not pay a single paisa for the needs of the religion and community. He escapes all the threats held out for non-payment of the *zakat* as it would not become obligatory on him, since he has not kept the money in store for a whole year. If it is assumed that only paying the *zakat* is obligatory and he is not subject to any other payment in the way of Allah, the result would be the wrong conclusion that the religious commands of Islam are so incomprehensive that a poor person is subjected to the responsibility while a wealthy man goes scot free of all responsibilities of the rights of Allah and fellow human beings. He also escapes from his obligations under the principles of morality. This is the result of making all the commands of the said

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<sup>480</sup> Quran, S. 2: 254 SAL.

<sup>481</sup> Quran, S. 2: 267 SAL.

<sup>482</sup> Quran, S, 65: 7 SAL.

Quranic Verses *zakat*-specific and assuming that a Muslim is not subject to any rights of Allah Most High.

Looked at from the point of view of the expenditure, the field of the expenditure of the *zakat* is limited and specific. Many heads of welfare and many people are outside the pale of the *zakat* expenses. If it were assumed that there is no obligatory right in the wealth of a Muslim, it would be understood that the divine Lawgiver [that is, Hazrat Prophet Muhammad<sup>SLM</sup>] has appointed no Muslim to take care of such heads of expenditure on welfare and the deserving people who are not entitled to receive *zakat*. The result would be that no *zakat* would be given to such heads of welfare and people, and that no spending on charity is obligatory. There is thus no provision for many of the good works and good expenses and many deserving people would go without any help. Obviously, this goes against the comprehensiveness of the Islamic commands.

The third *maslak* [school of thought] is that there are many other rights in the wealth of a Muslim. Hence, Darimi<sup>RA</sup> has quoted Fatima bint Qais as narrating the Tradition:

“Muhammad bin Al-Tufail has narrated from Shareek, and he from Abu Hamza, and he from ‘Amir, and he from Fatima bint Qais that she had heard Hazrat Prophet Muhammad<sup>SLM</sup> saying, ‘There are rights [of other people] in your wealth, besides *zakat*.’”<sup>483</sup>

Hazrat Ibn Umar<sup>RZ</sup> too has narrated the same Tradition:

“Ibn Umar<sup>RZ</sup> has narrated from Ma’az, and he has narrated from Hatim bin Abi Sa’eera, and he from Rubah bin ‘Ubaida and he from Qaz’ah, ‘I told Ibn Umar that I have wealth. And I asked him what you would command me to do? To whom should I pay its *zakat*?’ Ibn Umar<sup>RZ</sup> said, ‘Pay its *zakat* to the *va’li* [friend] of the community or the nobles of the community. However, there are other rights in your wealth.’”

Hasan too has narrated the same Tradition:

“Abdul A’la has narrated this Tradition from Hisham, and he has narrated from Hasan that there is other *sadaqa* [charity] in the wealth than the *zakat*”.

A group of the illustrious successors of the Companions<sup>RZ</sup> of Hazrat Prophet<sup>SLM</sup> too subscribe to this *mazhab* [school of thought] that there are rights in the wealth other than the *zakat*. This group includes ‘Ataa, Mujahid, and other exegetes from the successors of the Prophet<sup>SLM</sup>,s Companions<sup>RZ</sup>. Their argument is based on the same Quranic Verses, which we have quoted earlier. Hence, Hazrat Imam Ghazali<sup>RA</sup> has written in his book, *Ahya al-‘Uloom* as under:

<sup>483</sup> Darimi, an Imam of *Hadis* [Traditions].

“A group of the successors of the Prophet<sup>SLM</sup>,s Companions<sup>RZ</sup>, including Nakh'ie, Shu'bie, 'Ataa and Mujahid contend that there are rights other than *zakat* in [one's] wealth. Someone asked Shu'bie, 'Are there rights other than *zakat* in the wealth?' He replied, 'Yes. Have you not heard the command of Allah, ... *But righteous is he who... giveth his wealth, for the love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free....*'<sup>484</sup> Further, he argued in favour of his contention on the basis of the following Verses: ...*And spend of that We have bestowed on them,*<sup>485</sup> and *Spend of that wherewith We have provided....*<sup>486</sup> He says that this command has not been abrogated by the Verse that makes *zakat* obligatory. Instead, it is included in the principle that a Muslim has a right over [other] Muslim.”

The saying of Hazrat Imam Fakhruddin Razi<sup>RA</sup>, which we have quoted earlier, also proves that there are other expenses in charity that are apart from *zakat*. The saying is:

“The argument of the people who have contended the *infaq* [spending in charity] purports to mean the obligatory *zakat* is that the command of Allah Most High *anfiquu* is imperative, and that it is a command to perform. It is obvious that a command means that it is obligatory. There is no spending which is obligatory other than the *zakat* and other obligatory spending.”

This proves that the spending other than *zakat* are also obligatory. In short, the summary of all the foregoing discussion is that there is an insistent command of spending in the way of Allah Most High in various Quranic Verses. Further, its excellences have been emphasized and threats of retribution have been held out for those who are in default. Some of the scholars of the *ummat* have contended that it is desirable. Others have treated it as a voluntary service in doing supererogatory work in obligatory and mandatory obedience. Some others have understood it as the known *zakat* [poor-due]. Some others have conceded that these very Verses from Quran make obligatory other charitable spending besides *zakat*. We have already dealt with the reasons and arguments earlier in brief. However, it is not necessary to discuss at this juncture as to which of these schools of thought is stronger and more reasonable. Nevertheless, in view of the contention of the Hadyah Author about his charge of abrogation of *Shari'at*, the issue to be determined is whether accepting all charitable spending other than *zakat* as supererogatory is abrogation of *Shari'at* on the basis of the principles of the *Ahl-e-Sunnat-o-Jama'at*? Or, is it abrogation of *Shari'at* if one accepts that there are some obligatory rights other than *zakat* on the basis of the Quranic Verses? Who among

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<sup>484</sup> Quran, S. 2: 177 MMP.

<sup>485</sup> Quran, S. 8: 3 MMP.

<sup>486</sup> Quran, S. 2: 254 MMP.

the *Ahl-e-Sunnat-o-Jama'at* has declared it to be abrogation of *Shari'at*? Besides, are the eminent Companions<sup>RZ</sup>, like Ibn Umar<sup>RZ</sup> and Hasan, and the eminent exegetes of the subsequent generation like Nakh'ie, Shu'bie, A'taa<sup>RA</sup>, guilty of abrogating the *Shari'at* because they have conceded that there are obligatory rights in the wealth other than *zakat* and because they have contended that the Verse about *zakat* does not revoke it [the charitable expenditure other than *zakat*]?

After these principled discussions, let us look at the *maslak* [path]. You will find that the Mahdavis believe and are subject to the *Farz* [the essence of obligation] and all its basic principles, conditions and its quantity, as fixed by the *Shari'at*. They also concede that there are other obligatory rights in addition to *zakat* in their wealth. Their *maslak* is that in their gratitude for what Allah Most High has bestowed on them and in obedience to the Divine commands, "...Give to those in need out of what We have bestowed on you..."<sup>487</sup> and "...Let him spend of that Allah hath given him..."<sup>488</sup>, etc., they consider that it is their duty to spend one-tenth of what Allah has given them in the way of Allah, so much so that even if Allah gives them a handful of flour, they give a pinch of flour to the ants. Further, if they are the owners of the minimum quantity of wealth liable to *zakat*, they pay the *zakat* at the end of the year in obedience to the Divine command, "...Pay the poor-due..."<sup>489</sup>

### INTENTION OF DIVINE LAW-GIVER

There are many benefits of this act. Consider some of them. You will find that if a person is not the *sahib-e-nisab* [one who has the minimum taxable wealth under *zakat* rules] or does not become one for a whole of the year, or he is the *sahib-e-nisab* but is not alive till the end of the year, or, in short, for some reason or the other, he does not become liable to its payment, he will not be deprived of the merit of spending in the way of Allah according to his capacity. On the other hand, he acts according to the intention of the Divine Lawgiver<sup>SLM</sup> and wins all those benefits that are implied in making obligatory the *zakat*. Besides, in addition to the expenses of the *zakat*, which are limited, he spends on other laudable heads of altruistic and benevolent matters and helps monetarily those who deserve his help. If for some reason, he could not pay the *zakat*, he would win the divine rewards on both counts. "... That will be the grace of God which He bestoweth on whomsoever He willeth..."<sup>490</sup>

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<sup>487</sup> Quran, S. 2: 254 SAL.

<sup>488</sup> Quran, S. 65: 7 MMP.

<sup>489</sup> Quran, S. 2: 43 SAL.

<sup>490</sup> Quran, S. 5: 54 SAL.

Now the issue that remains to be addressed is that there is the command of spending the money in charity in these Quranic Verses. However, no quantity is fixed. How can the tenth part be fixed for the said spending? Two general principles of ascertaining and extracting the commands are in vogue: exegesis of Quran by Quran and that of Quran by Traditions. According to these principles, if a Quranic Verse is abstract or applicable, another Verse is resorted to elucidate or explain it. Many examples of this can be found in the issues of Fiqh.<sup>491</sup> Similarly, the general and absolute commands of the Quranic Verses can be explained through the known restrictions or the traditions with constancy [*tavatur*] and the consensus of the imams. Alternatively, this can be done through other Traditions, according to some others. Hence, in case of the general and absolute Quranic command, *observe prayers and pay poor-due*,<sup>492</sup> all the relevant details about the sequence of the movements of *namaz*, the number of *rak'aat* [cycles] and others and the details about quantum of *zakat* and its other concomitants have been extracted and proved from the Traditions. The Quranic command under discussion, that is, *Give others in charity...things which you have earned and also of that which We have brought forth from the earth*,<sup>493</sup> was absolute. The quantum of '*Ushr* in the things brought forth from earth was fixed from the Traditions. Similarly, the quantity of '*Ushr* [as one-tenth] of the total quantity too has been extracted and fixed under other Quranic Verses and the Traditions. In the relevant Quranic Verses, the Arabic word

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<sup>491</sup> As the learned scholar who is rebutting the criticisms of the *Hadyah-e-Mahdaviah* [Allamah Syed Nusrat<sup>RA</sup>] has stated, the exegesis of Quran by Quran and by Traditions are the two accepted principles. Many of the religious issues are extracted from these sources. The learned scholar has given some examples of the exegesis of Quran by Traditions. The examples of the exegesis of Quran by Quran are found in the religious commands. For instance, the need for evidence has been stressed in many matters. But the *nisab* [quorum] has not been mentioned. However, the details for evidence required in case of taking loans is described in Surah 2 *The Cow*, Verse 282, “...And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if one erreth (through forgetfulness) the other will remember...” [Quran, S. 2: 282 MMP] Hence, where absolute evidence is mentioned in the Quranic Verses, the above Verse is taken to explain it. In all transactions, this *nisab* [quorum and quantum] is accepted.

Similarly, in Surah 4 *Women*, it is stated that the foster-mothers who have made you drink their breast milk and your foster-sisters are prohibited for you. Marriage with them is unlawful. But here, fosterage is absolute. The duration, in which one drinks breast milk, is not specified. However, in Surah 2 *The Cow*, a command is given that the mothers should suckle their infants for two years when the father intends to complete the duration. Most of the Imams of Fiqh have taken the latter command as an explanation to fix the duration in which the suckling should drink breast milk of the foster mother as two years. If the person concerned drinks the breast milk of the foster mother till the age of two years, the fosterage prevents marriage between the foster siblings becomes prohibited. Apart from this, there are many religious issues in which the principle of exegesis of Quran by Quran is implemented.—Shehab bin Nusrath<sup>RA</sup>.

<sup>492</sup> Quran, S. 2: 43 SAL.

<sup>493</sup> Quran, S. 2: 267 SAL.

*min* [من] (or its derivatives) is present. This proves that it [*Ushr*] should be given out of the commodity taxed. It indicates that it is a part of it. The command that a part of the commodity taxed should be given is obvious. The things are manifestly earned by us but in reality they have been bestowed [on us] by Allah Most High. Keeping in view these two modes, the words ‘earned’ and ‘bestowed by us’ have been used (in the Quranic Verses). Hence, this ambiguous word, *ba’z* [بعض], needed to be explained. Therefore, in the Verse, “*He that doth good shall have ten times as much to his credit...*”<sup>494</sup> the word, ‘ten’, became the explanation of the ambiguous word, *ba’z*. Herein the rule of minimum quantum of the divine reward for the good deed has been explained. Some of the Traditions too support this contention. The explanation of this being the quantum of the divine reward of the special *sadaqa* [charity] too has come in the Traditions. A tradition says that the divine reward of the charity would be ten times the charity. Hence, it is on the basis of the principle of the exegesis of the Quran by Quran and the exegesis of the Quran by Tradition it is deemed that by giving a tenth part of the wealth in charity one gets the divine reward and the excellence of having given the entire wealth. Besides, giving less than the tenth does not help in achieving this object. This indicates that the Verse clearly states that at least this quantity must be given in charity and this can easily be comprehended. According to this rule, every person, rich or poor, high or low, can give in charity according to his capacity, and get the divine rewards of having spent in charity all his wealth.

“Hazrat Ali<sup>RZ</sup> narrates that a person came to Hazrat Prophet Muhammad<sup>SLM</sup> and said, ‘O Messenger of Allah! I had 100 *uqiyas*.<sup>495</sup> I gave 10 *uqiyas* as *sadaqa* [charity].’ Another person said, ‘O Messenger of Allah! I had 100 *dinars*.<sup>496</sup> I gave ten *dinars* in *sadaqa*.’ A third person said, ‘I had ten *dinars*. I gave one *dinar* as charity.’ Hazrat Prophet Muhammad<sup>SLM</sup> said, ‘All of you have done good. All of you are equal in (divine) rewards as you have given the ‘*Ushr* [tenth] of your wealth.’ Then, he recited the Quranic Verse, ‘*Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He has given it. Allah will vouchsafe, after hardship, ease.*’”<sup>497</sup>

Hazrat Imam Ahmad<sup>RA</sup> has also quoted this narrative in his *Musnad* with a slight difference. He has also clarified that another person told the Prophet<sup>SLM</sup> that he had only one *dinar* and that he had given in charity one-tenth of it. Further, he has quoted Hazrat Prophet<sup>SLM</sup> as saying that all were equal in getting the divine reward.

<sup>494</sup> Quran, S. 6: 160 AYA.

<sup>495</sup> *Uqiya* is a weight. Ounce. A weight of various quantities. (Egypt: 37.44 g. Aleppo: 320 g. Jerusalem: 240 g. Beirut 213.3 g.)—*AED*. A weight of forty *dirhams*.—*Fairoz al-Lughat*.

<sup>496</sup> *Dinar* is a monetary unit.

<sup>497</sup> Quran, S. 65: 7 MMP. Please also see page 264.

In this Tradition, the giving in charity of the '*Ushr* [one-tenth] of the *mal* [goods] is mentioned. The Prophet<sup>SLM</sup> has praised it as *ah'san* [the best]. Further, he has given the glad tidings of equal divine rewards to all those who have paid the '*Ushr* of their goods. This shows that the payment of '*Ushr* is not confined to the things that grow out of the soil but also its payment in respect of cash too has been praised as *ah'san*. The Tradition of Hazrat Umar<sup>RZ</sup> wherein orders are issued to collect the '*Ushr* on the merchandise conforms to this Tradition. This proves that the command of collecting '*Ushr* on all kinds of goods is general.

We find some events in the lives of the Companions<sup>RZ</sup> of the Prophet<sup>SLM</sup>, which show that in addition to the Divine rewards in the Hereafter, the person spending in the way of Allah Most High will be entitled to more rewards from Him in this world too. The Verse, "*He that doth good shall have ten times as much to his credit...*"<sup>498</sup> is a promise from Allah Most High. People who love the world and its wealth may think it to be more difficult than the *zakat*. That is their own thinking. However, the servants of Allah Most High who have perfect faith will continue to pose full faith in the promise of Allah Most High and think it to be correct and true. Hence, Hazrat Ali<sup>RZ</sup> narrates:

"A beggar asked for something from Hazrat Ali<sup>RZ</sup>. Hazrat<sup>RZ</sup> asked his son Hasan<sup>RZ</sup> or Husain<sup>RZ</sup> to go to his mother (Hazrat Bibi Fathima<sup>RZ</sup>), saying, 'I had kept six *dirham* with her. Bring one *dirham* from her.' He went and came back and said, 'She says that you had kept these six *dirhams* to purchase flour.' Hazrat Ali<sup>RZ</sup> said, 'No person of faith will be true in his Faith unless he has more trust in the bestowal of Allah Most High than what is in his own hands. Hence, tell her to send all the six *dirhams*.' Hazrat Bibi Fathima<sup>RZ</sup> sent all the six *dirhams*. He gave them to the beggar. The narrator says that around the same time a person came with a camel to sell. Hazrat Ali<sup>RZ</sup> asked, 'How much do you want for the camel?' The seller said, 'One hundred and forty *dirhams*.' Hazrat Ali<sup>RZ</sup> said, 'I have bought the camel. Tie it there. We will send the money later.' The seller tied the camel and went away. Another person came and asked who owned the camel. Hazrat Ali<sup>RZ</sup> said, 'It is mine.' he asked, 'Will you sell it to me?' Hazrat Ali<sup>RZ</sup> said, 'Yes.'" He asked, 'How much?' Hazrat Ali<sup>RZ</sup> said, 'Two hundred *dirhams*.' He paid the 200 *dirhams* and went away with the camel. Hazrat Ali<sup>RZ</sup> paid 140 *dirhams* to the person who had sold the camel to Hazrat Ali<sup>RZ</sup>. Then he came to Bibi Fathima<sup>RZ</sup> with the remaining 60 *dirhams*. The Bibi<sup>RZ</sup> asked, 'How is this?' Hazrat Ali<sup>RZ</sup> said, 'This is the proof of the promise Allah Most High has made through His Prophet<sup>SLM</sup> that if a person does one good deed We give him the reward ten times that good. [In other

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<sup>498</sup> Quran, S. 6: 160 AYA.

words, we had given six *dirhams* to the beggar, and Allah has given us sixty *dirhams*.”<sup>499</sup>

“It is narrated in the excellences of Hazrat Usman bin ‘Afaan<sup>RZ 500</sup> that there was famine in Madina. About the same time a caravan of Hazrat Usman<sup>RZ</sup> arrived in Madina from Syria with a thousand bags of cereals. The local tradesmen came to him to ask about its price. Hazrat Prophet Muhammad<sup>SLM</sup> was accompanying them. They entered the building where these bags of cereals were stored. Hazrat Usman<sup>RZ</sup> asked, ‘What profit will you give me?’ The traders said, ‘Twelve for every ten.’ Hazrat Usman<sup>RZ</sup> said, ‘This is too little. Increase it some more.’ They said, ‘We will give you fifteen for the ten.’ Hazrat Usman<sup>RZ</sup> said, ‘This too is very little. It should be increased.’ They said, ‘We too are traders. None can purchase it at a cost more than this.’ Then Hazrat Usman<sup>RZ</sup> asked, ‘Will you give me ten for one [ten times the cost]? They said, ‘We cannot give that much of profit.’ Hazrat Usman<sup>RZ</sup> said, ‘I will sell the stock to One [Allah] who gives me ten times the cost.’ Then he made a public announcement that he had given all the cereals in charity to the *fuyara* [mendicants].”

### SHARE OF ALLAH

If we look at the issue from a different point of view, it becomes obvious that every person has the right to spend his wealth in any manner he likes. Hence, he can make obligatory on himself any quantity of his wealth or stock as the share of Allah Most High in proportion to his patronizing courage to do good to His servants. That is his privilege and option. *Shari’at* neither prevents it nor does doing so abrogate the *Shari’at*. Under this principle of law and the *Shari’at*, if the Mahdavis make it obligatory on themselves to give one-tenth of their wealth in charity in the way of Allah Most High—and give it—they have a right and authority to do so under the Islamic Code of Law. Neither this opposes the *Shari’at*, nor abrogates it. Further, the *Shari’at* does not give the cowardly and spineless people like the Hadyah Author any authority to object to it on the ground that it is being harder than the *zakat*. This is so because the wealth from which they are spending in charity in the way of Allah on His servants is their own wealth. Not that of others. Examples of such spending can be seen in the lives of the saints, the truthful and the virtuous people of the *Ummat* and in their sayings and deeds. The following incidents will clarify as to how much share of the wealth and stocks, these virtuous people made obligatory on themselves to spend in the way of Allah Most High.

In a letter to Hazrat Khwaja Qutbuddin<sup>RA</sup>, Hazrat Moinuddin Chishti<sup>RA</sup> writes:

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<sup>499</sup> *Kanz al-Amaal*, Vol. 3.

<sup>500</sup> Later to be the third Caliph of Islam.

“The gist of it is that if a person has two hundred *tinkas*<sup>501</sup> in his possession for a whole year, it is obligatory on every adult in possession of his senses to pay five *tinkas* as *zakat* under the *Shari'at*. However, in *Tariqat* [religious order; Dervish Order] the real *zakat* that is obligatory is to retain five *tinkas* and to spend in charity the rest of the [195] *tinkas*.”

It is written in the book, *Sharah-at-Ta'aruf*, as under:

“People asked Hazrat Shibli<sup>RA</sup>, ‘How much should be paid as *zakat* in how many *dirhams*?’ Hazrat Shibli<sup>RA</sup> asked, ‘Are you asking about the *zakat* in the religion of the *fuqaha* [jurists] or that of the *Sufis*?’ The people said, ‘How about it?’ Hazrat Shibli<sup>RA</sup> said, ‘In the religion of the jurists, you have to pay five in two hundred. In the religion of the Sufis, you have to pay all the two hundred in two hundred as *zakat*.’ The people asked, ‘Is there any basis of this in *Shari'at*?’ Hazrat Shibli<sup>RA</sup> said, ‘Hazrat Abu Bakr<sup>RZ</sup> gave all his wealth and belongings [in the way of Allah]. Hazrat Prophet<sup>SLM</sup> asked him, ‘What have you left [at home] for your family?’ Hazrat Abu Bakr<sup>RZ</sup> said, ‘I have left them in Trust on Allah and His Messenger<sup>SLM</sup>.’

The readers may kindly ponder over this: If every Verse urging the spending of one's wealth in charity is assumed to purport to be the known *zakat* and if any spending in charity other than *zakat* is not obligatory, which are the Quranic Verses and the Traditions that form the sources and bases to prove the principle the Sufis have adopted to fix the quantum of *zakat* and to make them obligatory? Further, if one were to ignore this principle of law and *Shari'at*, what would be the norm and rationale of the sayings of the Saints of Allah, which are valid in case of them [the saints], and invalid in the case of the Mahdavis?

In particular, we would like to ask the Hadyah Author that in view of his self-propounded principle, which he has made the basis of his criticism against the Mahdavis in the matter of making obligatory the payment of the '*Ushr*, what would be his comments about Hazrat Khwaja Moinuddin Chishti<sup>RA</sup>, who has said that the obligatory *zakat* of *Shari'at* was 2.5 percent and, as against it, a real *zakat* was 97.5 percent, and Hazrat Shibli<sup>RA</sup> who has said that giving away all the wealth [as *zakat*] was obligatory? Will the Hadyah Author go forward with his criticism of this *zakat* being extremely harsher than the *zakat* imposed by the *Shari'at* or not?

More important than this is the question: This stated *zakat* is obviously larger than the *zakat* imposed by the *Shari'at*. Does this clear change and nullification necessitate a new *Shari'at* or the abrogation of the *Shari'at-e-Muhammadiyah* or not? If it does, will it necessitate these esteemed and cherished Saints becoming Prophets and Apostles or not? Besides, what about their followers who concede that the sayings of their mentors are correct? Will it necessitate the followers to

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<sup>501</sup> *Tinka* is an old local coin.

know that their mentors are Prophets and Apostles and bearers of a new *Shari'at* or not?

If all this does not become necessary, why does it not become necessary? The Hadyah Author contends that all this becomes necessary for the Mahdavis as they concede that the '*Ushr* is obligatory. However, the difference between the Mahdavis and the followers of these two illustrious saints is obvious. The Mahdavis concede the essence of *zakat* and all its quantities. Making any allegations against the Mahdavis of changing or annulling the *zakat* will not be correct. Further, the authentic sources on the issue of '*Ushr* are the Quranic Verses and the Traditions. Besides, the principles and sayings of Companions<sup>RZ</sup>, their followers, the followers of the followers, the imams of exegesis of the *Ahl-e-Sunnat-o-Jama'at*—all concede the principle of the '*Ushr*. Contrary to this, on the basis of the principles of the *Ahl-e-Zahir*, there is no clear source of the great Sufis' tenets, which applies to them and does not apply to the Mahdavis.

No wonder that the Hadyah Author may, on the basis of his hidden *Wahabi* mentality, not hesitate to attack these illustrious saints. However, Hazrat Shibli<sup>RA</sup> has narrated an event of Hazrat Abu Bakr<sup>RZ</sup>, which no Muslim of the *Ahl-e-Sunnat-o-Jama'at* can disavow. Hence, we would like to ask the Hadyah Author if Hazrat Abu Bakr<sup>RZ</sup>'s giving away all his belongings in the way of Allah Most High was extremely harsher or not? Further, Hazrat Abu Bakr<sup>RZ</sup>'s giving away all his wealth and belongings in the way of Allah Most High is lawful under the principles of *Shari'at* in view of the Hadyah Author's self-propounded principles of criticism? If the answer is yes, what is the principle? Surely, no Muslim, worth his salt, can call the act of Hazrat Abu Bakr<sup>RZ</sup> as unlawful, since Hazrat Prophet<sup>SLM</sup> has held it to be lawful. He has not objected to it. Instead, if this act of Hazrat Abu Bakr<sup>RZ</sup> is lawful, none can object to a person thinking that the paying the '*Ushr* of his wealth, [i.e., one-tenth of it] in the way of Allah Most High is obligatory. This is so because, Hazrat Prophet Muhammad<sup>SLM</sup> has held that the act of spending the '*Ushr* as lawful and has not objected to it. He has praised it as excellent. If this one time act of Hazrat Abu Bakr<sup>RZ</sup> proves that giving away of the whole of one's wealth can become obligatory in the *mash'rab* [school of philosophy] of the Sufis, the perpetual commands of Hazrat 'Umar<sup>RZ</sup> about collecting '*Ushr* [tithe or tenth part as the tax] on the stocks other than the commodities growing out of soil also should become obligatory. Alternatively, at least there should be no criticism against the people who hold that such spending of one's wealth in its entirety in the way of Allah is obligatory, as the principle of the Saints of Allah who believe in spending their entire wealth in charity in the way of Allah cannot be criticized under the principles of the *Ahl-e-Sunnat-o-Jama'at*. In short, from all these discussions and reasons, a part of which has been presented here for the information of the readers, it has become obvious like the brightly lit day that the Hadyah Author's presenting

the issue of the '*Ushr*' as proof of his contention that it abrogates the *Shari'at* is an indecent mistake.

In short, the issues, which the Hadyah Author had conceitedly presumed to be a new *Shari'at* or the abrogation of the *Shari'at-e-Muhammadiyah*—and had tried to make the people believe his distortion to be correct—are extracted from the sources like the Quran and the Traditions and are based on one or the other religious principle, as we have proved in the foregoing discussion. The readers have seen that. Further, the Hadyah Author has himself admitted that the source of the *Shari'at-e-Muhammadiyah* is the Quran and the word of mouth of Hazrat Prophet Muhammad<sup>SLM</sup>.<sup>502</sup> This proves that all these commands too are precisely the commands of the *Shari'at-e-Muhammadiyah*. All his contentions about the abrogation are the result of his short-sightedness and *kam fah'mi* [stupidity].

Concluding this discussion, apart from all the foregoing research and ascertainment, we would like to deal with another self-evident aspect of the issue that such applications of the terms, prohibited, undesirable, obligatory [*Farz* and *Wajib*] and others are related to gradable prohibitions and intentions [or objectives]. To interpret them on the basis of manifest *Shari'at* at every occasion and place is the basis of all the mischief. Hence, closing the eyes from these minute distinctions has entangled the Hadyah Author in the quagmire of the so-called abrogation precepts. He is bound to get entangled at every step.

### **HADYAH AUTHOR'S WAHABI BELIEFS AND GHOUSE-UL-A'ZAM<sup>RA</sup>**

The Hadyah Author does not believe in the Saints of Islam because of his hidden Wahabi<sup>503</sup> beliefs. However, he is devoted to Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup>.<sup>504</sup> Hence, we give hereunder an example from the sayings of the Hazrat<sup>RA</sup> who has written in his book, *Ghaniyat-at-Talibin*, as follows:

“*Zoh'd* will not become perfect unless [the seeker] knows that the following ten deeds are obligatory to him. 1. Keep his tongue protected from slandering a person in his absence; 2. Abstain from suspicion and distrust; 3. Save oneself from ridiculing others; 4. Protect the eyes from seeing prohibited things; 5. Speak the Truth; 6. Acknowledge the Benevolence of

<sup>502</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.27.

<sup>503</sup> *Wahabi* means related to Wahabi cult of Islam. It also means the follower of Abdul Wahab Najdi who tried to disturb the honour and respect of Hazrat Prophet Muhammad<sup>SLM</sup> and demolish his holy tomb. He even demolished many of the holy buildings in Makkah. His cult is understood to be opposed to the Sufi Orders.—*Farhang-e-Asafiah*, Vol. IV. Delhi. 1974, Page 658.

<sup>504</sup> Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup>, a great Sunni Saint, is respectfully addressed as Ghouse-ul-A'zam, his appellation.

Allah Most High; 7. Spend the wealth on matters of Truth, avoid spending on unsound matters; 8. Not wish one's greatness and loftiness; 9. Say one's ritual prayers; and 10. Remain steadfast on the *Sunnat* [practice of Prophet<sup>SLM</sup>].”

According to the '*Ulama-e-Shari'at*', only five pillars of Islam are *Farz* [obligatory]. They are: 1. the Muslim Creed [Testifying the Unity of God and the Apostleship of Prophet<sup>SLM</sup>]; 2. Ritual daily prayers; 3. Fasting; 4. Haj pilgrimage; and 5. *Zakat* [poor-due]. Except for 'say one's ritual prayers', all others are *Mustahab* [desirable]. However, Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has made them *Farz*. Hence, when according to the Hadyah Author, making a *Mustahab* a *Farz* is the abrogation of *Shari'at-e-Muhammadiyah*, this deed of the Hazrat<sup>RA</sup> essentially becomes the abrogation of *Shari'at-e-Muhammadiyah* and Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> became one who abrogated the *Shari'at-e-Muhammadiyah*.

Alternatively, if it is argued that in reality all the ten matters being *Farz* is correct, and the '*ulama-e-zahir* [the scholars of the manifest religious sciences] are not correct in making them *Mustahab* [desirable], it then becomes essential that all those scholars of the *Shari'at* who disavowed the obligatory character of the matters and made them desirable, become guilty of abrogating the *Shari'at-e-Muhammadiyah*, because making a *Mustahab* a *Farz*, making a *Farz* a *Mustahab* too is abrogation of *Shari'at-e-Muhammadiyah*, as stated by the Hadyah Author.

Further, if it is said that calling these matters as *Farz* is not the abrogation of the *Shari'at* because they are based on the Quranic Verses and the Prophetical Traditions, the Mahdavis too can say that all those matters that you [the Hadyah Author] have produced to prove the so-called abrogation also are based on the Quranic Verses and the Traditions. Hence, here too the concept of the abrogation and the person abrogating cannot become essential. We have given all the relevant details at the appropriate places.

If it is said that Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> has decreed these matters not in the manifest *Shari'at* but for *zohd* [mysticism] and *va'ra'* [abstinence] in the *maqam* [station] of excellence, it is correct. This would have led to conformity between the manifest *Shari'at* and, in the parlance of the Sufis, the *Shari'at*, *Tariqat* and *Haqiqat* [the observance of outward law, mystic way of life and intimate knowledge of God, as three stages of religious devotion], while still retaining the distinction among the three. Thus the connotation of the Tradition, "The Prophet<sup>SLM</sup> has said, 'my word is the *Shari'at*, my deed is the *Tariqat* and my immanent conditions and circumstances are the *Haqiqat* [Divine Reality]', would have been truly interpreted. It would have finally led to the Islamic commands being the comprehensive coverage of all the transactions, worship, mysticism, abstinence and spirituality. However, at the same time we would say that all those matters, which you [Hadyah Author] have objected to have been made obligatory

only for the worship, mysticism, abstinence, purifying the self and spirituality among the Mahdavis also. They are for the higher degrees and ranks of excellence and loftiness and also the concomitants of the *Vilayat* [Sainthood]. Then the connotation of abrogation does not apply to the commands of the Mahdaviah. All the discussions of the Hadyah Author about the abrogation [of the *Shari'at*] and the Prophethood and Sainthood will be blown away like *habaaa-am-mansuuraa* [floating dust scattered about].<sup>505</sup>

Despite this investigation about all the commands, how astonishing is the claim of the Hadyah Author that all these commands are not extracted from the Quran and the Traditions but that they are a new *Shari'at*.

### SOURCES OF *SHARI'AT*

**The Hadyah Author writes:** "In short, these commands are new *Shari'at*, other than the *Shari'at-e-Muhammadiyah*, because the source of the *Shari'at-e-Muhammadiyah* are the Quran and the word of Hazrat Prophet Muhammad<sup>SLM506</sup> because about both of them Allah says that their contents are very clear: '...This is clearly the Arabic language,<sup>507</sup> '...a Quran, clear in itself,<sup>508</sup> and '...Till the Truth (Quran) and the Apostle appeared to explain things clearly,<sup>509</sup> been issued in the Quran or from the mouth of Hazrat Prophet Muhammad<sup>SLM</sup>, they would have remained hidden for so long [till now] because keeping these emphatic commands hidden is against the service to the propagation of the Prophethood."<sup>510</sup>

**We say:** Although the foregoing discussions have well and truly contradicted and rebutted the silly talk of the Hadyah Author, it appears to be expedient to expose his vulgar style, which is far away from the dignity of the religious scholars. His defects need to be exposed:

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<sup>505</sup> Quran, S. 25: 23 AYA.

<sup>506</sup> It appears from the writing of the Hadyah Author that the sources of the commands of *Shari'at* are only the Quran and the *Sunnat*. He is a *Hanafi*. Despite this, he has affirmed that these two are the source of the commands of *Shari'at*. This is not correct. For the *Hanafis*, the sources of the commands of *Shari'at* are four: Quran, *Sunnat*, *Ijma'* and *qiyas* [Practice of Prophet<sup>SLM</sup>, consensus, presumption or analogy]. All the commands of *Shari'at* are extracted from all these four sources. His words prove that the commands that are extracted from Quran and *Sunnat* are the commands of *Shari'at*. It would then be essential for him to say that the commands that are extracted from consensus and analogy are not those of the *Shari'at*. In other words, they are not the commands of *Shari'at* because they would have been the commands of *Shari'at* if they had been extracted from Quran and *Sunnat*. Hence, to the Hadyah Author the consensus and analogy are not the sources of *Shari'at*. How can then the commands extracted from the consensus and analogy be the commands of *Shari'at*?—Allamah Shamsi<sup>RA</sup>.

<sup>507</sup> Quran, S. 16: 103 SAL.

<sup>508</sup> Quran, S. 15: 1 SAL.

<sup>509</sup> Quran, S. 43: 29 SAL.

<sup>510</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.27.

■ Firstly, the Hadyah Author has said that the Quran and the word of Hazrat Prophet Muhammad<sup>SLM</sup> are the sources of the *Shari'at-e-Muhammadiyah*. The specification of the 'word of Prophet Muhammad<sup>SLM</sup>', indicates that only the word of the Prophet<sup>SLM</sup> is the source of the *Shari'at-e-Muhammadiyah* and his deeds are not the sources of the *Shari'at-e-Muhammadiyah*, although the deeds of the Prophet<sup>SLM</sup> too are an essential source of the *Shari'at-e-Muhammadiyah*. Its contribution is large in the extraction of the commands and issues of the *Shari'at-e-Muhammadiyah*.

■ Secondly, the commands, the Hadyah Author had earlier said, were the new *Shari'at* and not extracted from the Quran and the word of the Prophet<sup>SLM</sup> are the same that he has quoted in proof of the charge of abrogation of the *Shari'at* and that he has understood them as specific to the Mahdavis, then it is a strange folly of the Hadyah Author that needs attention that here he is claiming that these commands are the new *Shari'at* and that they had not been extracted from the word of the Prophet<sup>SLM</sup>. Then, he goes on to confess that some of these commands are *mubah* [permissible] and *Mustahab* [desirable] in the *Shari'at* and some others are *makrooh* [odious in law] etc. He has written in the discussion about the abrogation of *Shari'at* as under:

"Zikr-e-Kasir [abundant remembrance of Allah] was *Mustahab* [desirable] in *Shari'at-e-Muhammadiyah*. He [Hazrat Imam Mahdi<sup>AS</sup>] has made it *Farz* [obligatory] and thus he has abrogated its 'desirability'." "Similarly, the seclusion, the company of the Truthful and abstention from things other than Allah that were desirable, he [Imam Mahdi<sup>AS</sup>] has made all of them obligatory."<sup>511</sup>

From the words of Hadyah Author himself, it is proved that these issues were already present in the *Shari'at*. Since they were present in *Shari'at* they have been arranged as *mubah*, *Mustahab* or *makrooh* etc. Had they not been there in the *Shari'at* they would not have been subjected to these commands of *Shari'at*. Further, their existence in *Shari'at* and in the Quran and the word of Hazrat Prophet Muhammad<sup>SLM</sup> too would have become necessary. Otherwise, if a thing is not present in the original source, how can it be categorized in the *Shari'at*? Hence, it is proved that these commands are already there in the *Shari'at-e-Muhammadiyah*. The difference is only this: the Hadyah Author says that these commands are *mubah* and *Mustahab*; they are *Farz* [obligatory] and *Wajib* [expedient] to the Mahdavis. Then, they come into the category of the 'issues in dispute'. To determine whether they are correct or not, the Hadyah Author has first to solve all the issues that have been raised earlier. They are: What is called the *Shari'at-e-Muhammadiyah*? What is its definition? Where in the *Shari'at* has it been determined that they are *mubah* and *Mustahab*, and not *Farz* and *Wajib*? So on and so forth.

<sup>511</sup> *Hadyah-e-Mahdavia*, Abu Raja Muhammad, 1293 AH Edition, pp.27-28.

■ Thirdly, to think that these are hidden or abstract too is grossly incorrect because these are clearly stated in the Quran and Traditions. For instance, it is clearly stated in Quran:

*“Recite what is being revealed to thee in the Book and observe the prescribed prayer. Surely the prescribed prayer restraineth (one) from the indecent and blameworthy; but the thought [zikr] of God (while engaged in day to day activity) is highest (mode of prayer); and God knoweth what ye feign to do.”*<sup>512</sup>

*“...Remember Allah with much remembrance.”*<sup>513</sup>

*“(Men of understanding) Such as remember Allah, standing, sitting and reclining, and consider the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain...”*<sup>514</sup>

*“But keep in remembrance the name of thy Lord and devote thyself to Him wholeheartedly.”*<sup>515</sup>

*“O ye who believe! Be careful of your duty to Allah, and be with the truthful.”*<sup>516</sup>

In these Quranic Verses, there is the clear command for reciting the Quran and saying one's ritual prayers. Similarly, there are clear commands about the excellence of the remembrance of Allah, abundant remembrance, remaining for Allah and with Him to the complete exclusion of all that is other than Allah or *Uzlat* [seclusion], reposing Trust in Allah or *Tawakkal* 'al-Allah and remaining in the company of the Truthful. We ask the Hadyah Author:

Are these the Quranic Verses or not?

Whether the Quranic terms, '*haazaa lisaanun-Arabiyyum-mubin*'<sup>517</sup> and '*Qur-aa-nim-Mubiin*'<sup>518</sup>, truly apply to them or not?

Did Hazrat Prophet Muhammad<sup>SLM</sup> recite them or not? Did he teach these Verses or not?

If the answer to these questions is in the negative, the person answering them cannot remain a Muslim because it purports to mean that he is denying, disavowing and insulting the Quran. Further, it would mean that he is alleging that Hazrat Prophet Muhammad<sup>SLM</sup> did not propagate the religion!

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<sup>512</sup> Quran, S. 29: 45 SAL.

<sup>513</sup> Quran, S. 33: 41 MMP.

<sup>514</sup> Quran, S. 3: 191 MMP.

<sup>515</sup> Quran, S. 73: 8 AYA.

<sup>516</sup> Quran, S. 9: 119 MMP.

<sup>517</sup> Quran, S. 16: 103 SAL. It means '...This is clearly the Arabic Language.'

<sup>518</sup> Quran, S. 15: 1 SAL. It means '*...Quran, clear in itself.*'

If the answer is in the affirmative, how were these commands hidden or abridged? What are the mistakes or abridgements in them? How is the service of propagation or proselytizing opposed or prevented? The respected readers are requested to ponder over the issue: the Hadyah Author is trying to call these clear Quranic commands as meaningless, which is his misplaced arrogance. God forbid. This is tantamount to insulting the Holy Quran. "...*Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.*"<sup>519</sup>

In short, these commands are never hidden. They are manifest as the Sun itself. If somebody does not see the obvious, it is the fault of his vision. What is the sin of the Sun if the eye of the bat does not see the light of the day?

If the Hadyah Author purports to mean the Divine Realities and the Knowledge of the issues of the Immanence related to the *Vilayat* [Sainthood] and his intention is to show that these are meaningless and too abstract for him to understand, as he has endeavored to show everywhere that these Realities and Knowledge are opposed to the *Shari'at*, and he has tried to taunt the Sufi Philosophers improperly, then it is not particularity about the Mahdavis. The hundreds of thousands of the brothers in Islam who believe in the way of life of the Sufis are the target of his ill-conceived calumny. They too are responsible to rebut his [the Hadyah Author's] slanders! Ask them if these commands of the *Tari'qat* [mystic way of life] and the divine knowledge are derived from the commands of the Quran and the word of mouth of the Prophet<sup>SLM</sup> or not?

We would have discussed this subject in detail and shown the Hadyah Author which of the issues were derived from which of the Quranic Verses and what are the sources of the relevant arguments, but for fear of bulkiness of the book we have refrained from doing so. Besides, the Hadyah Author has not made known the details of the issues in this vast subject that is like an ocean, as to what are his objections to which of the issues. Hence, we have resorted to be brief.

The claim of these commands being hidden is wrong because the concealment or the manifestation of an issue relates to the people who know the subject. Whether it is known to the ordinary people or not does not matter. Otherwise, all the sciences of the world will have to be treated as hidden as they are not known to people who are not interested in them.

It is also an accepted principle that if a person acquires some knowledge in a given subject and becomes acquainted with the special issues thereof, he does not become a master of all the issues of all other subjects. What's more, even a master of one branch of knowledge remains ignorant of the nuances of the other branches of knowledge. He is like an ordinary man where other subjects are concerned. On the basis of this principle, some people like the Hadyah Author who acquire some

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<sup>519</sup> Quran, S: 6: 96 AYA.

knowledge of the manifest issues of the religion like the transactions and prayers; it does not mean that they become experts in matters of Divine Realities and intimate knowledge of God with their meager and limited information available to them. As long as they do not acquire their knowledge about the principles of the immanent 'uloom [sciences], they remain in the category of the ordinary ignorant people.

The Hadyah Author intends to show the concealment of these emphasized and abridged commands as the opposition to the propagation of the Apostleship of Prophet<sup>SLM</sup>. It is obvious from this that the Hadyah Author does not know which of the issues are related to the manifest propagation of the commands of Apostleship. Further, he is ignorant of the commands relating to the immanence of the Apostleship or the *Vilayat* that Hazrat Prophet<sup>SLM</sup> had received during his divine state of the company of Allah Most High without the medium of the Angel. As long as one does not differentiate between the two, the commands relating to Prophethood and Sainthood, it is difficult, almost impossible, to discuss them [with such people]. Some of the research philosophers have manifested these realities thus: "By reading the books, *Kanz* and *Qudoori*, you cannot recognize the [Ultimate] Truth [that is, God]."

The Hadyah Author's objective is to present these emphasized commands in concealment as the opposition to the propagation of the commands of Messengership [or Apostleship]. This itself is manifesting that this divine secret is not revealed to the Hadyah Author as to which of the manifest commands are related to the *Risalat* [Messenger-ship] and which of the commands are related to the immanence of the Prophethood [that is, the *Vilayat*] that were revealed [or given] to Hazrat Prophet Muhammad<sup>SLM</sup> without the medium of Hazrat Jibrail<sup>AS</sup> in the station of *Li ma'Allah* [For me, in the company of Allah]. As long as the distinction between the two sets of commands are not known [to a person, like the Hadyah Author] it is very difficult, almost impossible to discuss them with him.

### IMMANENT COMMANDS

These immanent commands too were not kept abridged and hidden. On the other hand, Hazrat Prophet Muhammad<sup>SLM</sup> explained them to some of his Companions<sup>RZ</sup> in whom he found the necessary ability and aptitude. Hazrat Abu Huraira<sup>RZ</sup> has narrated a Tradition reported in *Bukhari Sharif*, Chapter *Hifz-ul-Ilm*, which supports this. He says:

"I have preserved two vessels of knowledge from Hazrat Prophet Muhammad<sup>SLM</sup>. I have spread the first among the people. However, if I were to spread the knowledge of the other vessel, my throat will be slit."

It is written in the book, *Irshad-as-Sari Sharah-e-Bukhari*, as under:

“The purport of this knowledge is the science of the [divine] Secrets that are protected from the strangers and are specific to the scholars of the *Irfan* [intimate knowledge of God; highest form of mystical experience] and *mushahidaat-e-'Ulama-e-Bi-Allah* [observations of the scholars who have directly achieved their knowledge from Allah]. These secrets are the result of following and acting according to the knowledge of the *Shari'at* and the commands of Hazrat Prophet Muhammad<sup>SLM</sup> and acquiring the knowledge of the real sources. This is the kind of knowledge wherein only the people who plunge into the ocean of *mujahidaat* [endeavours] succeed. Only those people are fortunate enough to be chosen by the light of *mushahidaat* [observations].”

Khawaja Muhammad Parsa<sup>RA</sup> has written the meaning of this *Hadis* in his book, *Fasl-ul-Khitab*, as follows:

“In the narration of Hazrat Abu Huraira<sup>RZ</sup>, the word ‘*vessel*’ purports the knowledge of the commands and the morals [*Ahkaam-o-Akhlaq*]. The second ‘*vessel*’ purports the knowledge of the [divine] Secrets. Some of the ‘*urafa*’ [the mystic devout people having intimate knowledge of God] say that the person who has not achieved a share from the second knowledge is liable to meet a bad end.”

One should ponder over with great attention over whether Hazrat Prophet Muhammad<sup>SLM</sup> kept these commands abridged and concealed or whether the ‘*Ulama-e-Bi-Allah*, who are the swimmers and divers in the ocean of spiritual struggles and observations did get a share thereof? It is written in the book, *Fasl-ul-Khitab*, as under:

“Our Prophet<sup>SLM</sup> has left as his legacy two kinds of knowledge: They are the manifest knowledge and the immanent knowledge. The manifest knowledge is beneficial. This was achieved by all the Companions<sup>RZ</sup> from Hazrat Prophet<sup>SLM</sup> through his word and deed. The followers and the *Imams* of the later era have followed them meticulously; studied, learnt from them and emulated them [the Companions<sup>RZ</sup>]. The religious sciences, like those of the Quran, *Sunnat*, *Tafsir* [exegesis], the Traditions, the *Fiqh* [Islamic Jurisprudence] are the branches of the manifest knowledge. The immanent knowledge is learning of those meanings, which Hazrat Prophet<sup>SLM</sup> learnt without the medium of Hazrat Jibrail<sup>AS</sup>, at the station of the ‘*or even closer than that*’<sup>520</sup> in the state of *Li ma'Allah* [For me, in the Company of Allah],

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<sup>520</sup> Quran, S 53: 9 SAL. “Then closed up like two bows (in the manner of the ancient Arab custom, signifying permanent attachment between two friends by means of a ceremony with two bows closed up together at the handle to consecrate the act as a binding vow); and indeed more closely.

“And He revealed unto His slave that which He revealed.”<sup>521</sup> Then He put one draught from the rich glasses on the life of those who were in deep platonic love of God. Hence, there are many kinds of manifest knowledge. The kinds of the immanent knowledge are many more than those of the manifest knowledge, like the knowledge of *Iman* and *Islam* and others.”

In the book, *Nahaj-al-Balagha*, it is written in praise of Hazrat Ali<sup>RZ</sup>, that:

“Among the ‘*uloom* [sciences], the science of *Tariqat* (Dervish order), *Haqiqat* (Reality) and the *Ahwal-e-Tasawwuf* (the details of Islamic Mysticism) too is there. You know that the chains of people belonging to this branch of knowledge in towns reach him [Hazrat Ali<sup>RZ</sup>], and they terminate at him.”

This shows how these commands emanated from Hazrat Prophet Muhammad<sup>SLM</sup> and reached the right people in divine love with God. Had these commands been kept hidden and abridged, how could the respected Companions<sup>RZ</sup> [of Hazrat Prophet Muhammad<sup>SLM</sup>] have benefited from them and how could their chains have begun?

Besides these reasons and arguments, there are many others, which the Philosophers offer in this matter. This shows that Hazrat Prophet Muhammad<sup>SLM</sup> taught some of his Companions<sup>RZ</sup>, who, he thought, had the aptitude to bear the burden of the commands of *Vilayat* (Sainthood). Despite this, the Hadyah Author insists that “if these commands had come through the word of mouth of Hazrat Prophet<sup>SLM</sup>, they would not have remained so hidden,” This contention too is not correct.

Since these commands are related to the *Vilayat-e-Muhammadiyah*, the explanation thereof depended on the appearance of the Seal of Sainthood<sup>AS</sup>, that is, Hazrat Imam Mahdi<sup>AS</sup>, who is also the Seal of the *Deen* [Religion]; the Prophet<sup>SLM</sup> treated the advent of the Imam<sup>AS</sup> as one of needs of the religion, as he has said:

“If only one day remained [in the life of] the world, Allah Most High would prolong that one day to such an extent that a person from among my descendants would be sent (commissioned) whose name would be like my name and the name of whose father would be like that of my father.”<sup>522</sup>

“He [Hazrat Imam Mahdi<sup>AS</sup>] would establish the religion in the Last Era as I had established it in the early days of Islam.”<sup>523</sup>

“As Allah Most High had begun the religion with us, He would terminate it with Mahdi [Hazrat Imam Mahdi<sup>AS</sup>].”<sup>524</sup>

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<sup>521</sup> Quran., S. 53: 10 MMP.

<sup>522</sup> Abu Dawood.

<sup>523</sup> Tabarani; Abu Naim.

It is written in the book, *Tafsir-e-Tavilaat*, which proves that the immanent meaning of the Quran would come through Hazrat Imam Mahdi<sup>AS</sup>:

“ ‘*Alif Laaam miim. Zaalikal Kitaabu...*’ or this book that had been promised is also called *Jaf’r* [occult science of numbers] and *Jame’* [comprehensive] covers all those things that had been promised and that would accompany Hazrat Imam Mahdi<sup>AS</sup>. And none other than Hazrat Imam Mahdi<sup>AS</sup> would read (or recite) as it should really be read (or recited). *Jaf’r* purports *Lauh-e-Qaza* (the tablet of the Divine Decree), which is also called the *Aql-e-Kul* (the complete wisdom or prime intellect or Gabriel in his capacity) and the word *Jame’* purports the *Lauh-e-Qadr* (the tablet of Destiny), which is also called the *Nafs-e-Kul* (the comprehensive life). Hence, the expression *Jaf’r* and *Jame’* means *maa kaana-o-maa-yakuun* (that is, the Book will cover what has already happened and whatever is bound to happen).”

In short, the Quranic commands and their not being achieved from Hazrat Prophet Muhammad<sup>SLM</sup> or to show them as abridged or meaningless is correct neither in the issues related to the mystic Philosophers nor in the issues, which the Hadyah Author thinks, are specific to the Mahdavis.

### FALSE CHARGE OF DISOBEDIENCE

Having dealt with the subjects relating to the Prophethood, Apostleship and the (so-called) abrogation of the *Shari’at-e-Muhammadiyah*, we now deem it necessary to consider some of the matters under criticism by the Hadyah Author. One of them is that the Imam<sup>AS</sup> had been disobeying Allah Most High for twenty years.

This criticism proves the ignorance and lack of comprehension of the Hadyah Author in understanding the *naql* (narrative or Tradition). The readers may closely examine how the Hadyah Author has misrepresented an expedient request and an appeal to avoid some trouble as his disobedience, despite the fact that there are many precedents and examples of such requests [in the past] and nobody treats them as disobedience.

Shah Abdul Haq Mohaddis Dahlavi has dealt with the matter in the Chapter about *mata’in*<sup>525</sup> [invectives] with some clear examples.

The gist of his writing is that among the Shi’as and the Sunnis, an ‘*ar’z-mas’lahati* [expedient request], despite a direct revelation or inspiration from God without the medium of an angel, which is in fact a divine revelation, repeated requests opposing the command are allowed. It has not been opposed. Hence, our

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<sup>524</sup> Abu Naim; Naim Bin Hammad.

<sup>525</sup> مطاعن

Prophet<sup>SLM</sup>, was persuaded by as eminent an Apostle as Hazrat Musa<sup>AS</sup> [Moses], repeatedly argued with God nine times, during his midnight journey [*Me'raj*] to the Seven Heavens in respect of the fifty ritual prayers a day and six months' fasting a year that had been commanded by Allah. Prophet<sup>SLM</sup> had argued that his *ummat* [the community of followers] could not bear the burden of those ritual prayers and the fasting. God forbid! If this were the disobedience of the direct command and revelation of Allah Most High, how could such things be done by two eminent Apostles? To call this as the rejection and disobedience on the part of the Apostles is heresy and infidelity.

Further, when Hazrat Musa<sup>AS</sup> [Moses] received the direct Divine Command [without the medium of an angel]; he made an expedient supplication to Him. This is clearly stated in the Holy Quran. A summary of it is as follows:

“When your Lord commanded Hazrat Musa<sup>AS</sup> to go to an oppressive people, that is the people of Pharaoh and ask him to accept abstinence, Hazrat Musa<sup>AS</sup> said, ‘O Allah! I fear that they will repudiate me, my tongue does not move, my chest feels squeezed. Send Harun<sup>AS</sup> [Aaron] with me. I am their blame-worthy [person]. I fear they might kill me.’ Allah Most High said, ‘It can never happen! Both of you are Our signs. Go. Fear not. I am with you.’”<sup>526</sup>

Hence, will the meaningless criticism by Hadyah Author apply here also that Hazrat Musa<sup>AS</sup> and Hazrat Prophet Muhammad<sup>SLM</sup> had, God forbid, disobeyed Allah Most High, because after a clear command from Him, they made an expedient supplication. If such a charge cannot be made here—no such allegation can ever be made—the expedient plea of Hazrat Imam Mahdi<sup>AS</sup> too cannot be understood or described as disobedience.

### HADYAH AUTHOR'S DECEPTION

The Hadyah Author has quoted a passage in his book, *Hadyah-e-Mahdaviah*.<sup>527</sup> It is as under:

“Now we quote a passage as a sample. It is written in the beginning of the *Risala Um-mul-Aqaid* [Aqida Sharifa]: Hazrat Imam Mahdi<sup>AS</sup> has said, ‘I am taught by God everyday without the medium of an angel to say that I am the servant of Allah, the follower of Hazrat Prophet Muhammad<sup>SLM</sup>, the Mahdi of the Last Era, the legatee of the Prophet<sup>SLM</sup>, the scholar of the Science of the Book and the Faith, the exponent of the Divine Reality and *Shari'at* and *Rizwan*.”<sup>528</sup>

<sup>526</sup> The details of this incident are described in the Holy Quran, Chapter 20, TA-HA: Verses 24 to 33 and 42 to 46, MMP and AYA.

<sup>527</sup> Page 13 of earlier edition, which is page 25, *Hadyah-e-Mahdaviah*, 1293 AH Edition.

<sup>528</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.25.

At this point, the Hadyah Author has said that this passage is full of mistakes, and that all the passages of the *wahy* (revelations) would make his writing a compendium of errors. However, he has failed to point out any mistake in the passage that he has copied as an example. He does not mention what his objections to the passage are. Hence, we too abstain from any discussion thereof. When he offers his criticism, we too will give a fitting reply at the appropriate place. Here, suffice it to expose the deception of the Hadyah Author. He has asserted that this has been claimed as a (divine) revelation. We supplicate God to help the Hadyah Author to the right path and the prudent readers the right way of wisdom and good judgment so that they are not deceived by the Hadyah Author.

We have already dealt with the difference between the *vah'y* and *ilham* (divine revelation and divine inspiration). Hadyah Author has written that the whole above passage is *vah'y*. He should first show who has claimed that the whole of this passage is a *vah'y* that Allah Most High has revealed to Hazrat Imam<sup>AS</sup>. It is no secret from the people of understanding that the passage has many parts in it. First, the expression, 'Imam Mahdi<sup>AS</sup> has said,' is the statement of the author of *Aqida Sharifa*. He has said it as the narrator. Then the second part, 'I am taught by Allah without the medium [of an angel]' is a piece of information that Hazrat Imam Mahdi<sup>AS</sup> has given about the occurrence and the divine knowledge that Allah has conveyed to the heart of Hazrat Imam Mahdi<sup>AS</sup> and it is obvious that it is the saying of the Imam<sup>AS</sup>. The earlier statement has clarified the second part of the passage. Where has it been said that this passage, as a whole, is a divine revelation from God, as the Hadyah Author has falsely claimed? The people well versed in religious knowledge know that if a Companion<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> narrates that Hazrat Prophet<sup>SLM</sup> has said, 'I am taught the knowledge of the Firsts and the Lasts,' it obviously means that the first part of the statement is the saying of the narrator and the latter part is the personal statement of Hazrat Prophet Muhammad<sup>SLM</sup>. This saying is called a *hadis* [Tradition]. To understand and say that the entire passage is the saying of God is totally wrong. All the books of *Hadis* are full of similar examples and they provide the difference between the word of God and that of Hazrat Prophet Muhammad<sup>SLM</sup>.

Similarly, in the passage criticized, the first expression, 'Hazrat Imam Mahdi<sup>AS</sup> has said,' and the second expression, 'I am directly taught by God without the medium of an angel every day' are the saying as of the narrator and Hazrat Imam Mahdi<sup>AS</sup> respectively. To understand that these expressions are the words of God or the divine revelation or to make other people believe it to be so is an example of misunderstanding and misinterpreting things.

The third part of the passage, 'Say: I am the servant of Allah and the follower of Muhammad, the Messenger of Allah', is certainly the command of Allah, which He has issued to the Imam<sup>AS</sup> without the medium [of an angel] and the Imam<sup>AS</sup>, has staked a claim to it. However, it is not essentially a *wahy* technically as the Hadyah

Author has falsely asserted to give the impression that it is a sign of Prophethood or Apostleship, because all *ilhaamaat* [divine inspirations] are divine commands. Yet they are not interpreted as *vah'y* [divine revelations]. Further, despite the use of the word *vah'y*, the purport in such cases is *ilhaam* or *ilqa* [inspirations]. However, where the word *vah'y* has not at all been used, the application of this technical term is absolutely wrong. More so, because the expressions, 'directly' and 'without the medium [of an angel]' have been specifically used in the criticized passage. These expressions are already there to falsify the misunderstandings created by Hadyah Author.

The last part of the passage, 'Muhammad Mahdi-az-Zaman' is neither the saying of the Imam<sup>AS</sup> nor that of Allah Most High. They are the words of the author of the tract, '*Um-mul Aqaid* or *Aqida Sharifa*. He has used the appellations in view of the specific attributes and excellences of Hazrat Imam Mahdi<sup>AS</sup>. In short, by asserting that the whole passage as the *vah'y*, the Hadyah Author has exhibited his lack of comprehension and his ability to create misunderstandings and confound his readers by his misinterpretations. Many such examples are to be found throughout his book, *Hadyah-e-Mahdaviah*. However, we are grateful to Hadyah Author that he has not called the whole of the tract, '*Um-mul Aqaid*, or its commentaries as the Divine Revelations [*Vah'y-e-Ilahi*] or a Heavenly Book. Otherwise, we would have been left with no alternative but to deny his statements. Such denials are the real answer to all false claims.

### WORDS AND PHRASEOLOGY

On Page 14 of *Hadyah-e-Mahdaviah* (Page 26 of the 1293 AH Edition) a similar criticism has been made. The **Hadyah Author writes**: "Among the wording of the *vah'y*, there is an expression in Hindi that says, '*O Syed Muhammad! Dawa Mahdiat ka kahlata hai to kahla; nahin to zalimon mein ka karoonga.*' God be praised! What an eloquent expression! That its eloquence has astonished all the people of India!"

**We say:** The Hadyah Author has not clarified from where he has copied this passage. If he had, we would have checked if he had correctly copied it. We have come across many of his distortions throughout his book. Hence, we cannot rely that his copy of the passage as correct. He has made the wrong copies of passages the basis of his criticism. We cannot trust him.

This criticism by Hadyah Author is about words and phraseology. He has copied a version that is not the same in all our books. The wording is different in different books. Under the circumstances, to adhere to a version and, ignoring other versions of the narrative, where there is no scope of criticism, and, further, not showing the source of the version that is copied, is enough to debase the authenticity of the criticism and disgrace the critic himself, because it has not been shown why this particular version was chosen for the criticism and why the other versions were

ignored. What was the criterion to select this version? Without showing this, the criticism loses its authenticity.

Apart from this, the people who are familiar with the religious sciences know that it has been felt sufficient if the Traditions of Hazrat Prophet<sup>SLM</sup> were reported correctly in meaning. There was no insistence that the very words used by the Prophet<sup>SLM</sup> were reproduced in the Traditions. The narrator was allowed to use his own words to express the idea that Hazrat Prophet<sup>SLM</sup> had expressed. There are hundreds of thousands of Traditions that are narrated on the basis of this principle of narrating their essence correctly. That is why the idioms and usages of the Arabic Language of various clans and tribes are found in the reported Traditions. Various words of the African languages, alien to the Prophet<sup>SLM</sup>'s tribe of Quraysh of Makkah and Madina, were found in them. Under the circumstances, if a non-Muslim enemy were to find some words, shorn of pure Arabic eloquence, and criticize the language, tone and tenor of the most eloquent person [that is, Hazrat Prophet Muhammad<sup>SLM</sup>], then such criticism will be void.

Among us too, the narration based on the correctness of the meaning is permitted. In other words, people who have heard Hazrat Imam Mahdi<sup>AS</sup> are allowed to narrate his sayings in their own words. Ordinarily, that is what has happened. In view of this principle, the sentence the Hadyah Author has objected to, is not necessarily the exact wording of the divine inspiration, or, in the words of Hadyah Author, the divine revelation [or *wahy*] or the language of Hazrat Imam Mahdi<sup>AS</sup>. They could be the words of the narrator. Hence, claiming that the words and phraseology of the sentence to be that of God or the Imam<sup>AS</sup> and then criticizing it IS not at all correct.

Apart from this, the Hadyah Author has the temerity to assert that all the people of India were astonished at the eloquence of this sentence. Instead, they would first wonder at his [Hadyah Author's] claim to be Mr.Know-all on his assumption that all the Indians speak only one language with the same idiom and usage all over India. In his zeal to criticize the Mahdavis, he has overlooked the reality that the people of India speak many languages. There are various variations of words, phraseology, idioms, usages and styles of expression in this vast country. The same idea is expressed in various words, phrases and styles in Hindi, Gujarati and Urdu—and even in Urdu there are various dialects like the Dakhni, Purbi and others. A phrase of one language may not be the same as the one of the other language or dialect. A phrase or sentence of one language will not become inelegant or suffer lack of eloquence because it is not in conformity with the phraseology of another language. If a person thinks that the words and phraseology of other languages of the country are inelegant because they do not conform to the idiom or phraseology of Rampur [the home town of the Hadyah Author], it is he who is to be blamed for his own shortsightedness and stupidity, and not the passage

he is criticizing. Not only the people of India, but those of the whole world would be astonished at his shortsightedness and stupidity.

Since Hazrat Imam Mahdi<sup>AS</sup> has propagated the religion in various countries, like Arabia, Khorasan, India—and various parts of India, like Purab (East), Deccan (South), Gujarat, Sindh and others—and everywhere he propagated it in the local language, dialect and idiom. Hence, even if it is accepted that the sentence being criticized was that of Hazrat Imam Mahdi<sup>AS</sup>, the Hadyah Author will have first to determine where the sentence was uttered and which language, dialect and idiom were prevalent at that place at the time it was uttered. Further, he has to prove that the sentence was ineloquent according to the idiom and usage of that place. The sentence was spoken four hundred years ago (that is, more than five centuries before now—2008 AD, the date of this translation). The Hadyah Author will have also to prove what were the idiom and usage of the relevant language or dialect at that time. And, in view of all those details, he will have to prove that the said sentence was inelegant and ineloquent, because the words and idioms go on changing with the passage of time. Any number of examples of such changes can be cited about any language and dialect. Take the example of the Urdu language itself. There is a great change of words, phrases, idiom and usage over the centuries. But no one can say that a sentence of a classical writer is ineloquent by comparing it with the current words, phrases, idioms, usages and styles.

### **MAHDAVIAT IN CONFORMITY WITH QURAN, TRADITIONS**

All praise and gratitude is for Allah Most High! We have been able to prove by the foregoing discussions that we have successfully rebutted all the Hadyah Author's criticisms about Prophethood, Apostleship, new *Shari'at*, abrogation of *Shari'at-e-Muhammadiyah et cetra*. We have also proved that all his criticisms were based on slander and misunderstandings—genuine or deliberate—and that the Mahdaviah religion is not opposed to the Quranic injunction: “*Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets...*”<sup>529</sup>

The Hadyah Author had tried to show that *Mahdaviat* was opposed to Islam. However, we have proved that it is perfectly in conformity with the Quranic Verses and the Traditions of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>.

However, there is a matter that is opposed to the above stated Quranic Verse, which is contrary to the beliefs held by Hadyah Author. He has to seek his own acquittal! From the book, *Manaqib-e-Ghousia*, it is proved that Hazrat Ghouse-e-Azam Shaikh Abdul Qadir Jilani<sup>RA</sup> had drunk the breast milk of Hazrat Bibi Ayesha<sup>RZ</sup><sup>530</sup>.

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<sup>529</sup> Quran, S. 33: 40 MMP.

<sup>530</sup> Wife of Prophet Muhammad Mustafa<sup>SLM</sup>.

He was brought up with the same milk. The Hadyah Author has written certain things that defy human intellect and associated them with the Mahdavis. Then he goes on to make them the basis of his criticizing us Mahdavis. But how is he going to prove things that are blatantly opposed both to intellect and narratives as being in consonance with them? Besides this, it is an accepted issue of the imams of *Fiqh* [Islamic Jurisprudence] that the woman who allows a person to drink her breast milk becomes the mother of the person who drinks her breast milk. Her husband becomes the father of the suckling. According to this law of *Fiqh*, Hazrat Ayesha<sup>RZ</sup> becomes the mother of Hazrat Ghouse-e-Azam<sup>RA</sup>, and her husband, Hazrat Prophet Muhammad<sup>SLM</sup> becomes the father of Hazrat Ghouse-e-Azam<sup>RA</sup>. This relationship of being the father of a man becomes applicable to Hazrat Prophet Muhammad<sup>SLM</sup>. Before this, a narrative quotes Hazrat Prophet Muhammad<sup>SLM</sup> as giving the glad tidings of the rank of Prophethood to Hazrat Ghouse-e-Azam<sup>RA</sup>. This proves the possibility of a Prophet after Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> who is the Seal of Prophethood. This is a clear violation of the Quranic Verse, “*Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets...*”<sup>531</sup>

The Hadyah Author wanted to falsely accuse the Mahdavis of violating the Quran and Traditions. However, he has himself become the target of the same accusation. He should have clarified this matter first. This statement of ours is based on the tone and tenor of Hadyah Author’s criticism. Otherwise, we have the signs, sayings and hints, which can explain this. The people of discretion know all this.

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<sup>531</sup> Quran, S. 33: 40 MMP.

## BELIEF 17: KNOWLEDGE OF THE INVISIBLE

**The Hadyah Author says:** “The 17<sup>th</sup> Belief: The belief of the Mahdavis is that the Shaikh of Jaunpur [Hazrat Imam Mahdi<sup>AS</sup>] is a partner in some of the attributes of divinity [*Sifaat-e-Uluhiat*] with Allah. ‘*Verily, God knoweth the secrets of the heavens and the earth...*’<sup>532</sup> ‘*He is aware of what entereth the earth and what cometh out of it, and what descendeth from the sky and what ascendeth to it...*’<sup>533</sup> ‘... *Assuredly God will bring everything to light [give the knowledge of everything to men], though it were the weight even of a grain of mustard-seed hidden in a rock or in the skies or in the earth...*’<sup>534</sup> This is the attribute of God and He says that it is specific to Him. The said Shaikh [Hazrat Imam Mahdi<sup>AS</sup>] shares it with God that similar knowledge of the invisible is with him too.”<sup>535</sup>

**We say:** “*O my people! Serve God. You have no god but Him.*”<sup>536</sup> [Remember that] you are a slanderer!

“*O my people! Serve God, ye have no god to serve except Him. You are simply creating baseless obstacles (in the way of truth).*”<sup>537</sup>

Like the false charges the Hadyah Author had made earlier about the Mahdaviah about the Prophethood and Apostleship, which we have already rebutted, this too is another false charge that the Mahdavis believe that Hazrat Imam Mahdi<sup>AS</sup> shares with God his attribute of ‘*Ilm-e-Ghaib*’ [Knowledge of the Invisible].

*O Allah! Please protect us from the evil perceptions and every person who is wrong headed and takes a long time to understand things!*

The people of discretion, justness and impartiality know fully well that the *zath* [essence, nature] of Hazrat Imam Mahdi<sup>AS</sup> is the *da’fe*’ [one who repels] polytheism and that his teachings protect people even from immanent polytheism. How can such a person, who suppresses polytheism and innovations (in religion), and his followers, indulge in manifest polytheism? Who can even think of such a slander? Every believer is essentially expected to abstain from such things.

Indeed, all this is the result of the misunderstanding of the Hadyah Author that he is confused and misinterprets the achievement of the hidden knowledge from Allah Most High as partnership with Him in the Knowledge of the Invisible. This is clearly wrong even rationally.

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<sup>532</sup> Quran, S. 49: 18 SAL.

<sup>533</sup> Quran, S. 57: 4 SAL.

<sup>534</sup> Quran, S. 31: 16 SAL.

<sup>535</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.29.

<sup>536</sup> Quran, S.7: 59 SAL.

<sup>537</sup> Quran, S. 11: 50 SAL.

This is not an issue specific to the Mahdaviah. Its basis is the issue whether Hazrat Prophet Muhammad<sup>SLM</sup>, and other Prophets<sup>AS</sup> before him, can achieve the Knowledge of the Invisible or not. If it can be achieved, the question is about its quantum and *modus operandi*. There is difference of opinion on this question among the various sects of the Islamic *Ummat*. This is not the occasion to delve into the matter in detail. However, almost all the sects of the *Ahl-e-Sunnat-o-Jama'at* are unanimous on the point that the Knowledge of the Invisible is the special attribute of Allah Most High. No human being can achieve it on his own permanently, unless Allah Most High bestows it on whom He will and as much as He will.

Hence, we will reproduce some of the sayings of the Imams of *Hadis* [Traditions] and Scholastic Philosophers. They explain the issue. Ibn Hajar 'Asqalani<sup>RA</sup> writes in his book, *Fatah Al-Bari Sharah Bukhari*, as under:

“The Knowledge of the Invisible is the specific attribute of Allah Most High, as He has said, ‘Say, No one except God knoweth the secrets of the heavens and the earth ...’<sup>538</sup> and the information that Hazrat Prophet Muhammad<sup>SLM</sup> provided was based on what knowledge Allah had imparted to him. This does not mean that he had independent and confirmed knowledge thereof.”

It is written in the book, *Sharah Jame' As-Saghir*, that:

“This saying purports to mean that none other than Allah Most High knows these *mughayyabat* [divine secrets]. However, a person can know them on intimation from Allah Most High as we have a group of people who know when they would die, and, during the pregnancy or before its beginning whether it would be a son or a daughter.”

It is written in the book, *Sharah-e-Aqaid-e-Nasafi*, that:

“The divine secrets are a matter in which the Allah Most High is solitary and unique in His *zath* [essence, nature]. (Nobody is a partner with Him in it.) There is no way for the people to know about them except when He imparts the information through *Ilham* [inspiration], which is a miracle or wonderwork. It can be achieved to the possible extent by signs pre-ordained.”

It is written in the book, *Mavahib-e-Ladunniya*, that:

“The divine secrets are specific to Allah Most High. They are known through the word of the mouth of Hazrat Prophet Muhammad<sup>SLM</sup> and others. Allah Most High had divinely inspired these secrets to them. Hazrat Prophet Muhammad<sup>SLM</sup> is quoted in the Tradition as saying, ‘I know

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<sup>538</sup> Quran, S. 27: 65 SAL.

nothing more than what my Lord has informed me.’ Hence, whatever the divine secrets the Prophet<sup>SLM</sup> has informed us about are from the information he has received from Him.”

Imam Nowawi<sup>RA</sup> has written in his book, *Fatawa*, that:

“None other than Allah Most High personally knows the divine secrets. However, the miracles and other wonderworks that Prophets<sup>AS</sup> and Saints<sup>RA</sup> have performed are from the information He has provided them with. This is the same as you know that the sun is on the rise for about six hours and then it starts declining. In about the same duration it goes down and sets. Then again it rises after about the same duration. This is not our permanent knowledge of the invisible. However, we have achieved this knowledge by Allah Most High’s divine habit that is constant in this way.”

The belief of the Mahdaviah is exactly the same as these sayings of the eminent authorities of the *Ahl-e-Sunnat-o-Jama'at* go to prove. Now let us ponder over the criticism by the Hadyah Author on the basis of the accepted principle of the scholars of the *Ahl-e-Sunnat-o-Jama'at*. By doing so, we find that the Hadyah Author has based his criticism on the basis of a narrative of Hazrat Imam Mahdi<sup>AS</sup>. He writes the narrative in his words as follows:

“Allah Most High has informed his *banda* [servant] about the state or condition of all the existing things in the way a person keeps a mustard grain in his palm and tries to know about it by turning it round and round to fully know about it.”<sup>539</sup>

The Hadyah Author has claimed he has copied it from the book, *Shawahid Al-Vilayat*. He has also copied a narrative of the same purport from a relatively unknown book, *Bisharat Nama*. The *Shawahid Al-Vilayat* is a well-known book. We will discuss the matter with reference to the narrative from the *Shawahid Al-Vilayat*. Irrespective of whether he has correctly copied the narrative or not, we take it for granted that whatever he has written is correct and deal with it. Even then, where does it follow from the narrative that Hazrat Imam Mahdi<sup>AS</sup> is a partner of God in His attribute of knowledge? Hazrat Imam Mahdi<sup>AS</sup> has associated the knowledge with Allah Most High. He has not claimed that it is his own knowledge. What he has said is that Allah Most High had “informed this *banda* [servant].” He has not said, “I have permanently come to know without being informed by Allah Most High.” The difference between the two versions is obvious, because the knowledge of Allah Most High and that of the Prophets<sup>AS</sup> and the Saints<sup>RA</sup> is as follows in accordance with the explanations of the scholars of the *Ahl-e-Sunnat-o-Jama'at*.

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<sup>539</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.29.

“The knowledge of Allah Most High is available to Him on His own. It has not come to Him on His being informed by somebody else. It is neither essential, nor acquired nor created, because this knowledge is the perfect attribute of Allah Most High. Contrary to this, the knowledge of the Prophets<sup>AS</sup> and Saints<sup>RA</sup> comes to them when Allah Most High informs them. Their knowledge is not their personal attribute. It is from this Knowledge of the Invisible imparted by Allah Most High that they have acquired the divine power over the divine secrets. They do not have this power on their own. This power is neither permanent nor acquired by their efforts. Hence, their partnership in the divine knowledge is *mum'tana* [prohibited]. This proves that Allah Most High, and none else, is the *'A'lim-e-Ghaib* [God—knowing the Invisible].”

In short, the knowledge of Allah Most High is in His essence and the Prophets<sup>AS</sup> and others get their knowledge from the teachings of Allah. The ordinary believers achieve their knowledge through the Prophets<sup>AS</sup> and others. This does not lead to the ordinary people becoming the partners in the divine revelations and inspirations. Similarly, the Prophets<sup>AS</sup> and others do not become partners in the Knowledge of the Invisible of Allah Most High. The belief of the Mahdaviah too is the same that all the Knowledge that was bestowed on Hazrat Imam Mahdi<sup>AS</sup> came through the teachings of Allah. This is obvious from the wording of the narrative. Hence, from this too, the partnership in the Knowledge of the Invisible does not become necessary as the Hadyah Author has perversely thought.

One is astonished that despite this clear-cut difference, which is accepted by the *Ahl-e-Sunnat-o-Jama'at*, the Hadyah Author contradicts this by saying that:

“This difference is of no use, that this attribute [the Knowledge of the Invisible] is part of His essence and in the human being it comes through His bestowal because Allah Most High does not create His attribute in a human being.”<sup>540</sup>

This saying of the Hadyah Author too is not correct absolutely or ordinarily because hearing, seeing and speaking are all the attributes of Allah Most High and He has created them in human beings, as He has said:

“*Lo! We create from a drop of thickened fluid to test him, so We make him hearing, knowing.*”<sup>541</sup>

“*Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not.*”<sup>542</sup>

“*...He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will...*”<sup>543</sup>

<sup>540</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 AH Edition, p.29.

<sup>541</sup> Quran, S. 76: 2 MMP.

<sup>542</sup> Quran, S. 96: 3-5 MMP.

Hence, the details thereof will be known later as to how a human being can acquire of the attributes of Allah Most High. However, at this juncture, the matter that needs to be considered by the readers is that the Hadyah Author fanatically denies the existence of the Knowledge of the Invisible in man on the one hand, and on the other, confesses that the divine secrets are revealed to the Prophets<sup>AS</sup> and Saints<sup>RA</sup>. Hence he writes:

“Of course, some divine secrets are revealed sometimes to the Prophets and Saints as miracles and supernatural events.”<sup>544</sup>

However, the revelation, which the Hadyah Author confesses here, purports to be a permanent revelation without the bestowal from Allah Most High; both the Mahdaviah and the *Ahl-e-Sunnat-o-Jama'at* do not accept it. The Hadyah Author will have to prove as to which of the *Ahl-e-Sunnat-o-Jama'at* concedes such a proposition, so that the difference between the Mahdaviah and the *Ahl-e-Sunnat-o-Jama'at* is proved. However, if this revelation is by the bestowal from Allah Most High, this is lawful among the Mahdavis, the *Ahl-e-Sunnat-o-Jama'at* and all others. There is no controversy over this between the Mahdaviah and the *Ahl-e-Sunnat-o-Jama'at*. However, to the Hadyah Author this situation too should be unlawful because he does not differentiate between a thing being available in essence and the other being available to him through the medium of God. According to him, this entails the creation of an attribute of Allah in man. In both the situations, the ways of thinking of the Hadyah Author prove to be opposed to the thinking of the *Ahl-e-Sunnat-o-Jama'at*.

Secondly, the revelation of the divine secrets is not specific to the Prophets<sup>AS</sup>. It can happen to both the Prophets<sup>AS</sup> and Saints<sup>RA</sup> as a miracle or an unnatural event. Then where is the scope for any objection? To the Mahdavis, the revelations of Hazrat Imam Mahdi<sup>AS</sup> or the information provided to him is by way of miracles or unnatural events. Hence, according to the saying of the Hadyah Author, there can be no objection in this situation as well.

### QUANTUM OF DIVINE REVELATION

Now the question that remains to be addressed is that of the quantum—how much or how little—of the revelation and the nature of it. Since the Hadyah Author has not proved the quantum or nature of the revelation—as to how much or how little—is revealed to whom, the whole existence being revealed like the mustard grain too should not be objected to. Further, this does not entail any comparison

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<sup>543</sup> Quran, S. 2: 255 MMP.

<sup>544</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition,, p.30.

with the knowledge of the Allah Most High because there are all the necessary details in the text of the narrative itself.<sup>545</sup>

With this short discussion, the mistakes of the Hadyah Author must have manifested on the readers. For more details and explanations, some Quranic Verses, Traditions and sayings of the scholars of the *Ahl-e-Sunnat-o-Jama'at* should be taken into consideration. This proves that Allah Most High reveals many things to His specific servants. This is a widely known issue. It is not specific to this narrative of Hazrat Imam Mahdi<sup>AS</sup>. This is not the first time the Hadyah Author has misunderstood the matters. One need not think that this issue has cropped up now making it easy to the Hadyah Author to misunderstand things.

The Quran proves that Hazrat Adam<sup>AS</sup> was given the knowledge of all the names, He says: “*And He taught Adam all the names...*”<sup>546</sup>

The *Tafsir Ma'alim at-Tanzil* gives the exegesis of this Quranic Verse as “whatever has happened and whatever is to happen till the Doomsday” is the purport of “all the names”.

Other Prophets<sup>AS</sup> also have achieved the knowledge from Allah Most High. For instance, Hazrat Yaqub<sup>AS</sup> says:

“*...And I know from Allah something that ye not know.*”<sup>547</sup>

After interpreting a dream, Hazrat Yusuf<sup>AS</sup> gives the information about the future events and says, “*...This is of that which my Lord hath taught me...*”<sup>548</sup>

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<sup>545</sup> This hint of the author [Hazrat Syed Nusrat<sup>RA</sup>] is intended to expose the mistake of the Hadyah Author who has tried to assert that the knowledge of Hazrat Imam Mahdi<sup>AS</sup> is like that of the Allah Most High. In the beginning, the Hadyah Author has tried to show, from this narrative of Hazrat Imam Mahdi<sup>AS</sup> that the knowledge of Hazrat Imam Mahdi<sup>AS</sup> is like the Knowledge of the Invisible of Allah Most High. Further on, from this simile of the mustard grain, he has tried to draw the conclusion that the knowledge of all the existence, the divine secrets and those in the heavens and the earth remain in the view of Hazrat Imam<sup>AS</sup>. However, the text of the narrative denies all these claims. It shows that the Imam<sup>AS</sup> gets the knowledge when God bestows it. It denies that the Imam<sup>AS</sup> gets the knowledge from his own nature and essence. There is no hint in the context about the revelation being perpetual to prove any similarity with the knowledge of Allah Most High. The verbs used in the narrative show *hudoos* [newness] and it cannot have any similarity with the eternal and permanent knowledge of Allah Most High. Besides these, there are many other reasons, which clearly show the differences between the knowledge bestowed upon the Vice-Regent of Allah Most High and the Knowledge of the Invisible of Allah Most High. This clearly denies any similarity or *shirk* [polytheism]. The author [Hazrat Syed Nusrat<sup>RA</sup>] has explained the issue in some detail later.—Shehab Bin Nusrat<sup>RA</sup>.

<sup>546</sup> Quran, S. 2: 31 MMP. In a footnote, MMP says: Some, especially the Sufis, hold “the names” to be the attributes of Allah; others, the names of animals and plants.

<sup>547</sup> Quran, S. 12: 86 MMP. The same has been said by Hazrat Nuh<sup>AS</sup> in the verse 7: 62 and by Hazrat Yusuf<sup>AS</sup> in the verse 12: 86.

<sup>548</sup> Quran, S. 12: 37 MMP.

The following explanation has been given in the Holy Quran about the *Ilm-e-Ladunni* [the inspired knowledge] given to Hazrat Khizr<sup>AS</sup> 549 :

“Then they found one of Our slaves, unto whom We had given mercy from Us, and taught him knowledge from Our presence.”<sup>550</sup>

There is this explanation about Hazrat Ibrahim<sup>AS</sup> given in the Holy Quran:

“Thus did We show Abraham the kingdom of the heavens and the earth...”<sup>551</sup>

It is written in the *Tafsir-e-Kabir*:

“The skies split for Hazrat Ibrahim<sup>AS</sup>, so much so that the Empyrean and the Seat were visible, he could see as far as the height of the world of bodily existence ends. And the earth split as far as the last boundaries of the world of bodily existence ends. He also saw other wonderful things.”

Specifically addressing Hazrat Prophet Muhammad<sup>SLM</sup>, Allah Most High says:

“...Allah revealeth unto thee the Scripture (Quran) and wisdom, and teacheth thee that which thou knowest not...”<sup>552</sup>

Under this Quranic Verse, it is written in the *Tafsir-e-Ma'alim-at-Tanzil* that:

“In other words, Allah Most High has informed Hazrat Prophet Muhammad<sup>SLM</sup> of the commands. It was also said that the Knowledge of the Invisible too was bestowed.”

Under the same Verse, it is written in the *Tafsir-e-Husaini*, quoting *Bahr-ul-Haqaiq* as under:

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<sup>549</sup> Pronounced Khizr or Khazr: the name of a Prophet. It is also an Arabic word, which means green or greenery. He was given this title because the place where he sat used to become green. The place he walked would always remain covered with greenery. The people of Asia called him the Prophet of the desert and the ocean. They think that he had guided Sikandar [Alexander] to the Fountain of the Water of Immortality. Khizr<sup>AS</sup> drank it and became perpetually alive, but Sikandar was not lucky enough to drink it. People believe that he guides people who go astray in oceans and forests. An English historian thinks that Khizr was the courtier of an ancient king of Persia who was called Sikandar-e-Azam or Kaiqubad. However, this was not Alexander the Great of Greece. Some people think that he reached the fountain and drank the Water of Immortality. He thus got the eternal life. Some people think that he was Ilyas. The people of England call him Khizr Ilyas. The *Siyar-al-Mutaakhirin* contends that the real name of Khizr was Balyanpur Kalyan, son of Shalih, son of Arfkhshd, son of Sam, son of Hazrat Nuh<sup>AS</sup> [Noah] and that he was born during the period of Hazrat Musa<sup>AS</sup>. Some historians hold that he was born during the time of Hazrat Ibrahim<sup>AS</sup> [Abraham]. *Tarikh-e-Haban* says that Hazrat Musa<sup>AS</sup> met Hazrat Khizr<sup>AS</sup> at a place called *Maj'ma-ul-Bahhrain*, remained in his company for 18 days and achieved a special knowledge through travel.—*Farhang-e-Asafiah*, Vol. 2, Delhi, 1974, pp.198-199.

<sup>550</sup> Quran, S. 18: 65 MMP.

<sup>551</sup> Quran, S. 6: 75 MMP.

<sup>552</sup> Quran, S. 4: 113 MMP.

“That knowledge is the knowledge of ‘What exists and what would happen’, which Allah Most High bestowed on Hazrat Prophet Muhammad<sup>SLM</sup> on the Night of *Me’raj* [the Midnight journey of the Prophet<sup>SLM</sup> to the Seven Heavens]. It has, therefore, been mentioned in the Traditions related to the Night of *Me’raj* that ‘I was under the Empyrean when a drop of it [the knowledge] was dropped in my throat. Then I came to know the knowledge of ‘What exists and what would happen.’”

About the bestowing of the Knowledge of the Invisible, it is clearly stated in the Holy Quran:

*“This is of the facts generally unknown which We disclose to thee (O Muhammad!)...”*<sup>553</sup>

*“...And it is not (the purpose of) Allah to let you know the unseen. But Allah chooseth of His Messengers whom He will (to receive knowledge thereof)...”*<sup>554</sup>

It is written in the *Tafsir-e-Lubab* that:

“In other words, He [Allah Most High] selects whom He will from among His Apostles. Hence, He gives him the information as much as He will from His Knowledge of the Invisible.”

The Apostles mentioned have either claimed that they had come to know what they had when Allah Most High had informed them, or Allah Most High had himself explained that they had achieved the information when He had informed them. The saying of Hazrat Imam Mahdi<sup>AS</sup>, the Hadyah Author had made the basis of his criticism, claims in accordance with the practice of the Vice-Regents of Allah that Allah Most High had given this Knowledge of the Invisible to him.

If, in accordance with the saying of the Hadyah Author, there is no difference between one’s getting the Knowledge of the Invisible on one’s own, and one’s achieving it through the bestowal of Allah Most High, and that by knowing or manifesting a thing, one were to become a partner in His Knowledge of the Invisible, which is the specific knowledge of Allah Most High becomes necessary, then it must be accepted that all these Prophets<sup>AS</sup> are partners in His specific attribute of the Knowledge of the Invisible. Further, it also shows that Allah Most High Himself is manifesting that He has made them partners in His specific attribute. No sect of Islam will ever accept such a proposition.

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<sup>553</sup> Quran, S. 3: 44 SAL.

<sup>554</sup> Quran, S. 3: 179 MMP.

### TRADITIONS ON KNOWLEDGE OF INVISIBLE

There are a large number of Traditions on this subject. Just a few of them are being quoted hereunder as an example. Seeing them will give further details about the matter. Hence, a gist of some of the Traditions is given here:

“Hazrat Prophet Muhammad<sup>SLM</sup> said that everything had been disclosed to him. ‘I have comprehended (it).’”—Imam Ahmad, Tirmizi and Tabarani have narrated this Tradition.

“I have comprehended all that there is in the heavens and the earth.”—Darimi has narrated this Tradition.

“Allah Most High has informed me of everything.”—Tabarani has narrated this Tradition.

“Allah Most High has presented the world to me. Hence, I am seeing it and all that is to happen till the Doomsday. I am seeing all that as I see the palm of my hand.”—Tabarani has narrated this Tradition.

“There is nothing that I have not seen from this place of mine, including the Paradise and the Hell.”—Bukhari has narrated this Tradition.

“The knowledge of the Firsts and the Lasts has been given to me.”

“I know all that has happened and all that is to happen.”

“The wording of a Tradition narrated by Imam Ahmad and Tirmizi and corrected by Bukhari is as follows: (Prophet<sup>SLM</sup> says :) ‘I woke up during the night, performed the ablutions and I said prayers as much as Allah Most High wished. Hence, I saw my Lord saying: ‘O Muhammad! What are the inmates fighting for?’ I said, ‘I did not know.’ This He repeated thrice. I said the same thing thrice. Then I saw Allah Most High placing His hand between my shoulders, so much so that I felt the coldness of His fingers. Then everything manifested on me. And I comprehended.’”

See these Traditions and the hints and the subtle points therein. How extensive and unlimited is the knowledge that is bestowed on Hazrat Prophet<sup>SLM</sup>. All that has happened in this world, all that is in it and all that is to happen in it until the Doomsday is known to Hazrat Prophet Muhammad<sup>SLM</sup>. Keep the details of these Traditions in mind and see the narrative of Hazrat Imam Mahdi<sup>AS</sup>. Compare them and see if there is anything new in the narrative of the Imam<sup>AS</sup>. See how similar are the contents of this Tradition reported by Tabarani, which says: “I am seeing the whole world and all that is to happen in it till the Doomsday like the palm of my hand,” and the ‘mustard grain in the palm’ in the narrative of the Imam<sup>AS</sup>.

In the Tradition, the ‘coldness of the fingers’ has been explained. The readers are requested to remember this. Later, it will be referred to on the appropriate occasion.

In short, no Muslim can disavow the details of the Knowledge of the Invisible of Hazrat Prophet Muhammad<sup>SLM</sup>. It is being proved that it covers all things and all matters. According to the quibbling of the Hadyah Author, here too does the criticism apply that “the belief of the Muslims is that Hazrat Prophet Muhammad<sup>SLM</sup>, besides holding the esteemed positions of Prophethood and Apostleship, also shares the attributes of divinity because the Knowledge of the Invisible of Allah Most High is attained by him also.” And will it also be said, in the words of the Hadyah Author, that “like God all that exists in the heavens and the earth are before him as the palm of his hand; then, what difference will remain between the knowledge of the servant and that of God?”

One would not be surprised if the Hadyah Author were to say such a thing in view of his hidden [Wahabi] beliefs. However, a follower of the *Ahl-e-Sunnat-o-Jama'at* will never say such a thing.

### WHAT THE *AHL-E-SUNNAT-O-JAMA'AT* SCHOLARS SAY

After some Quranic Verses and the Traditions quoted above, we would like to reproduce some sayings and explanations of the scholars of the *Ahl-e-Sunnat-o-Jama'at* about the knowledge of Hazrat Prophet Muhammad<sup>SLM</sup> also.

Shaikh Abdul Haq of Delhi writes in his book, *Sharah-e-Mishkat* under the Tradition of Darimi as under:

“I know whatever there is in the sky and the earth. It covers the acquiring of all ‘*uloom* encompassing all the main and sundry [matters].”

Tayyabi has written in his book, *Sharah-e-Mishkat* as under:

“The meaning of the Tradition is that as Allah Most High had shown His domain of the heavens and the earth, or its administration and conditions (situation) and disclosed them to Hazrat Ibrahim<sup>AS</sup>, He has opened the doors of the Invisible to me, so much so that I attained (the knowledge) of the essence, nature, attributes, manifestations and invisibles.”

Qazi ‘Ayaz<sup>RA</sup> has written in his book, *Shifa*, that:

“Hazrat Prophet Muhammad<sup>SLM</sup> did not write and read (was unlettered). However, the knowledge of everything was given to him.”

At another place, he writes:

“Hazrat Prophet Muhammad<sup>SLM</sup> remained informed of the Invisible and other matters that were yet to take place. The Traditions that are available on this point are like an unfathomed ocean, and one cannot reach the bottom. This too is one of the miracles of Hazrat Prophet Muhammad<sup>SLM</sup>; the information about it all has reached us with constancy and finality,

because there are a large number of narrators. This provides the information about the Invisible. The Traditions are unanimously constant in their meaning.”

It is written in the book, *Madarij-un-Nubuvat*:

“The meaning of this sentence is that all that is in this world from the advent of Adam<sup>AS</sup> to the time of the blowing of the Trumpet [Doomsday] has been revealed to him [Hazrat Prophet Muhammad<sup>SLM</sup>]. He has been informed of everything and he has informed some of his friends also and some among the people of insight have heard from the virtuous [people] that some of the *'urafa* [mystic people who have the intimate knowledge of God] have written books and proved that Hazrat Prophet Muhammad<sup>SLM</sup> was informed of all the divine *'uloom* [sciences].”

Maulvi Karamat Ali Sahib writes in his book, *Seerat-e-Muhammadiyah*, about the peculiarities of Hazrat Prophet Muhammad<sup>SLM</sup> as under:

“Hazrat Prophet Muhammad<sup>SLM</sup> was given the knowledge of everything except five matters, as Imam Ahmad and Tabarani have reported with correct authorities, that he said, ‘I have been given the key to everything except five matters: Allah Most High has the knowledge of the Doomsday; only He causes rain; only He knows what is in the womb of the mother; what will every person do tomorrow; and who will die where. Allah Most High alone knows and has the knowledge of those things.’ Some people say that Hazrat Prophet Muhammad<sup>SLM</sup> was given the knowledge of these five matters also. However, he was commanded to keep them hidden.”

### CHICANERY OF HADYAH AUTHOR

This is the place where the readers with equity need to do justice and seriously consider that the Hadyah Author initially claimed that the Mahdavis held the belief that their Imam (Hazrat Imam Mahdi<sup>AS</sup>) is a partner of God in His Knowledge of the Invisible. However, he could not quote even one saying of the Mahdavis, which could prove that the Mahdavis hold such a belief. The conclusion he has drawn from the relevant narrative is not correct. Nor does it prove that the Mahdavis hold such a belief.

As against this, here are these sayings of the *Ahl-e-Sunnat-o-Jama'at* and there are hundreds of similar sayings, which clearly prove the belief of the *Ahl-e-Sunnat-o-Jama'at* that Hazrat Prophet Muhammad<sup>SLM</sup> had the knowledge of all the matters. The Hadyah Author has, out of his stupidity and wrong-headedness, thought that it is polytheism. Only two conclusions can be drawn from this: Either saying so does not entail polytheism in the opinion of the *Ahl-e-Sunnat-o-Jama'at*, or all those accusations, which the Hadyah Author has leveled against the Mahdavis, are

proved not to be the beliefs of the *Ahl-e-Sunnat-o-Jama'at*. And the Hadyah Author calls them as polytheism on behalf of the *Ahl-e-Sunnat-o-Jama'at*! Who can believe that the beliefs the *Ahl-e-Sunnat-o-Jama'at* hold are polytheism in their own opinion? Obviously, the Hadyah Author thinks the *Ahl-e-Sunnat-o-Jama'at* are not the people who are conventionally called the *Ahl-e-Sunnat-o-Jama'at*. To him the *Ahl-e-Sunnat-o-Jama'at* are an entirely different group of people. For our brothers of the *Ahl-e-Sunnat-o-Jama'at*, there are many places in the *Hadyah-e-Mahdaviah* to show that the beliefs and thoughts of the Hadyah Author are different from those of the *Ahl-e-Sunnat-o-Jama'at*. Therefore, on the pretext (of criticizing the Mahdavis), the Hadyah Author takes every opportunity to make the Sufis of the *Ahl-e-Sunnat-o-Jama'at* the target of his barbs and satire. Indeed, these are the common issues of the Mahdavis and the respected Sufis of the *Ahl-e-Sunnat-o-Jama'at*. There are no differences between them on these issues. Criticizing such issues shows that the objective of the Hadyah Author is to target all those people who hold, profess and practice those beliefs.

All the discussions so far are about the Knowledge of the Invisible of the Prophets<sup>AS</sup>, including Hazrat Prophet Muhammad<sup>SLM</sup>. Now let us go a little further. Then we find that, apart from Hazrat Prophet Muhammad<sup>SLM</sup>, some of his Companions<sup>RZ</sup> and other individuals of the Muslim *Ummat* too were bestowed with similar knowledge. Hence, we find that in the above-mentioned quotation from the book, *Madarij-un-Nubuwat*, there is a clear explanation. It is said that: “All the conditions from the beginning to the end were informed [to Hazrat Prophet<sup>SLM</sup>] and he informed some of it to some among his Companions<sup>RZ</sup>.”

It is written in the book, *Mawahib-e-Ladunniya*, Section 6 that:

“Huzaifa Bin Al-Yaman<sup>RZ</sup> is among the early believers. There is this correct Tradition in the *Muslim* that Hazrat Prophet Muhammad<sup>SLM</sup> has informed Huzaifa<sup>RZ</sup> about all that has happened and all that is to happen till the Doomsday.”

It is written in the book, *Tafsir-e-Arais-al-Bayan*, explaining the Quranic Verse, “*God is the Light of the heavens and the earth...*”<sup>555</sup> as under:

“The believer sees His whole country through His Light. Hence, He inspects the wonders of His Creation with His Light, Omnipotence and Sovereignty and all His country and its affairs through the Light of Gnosis. The same Light discloses all that there is in the heavens and the earth as the Knowledge of Certainty. The entire country and everybody in it becomes

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<sup>555</sup> Quran, S. 24:35 SAL.

obedient to His wishes. The example of this Light is like that of a lamp in a glass (case).”<sup>556</sup>

Maulana Jami<sup>RA</sup> has written in his book, *Nafahat-al-Uns*:

“Khawaja Bahauddin Naqshbandi<sup>RA</sup> says that Hazrat Azizan says the earth is like a [dining] table in the eyes of this group; and we say that it is like the face of the *nakhun* [finger-nail]. Nothing is hidden from their eyes.”

Janab Shah Valiullah of Delhi writes in his book, *Altaf al-Quds*:

“The perfection of the ‘*Arif* [one who has the intimate knowledge of God] moves upwards with intention and design. The *Nafs-e-kulliah* [the perfect self] becomes the body of the ‘*Arif* and the pure *zath* [essence, or Allah] takes the place of its soul. Then you see the whole world in the form of emulation through His own knowledge of the Divine Presence.”

Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> claims:

“I have seen all the cities of Allah Most High ; they are like a grain of mustard without any controversial argument.”

Its Persian Translation is: “When I looked towards all the cities, the East and the West came within the ambit of my sight. Without any objection or criticism, I found it like the existence of a mustard seed by the *Hukm-e-Ittesaal*<sup>557</sup> [the command of being adjacent].”

It is written in the book, *Manaqib-e-Ahmadiyah Muqamat-e-Sa’diah*:

“Janab Shaikh Ahmad Mujaddidi has said that everyone who has entered or will enter our *Tariqah* [path], from among the men and women, directly or indirectly, till the Doomsday is brought in front of my eyes, with all the details of his name, family, pedigree and residence. If I like, I can explain all this.”

These are the few sayings, which have been quoted as examples, which go to prove that, besides Hazrat Prophet Muhammad<sup>SLM</sup>, Huzaifa Bin Al-Yaman<sup>RZ</sup> and the Saints of the *Ummat*, even a *salik* [seeker] too, had achieved the knowledge of all that had happened and is bound to happen from the advent of Hazrat Adam<sup>AS</sup> until

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<sup>556</sup> Quran, S. 24: 35 SAL. The text of the Verse is as follows: “*God is the Light of the heavens and the earth. His light may be likened to a niche wherein there is a lamp—the lamp encased in glass, the glass shining as a brilliant star. The lamp is lighted from the olive of a blessed tree, the olive tree, neither of the East nor of the West, the oil of which shining out of itself even though fire touched it not! Light upon Light! God guideth whom He will to His Light. (It is in this matter that) God explaineth things to men by means of similitudes; for God knoweth (the way of explaining) everything.*”

<sup>557</sup> *Ittesaal* is the station of the *salik* [seeker of God] wherein his *zath* perishes in God.—Hazrat Faqir Syed Khalilullah Sahib.

the Doomsday and that, with the knowledge in the Divine Presence, every *momin* [believer] can see the whole world in his *zath* [essence, nature]. In the words of Janab Naqshbandi<sup>RA</sup>, the whole world is like a dining table or a finger-nail in front of them and nothing is invisible to them.

In the claim of Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup>, the expression *balaad-e-mutlaq* [the absolute cities] has been used and is appended to God. Then again it has been emphasized collectively. This gives the benefit of generalization, as if no part of the *balaad-Allah* [God's countries] is invisible to him. This simile is the same as the grain of mustard, which the Hadyah Author has made a mountain of a mole hill [or a mustard grain]! <sup>558</sup>

We do not understand what the Hadyah Author would say about all the eminent and respectable scholars, Saints and their followers? What would he, in particular, say about Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup>? In the saying of Hazrat Imam Mahdi<sup>AS</sup>, it is specifically stated that Allah Most High had informed him. Contrary to this, in the saying of Hazrat Abdul Qadir Jilani<sup>RA</sup>, no such specification is made. Instead, it is easily comprehensible from the saying of the Shaikh<sup>RA</sup> that he had himself seen it. God forbid! Is all this 'real polytheism' or does it mean that he is a partner in God's Knowledge of the Invisible?

### SHAH DILAWAR<sup>RZ</sup>'S KNOWLEDGE OF INVISIBLE

The Hadyah Author has written another narrative, quoting from the book, *Panj Fazail*, that Hazrat Imam<sup>AS</sup> has said about his *Khalifa* [Vice-Regent], Hazrat Shah Dilawar<sup>RZ</sup> that he had given glad tidings to the latter that everything between the Empyrean and the nether regions of the earth was like a mustard grain in the latter's palm. The Hadyah Author has tried to ridicule these two celebrities. When the knowledge of what had happened (since the advent of the world) and what will happen (till the Doomsday) was known to Hazrat Prophet Muhammad<sup>SLM</sup> and was also proved to be known to Huzaifa<sup>RZ</sup> and several Saints of the Muslim *Ummat*, who claim nothing is invisible to them and that they have the knowledge of what is to happen till the Doomsday, we ask the Hadyah Author, what is the scope of any criticism of the glad tidings the Imam<sup>AS</sup> gave to Hazrat Shah Dilawar<sup>RZ</sup>? Would the Hadyah Author repeat the same expressions of ridicule against the various saints who claimed the Knowledge of the Invisible?

One needs to ponder over the saying of the Hadyah Author that "to make somebody a partner in the *zath* [essence, nature], *sifat* [attributes] and *afa'al* [deeds] of God or to prove the same attributes for anybody else is real polytheism

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<sup>558</sup> Making a mountain of a mustard seed is a proverb in Urdu. It is the same as making a mountain of a molehill.

because Allah Most High does not create His own attributes in human beings.” Although the intention of Hadyah Author is to prove polytheism related to God’s attribute of the Knowledge of the Invisible, he has transgressed the limits of decency and good manners and claimed that there was no difference between acquiring the Knowledge of the Invisible on one’s own and getting it through divine bestowal. Similarly, here also he has claimed absolutely that the attributes of Allah Most High are not there in the human beings. He often claims to be the standard bearer of the *Ahl-e-Sunnat-o-Jama'at*. He even goes to the extent of claiming that his conceited and imagined thoughts to be the beliefs of the *Ahl-e-Sunnat-o-Jama'at* and thus he makes the *Ahl-e-Sunnat-o-Jama'at* fall into the abyss of ignorance into which he has fallen.

It is not correct to make such sweeping, general and absolute claims because there are many kinds of attributes of Allah Most High like the *ummehat-us-sifaat* [most important attributes or the mothers of the attributes] and others. All His attributes are not the same as His special attributes like self-existence, *Hu'iyyat* [the attribute of being God], *Ahdiyyat* [Unity, Oneness] and others. The Hadyah Author should have specified that these were the attributes that were specifically associated only with God and that they were not found in human beings. Then there are the other divine attributes, like listening, seeing and speaking also that are the attributes of Allah Most High that are essentially present in the human beings. And nobody concedes that attributing them to the human beings would be tantamount to *shirk-e-haqiqi* [real polytheism].

The Mystic Philosophers think that in the Quranic Verse, “...*And man assumed it...*”<sup>559</sup> [or, “...*But man undertook it...*”<sup>560</sup>], the pronoun *it* stands for the burden of Trust [*amanat*] purports to mean the burden of Vice-Regency or *mazahiriyyat* [the essence of external appearance]. This is none other than the human being who is the special manifestation of the essence and other attributes [of God]. This subjects needs to be dealt with in detail. However, this is not the suitable occasion for it. Allah willing! We will deal with it in the discussion about the *Khulq-e-Shashum* [the sixth character].

In short, apart from the principles of the philosophers and even on the basis of the principles of the people of the *zahir* [manifest], the clear aspect of this issue is that if Allah Most High did not want to create any of His attributes in the human being, and conceding that this was polytheism, why should He have commanded every believer ‘to create the character of Allah Most High in himself’? It is obvious that assuming the character of Allah Most High is the same as living with the above-mentioned attributes. All the research scholars and the Sufi Philosophers accept that this situation was available to Hazrat Prophet Muhammad<sup>SLM</sup>.

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<sup>559</sup> Quran, S. 33: 72 MMP.

<sup>560</sup> Ibid. AYA.

It is written in the book, *Mawahib-e-Ladunniya*, as follows:

“The author of the book, ‘*Awarif-al-Ma’arif*, writes that in the saying of Hazrat Ayesha<sup>RZ</sup> that the character and conduct of Hazrat Prophet Muhammad<sup>SLM</sup> was in conformity with the Holy Quran, there is a hidden hint about the divine character and conduct. Hazrat Ayesha<sup>RZ</sup> was afraid of openly saying that Hazrat Prophet Muhammad<sup>SLM</sup> was the manifestation of the divine character and conduct. Hence, she concealed the reality in an elegant and excellent way that the character and conduct of Hazrat Prophet Muhammad<sup>SLM</sup> was in perfect conformity with the Quran. This is an example of the perfection of her wisdom and manners.”

Shaikh Abdul Haq of Delhi writes in his book, *Madarij-un-Nubuwwat*:

“The meaning of this sentence is that the keys of the treasures were handed over to Hazrat Prophet Muhammad<sup>SLM</sup>. The exoteric aspect of it is that all the treasures of Persia and Byzantine Empire came into the hands of the Companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup>. The purport of its immanent aspect is that the stocks of the food grains of the whole world were given into his [the Prophet<sup>SLM</sup>’s] hands, and further the strength of training the manifest and immanence of the people was assigned to him [the Prophet<sup>SLM</sup>]. As such the keys to the treasure of the Knowledge of the Invisible are in the hands of the Divine Knowledge. Besides, the keys of the treasures of the *Rizq* [daily sustenance] of the people are placed in the hands of Syed-e-Karim [Hazrat Prophet Muhammad<sup>SLM</sup>].

Hence, the special attributes, which the Hadyah Author has said, are not associated with human beings, like the providing food and sustenance *et cetra*; it is proved that they are present in Hazrat Prophet Muhammad<sup>SLM</sup> by the saying of Hazrat Ayesha<sup>RZ</sup>. This was specifically about Hazrat Prophet<sup>SLM</sup>. The scholars of the *Ahl-e-Sunnat-o-Jama'at* hold that, apart from some very special attributes of Allah Most High, it is lawful for the human beings to assume the divine character and conduct.

Maulana Rum<sup>RA</sup> writes in his *Masnavi* that:

“As one is celebrated with noble qualities.”

Bahr-ul-‘Uloom Allamah Abdul Ali has written in his book, *Sharah-e-Masnavi*, as under:

“Know that a *vali* [Saint] is associated with the [Ultimate] Truth and reaches the station of Realisation. He creates the ethics and morality of God in himself. He becomes one with the attributes of the Lord. It is for this reason that in the book, *Fusus al-Hikam*, under the title, *Fus-e-Aadmi*, it is stated that the Perfect Man is created in the *soorat* [countenance] of Allah. The thing that is connected with the *zath-e-pak* [Chaste Essence—Allah] is

also related to the Perfect Man, except for the attribute of *Zath-e-Wajooob* [the Essence of Obligation], because this attribute is the special and specific attribute of Allah Most High. In the same *Fus* this is also mentioned: In other words, Allah Most High should not be associated with any attribute which is other than our attributes. In other words, we are associated with a certain attribute and that same attribute is in the *Zath* also.”

In the 13<sup>th</sup> *Mubhas* [Point-at-Issue] of the book, *Yawaqeeet*, it is written that:

“Is it correct to say that one among the *makhlooq* [people] has the attribute of *qayyoomiyat* [an attribute of God; one of the names of God; He Who exists by Himself—unparalleled]? It means that He remains perpetually awake day and night. The reply to this question is as Hazrat Shaikh [Akbar<sup>RA</sup>] has written in Chapter 98 that one can have this attribute being created in him is correct as it is correct for any person to have created with these names of God. However, this is not among the peculiarities of God, as our Shaikh Abdullah Bin Junaid has said that the true word is what we have said about having or being created with the said attribute.”

It is proved from these sayings that for every Saint and every *salik* [seeker] all the attributes of God, except the *Wajooob-e-Zathi* [the Intrinsic Essence or the Essence of Obligation], and all that is associated with God can also be associated with an *Insan-e-Kamil* [Perfect Man]. It is allowed. Hence, from the saying of the Hadyah Author, all the followers of the *Ahl-e-Sunnat-o-Jama'at*, who include *mutakallimin* [scholastic philosophers] and *muhaqqiqin* [research scholars], hold these beliefs, are proved to concede this *shirk* [polytheism]. The Hadyah Author has written that the “belief of the *Ahl-e-Sunnat-o-Jama'at* is that this claim is a kind of *shirk-e-haqiqi* [Real Polytheism], as the reality of the *shirk* [polytheism] is knowing that somebody other than God too shares the *zath* [essence], *sifat* [attributes] or *afa'al* [deeds] of God or, to prove that somebody else too shares the attributes of God.” We do not know the people who are the followers of the *Ahl-e-Sunnat-o-Jama'at* that hold the beliefs the Hadyah Author has described. Are the people who hold such beliefs the followers of the *Ahl-e-Sunnat-o-Jama'at* or not? This gives rise to two alternatives: either what the Hadyah Author has written are not the beliefs of the *Ahl-e-Sunnat-o-Jama'at*, or the Hadyah Author is slandering them. In other words, such people are not the followers of the *Ahl-e-Sunnat-o-Jama'at*. To Hadyah Author, an entirely different group of people are the *Ahl-e-Sunnat-o-Jama'at*. It would have been better for the Hadyah Author who claims to be the follower of the *Ahl-e-Sunnat-o-Jama'at* to discard this garb and come out in his true colours and disclose his real beliefs, so that the common people who are misled to believe that he is a follower of the *Ahl-e-Sunnat-o-Jama'at* could escape from this deception.

### DIVINE ATTRIBUTES IN MAN

Please see another clear example of the real issue. **The Hadyah Author says:** “Ordinarily, proving that the attributes and deeds of God in a human being is *shirk-e-haqiqi* [Real Polytheism] and there is no useful difference between an attribute being present on its own in God and its being present in man by the bestowal of God.”<sup>561</sup>

**We say:** Many of the *tasarrufat* [behaviour, conduct] of many of the Saints of God that are well-known and their performing the deeds of God are proved. For instance, Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup> performing some of the deeds of God like Omnipotence, *Khaliqiyyat* [خالقيث — Creation], the power to give life and cause the death, and others, becomes essential according to the statement of the Hadyah Author. In the books of eulogies of Hazrat Jilani<sup>RA</sup>, some of the incidents are written and ordinarily well-known among the people. They prove that he used to give children to the childless, kingdoms and ministries to whomsoever he liked, even if the person did not have it in his fate and destiny. He gave life to the dead. He made many living people to die. So much so, that opposing and quarrelling with the Destiny ordained by God was the special position and rank of Hazrat Jilani<sup>RA</sup>. Hence, his following sayings are written in the book, *Nasar-al-Jawahir Fi Manaqib Abdul Qadir*:

“I am above the deeds of the *Khalq* [people, mankind]. I am above your wisdom. All the special servants of God shun when they reach the stage of *Qadr* [divine decree]. But when I reach the rank of *Qadr*, I dispute and oppose the Divine Decree with the *Haq* [God, Ultimate Truth]. Man is he who disputes the *Qadr*, and not he who conforms [submissively] to it.”<sup>562</sup>

“Only people, who can understand, do understand it.” However, according to the principle of the Hadyah Author, if these deeds and words are really those of Hazrat Jilani<sup>RA</sup>, the accusations made by Hadyah Author apply to Hazrat Jilani<sup>RA</sup>. If they are not the words and deeds of Hazrat Jilani<sup>RA</sup>, at least those people who say such things and believe them to be true, become guilty of *shirk* [polytheism], according to the Hadyah Author, because they have proved the attributes of God to be those of Hazrat Jilani<sup>RA</sup>. This is to the extent of the attributes and deeds. However, the opposition and the disputation with the divine decree are over and above this. We do not know how the Hadyah Author tries to explain this, because this is clearly and manifestly parallel to or becoming a partner in quarrel with God. Wonder of wonders! Despite innumerable sayings and deeds of the celebrities of the *Ahl-e-Sunnat-o-Jama'at*, more particularly the profane, irreverent and blasphemous utterances of such celebrities who are held in high esteem by their followers, the Hadyah Author has the temerity to criticize this narrative of Hazrat Imam Mahdi<sup>AS</sup>

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<sup>561</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, p.29.

<sup>562</sup> Abridged.

that is full of respect and clearly in accordance with the etiquette of Islamic *Shari'at*.

### PRINCIPLES OF SCHOLASTIC PHILOSOPHERS

From what has been written so far, we have sufficiently rebutted the criticism of the Hadyah Author. However, we feel that it would be expedient to explain the reasons and means about the principles of the scholastic philosophers. This will clearly explain the real aspect of the issue so that it becomes obvious as to what is the difference between the information given by the Prophets<sup>AS</sup> and Saints<sup>RA</sup>, and their disclosures, and the Divine Information and knowledge of God Almighty. This reality can be explained in various ways.

► Firstly, as stated earlier, the Knowledge of God is available to Him on His own *zath* [essence, nature]. He did not acquire it through the teachings of anyone else. This knowledge is His sempiternal attribute. It is with Him from sempiternity; it has always been with Him and will remain with Him for ever. As opposed to this, the knowledge that is acquired by Prophets<sup>AS</sup> and Saints<sup>RA</sup> through divine revelations and inspirations of various kinds like *vah'y*, *ilham*, *ilqa*, *ruya* [dream], *et cetra*, is not on their own. But it is imparted to them by God. It reaches them in a quantity and at a time as God wills. They do not acquire it without being taught by God. It is not their natural attribute. It is neither with them for all time nor will it remain with them for all time to come. We get ample proof of it from Quranic Verses and Traditions.

The angels have confessed, “...*Of knowledge we have none, save what Thou has taught us...*”<sup>563</sup>

A rule has been explained as to who can acquire how much of the Knowledge, in the following Verse:

“...*Nor shall they encompass aught of His Knowledge except as He willeth...*”<sup>564</sup>

A special hint has been given about Hazrat Prophet Muhammad<sup>SLM</sup>:

“...*And taught thee what thou knewest not (before); and great is the Grace of Allah unto thee.*”<sup>565</sup>

Hazrat Prophet Muhammad<sup>SLM</sup> has admitted about his Knowledge, as under:

“By God! I know only what my Lord has informed me.”

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<sup>563</sup> Quran, S. 2: 32 AYA.

<sup>564</sup> Quran, S. 2: 255 AYA.

<sup>565</sup> Quran, S. 4: 113 AYA.

Hence, for all these reasons, the difference that is obvious like the sun, between the Knowledge of God and that of anyone else does not entail partnership with God.

► Secondly, the knowledge that is bestowed by God is not imparted every time and all the time. It is imparted when God wills and to the extent He wills. God, the One Who knows the Knowledge of the Invisible discloses it in His Grace and Mercy. And when He does not wish it, the Knowledge remains undisclosed. A hint to this effect is given here:

“The meditation of the holy men is between manifestation and secrecy.”

The evidence of this too is available. The divine revelation did not descend on Hazrat Prophet Muhammad<sup>SLM</sup> himself for many days. During this period, nothing was disclosed to him. No Knowledge was imparted. Then again when God willed everything was disclosed and revealed to Hazrat Prophet Muhammad<sup>SLM</sup>.

In the story of Hazrat Yaqub<sup>AS</sup> [Jacob] Hazrat Sa’adi<sup>RA</sup> has composed a poem, which explains the reality of Manifestation and Secrecy.

A summary of this poem is as follows:

“Somebody asked Hazrat Yaqub<sup>AS</sup>: ‘When the messenger started from Egypt, you smelt its odour in Canaan. You said: *‘Truly, I am conscious of the breath of Joseph...’*<sup>566</sup> But when Hazrat Yusuf<sup>AS</sup> was in Canaan lying in a well, why did you not see him?’ Hazrat Yaqub<sup>AS</sup> said, ‘Our condition is like a lightning; sometimes it is manifest and sometimes it is concealed. Sometimes we are on the skies and sometimes we do not see our feet.’”

From this point of view also, there is great difference between the knowledge of the Prophets<sup>AS</sup> and Saints<sup>RA</sup> and that of the God. God’s knowledge is there at all times in His Presence. The knowledge of the human beings is limited and periodical. As such, the partnership and similarity between the knowledge of God and that of man is totally absent.

► Thirdly, there are two kinds of the Knowledge of the Invisible: Comparatively Invisible and the Real Invisible. In reality, all the Knowledge of the Invisible is available only to God.

“... *(He is) the Knower of the Unseen. Not an atom’s weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record.*”<sup>567</sup>

The Relative Knowledge of the Invisible is something that becomes known to a person but it does not become known to others. There are innumerable examples of this. None can disavow them. A physician comes to know beforehand the changes that are to come in a disease or patient. Others remain unaware of it. An astronomer

<sup>566</sup> Quran, S. 12: 94 MMP. Joseph is Hazrat Yusuf<sup>AS</sup>.

<sup>567</sup> Quran, S. 34: 3 MMP.

comes to know the details about the eclipses of the sun and the moon long before their occurrences and others remain unaware of them. Simultaneously, the physician or the astronomer is aware of the details of their respective subjects. They remain ignorant of the information of other subjects. The detail about the subject, in which a person is an expert, becomes known to him through the indications and signs that nature has fixed for them. These too are known to the concerned experts only as much as Allah wills. Many of the details are outside the limits of their knowledge. All the people who have all kinds of information in the world are confined to this situation that they know something more than the others. However, none knows all that he wants to know. Hence, Allah's saying:

"...And above all those endowed with knowledge, there is One, the All-Knowing,"<sup>568</sup> is pointing to this law of Omnipotence.

The information that the Prophets<sup>AS</sup>, the Saints<sup>RA</sup> and the angels are given by Allah too is the Relative Knowledge of the Invisible. Hence, one can neither disavow the information that is not available to the others, nor it becomes necessary that they are the real knowers of the Knowledge of the Invisible. It also does not entail their being the sharers in the divine Knowledge of the Invisible of Allah Most High.

► Fourthly, on the principle of spirituality, Allah Most High imparts this kind of information when the human being distances himself from the darkness of the relationships of this abode of ignorance [that is, the worldliness] and his soul becomes enlightened by the brilliance of the world of the holy sanctity. From the standpoint of the rank of proximity of supererogation, such disclosures are manifested from the spiritual illuminations. The mental or bodily strength alone cannot accomplish this. It is written in the book, *Tafsir-e-Kabir*, in connection with the story of the *As'hab-e-Kahf* [Catacomb Comrades]:

Hazrat Ali<sup>RZ</sup> has said that he had uprooted the Khaibar<sup>569</sup> Gate not by his bodily strength but by the Divine strength. It is like this: At that moment the vision of Hazrat Ali<sup>RZ</sup> was cut off from the 'Alam-e-Ajsad [the world of bodies], and the angels had illuminated his vision with the light of the 'Alam-e-Kibriya [the world of the Divine Magnificence]. Hence, his soul became like the souls of the Angels and in it the light of the World of the Divine Sanctity glistened. And then he acquired the Power that none else could achieve. When a servant of Allah assiduously obeys God, he reaches the *maqam* [position or station] about which Allah Most High has said, "I became his hearing and seeing" when the Divine Majesty and Grandeur becomes his hearing, he can hear from near and far away. When that Light becomes his Vision, he can see all that is near and far away. When the

<sup>568</sup> Quran, S. 12: 76 SAL.

<sup>569</sup> Khaibar is the name of a fort in Hejaz in Saudi Arabia. Hazrat Ali<sup>RZ</sup>, cousin and son-in-law of Hazrat Prophet Muhammad<sup>SLM</sup> had conquered it.—*Fairoz Al-Lughat*, Delhi, 1987. Page 603.

Divine Light becomes his hand, he becomes capable of performing tasks, easy and difficult, near and far away.

From this standpoint also, the partnership in the Divine Knowledge of the Invisible does not essentially result, because all that happens is accomplished by the Divine Light and not by the *zath* of the person accomplishing the task.

► Fifthly, according to the principles of the Sufi Research Philosophers, the mode of acquiring the knowledge of all that exists is that which Allah Most High discloses to the '*ain-e-sabita* [the Perfect Eye] of the concerned person who can then see everything from Sempiternity [Non-Beginning] to the Eternity [Non-End]. He also acquires power over the other Perfect Eyes that are subservient to him and sees every detail thereof. In other words, he acquires the knowledge of all the matters in their segments and entireties, and good and evil. And from this, it becomes evident that the Perfect Eyes of all that exists become subservient to the Perfect Eyes of the Seal of the Prophethood<sup>SLM</sup> and the Seal of the Sainthood<sup>AS</sup>. Under these circumstances, when Hazrat Prophet Muhammad<sup>SLM</sup> says that everything has manifested to him, that he has seen everything and that "I am seeing everything that is to happen till the Doomsday, as if I am seeing the palm of my hand," there is nothing to be astonished about. It is in perfect consonance with the principle. In the book, *Tafsir-e-Taavilaat*, it is written under the Quranic Verse, "...And teacheth thee that which thou knewest not..."<sup>570</sup>

"It is the Knowledge of Allah Most High; none other than Him knows it. When Allah Most High allows you to perish in Him and survive in the *Wajud-e-Haqqani* [the Existence of the Ultimate Truth] i.e., *Fana fi Allah, baqi bi-Allah* [Perishing in Allah and surviving in Allah], then your knowledge becomes the Knowledge of Allah Most High because the attribute is subject to the *zath* [essence--God]."

Hence, if similarly all the existence is revealed to Hazrat Imam Mahdi<sup>AS</sup> as a mustard grain on the palm of the hand, there is nothing to be astonished about. It is in perfect consonance with the principle.

The Knowledge given to Hazrat Prophet Muhammad<sup>SLM</sup> is larger than that given to the other Prophets<sup>AS</sup>. Some of the scholars have explained this in the following terms: They hold that when Allah Most High assigns a task in His Grace and Mercy to someone, He also bestows a quantity of Knowledge commensurate with needs of the assigned task. This is the reason why the Knowledge given to Hazrat Prophet Muhammad<sup>SLM</sup> is more in quantity, importance and preferences than that given to others in proportion to their ranks. Hence, Hazrat Imam Fakhruddin Razi<sup>RA</sup> has written in his commentary of Quran, under the Quranic Verse, "*These Apostles! We*

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<sup>570</sup> Quran, S. 4: 113 MMP.

have bestowed on some a higher distinction than others...”<sup>571</sup> He has quoted a saying of Tirmizi<sup>RA</sup>, which explains its meaning. He says:

“Muhammad bin Esa says that the needs of a lord are suitable to those of his subjects. If a person is the ruler of a village, his needs will be suitable to that village. But if one is the lord of the east and the west, one would need more wealth and treasures than those of the village ruler. Similarly, the Apostle who is commissioned for his community would be given the treasures of *Tawhid* [Divine Unity] and the gems of *ma'arifat* [Gnosis] in proportion to his needs. The Messengers who were sent to a certain part of the earth were given the treasure of spirituality in proportion to their needs of that specific part of the world. However, the Messenger who was sent for the men and Jinns of the East and the West was given the information and *ma'arifat* [Gnosis] in proportion to his needs for the reformation of all the people of the East and the West. When the situation is this, the relationship between Hazrat Prophet Muhammad<sup>SLM</sup> and the other Prophets<sup>AS</sup> is the same as that between the grand ruler of the whole earth with the smaller rulers of specific parts of the world. Hence, Hazrat Prophet Muhammad<sup>SLM</sup> was given treasures of knowledge and philosophy that were not given to anyone else earlier. As such, Hazrat Prophet Muhammad<sup>SLM</sup> has achieved the highest limits of Divine Knowledge. None other had ever reached that limit earlier.”

On the basis of the same principle, the knowledge of the Seal of Saints<sup>RA</sup> should be commensurate with the position that was divinely awarded to him, because it is known that, in the opinion of the Research Philosophers, the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> is the source of all ranks of the existence and all the manifestations, as is explained in the books, *Fusus-al-Hikam* and *Futuh-at-e-Makkiah* and others; “There is Light, and more Light, in the saying of the sayer!”. “The sky, the earth, the night, the day, the sun, the moon, the stars, the planets and the inauspicious times—all are on the move [in their orbits]. All that exists is the manifestation of the Vilayat [Sainthood].”

As the relationship and perfection between the superiority of Prophethood is available to the Prophethood of Hazrat Prophet Muhammad<sup>SLM</sup> in comparison with those of other Prophets<sup>AS</sup>, so is the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> superior to the Sainthood of the other Prophets<sup>AS</sup> by virtue of its being the source of *faisan* [Divine Bounty and Beneficence]. Hence, instead of quoting the sayings of the Sufi Research Philosophers of the *Ahl-e-Sunnat-o-Jama'at* in proof of it, we would like to quote a saying of the Hadyah Author, which he has written on Page 300 [312 of the *Hadyah-e-Mahdaviah*, 1293AH Edition]. The summary of **Hadyah Author's saying** is as follows:

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<sup>571</sup> Quran, S. 2: 253 SAL.

“The Seal of the Saints<sup>AS</sup> follows in the footsteps of Hazrat Prophet Muhammad<sup>SLM</sup> in the station of Sainthood; and his Sainthood is similar to the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>, as it is the reflection and shadow of the Sainthood of Prophet Muhammad<sup>SLM</sup>. Since there is great similarity between the branch and the shadow on the one hand and on the other, the original [Sainthood of the Prophet Muhammad<sup>SLM</sup>], the commands relating to the principal do apply to the shadow also. So much so that all the Prophets<sup>AS</sup> and Apostles<sup>AS</sup>—even Hazrat Prophet Muhammad<sup>SLM</sup>—derive their benefit from the Sainthood of the Prophet Muhammad<sup>SLM</sup>, or his immanence. They are called the manifestation and shadow and are metaphorically benefited from the Principal.”

The Hadyah Author has committed a mistake here and it is against the principles of the Research Philosophers. We will deal with this issue at the proper place. Apart from the mistake of the Hadyah Author, the Seal of the Sainthood<sup>AS</sup> is the seal of the same and real Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>. His [the Mahdi<sup>AS</sup>,s] is no separate Sainthood. It is being proved from this saying of the Hadyah Author that the post and position of the Seal of Saints<sup>AS</sup> is very important and very high. Hence, in accordance with the high position of the Seal of Saints<sup>AS</sup>, he should be bestowed the Knowledge of the Invisible. This was what was intended to be proved.

## **BELIEF 18: ISSUE OF MAKHLUQ AND GHAIR-MAKHLUQ**

**The Hadyah Author Says: The 18<sup>th</sup> Belief:** “The Mahdavis believe that there are some things in the world that are not created by God. In other words, they are *Ghair-Makhlūq* [Non-Created] for all reasons. Some are Created for all reasons and some are Non-Created for all reasons. Among the latter is the Shaikh of Jaunpur or the Shaikh of the Mahdavis [Hazrat Imam Mahdi<sup>AS</sup>]. It is written in the book, *Jawhar Namah*, that:

“Be it known that some things are Non-Created [*Ghair-Makhlūq*]. It is for this reason that the person who has been given the glad tidings by the *mutaqaddimin* [ancients] and selected by the *wasilin* [people who have Realised the Ultimate Truth], Miyan Syed Qasim<sup>RA</sup> has written in his *maktub* [tract]: ‘*Jawhar-e-Awwal* [the First Quintessence], the *Ruh-e-Haqiqi* [the Real Soul], the *Vilayat-e-Muhammadi* [The Sainthood of Prophet Muhammad<sup>SLM</sup>], the heavenly books and tracts and others are Non-Created. Apart from these all other things of the land, of the ocean, the high and the low—all are the created things, so much so that the Seals [*Khatimin*] are Non-Created [in meaning] and *makhlūq* [manifestly].

“Hence, O Dear and Man of Justice! The ‘*ulama* of *Shari’at* call the *vilayat* as *makhlūq* and all the *Awlia-e-Ahl-e-Haqiqat* [Saints of the people of the Reality] call the *Vilayat* as ancient and Non-Created.”

**We say:** The tract, *Jawhar Namah*, is an unknown book like the *Bisharat Namah*. The Hadyah Author has not mentioned the name of its author. Hence, we could not find out who he is and what his rank among the Mahdavi ideologues is. However, we applaud the Hadyah Author for his honesty and justice that he has extracted the issues of the Mahdavi beliefs from books, unknown and insignificant, although the beliefs are so important that they can be extracted only from strong and final commands. It is for this reason that Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> has written in Chapter 65 of his book, *Futuhāt-e-Makkiah*, that:

“Induction from weak sources is not correct in the matter of beliefs because the basis of beliefs is clear arguments and proof.”

Despite this, we would like to critically examine what is written in *Jawhar Namah*, and the confused arguments of the Hadyah Author; what he has copied from the Tract, *Jawhar Namah*, and his postulations. We would first like to give a summary of all that hereunder to facilitate the honoured readers.

“There has not been a belief in any heavenly religion that there is a thing that has not been created by Allah Most High or, in other words, *qadeem* [Ancient] other than the *zath* [essence] and *sifaat* [attributes] of God.

“Only the *zath* [essence] of the *Haq* [Ultimate Truth] is Ancient in his *zath* and *sifaat*, and everything else in the world is the Creation of Allah Most High and new; none is ancient except Allah. This is the unanimous belief of all the followers of all religions.

“This belief has not reached the Mahdavis from the group of the believers. They have grabbed it from the Greek philosophers. To them, there are many things that are ancient and non-created other than God. Hence, the skies, wisdoms and other things are ancient and non-created.

“Justice demands that they [the Greek philosophers] too should not be slandered, because all of them do not have this belief. Plato and others is a milling crowd of the Greek philosophers who hold the same belief as the Muslims hold.

“All the followers of the societies and the codes of religious laws narrate with constancy that the whole world is created and new. Opposed to them is a group of philosophers like Aristotle [*Muallim-e-Awwal*] and his followers and Shaikh al-Ashraq (the chief of the teachers who teach their disciples through *kashf*—disclosure—sitting at a place far away from the disciples) and others hold such a rejected belief, which the Mahdavis have adopted. Thus they have eschewed the religion of all the Prophets of the heavenly Codes of Law and all the perfect doctors and scholars.

“The sayings of the *Zubdat-al-Wasileen* are not intelligible. It is not disclosed what is the purport of *Jawhar-e-Awwal* and *Rooh-e-Haqiqi* and where do these respected Ancients reside.

“If the purport of all the (divine) books and journals is the divine speech, then that attribute of God is ancient like the other attributes of Allah Most High. What is the reason for this specialization? And if the purport is that these expressions are capable of being pronounced, then they are new and *ghair-makhlūq* [non-created].

“What is the purport of the saying that the Seals (of Prophethood and Sainthood) are non-created in meaning and created in their form and shape?

“This saying too is a slander that all the saints of the people of the Divine Reality say that the *Vilayat* [Sainthood] is ancient and non-created, because to the Saints of the people of Sainthood, the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> is unanimously the attribute of the *nafs* [the body and soul of Hazrat Prophet Muhammad<sup>SLM</sup>]. It is new and created like the person described [Hazrat Prophet Muhammad<sup>SLM</sup>].

“Of course, the attribute of the Sainthood is that of Allah Most High. ‘*Allah is the Protecting Friend of those who believe...*’<sup>572</sup> The condition of this *Vilayat* [Sainthood] is like attributes of God. *Een kuja o aan kuja?* [Where is this and where is that?]”<sup>573</sup>

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<sup>572</sup> Quran, S. 2: 257 MMP.

<sup>573</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, pp.30-31. [Abridged.]

**We Say:** All this was the writing of the Hadyah Author. In this discussion, he has mentioned the beliefs of the Greek philosophers, like Plato, *Muallim-e-Awwal* [Aristotle] and *Shaikh-al-Ashraq*. He has also claimed that all the communities and religious Codes of Law are narrated to have been held unanimously that the whole universe is new and created. All these discussions are irrelevant to the real subject. Hence, we do not consider it necessary to deal with them in detail. Otherwise, we would have shown how correct are the assertions of the Hadyah Author; what are the false steps he has taken in saying that the Universe is created; that it is narrated with constancy by all the communities and their divine Codes of Law? How many followers of the religions of the world believe that the material and universe to be ancient? If the contentions of the Hadyah Author are true, what was the need to decree that the people who believe that the universe is ancient as *kafirs* [infidels] in the books of Fiqh [Islamic Code of Law] and scholastic philosophy. According to the Hadyah Author, none among all the communities of the world accept this belief. In short, if all these irrelevant issues are ignored and we try to ponder over the intended issues, it becomes obvious that saying that the Mahdavis believe in the beliefs of the Greek philosophers is a clear deception on the part of the Hadyah Author. This mistake is obvious from his saying that to the Greek philosophers the wisdoms, the skies and many other things are ancient and non-created. In the excerpts the Hadyah Author has copied from the *Jawhar Namah*, there is no mention at all about the Mahdavis believing that the wisdoms and the skies and other things being ancient and non-created. It is clearly stated in the *Jawhar Namah* excerpts that the *Jawhar-e-Awwal*, *Rooh-e-Haqiqi*, *Vilayat-e-Muhammadiah* and the divine books and tracts, all the things on land and in oceans and the celestial and the infernal regions are all created.

The belief of the Mahdavis too is “*Laa qadim illa Llah and Laa Khaliq illa Llah*” [Nothing is ancient but Allah and There is no Creator but Allah]. Allah Most High alone with His *zath* [essence] and *sifaat* [attributes] is Non-Created and Ancient. Apart from these things, everything in the world is new and created. Mahdavis also believe that the *kalam-e-nafsi* [the Essence of Speech], which is the attribute of Allah Most High, is non-created, and our letters and pronounced words are new and created. Under these circumstances, what is the relationship between the Mahdavi beliefs and those of the Greek philosophers? And what is the difference between the beliefs of the Mahdavis and those of the *Ahl-e-Sunnat-o-Jama'at*?

What now remains to be addressed is whether the *Jawhar-e-Awwal* and *Rooh-e-Haqiqi* are created or non-created. The decision about this depends on the issue as to what is called the *Jawhar-e-Awwal*? Whether it is among the things of the Universe? Or, is it among the credence and determinations, or are they the names of the attributes and the adjuncts of the Creator? Further, is it an issue specific to the Mahdavis, or is it the accepted and current belief of the Sufi Research Philosophers?

The Hadyah Author confesses his ignorance of the secrets as to what are the *Jawhar-e-Awwal* and other things. What is their purport? In accordance with his own confession, it is proved that his real mistake is that he has criticized the matter without knowing what these terms mean. He has not taken the trouble to know or understand them.

The second of his grave mistakes is that he has projected it as an issue specific to the Mahdavis, although it is an issue of the Sufi Research Philosophers and that it is an issue causing great diversity of opinion among the scholastic philosophers and Sufi Research Philosophers. The details and explanations of this are that, in the parlance of the Sufis, the *zath* [essence] of the Allah Most High is called the *Ta'ay'yun-e-Awwal* [the First Determination]. And this First Determination is called the *Haqiqat-e-Muhammadi* [the Reality of Hazrat Prophet Muhammad<sup>SLM</sup>] which is the *raison d'être* [the most important cause] of the creation of the whole existence. The Tradition recording the divine words, "But for thee, I would not have created the Universe" gives an indication of this. Therefore, Shaikh Abdur Razzaq Kashani has written in his book, *Istilahat-e-Sufia*, as under:

"The *zath* [essence] of Allah Most High is the Reality of Muhammad with First Determination. All the Good Names are for Him. And that is the *Ism-e-Azam* [Almighty's Name; Infallible Word (cherished for incarnation)]."

Allamah Syed Sharif Jarjani has written in his book, *Ta'arifaat*, as under:

"*Zath* (essence) alone, with the First Determination is the Reality of Muhammad<sup>SLM</sup>."

It is written in the book, *Tuhfah-e-Mursala*, that:

"The second rank is the rank of the First Determination. This purports to mean that Allah Most High gets the Knowledge of His *Zath* [essence] and *Sifaat* [attributes] and all the existing things in an abridged form without details. And this rank is called the *Wahdat* [Unity; Oneness] or the Reality of Muhammad<sup>SLM</sup>."

In the book, *Nafs-e-Rahmani*, it is clearly explained, which shows the reasons for this nomenclature of *Haqiqat-e-Muhammadi and its glory*, and its glory and grandeur has been unveiled.

"Know that the *Zath* in its own status is only a *hasti* [existence]. This existence has neither the credence of *ta'ay'yun* [determination] nor that of *la-ta'ay'yun* [non-determination]. This is called *Ghaib-e-Hu'ieat* [the invisible wilderness; absence of everything other than God Who is Himself invisible]. This *Zath* of the invisibility of the *Hu'ieat* [هوئيٽ] is called the

First determination in the view of *ilm* [Science, Knowledge]. This First Determination is the comprehensiveness of the Oneness, mere Capability and all the Ranks and Grades. This Rank is called the *Haqiqat-e-Muhammadi* [The Reality of Prophet Muhammad<sup>SLM</sup>] and its manifestation and sign is Hazrat Prophet Muhammad<sup>SLM</sup>. Had Hazrat Prophet Muhammad<sup>SLM</sup> was not there, nothing among the things existing would not have manifested. Hence, Allah Most High has said in favour of His *Habib* [Friend], “I would not have created the skies if you had not been there,” or “I would not have manifested My *Rububiyat* [Providence, Divinity] if you had not been there.” And in this way, the Reality of Muhammad<sup>SLM</sup> would not have been there, and thus the *Zath* would have been without Credence. Then there would not have been any difference between the worshipper and the Worshipped.”

### ***HAQIQAT-E-MUHAMMADI***

In technical terms, this is the *Ta'ay'yun-e-Awwal* [First Determination] or the *Haqiqat-e-Muhammadi* [the Reality of Hazrat Prophet Muhammad<sup>SLM</sup>] is called by various names like *Nur-e-Muhammadi* [Light of Prophet Muhammad<sup>SLM</sup>], *Rooh-e-Muhammadi* [Soul of Prophet Muhammad<sup>SLM</sup>], *Vilayat-e-Muhammadi* [Sainthood of Prophet Muhammad<sup>SLM</sup>], *Barzakh-e-Kubra* [Great Purgatory], *Jawhar-e-Awwal* [First Quintessence], *Nida-e-Awwal* [First Voice], *Maqam-e-Awwal* [First Station], *Maqam-e-Jama'-al Jama'* [مقام جمع الجمع—the station of Unity of Oneness] *et cetra*. The details of every name and the reason for the nomenclature would add to the bulk of the book. To the Sufi Research Philosophers, the issues that are associated with the First Determination can be associated with all these names. In the book, *Gulshan-e-Raz*, all the Prophets<sup>AS</sup> are shown as the manifestations of the *Nur-e-Muhammadi* [the Light of Prophet Muhammad<sup>SLM</sup>]. It has been likened to the Sun. **COUPLET:** “The Luminosity of the Prophet<sup>SLM</sup> was like a grand Sun, which manifested on one occasion as Musa<sup>AS</sup> [Moses] and on another occasion as Adam<sup>AS</sup>.”

This has been explained in the book, *Mafatih-al-Ijaz Sharah-e-Gulshan-e-Raz*, as under:

“In other words, the determination was determined by *La-ta'ay'yun* [no-determination], it was the *Ruh-e-Azam* and *Aql-e-Kul* [Great Soul and the Perfect Wisdom]. This means the *Nur-e-Muhammadi* The Luminosity of Hazrat Prophet Muhammad<sup>SLM</sup>.]

In the book, *Maqsad-e-Aqsa*, only the First Determination is largely discussed. Hence, it is written as under:

“The first thing that Allah Most High created is the *Jawhar* [Quintessence]. This Quintessence is called the First Quintessence of the Immense World. Its enhancements, credulities and names as mentioned are many. They are said to be *Jawhar-e-Awwal*, *Ruh-e-Awwal*, *Ruh-e-Izafi*, *Qalm-e-'Ala*, *Ruh-e-A'zam*, *Ruh-e-Muhamm- madi*<sup>SLM</sup>, and the likes of them...

When you have understood the rise and fall of the First Quintessence and have heard about the grandeur of the First Quintessence, now know it that Hazrat Prophet Muhammad<sup>SLM</sup> has said that the '*Jawhar-e-Awwal* is my *ruh* [soul]. Allah has created my soul first.' This is also reported like this: 'Allah has created my *Nur* [Luminosity] first.' As such the First Quintessence becomes the soul of Hazrat Prophet Muhammad<sup>SLM</sup>. Hence, Hazrat Prophet Muhammad<sup>SLM</sup> was a Prophet long before his arrival in this world. And in this meaning, he has informed us: 'I was a Prophet when Hazrat Adam<sup>AS</sup> was between water and clay.' Now that he has departed from this world, he continues to be a Prophet; and it is in these very meanings that he has informed us that 'there is no Prophet after me.' O my soul! However much we elucidate the qualities and greatness of Hazrat Prophet Muhammad<sup>SLM</sup>, it will not be one-thousandth [of the desired level of his eulogies]. However much the attribute of the *Jawhar-e-Awwal* we explain, it is as if nothing is done.”

From this verification, it becomes easy for everybody to criticize all the animadversions of the Hadyah Author and the purport of other technical terms. Further it will show that these issues are not Mahdaviah specific, but they are the technical terms of the Sufi Research Philosophers. There can be no doubts about the technical usage.

Further, when, in the parlance of the Sufi Research Philosophers, the purport of the *Jawhar-e-Awwal* is the *Ta'ay'yun-e-Awwal* [First Determination] or the abridged knowledge of Allah Most High, it is not included in the things of the world, as is wrongly understood by the Hadyah Author. On the other hand, it is the name of the attributes and the grades of the convictions of the attributes. It is definitely ancient and non-created. How can this lead to anything from the Universe other than the divine essence and attributes of God being Ancient and Non-Created? Hence, all that is written in the book, *Jawhar Namah*, is in conformity with the *mazhab* [beliefs and tenets] of the Sufi Research Philosophers and it is a copy of their sayings. In the words of the Hadyah Author, a criticism is leveled against the *Jawhar Namah* of following the rejected *mazhab* [beliefs and tenets] of the Greek philosophers; the same criticism applies to the Sufi Research Philosophers. Then, all the Sufis and all those people of the *Ahl-e-Sunnat-o-Jama'at* who believe in the *Haqiqat-e-Muhammadi* as the *Barzakh-e-Kubra* [Great Purgatory] are responsible to rebut the contentious objections of the Hadyah Author. This is so because the Hadyah Author has criticized that they follow the rejected *mazhab* [beliefs and

tenets] of the Greek philosophers, eschewing all the Prophets and their religious Codes of Law. How far is this criticism correct?

This also proves that the Hadyah Author has, in an obvious effort to criticize the Mahdavis, actually attacked and made the Sufi Research Philosophers the target of his barbs, satire and ridicule. Ordinary people are deceived to believe that these issues are specific to the Mahdavis. Indeed, the real targets of his attacks are the Sufi Research Philosophers.

From this inquiry, it becomes obvious that the cantankerous question of the Hadyah Author is far away from the glory and the grandeur of the '*ulama* [religious scholars]. His question is, "Where do the *Jawhar-e-Awwal* and *Rooh-e-Haqiqi*, the two respected Ancients, reside?" Every person can answer the Hadyah Author's question by saying that when the Knowledge is the attribute of the Allah Most High, and these are the names of that very Knowledge, then these names also respectfully stay where the named Personality [that is, Allah] resides. If in the beliefs of the Hadyah Author, there is a home for the *zath* and *sifat* of the Allah Most High, then the same is the home for the *Jawhar-e-Awwal* and *Rooh-e-Haqiqi* too!

### ***KHATIMAIN: CREATED OR NON-CREATED?***

The Hadyah Author has also a doubt about the purport of the saying that the *Khatimain* [Seals of Prophethood and Sainthood] are non-created in meaning and are created in form and shape, that is, manifestly. This doubt too might have been solved by the above discussion. Nevertheless, it appears suitable that this issue is explained on the principles of the Sufi Research Philosophers. The Hadyah Author has written in the name of the author of the *Jawhar Namah* that the existence of the Seals [of Prophethood and Sainthood] is proved. This issue is not specific to the Seals alone. Instead, all the existing things are ancient and sempiternal from the standpoint of the divine knowledge in the status of the knowledge of Allah Most High. However, in the status of creation, they are new. In short, in the status of knowledge, there is no difference between the Seals and the ordinary things. However, when one looks at the issue from the standpoint of inquiry and investigation, it is proved that the Reality of Hazrat Prophet Muhammad<sup>SLM</sup>, which is the *raison d'être* for the existence of everything in the Universe. Its grades of credence are various. With the change in the ranks and status, the commands too change. Hence, the Reality of Hazrat Prophet Muhammad<sup>SLM</sup> in the status of the abridged divine knowledge is the position of the divine Unity or Oneness and First Determination. And the manifest determination and identity of Hazrat Prophet Muhammad<sup>SLM</sup> appeared in the garb of "*I am but a man like yourselves...*"<sup>574</sup> The

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<sup>574</sup> Quran, S. 18: 110 AYA.

rank of credence or status of each is different from the other. The people of the manifest depended on the credence of the manifestations. And whatever the people of *batin* [immanence] have said, they said it from the standpoint of the immanence and the Reality. Hence, the application of the term non-creation in the view of the Sufis, it is not on the basis of the ranks of credence of the manifest, but it relates to the issues of the immanence. Hence, instead of discussing the issue on our own, we think that it is enough to quote the sayings of some of the Sufi Research philosophers.

Maulana Rum<sup>RA</sup> says:

“For this reason Allah Most High said, ‘*Waz-Zuhaa*’ [Brightness of the day]. The Brightness of the day is the *Nur* [Luminosity] of conscience of Hazrat Prophet Muhammad<sup>SLM</sup>. The other meaning of the word ‘*Zuhaa*’ is the love of the Friend. This is so because this too is the reflection of the same. Otherwise, saying so for a perishable thing is wrong. How could he who is liable to perish can be able to talk to Allah Most High [Who is everlasting]?”

At another place, he says:

“The *Kafirs* [infidels] saw Ahmed as a human being. They did not see him as one who split the moon. Hence, throw dust in the eye that has the sense of seeing because the eye with the sense of seeing is the enemy of both religion and intellect. Allah Most High calls the eye with the sense of seeing as the diseased eye. The idolater calls it the opposite. This is so because the infidel sees the foam but does not see the ocean.”

“Similarly, he has seen the present [today] and he did not see to tomorrow!”

In the *Tafsir-e-Taavilaat*, it is written under the Quranic Verse, “...*Shall mere mortals guide us?...*”<sup>575</sup> as under:

“When they are veiled from the (divine) Light because of their sensual attributes, it makes Hazrat Prophet Muhammad<sup>SLM</sup> superior to them. This is beyond their thinking. They only sensed the human nature of Hazrat Prophet Muhammad<sup>SLM</sup> and they disavowed the Guidance of Hazrat Prophet<sup>SLM</sup> because every knowledgeable man knows only to the extent of the meaning that he knows. Hence, the *Kamali Nur* [Perfect Divine Light] cannot be got without the natural light.”

Shaikh Abdur Razzaq Kashani writes in *Sharah Fusus al-Hikam* as under:

“Among the human beings, the perfect incomparable trait to be determined as the First Determination is the *zath* of Hazrat Prophet Muhammad<sup>SLM</sup>.”

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<sup>575</sup> Quran, S. 64: 6 MMP.

Therefore, he is the most perfect knowledgeable person from the standpoint of the basic essence or *zath*, because the Grand Purgatory of Hazrat Prophet Muhammad<sup>SLM</sup> has determined the precise *zath* [essence] of the *Ahdiyāt* [God as Unity] as determined by the First Determination. From the standpoint of his face, the face of Hazrat Prophet Muhammad<sup>SLM</sup> is the combination of the *Ahdiyāt-e-Zathi* [the Unity in Essence] and the Oneness of the names and all possible ranks, the soul, the heart, mind, thinking and body.”<sup>576</sup>

It is written in the book, *Tafsir-e-Taavilaat*, under the Quranic Verse, “No just estimate of Allah do they make when they say: ‘Nothing doth Allah send down to man (by way of revelation)’ ...”<sup>577</sup> as under:

“Hence, the Prophet<sup>SLM</sup> is the manifestation of God outwardly and, from the standpoint of immanence; he is the manifestation of God inwardly. The knowledge of God descends on the heart and manifests through the tongue [the word of the mouth] of Hazrat Prophet<sup>SLM</sup>. There is no dualism except from the standpoint of the details of the attributes.”

Some of the Sufis have clearly explained the difference in standpoints by saying that the Reality of Hazrat Prophet Muhammad<sup>SLM</sup> is from the standpoint of *muqaiyyad* [confined] as *abd* [servant of God]; but from the standpoint of the *mutlaq* [absolute], he is Rab [Lord].<sup>578</sup>

Shah Valiullah *Muhaddis* of Delhi has copied in his book, *Shawariq al-Ma’arif*, from *Ain-al-Quzzat Hamadani* as under:

“He whom you know as God is Muhammad<sup>SLM</sup> for us; and he whom you know as Muhammad<sup>SLM</sup> is God for us.”

Quoting this saying, he has interpreted:

“He says that Hazrat Prophet<sup>SLM</sup> is the mirror of Hazrat Wajood [that is, God] and His perfect manifestation. The *Haqiqat-e-Muhammadi* is the sum total of the First Determination and all other Determinations and Manifestations, and all have manifested from His Luminosity. From this standpoint, it can be said like this: However the *Hazrat-e-Wajood* [God] is equal in manifestation. In every particle and repetition of the point or dot, despite the creation of the meaning depends on the imperatives of its nature.”

The deductive Traditions of the respected Sufis also give the same information of Reality as Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying, “I am Arab [عرب]

<sup>576</sup> *Fus-se Muhammadiyah*.

<sup>577</sup> Quran, S. 6: 91 AYA.

<sup>578</sup> *Muqaddimah Asrar al-Kalam Tarjumah Fusus al-Hikam*.

*bila ain* (ع). I am Ahmad [احمد] *bila meem* (م).” The author of *Gulshan-e-Raz* has disclosed this *raz* [secret] as under: “In the *mim* of Ahmad the *Ahad* manifested. In this cycle, it came first and the last to come was ‘*ain*. There is the difference of a *mim* between the two, and the whole world is drowned in this *mim*.”

It is written in the book, *Mafatih al-Ijaz*, as under:

“*Ahad* is the name of the essence. The Determination of Muhammad<sup>SLM</sup> manifested in the *mim* of Ahmad, while the manifestation of *Ahad* is the Reality of Ahmad.”

All this inquiry proves on the principle of the Sufi Research Philosophers that the immanent Reality is not from the created world. And the quotation from the *Jawhar Namah* that the Seals [of Prophethood and Sainthood] are non-created in meaning and are created in form and shape also mean the same thing. Hence, the quotation from the *Jawahir Namah* is in perfect consonance with the sayings of the Sufi Research Philosophers.

### IS IT A SLANDER?

The Hadyah Author has criticized the author of *Jawhar Namah* that it is slander that the people of Reality say that the *Vilayat* [Sainthood] is Ancient and Non-Created. This charge too needs to be considered for various reasons:

■ Not only the Sufi Research Philosophers but also the *mutakallimin* [Scholastic Philosophers] concede that *Vilayat* [Sainthood] is Ancient; Jami<sup>RA</sup> writes in his book, *Sharah-e-Fusus al-Hikam*, as under:

“*Vilayat* [Sainthood] is never terminated because it is eternal and perpetual, and its perfect manifestation is the *zath* [essence] of the seal of Saints<sup>RA</sup>.”<sup>579</sup>

Allamah Sa’aduddin Tuftazani writes under the sixth Objective, eighth discussion of the book, *Sharah-e-Maqasid*, as under:

“The *Vilayat* [Sainthood] of Hazrat Prophet Muhammad<sup>SLM</sup> is superior to his Prophethood because the Prophethood is related to the legislative expedience of the time, and *Vilayat* is not related to any time frame. Its domain will remain till the Doomsday. However, the Prophethood terminated from the standpoint of manifestation on Hazrat Prophet Muhammad<sup>SLM</sup>. But the *Vilayat* that is the immanence of the Prophethood is eternal.”

When the *Vilayat* is *abadi*, *sarmadi* and *daiyimi* [eternal, perpetual and permanent], how can calling it Ancient be a slander?

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<sup>579</sup> *Fus-e-Shishiah*.

■ Secondly, the Hadyah Author has himself accepted that the *Vilayat-e-Ilahiya* [the Sainthood of God] is one of the attributes of God and that it is like the other attributes of God. Hence, it is proved that the *Vilayat* [Sainthood] too is Ancient and Non-Created as the other attributes of God are Ancient and Non-Created. Then, the saying of the author of *Jawhar Namah* and that of the Hadyah Author become one and the same. If the saying of the *Jawhar Namah* author is a slander, the saying of the Hadyah Author too becomes a slander. If one is correct, the other too is correct. And neither is a slander. However, the Hadyah Author has differentiated between the *Vilayat* of God and that of Hazrat Prophet Muhammad<sup>SLM</sup> and has shown that the two are different from each other. In this matter, we ask the Hadyah Author that if this distinction is accepted as correct, for the sake of argument, the absolute *Vilayat* is mentioned in the saying of the *Jawhar Namah* author, which the Hadyah Author has copied. There is no stipulation that it is the *Vilayat* of God or that it is the *Vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup>. Hence, according to the rule, “the absolute applies to the Perfect One”, this purports to be the *Vilayat-e-Ilahiya*, which the Hadyah Author himself concedes to be Ancient and Non-Created. Even then, it is not a slander. On the other hand, if the Hadyah Author has understood it to be the *Vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup>, and, as such he has treated it as a mere slander against the people of the divine Reality, then it is his slander against the author of *Jawhar Namah*. Where is the hint or indication in the saying of the *Jawhar Namah* that the absolute *vilayat* is the *Vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup>, as the Hadyah Author has specified?

■ Thirdly, the Hadyah Author had earlier claimed in the discussion about the Knowledge of the Invisible that “Allah Most High does not create His own attributes in human beings.” When the Hadyah Author accepts that *Vilayat* [Sainthood] is His attribute, then, according to him, *vilayat* should not become the attribute of Hazrat Prophet Muhammad<sup>SLM</sup>. Otherwise, it becomes necessary that the attribute of the Allah Most High is created in a human being! Under the circumstances, either the saying of the Hadyah Author is wrong that Allah Most High does not create His attributes in human beings, or that, according to him, the *Vilayat* being the attribute of Prophet Muhammad<sup>SLM</sup> is wrong.

■ Fourthly, the Quranic Verse, “*Allah is the protecting Friend (wali) of those who believe...*”<sup>580</sup> clearly proves that the *Vilayat* is the attribute of Allah Most High with a lucid and unanimous argument and Quranic evidence. No further argument is needed to prove it with any other evidence. However, if that *vilayat* is associated with Hazrat Prophet Muhammad<sup>SLM</sup> and is called the *Vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup>, what is the argument that proves it to be the attribute of Hazrat Prophet Muhammad<sup>SLM</sup>? And who are the Saints of Reality who have attested it? And if this application were to be established, what is the specific standpoint for

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<sup>580</sup> Quran, S. 2: 257 MMP.

doing so? Unless the Hadyah Author produces satisfactory proof of it, this solitary claim needs careful thought.

If the *Vilayat* is appended to Hazrat Prophet Muhammad<sup>SLM</sup> and on this basis it is called the attribute of Hazrat Prophet Muhammad<sup>SLM</sup>, then all the technical names like *Haqiqat-e-Muhammadi* [Reality of Hazrat Prophet Muhammad<sup>SLM</sup>], *Nur-e-Muhammadi* [Light of Hazrat Prophet Muhammad<sup>SLM</sup>] and others too should be called as the attributes of Hazrat Prophet Muhammad<sup>SLM</sup> because all these are appended to him, even though, in the parlance of the people of *Haqaiq* [Realities], all these are the names of the abridged knowledge of Allah Most High and the First Determination. They are the attributes of the Creator; they are Ancient and Non-Created, as we have proved earlier.

The reality is that in the knowledge of syntax, the appendage with the trifling could also be intimate association. A number of examples of this are available. Allah Most High has said, “...As did the book of Moses before it,—a guide and a mercy...”<sup>581</sup>

Torah is the Book of Allah Most High like the other heavenly books. In this Quranic Verse, it has been referred to as the book of Moses [Hazrat Musa<sup>AS</sup>]. It does not lead to the supposition that the Torah was the *Kalam* [speech] of Hazrat Musa<sup>AS</sup>. Similarly, the *Vilayat*, which is unanimously accepted as the attribute of Allah Most High, is appended to Hazrat Prophet Muhammad<sup>SLM</sup>, from the standpoint of manifestation, and it is called the *Vilayat-e-Muhammadi*, it does not become the attribute of the *nafs* (self) of Hazrat Prophet Muhammad<sup>SLM</sup> simply because of the appendage.

For us, Mahdavis, too the *Vilayat-e-Muhammadi* is the name of *Haqiqat-e-Muhammadi* and the *Nur-e-Muhammadi*, which is the *raison d'être* of the Creation of the entire Universe. This is the principled issue of the Sufi Research Philosophers. Hence, Khwaja Taha Mehri Mahdavi<sup>RA</sup>, who is an illustrious poet among the early followers of the Companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, says: “I was an old hidden treasure, as the hidden money desire to be spent. Similarly, the Luminosity of the Prophet came from the Invisible into the Presence. All that does exist has manifested from the Sainthood.”

Again: “Allah Most High separated from his *Zath*, which was a piece of Divine Luminosity for all the works. This is the *Vilayat* [Sainthood] that came of the Invisible into the Presence. All that does exist has manifested from the Sainthood.”

From these quotations, the essence of these Traditions is being proved that the *Vilayat* purports to mean the same *Nur-e-Muhammadi*.<sup>582</sup> [Hazrat Prophet

<sup>581</sup> Quran, S. 11: 17 AYA.

<sup>582</sup> In the Arabic Language, the word *Khalq* [Creation] sometimes means creation; sometimes it means manifesting and showing, being manifested, turn out, expel; it also gives other meanings.

Muhammad<sup>SLM</sup>] said, “I am from the Luminosity of Allah and all things are from my Luminosity. Allah Most High manifested my Luminosity before everything.”

### SLANDEROUS DECEPTION

**The Hadyah Author says:** Appendix of the Chapter: The Belief of Equality: “To think that Hazrat Prophet Muhammad<sup>SLM</sup> is equal to the Shaikh of Jaunpur [that is, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>] is the unabashed belief. They do not fear anybody, not even God in this matter. But there is another belief that is worse than this. They are bashful. Their belief is that Hazrat Prophet Muhammad<sup>SLM</sup> is equal to the common disciples of the Shaikh of Jaunpur; that they [the disciples of the Imam<sup>AS</sup>] are better than Hazrat Prophet Muhammad<sup>SLM</sup>. Then where is the Shaikh of Jaunpur? He is very far [above].”<sup>583</sup>

**We say:** We will deal with the discussion about the issue of equality in Chapter 8. What is its reality and meaning according to the principles of Scholastic and Sufi Research Philosophers? What are the sources or the commands of Allah Most High and Hazrat Prophet Muhammad<sup>SLM</sup> about their meanings and connotations? These discussions will explain to the readers how the Hadyah Author has exhibited his stupidity and deception as he had done earlier in respect of Prophethood and Sainthood and alleged abrogation of the *Shari'at*, although the real issue is related to the principles of the Scholastic and Sufi Research Philosophers. It is in perfect consonance with their principles. There might be some difference of opinion about interpretations.

The beliefs, which are in accordance with the commands of Allah Most High and Hazrat Prophet Muhammad<sup>SLM</sup>, motivate the implementation thereof. Why should one fear God in obeying His and His Prophet<sup>SLM</sup>'s commands? On the other hand, not holding such beliefs, which are in accordance with the commands of God and His Prophet<sup>SLM</sup> is a matter of shame and one should fear God for His disobedience. The Hadyah Author has a set of some Islamic beliefs, which he is afraid of professing openly. Is he afraid of God in holding the belief that Allah is One and the Only God, that He has no partners and Hazrat Prophet Muhammad<sup>SLM</sup> is the

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In the present context, it means manifestation. Hence, it is written in the book, *Tamhidaat*, by Ain al-Quzzat Hamadani, as under: In reply to the second question, it should be seen [in the light of the saying:] ‘First Allah Most High created my Luminosity.’ O Friend! In the Arabic language the word *khil'qat* [creation] has many meanings. Here it is used in the meaning of creation. Hence, ‘all that exists in the heavens and the earth was created for you.’ The Tradition of the manifestation of this *Vujood* (existence) [the question that arises is] Hazrat Muhammad<sup>SLM</sup> was hiding in which world so that he was needed to be created for his manifestation? Alas! He was concealed in the world of ‘I was a hidden Treasure and wished to be recognised.’ then he came into the world of ‘I would not have created the skies if you had not been there’. Hence, the term, *khalq*, used in respect of the Luminosity of Muhammad purports to be manifestation.—Shehab bin Nusrat<sup>RA</sup>.

<sup>583</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, pp.31-32.

most superior of all the Prophets<sup>AS</sup> and Apostles<sup>AS</sup>? Is he [the Hadyah Author] ashamed of holding those beliefs publicly among the people. The Mahdaviah beliefs too are perfectly in accordance with the Commands of God and Hazrat Prophet Muhammad<sup>SLM</sup>. What is the need of the fear of God and being ashamed in holding such beliefs and practicing them?

There is no truth in the so-called second belief and there are no words in the narrative of the *Shawahid Al-Vilayat* indicating that Hazrat Prophet Muhammad<sup>SLM</sup> is equal to ordinary disciples [of the Mahdaviah community]. God forbid! The Mahdavis have no such beliefs. All these are the marvels of the misunderstandings or the lack of comprehensions of the Hadyah Author. He has given perverted meanings to the original words, and he has thus distorted the issues in the meanings. Further, he thinks that his criticisms are directed against the Mahdavis!

The fact of this matter, however, is that the author of *Shawahid Al-Vilayat* has copied some Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> from the books, *Tamhidaat-e-Ain-al-Quzzaat Hamadani* and *Sharah-e-Manazil as-Saireen*. These refer to the attributes and eulogies of the *salikin* [seekers of Allah Most High]. In these Traditions, Hazrat Prophet Muhammad<sup>SLM</sup> has described the attributes of the seekers as '*ikhwani* [my brothers]' and '*Bi-Manzilati* [in my station]'. These are the glad tidings and eulogies in favour of the said *salikin*. The basis of Hadyah Author's misunderstanding and subsequent criticism are these words of the Tradition.

Before dealing with the core issue, it appears suitable to point out that the Hadyah Author has criticized the author of *Shawahid al-Vilayat* and said that this Tradition is baseless.

► Firstly, the criticism pertains to *Ain-al-Quzzat Hamadani* and the *Sharih-e-Manazil-as-Saireen*.<sup>584</sup> It does not pertain to the author of *Shawahid Al-Vilayat* because the latter has only copied the Tradition from the said books.

► Secondly, this is the authentic and current Tradition of the respected Sufis. This confirms all the discussions that can be presented about the Tradition of the respected Sufis, can also be presented about this Tradition.

► Thirdly, the evidence about this Tradition is available from other Traditions also. This evidence confirms and supports the words used in the Tradition and their meanings.

► Fourthly, according to the Hadyah Author, this Tradition is *ab initio* baseless. When the Tradition is baseless, the meanings extracted from it should also be baseless. It is strange that the Hadyah Author says on the one hand that the Tradition is baseless and, on the other hand, extracts meanings from the same

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<sup>584</sup> *Sharih* means commentator.

baseless Tradition and tries to prove that it is correct and bases his criticism on it [the baseless Tradition].

### THE REAL ISSUE

After this, let us discuss the real issue. It is obvious from the Traditions that some attributes and circumstances have been described in them and some glad tidings are given to the people who have those attributes and are in those circumstances. The people who have those attributes and are in those circumstances in the Muslim *Ummat* deserve, and are entitled to benefit from, the glad tidings and the eulogies described in the Traditions. Hence, the Traditions of this nature contain words like ‘*ikhwani* [my brothers]’, *khulfai* [my vice-regents], ‘*ulamai ummati kanbiya Bani Israil* [the scholars of my community are like the Prophets of the Children of Israel]’ and other eulogies. The people of the manifest think that these glad tidings and eulogies are directed towards the scholars of the manifest religious sciences. However, the people of the Divine Realities and the perfect saints think that these attributes, good character and morals, which were in fact a meager reflection of the grand character of Hazrat Prophet Muhammad<sup>SLM</sup>, are the people who deserve the glad tidings and the eulogies.

It is written in the book, *Jawahir as-Suluk*, as under:

“And a group of the perfect Saints<sup>RA</sup> of Hazrat Muhammad<sup>SLM</sup> that has relished the taste of the ways of the Prophet<sup>SLM</sup> is called as prophets and saints. The Vice-Regents, legatees and brothers of the Prophet<sup>SLM</sup> are these people in reality. The hint is particularly about this group. And the saying of Hazrat Prophet<sup>SLM</sup> that [‘the ‘*ulama* of my *ummat* [community] are equal to the Prophets of all the [other] communities [*ummats*]’ is this group.”

The author of *Shawahid Al-Vilayat* too has done the same thing. All he has said is that since these attributes are found in the Companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>, they deserve the glad tidings.

The original wording of the *Shawahid Al-Vilayat* (in English translation) is as follows:

“Be it known to the people of discretion that Hazrat Prophet Muhammad<sup>SLM</sup> has given the glad tidings of being in his ranks to the Companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>.”

When the saints of the *Ummat* [community] of the Muslims are called the inheritors, brothers, vice-regents and *kanbiya sair-al-Umam*<sup>585</sup> of Hazrat Prophet

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<sup>585</sup> It means: ‘The ‘*ulama* of my *ummat* [community] are equal to the Prophets of all the [other] communities [*ummats*]’ This is part of a Tradition.

Muhammad<sup>SLM</sup> and this does not attract any criticism, nor does it purport to call them as the legal representatives, real brothers or the vice-regents of Hazrat Prophet Muhammad<sup>SLM</sup> and their becoming the real Prophets; and then saying that the companions of Hazrat Imam Mahdi<sup>AS</sup> deserve the glad tidings described in the Tradition too cannot be objectionable. These things do not give rise to the false allegations the Hadyah Author has made.

The readers with a sense equity and justice may kindly ponder over the wording of the *Shawahid Al-Vilayat*. Where is it written that Hazrat Prophet Muhammad<sup>SLM</sup> is equal to the ordinary disciples [of Hazrat Imam Mahdi<sup>AS</sup>]? Further, is it the statement of author of the *Shawahid Al-Vilayat*? The context of the statement is making it obvious that the Tradition is copied and quoted and that the wordings of the Divine Lawgiver [Hazrat Prophet Muhammad<sup>SLM</sup>] are just copied.

Even if this had been the personal saying of the author of the *Shawahid Al-Vilayat*, its nature would not be more than his personal opinion or assumption. This would not prove that it was the belief of the entire Mahdaviah community, because the innumerable sayings of the scholars of the *Ahl-e-Sunnat-o-Jama'at*, which are their personal opinions and assumptions are not the beliefs of the Muslim community. These sayings could be about the excellences of the Muslim Community, or the grades and ranks of the members, or about a Verse of the Quran or the Traditions, or their meanings or purport. Hence, if the *ulama* of the Mahdaviah Community have written their personal opinions or assumptions, they cannot become the beliefs of the community. This is so, more particularly because the author of *Shawahid Al-Vilayat* has only said that the eulogies and glad tidings described in the Traditions are like those of the Mahdavis. To draw the conclusion of equality and then say that it is the belief of the Mahdavis is sheer stupidity. It is his effort to mislead the people. This is the same stupidity and an effort to mislead the people by the enemies of Islam. Hadyah Author appears just to copy and imitate them.

The Hadyah Author has tried to give superfluous and uncalled for meanings to this. It is like a Muslim saying, "The person who says his prayers perfectly well, his belongings are few, his children are many, he does not indulge in backbiting—about such a person, Hazrat Prophet Muhammad<sup>SLM</sup> has given the glad tidings by showing his two fingers, joined with each other, that he would be with him [Hazrat Prophet Muhammad<sup>SLM</sup>] in Paradise (like the two fingers)."

If a non-Muslim were to draw the conclusion from this that the belief of the person quoting the Tradition, and that of all the Muslims, is that Hazrat Prophet Muhammad<sup>SLM</sup> is equal to the ordinary Muslims.

Can any Muslim think that this meaning and the conclusion are correct? A single person recites the text of a Tradition. Its real meaning and purport is ignored. Then, assuming that this is the belief of the entire Muslim community, if one were to criticize the Muslims, would it be justified? Hence, the meaning and purport of the

Tradition, the Hadyah Author has derived and his assumption that it is the belief of the Mahdavis is obviously wrong.

### HADYAH AUTHOR CONFUSED BY *MANZILAT*

A possibility is that the Hadyah Author was confused by the word, '*manzilāt*'. Apart from its literal and intrinsic aspects, understanding it as 'equality' is not correct because the relevant Traditions are of the nature of excellences and grades of the deeds. Many Traditions are narrated about the excellences and grades of the deeds. In them, a particular person or deed has been explained or its rewards have been praised. However, the *Ahl-e-Sunnat-o-Jama'at* do not draw the conclusions about commands, minor factors and wrong meanings. For instance, Hazrat Prophet Muhammad<sup>SLM</sup> has used the word, '*sabqat*', [precedence] in describing the ranks of Hazrat Bilal<sup>RZ</sup> over himself. This word is superior to '*manzilāt*'. According to the *Hadis*, Hazrat Prophet Muhammad<sup>SLM</sup> said:

“O Bilal! Why did you take precedence over me in Paradise? Whenever I entered Paradise I heard the sound of your footwear ahead of me.”

In respect of Zaid bin Harisah<sup>RZ</sup>, Hazrat Prophet Muhammad<sup>SLM</sup> has used respectful words like *anta akhuna* [You are our brother], and *maulana* [our lord]. Apart from this, there are innumerable instances like these. However, drawing conclusions of superiority and precedence of Hazrat Bilal<sup>RZ</sup> and Hazrat Zaid bin Harisah<sup>RZ</sup> over Hazrat Prophet Muhammad<sup>SLM</sup> is not lawful under the principles of the *Ahl-e-Sunnat-o-Jama'at*. Hence, drawing the conclusion of equality from the word, '*bi-manzilati*', is not correct under the principles of the *Ahl-e-Sunnat-o-Jama'at*.

In respect of the excellences of the deeds, such examples are galore. For instance, Hazrat Prophet Muhammad<sup>SLM</sup> has said:

“If a person has two sisters or two daughters, and as long as they are with him, he treats them with good manners and politeness, then he and I will be in Paradise like this.”

At this point, Hazrat Prophet Muhammad<sup>SLM</sup> showed his two fingers closely joined with each other.

Hazrat Abu Huraira<sup>RZ</sup> narrates:

“Around the Emyrean, there are pulpits of (divine) light. On them people of a community will sit. Their dress and faces will be illuminated. They will not be Prophets or martyrs. But the Prophets and martyrs will envy them. The Companions<sup>RZ</sup> asked, “O Messenger of Allah! Who are they? Please tell us.” Hazrat Prophet Muhammad<sup>SLM</sup> said, “They will be people who love

each other for the sake of Allah. They will meet each other. They will be in the company of each other.”

According to the principle of Hadyah Author, if an enemy of Islam were to draw the conclusions from these traditions that (God forbid!) the ranks of the Prophets and Hazrat Prophet Muhammad<sup>SLM</sup> himself—despite their being Prophets—is lesser to the common Muslims, or that they are equal or inferior to the thousands of ordinary members of the Muslim *ummat* [community] who simply have the attribute of treating their sisters and daughters politely for the sake of Allah, and that they [the members of the Muslim Community] would be so superior to the Prophets, that even the Prophets would envy their ranks, and that they would be like two joined fingers with Hazrat Prophet Muhammad<sup>SLM</sup> in Paradise, what would be the Hadyah Author’s answer to such a charge?

In connection with his criticism, the Hadyah Author has quoted some narratives from the book, *Panj Fazail*. They are simply like the above Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. The Hadyah Author has distorted their meanings. He writes on page 20 [page 32 of the *Hadyah-e-Mahdaviah*, 1293 AH edition] quoting the narratives about Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> and Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> and drawn the conclusion of their alleged equality with the Apostles<sup>AS</sup> and Hazrat Prophet Muhammad<sup>SLM</sup> himself. He has made the false charge that the Mahdavis believe them to be superior of Hazrat Prophet Muhammad<sup>SLM</sup>. He writes:

“One day he gestured towards Yusuf and said, ‘All these brothers who are sitting have the position of *Ham Ikhwani Bi-manzilati*.’ In other words, they are equal of Hazrat Prophet Muhammad<sup>SLM</sup>. But four of them are more superior to them—this is the state of Dilawar, the disciple of the Shaikh of Jaunpur [that is Hazrat Imam Mahdi<sup>AS</sup>]. He calls his disciples to be equal to Hazrat Prophet Muhammad<sup>SLM</sup> or sometimes he gives superiority to twelve of his disciples, and sometimes he gives superiority to four of them.”<sup>586</sup>

In the narrative, it is written only that they have the position of *Ikhwani Bi-manzilati*. All that is written after the expression, “in other words” is the invention of the Hadyah Author. Here, he has added his false allegations. First, he has to prove that all these allegations are part of the original narrative. The Hadyah Author has misunderstood the word *Bi-manzilati* to mean ‘equal’. Thus, he has tried to deceive the ordinary readers of his book to misunderstand that. This is so because, technically, “*maqam hasil hona*” [achieving the station] does not mean achieving “equality.” According to the Sufi research philosophers, when there occurs a consistency between two or more persons about their getting (divine) bounty, or their reaching a certain station in the different stages of *suluk* [mystic

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<sup>586</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, p.32.

initiation], the words like *shan*, *manzil*, *maqam*, *qaim maqam*, *bar qalb et cetra* are used if the specification of a certain stage is needed. For instance, if it is said that some saints are in the *maqam* or *shan* [position or glory] of some Prophet, what is intended to show is that the manifestation or the divine bounty that was available to the concerned Prophet is also to be found in the said saint. Hence, corresponding to every Prophet before the advent of Hazrat Prophet Muhammad<sup>SLM</sup>, there is a saint or a scholar in the *ummat* [community of Hazrat Prophet Muhammad<sup>SLM</sup>], according to the Sufi Research Scholars. This idea is expressed in the book, *Gulshan-e-Raz*, as under:

“When His Luminosity casts its shadow on *Vilayat* [Sainthood], the Easts and the Wests become equal. Similarly, there is an ‘*alim* corresponding to a Prophet in the era of Prophethood.”<sup>587</sup>

See! It is clearly stated that every ‘*alim* [scholar] of the community of Hazrat Prophet Muhammad<sup>SLM</sup> is pitched against every Prophet of the pre-Islamic period and the equality of the scholars with the Prophets is stated in clear terms. Despite this, it does not mean that the scholars and saints of the Muslim *Ummat* are bestowed the status of Prophethood or Apostleship, or that they are the Prophets and Apostles in reality, or that they are the equals of the Prophets and Apostles. It only indicates the similarity of the manifestation of the divine bounty. Hence, we find a large number of examples in the news [Traditions] about the excellences of the *Ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> and in the sayings of the Saints of Allah. Hence, even if in the books of the Mahdavis too, the words like *maqam*, *et cetra* are found, they only purport this technical meaning or connotation. It does not mean that the scholars and saints of the *Ummat* belong to the ranks of the Prophets, or that they are equal to the Prophets<sup>AS</sup>. However, people like the Hadyah Author who are unaware of the nuances of the technical terms and their meanings and connotations think that these terms mean equality with Prophets<sup>AS</sup>. This is their mistake. Otherwise, the scholars and saints of the *Ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> should be ranked as the equals of the Prophets<sup>AS</sup> of the yore. But to the Mahdavis, it is not correct to say so.

In the narrative of the *Panj Fazail*, it is mentioned that four or more have a superior *maqam*. The explanation of this, according to the principle of the people of the *Zahir* [manifest], is as follows:

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<sup>587</sup> “After the rising of the sun, the shadow of everything falls towards the west and the stages of its length become varied. As the sun moves toward the meridian, the length of the shadow gradually decreases, and finally the shadow begins to fall towards the east and the length of the shadow gradually increases. The author of *Gulshan-e-Raz* has treated the time of Hazrat Prophet Muhammad<sup>SLM</sup> as the midday. Hence, he has treated the Prophets<sup>AS</sup> of the period before Hazrat Prophet Muhammad<sup>SLM</sup> as the *Magharib* {Wests} and the Saints of the subsequent period as *Mashariq* [Easts]—Shehab Bin Nusrat<sup>RA</sup>.”

Some attributes have been described in the Tradition and people having those attributes are given the glad tidings of being “my brothers in my *manzil* [state or stage]” by Hazrat Prophet Muhammad<sup>SLM</sup>. Some people have achieved some perfection in *Akhlaq* [behaviour or character] over and above the attributes described in the Tradition. Such people have a superior *maqam* [station] than the people who have achieved only the attributes mentioned in the Tradition.

The Hadyah Author has misunderstood the meaning of the term, *bi-manzilati*, as a position equal to Hazrat Prophet Muhammad<sup>SLM</sup> and then misconceived that the people having a higher position than that of the people of the attributes mentioned in the Tradition as superior to Hazrat Prophet Muhammad<sup>SLM</sup>. This is the result of his atrocious thinking. In the original narratives, the words like ‘equality’ or ‘superiority’ have not been used. This ‘equality’ or ‘superiority’ has not been shown as the belief of the Mahdavis. Further, such is not the belief of the Mahdavis. God forbid.

The additional details of this discussion are that, to the respected Sufis, the stations of the Prophets and Apostles are the stages of further development of the soul. There are further superior stages of this development also.

### DEVELOPMENT GRADES OF THE SOUL

It is written in the book, *Jawahir-as-Suluk*, as under:

“Some elder religious leaders have divided the human soul into nine ranks: 1. *Momin* [believer]; 2. *A’bid* [worshipper]; 3. *Zahid* [ascetic]; 4. *Ar’if* [mystic having intimate knowledge of God]; 5. *Vali* [saint]; 6. *Nabi* [Prophet]; 7. *Rasool* [messenger]; 8. *Ulul-Azm* [resolute (Prophets)]; and 9. *Khatam* [seal (of Prophets)]. From among these nine ranks, Hazrat *Khudavand* [Lord] is involved rank by rank, which cannot be expressed in words or hints.”

After defining the Prophethood and Messengership, it is explained that the followers of the Prophets can get a share of this *maqam* of the Prophets. Hence, it is further written as under:

“The station associated with this *zath* [nature, essence] is the station of the lords of the *Shari’ats* [religious legal codes] who are among the Prophets and messengers, and, in their emulation, some of the people destined to be courageous get by strictly following the Prophets. The general community gives the name of *dana* [wise]. This station is interpreted as the station of *qurb* [proximity] of *Faraiz* [obligations, duties].”

Then, defining the *maqam* of the *ulul-azm* [enterprising] and *khatam* [Seal], it is written:

“This station by virtue of its essence is the station of the *ulul-azm* [enterprising] Prophets. Some of the great among them reach this station by their emulation of the people of strength, insight and discernment, to the shadow and honour. The general community calls them as *Hujat-Allah* [the proof of Allah]. This station is called *Qurb-e-Malakoot*. Superior and lofty to this are their authority, character and conduct. And this station is the *Khatam-e-Nubuvat*<sup>SLM</sup> and the *Fatih-e-Vilayat*<sup>SLM</sup> and for the reason of their emulation they are granted a sample of this station. They are given the title of *Fatihin* and *Khatamin* [the Openers and the Seals]. In other words, the existence of such a person becomes the rightful claimant of the extreme end of the previous tenure and the perfection of the beginning of the up-coming tenure. And this station is remembered technically as the *Maqam-e-Fardaniyat* [the Station of Singleness].”

From this, it is proved that the Prophets and Apostles too are the stages and *maqamat* [stations] of the development of the human soul. There are stations superior to those of the Prophets and the Apostles. The stations of the Prophets and Apostles—even those of the Seal of the Prophets [Hazrat Prophet Muhammad<sup>SLM</sup>]<sup>AS</sup>—too are available to their special followers in emulation and as the shadow or reflection, and it can be achieved.

If the term, *maqam hasil hona* [achieving or reaching the station] is assumed to mean equality or the same rank, as the Hadyah Author has assumed, the meaning of such writings of the Sufis would be that the people who have achieved the bounty of that station of the Prophets<sup>AS</sup>. And the people who have received the bounty of the station of the *ulul-azm* [enterprising] and *khatam* [Seal]—that is the Seal of Prophethood and Sainthood—would, God forbid, become equal to the enterprising and Seals of Prophethood, like Hazrat Prophet Muhammad<sup>SLM</sup>. It is obvious that this kind of meaning is clearly against the beliefs of the Sufis. To them, achieving and reaching the station is certainly not equality with the enterprising Prophets [or the Seal of Prophethood].<sup>588</sup>

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<sup>588</sup> Shah Waliullah Muhaddis of Delhi has, in the first volume of his book, *Tafhimaat-e-Ilahiya*, tried to explain the station and rank of a respected elderly person or a Prophet with an example. His writing supports the contentions of the author of this book [*Kuhl Al-Jawahir*, Hazrat Syed Nusrat<sup>RA</sup>]. He writes:

“A person told me that the *mashayakhin* [saintly guides] of a later or last era would give to their disciples the glad tidings that ‘they had stepped ahead of the rank of Hazrat Junaid<sup>RA</sup> or that the sainthood of such-and-such a Prophet had reached them. This is just ostentation.’ I told him, ‘Impress this on your mind by an example: Sabo’yah toiled for a long time and compiled grammar and syntax. He did research in Arabic poetry and extracted the rules of the principles of the *kulliyah* in such a manner that the minor details too conformed. He did the work as none else could do. Friends have abridged and decorated them in small tracts. If that tract is given to a boy of ten years, he would memorise it and start understanding it. When this stage arrives and

This also proves that the station of *mursileen* [Apostles], which is also called the *Maqam-e-qurb-e-Faraiz* [the station of the proximity to the Obligations]. The *Maqam-e-Ulul-Azm* and the *Maqam-e-Khatam* [the Station of the Seal] are superior. They are, in technical terms, called as the *Maqam-e-Qurb-e-Malakoot* [the station of the proximity to the world of Angels] and the *Maqam-e-Fardaniat* [the station of (divine) Loneliness]. The people who have achieved or reached the ultimate stations of the world of Angels and divine Loneliness are essentially superior to the station of the *Mursileen* [that is, the station of the Apostles] or those who are in the station of the proximity of Obligations. In the books of the Mahdavis also, there is the mention of the superior stations and ranks in some of the narratives. This could purport to mean the stations of the Proximity of Obligations, the Proximity to the World of Angels or the station of the Proximity to the divine Loneliness. This does not mean any superiority over the *Mursileen* [Apostles].

“When you hear the saying of the *Ahl-e-dil* [people of the heart], do not say that it is an error. O Hafiz! You did not understand the saying. This is the place where you have erred.”

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he makes more progress, it is said that he has achieved the station of Sabo'yah. Then what is the Station of Sabo'yah?’

Then turn the attention to the *Fiqh* [Islamic Jurisprudence]. Hazrat Imam Azam<sup>RA</sup> and his friends toiled for years and extracted the issues with detailed arguments and then they extracted and created many branches of the knowledge. They did much work and put them on the heads of the Muslims. Friends put the whole thing in a nutshell. They abridged its purport and put it in a concise and beautified tract. Then that child is taught in the Islamic Jurisprudence. He memorizes it and then he begins to understand it. Then it would be said that this was the station of Hazrat Abu Hanifa [Imam Azam<sup>RA</sup>] when the child reaches it.

Then turn the attention to the learning of the Traditions. Imam Ahmad<sup>RA</sup> and other compilers of the *Sehah-e-Sittah* [the six famous *Sunni* collections of the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>] toiled to compile their books. They travelled to far off places to collect the Traditions. They opened the floodgates of the treasures and unleashed the flow of the rivers of the continuity, opinions and classification of the knowledge they had collected. The friends abridged and contained them in small tracts. They brought the authorities in a beautiful sequence for the study of the subject. The child can study and memorise one of the tracts and then recite it in the same manner.

In this situation it will sometimes be said that this child was in the station of Sabo'yah. Later, he progressed to the station of Hazrat Imam Abu Hanifa<sup>RA</sup>. Then again he progressed to the station of Ahmad<sup>RA</sup> and Bukhari<sup>RA</sup>. The person so saying all this is deemed to have said things correctly. If one were to say that this child cannot reach the station of Sebo'yah, Imam Abu Hanifa<sup>RA</sup> and Imam Bukhari<sup>RA</sup>; how does he have the strength to learn things and think that he was equal to these eminent leaders? [He is in error.] ‘*To each is a goal to which Allah turns him...*’ *Quran*, S. 2: 148 AYA.”—Shehab bin Nusrat<sup>RA</sup>.

After this, the Hadyah Author has again drawn the wrong conclusion that the Mahdavis are superior to Hazrat Imam Mahdi<sup>AS</sup> on the erroneous basis of his own misunderstanding. He has tried to draw the conclusion of superiority by mentioning that Hazrat Imam Mahdi<sup>AS</sup> is the Knower of the Invisible and the issue of *Tas'hih* [Verification]. This is *bina-e-fasid 'alal-fasid*. Since all these matters have already been dealt with, we do not need to repeat the arguments.

### CONFESSION AND OBSTINACY

It is astonishing that the Hadyah Author admits that the Mahdavis do not concede the superiority [of the Mahdavis or that of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup>]. He has written: "We do not know why they [the Mahdavis] accepted [the principle of] equality and ignored [the principle of] superiority."<sup>589</sup> This clearly shows that he is convinced that the Mahdavis do not accept the [principle of] superiority. Simultaneously, the Hadyah Author also tries in vain to prove the superiority, which goes against his own confession that the Mahdavis do not give superiority to Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup>. This is against the dignity of the *'ulama* [scholars].

The Hadyah Author says: "Despite this, the Mahdavis showed their obedience, but did not give up the principle of superiority to the fullest extent. They continued their attitude but say that if there was one *Siddiq* [the Truthful] in the court of Hazrat Prophet Muhammad<sup>SLM</sup>, there were two *Siddiqs* [the Truthful] here [in the court of Hazrat Imam Mahdi<sup>AS</sup>]: Syed Mahmood and Syed Khundmir. There were four *Khulafa-e-Rashidin* [the orthodox Vice-Regents of Hazrat Prophet Muhammad<sup>SLM</sup>], there are five here [in the court of Hazrat Imam Mahdi<sup>AS</sup>]. If there were ten companions who were given glad tidings [of Paradise] in the court of Hazrat Prophet Muhammad<sup>SLM</sup>, here there are twelve! And if there were 73 sects in the *ummat* of Hazrat Prophet Muhammad<sup>SLM</sup>, there would be 74 sects among the followers [of Hazrat Imam Mahdi<sup>AS</sup>]"<sup>590</sup>

The matters, the Hadyah Author has mentioned, do not contradict any of the sayings of the *Ahl-e-Sunnat-o-Jama'at*. And to draw the conclusion that these matters show any superiority of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup> too is not correct. To explain the first issue, that is confrontation, the conflict arises only when the time and the place are the same. Where the time and/or place are not the same, it does not give rise to any confrontation. In accordance with this principle, if there were one *Siddiq* and four Vice-Regents, ten companions with glad tidings and the Mahdavis say that there were two *Siddiqs*, five Vice-Regents and twelve companions with glad tidings, or the *Ahl-e-Sunnat-o-Jama'at* say that Hazrat Prophet Muhammad<sup>SLM</sup> had given glad tidings to ten of his

<sup>589</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, p.31.

<sup>590</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, p.32,

companions and the Mahdavis say, “No! They were twelve and not ten,” then the question of conflict arises. However, if the Mahdavis say there were two *Siddiqs*, four Vice-Regents and ten companions with glad tidings of Paradise, then the question of confrontation or conflict arises. If to the Mahdavis, there are two *Siddiqs*, five Vice-Regents and twelve companions of glad tidings [of Paradise] of Hazrat Imam Mahdi<sup>AS</sup>, there would be no confrontation or conflict, because the time and place are not the same.

If the Hadyah Author wants to prove the alleged Mahdavi belief of the superiority of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup> by saying that there were two *Siddiqs*, five vice-regents and twelve companions of Hazrat Imam Mahdi<sup>AS</sup>, with glad tidings of Paradise, as is evident from his style of his expression, our reply is that there is no mention of any superiority of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup> in the attitude of the Mahdavis. The saying of Hazrat Imam Mahdi<sup>AS</sup> is clear and final in the matter. He has said:

**“When has this servant [of Allah Most High] said that he is superior to Hazrat Prophet Muhammad<sup>SLM</sup>?”**

This one clear and categorical saying of Hazrat Imam Mahdi<sup>AS</sup> refutes all the Hadyah Author’s allegations of superiority. After this, there is no scope for deducting wrong conclusions from irrelevant hints and clues. Where there is a clear-cut assertion, any minor suggestion to the contrary does not hold ground. Violating this principle, the Hadyah Author draws the wrong conclusion of the superiority of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup>. And, if according to him, some minor issues can be blown out of proportions to prove the superiority of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup>, it may lead to the conclusion of superiority of the Vice-Regents and Saints of the *Ummat* Hazrat Prophet Muhammad<sup>SLM</sup>. And the Hadyah Author will be bound to accept them as correct! For instance, there was a great increase in the number of armed forces and they had conquered a large number of countries and areas during the reign of the Caliphs of the Prophet<sup>SLM</sup> and the Caliphs of Banu Umayyah and the Abbasid dynasties. This had not happened during the life of Hazrat Prophet Muhammad<sup>SLM</sup>. Does the Hadyah Author dare to draw the conclusion that these Caliphs were, God forbid, superior to Hazrat Prophet Muhammad<sup>SLM</sup>?

A look at the biographies of hundreds and thousands of the saints of Allah, including Hazrat Shaikh Abdul Qadir Jilani<sup>RA</sup>, Hazrat Khwaja Moinuddin Chishti<sup>RA</sup>, Hazrat Nizamuddin Awlia *Mahbub-e-Ilahi*<sup>RA</sup> and others, shows innumerable instances of this kind. Apart from some of their peculiarities and particularities, look at the number of their vice-regents! Was the number of their vice-regents and seekers only four? Or, did some of them have a larger number of vice-regents and seekers? Can one draw the conclusion of superiority of any of

them over Hazrat Prophet Muhammad<sup>SLM</sup> on the basis of a larger number of vice-regents or seekers?

Further, the limitation of one *Siddiq*, four Vice-regents, and ten Companions<sup>RZ</sup> who were given the glad tidings of Paradise is not correct, according to the sayings of the *Ahl-e-Sunnat-o-Jama'at*. There is a narrative of Tirmizi, which the Hadyah Author has quoted on page 111 of *Hadyah-e-Mahdaviah* [1293 AH Edition] attributing it to Ibn Maja<sup>RA</sup>, wherein Hazrat Ali<sup>RZ</sup> as saying, “I am the servant of Allah Most High, cousin of Hazrat Prophet Muhammad<sup>SLM</sup> and *Siddiq-e-Akbar* [The Greatest Truthful Friend].”

Now tell us, was Hazrat Abu Bakr Siddiq<sup>RZ</sup> the only *siddiq* of Hazrat Prophet Muhammad<sup>SLM</sup>? Do the *Ahl-e-Sunnat-o-Jama'at* concede Hazrat Ali<sup>RZ</sup> too was a *Siddiq* in accordance with his own saying or not? Do you [the Hadyah Author] accept this or not? Then, it proves that the number of the *Siddiqs* of Hazrat Prophet Muhammad<sup>SLM</sup> was two, not one! In accordance with the principle enunciated by the Hadyah Author, he has drawn the conclusion of superiority of Hazrat Imam Mahdi<sup>AS</sup> over Hazrat Prophet Muhammad<sup>SLM</sup> on the basis of the number of the *siddiqs*. Should one now draw the conclusion of the equality between Hazrat Imam Mahdi<sup>AS</sup> and Hazrat Prophet Muhammad<sup>SLM</sup> on the basis that both had two *Siddiqs* each?

There are a number of narratives that vouch for six ministers [or Vice-Regents], four from the earth and two from the heavens [that is, Hazrat Jibrail<sup>AS</sup> and Mikail<sup>AS</sup>—Gabriel and Michael] of Hazrat Prophet Muhammad<sup>SLM</sup>. The *Ahl-e-Sunnat-o-Jama'at* too accept this. Shah Abdul Aziz, whom the Hadyah Author considers as the Seal of *Muhaddisin* [Scholars of the Prophetical Traditions], has written in his book, *Tuhfa-e-Asna-e-Asharia*, the chapter on *Mata'in*, as under:

“Two *vazirs* [Vice-Regents] were from the heavens—Jibrail<sup>AS</sup> and Mikail<sup>AS</sup>.”

From the narratives of the *Mujaddidiyah* [The Revivalists], it is surmised that the number of the *khulafa* [Vice-Regents] of Hazrat Prophet Muhammad<sup>SLM</sup> was five: four *Khulafa-e-Rashidin* [the orthodox Caliphs] and the fifth is Janab Shaikh Ahmad Sirhindi. Muhammad Mazhar has written in his book, *Manaqib-e-Ahmadiyah*, as under:

“A respected elderly person asked Hazrat Prophet Muhammad<sup>SLM</sup> in his dream, ‘What do you think of the *Mujaddid*? Hazrat Prophet Muhammad<sup>SLM</sup> said, ‘Ahmad is my fifth Caliph along with my four Caliphs.’”

The Hadyah Author has based some of his criticisms on dreams, reveries and inspirations. This proves that he does not differentiate between sleep and wakefulness. To him *Mukashifat* [inspired disclosures] too appear to be like

ordinary senses. Hence, on the basis of this principle of the Hadyah Author's criticism, one has to draw the conclusion that, to the *Mujaddidiyah*, there are five Caliphs of Hazrat Prophet Muhammad<sup>SLM</sup>. According to earlier sayings, Hazrat Prophet Muhammad<sup>SLM</sup> had six Caliphs. Hence, the limitation of four Caliphs does not hold water. And hence, the concept of superiority can never be correct.

Apart from this, some of the *Sufi* Research Philosophers have written about the five Caliphs of Hazrat Imam Mahdi<sup>AS</sup> that Hazrat Prophet Muhammad<sup>SLM</sup> had said that the Caliphs of Hazrat Imam Mahdi<sup>AS</sup> would not be less than five or more than nine in number. Hence, according to this principle, the basis of superiority is proved from a Tradition of Hazrat Prophet Muhammad<sup>SLM</sup>. This is not the innovation of the Mahdavis. In these circumstances, the criticism about the superiority, advanced by the Hadyah Author, reverts to the august personality of Hazrat Prophet Muhammad<sup>SLM</sup> as he has himself decided the issue that is the essence of the superiority. It is written in the book, *Futuh-at-e-Makkiah*, as under:

“Hazrat Prophet Muhammad<sup>SLM</sup> has expressed the doubt that the tenure of the *Mahdiyyat* [Mahdiship] to be five to nine years. This doubt is based on the number of his [Hazrat Imam Mahdi<sup>AS</sup>'s] Caliphs because it is one year for each of the Caliphs. If the number is five, Hazrat Imam Mahdi<sup>AS</sup> will live for five years after he proclaims to be the Mahdi<sup>AS</sup>. If it is seven, he would live for seven years. And if it is nine, he would live for nine years. The condition in each of those years would be specific and the matters that manifest in that year would be specific to that Caliph. Hence, his Caliphs would not be less than five and more than nine.”

Similarly, the number of persons, Hazrat Prophet Muhammad<sup>SLM</sup> has given the glad tidings of Paradise too, is not confined for the *Ahl-e-Sunnat-o-Jama'at* because, in addition to the number of ten Companions<sup>RZ</sup>, Hazrat Imam Hasan<sup>AS</sup> and Hazrat Imam Husain<sup>RZ</sup>, grandsons of Hazrat Prophet Muhammad<sup>SLM</sup> too are counted as *Jannati* [blessed as destined to be in Paradise]. Abdul Haq Mohaddis of Delhi has explained this by saying that both the grandsons of the Prophet<sup>SLM</sup> were given the glad tidings of Paradise. They are designated as the leaders of the young men of the Paradise. A tradition quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying that Imams Hasan<sup>RZ</sup> and Husain<sup>RZ</sup> are the leaders of the young men of Paradise.

It is written in the book, *Lama'at*, that there is no reason for the leadership of Hazrat Imams Hasan and Husain<sup>RZ</sup> to be confined to the youth of Paradise. Apart from the Apostles and the *Khulafa-e-Rashidin* [the orthodox Caliphs of Hazrat Prophet Muhammad<sup>SLM</sup>], the leadership of the Imams Hasan and Husain<sup>RZ</sup> extends to most of the inmates of the Paradise.

Jami<sup>RA</sup> has hinted about this in his couplets:

“Although ten persons are famous [as those Companions<sup>RZ</sup>] as having been given the glad tidings of Paradise, but the famed number is not confined to

the figure of ten; the glad tidings of Paradise reach all those people who are on the character and conduct of the chaste group of the descendents of Hazrat Prophet Muhammad<sup>SLM</sup>.”

It is written in the book, *Sharah-e-Aqaid*, as under:

“We testify the Paradise for these ten Companions<sup>RZ</sup> for whom Hazrat Prophet Muhammad<sup>SLM</sup> has given the glad tidings thereof. Similarly, we also testify of being *Jannati* [of the Paradise] for Hazrat Bibi Fatima<sup>RZ</sup>, Imams Hasan and Husain<sup>RZ</sup>, as it is stated in the *Hadis* [Traditions].”

Now tell us whether the number of persons who were given the glad tidings of Paradise by Hazrat Prophet Muhammad<sup>SLM</sup> is only ten? Do you [the Hadyah Author] or the *Ahl-e-Sunnat-o-Jama'at* deny that Hazraat Fatima, Hasan and Husain<sup>RZ</sup> are the inmates of Paradise? In short, there is no limitation of ten Companions<sup>RZ</sup> who were given the glad tidings of Paradise. They could be twelve or thirteen such persons. The supposed principle of superiority, propounded by Hadyah Author, too collapses.

### MYTH OF 73 AND 74 SECTS

That the *Ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> has 73 sects and the group of Hazrat Imam Mahdi<sup>AS</sup> has 74 sects, and drawing the conclusion of the superiority of the latter over the former on this basis is also wrong for various reasons.

- First, this is not proved by any well-known narrative, which could be counted among the beliefs of the Mahdaviah community. Even if this is accepted for the sake of argument, the conclusion of the superiority, the Hadyah Author has drawn, is utterly wrong, for the simple reason that, if among the 74 sects, the *halik* [doomed to perdition] were less in number and the *naji* [delivered of sins] were more, a conclusion of superiority could have possibly been drawn. When this is not the situation, the talk of the Hadyah Author is useless. The explanation of the 74 sects could be the same as one could make of the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup>, in which he is quoted by Auf bin Malik<sup>RZ</sup> as saying that the Jews had 71 sects, the Christians had 72 sects and “my *Ummat*” will have 73 sects, and one of them will be *naji* [delivered of sins].

If the excess in the number of sects is made the basis of superiority, then, under the principle laid down by the Hadyah Author, the meaning of the above Tradition would be that, since there were 71 sects in the *Ummat* of Hazrat Musa<sup>AS</sup> and 72 sects in the *Ummat* of Hazrat Esa<sup>AS</sup>, Hazrat Esa<sup>AS</sup> was superior to Hazrat Musa<sup>AS</sup>. Similarly, Hazrat Prophet Muhammad<sup>SLM</sup> is superior to Hazraat Musa<sup>AS</sup> and Hazrat Esa<sup>AS</sup>, because the *Ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> was divided into more sects than those of the other two Prophets<sup>AS</sup>. It would also mean that Hazrat

Prophet Muhammad<sup>SLM</sup>, who is the *Afzal-al-Anbia* [the Most superior of all the Prophets<sup>AS</sup>], because the number of sects among his followers is 73. If this is not correct, the number 74 does not lead to the theory of superiority. Such a concept is wrong *ab initio*.

Apart from all the misunderstanding, the Hadyah Author has not been honest in reproducing this narrative. He has called the followers of Hazrat Imam Mahdi<sup>AS</sup> as the *Ummat*. However, in the Mahdavia parlance, the words *Jama'at*, *Qaum* or *Giroh* [group] are used and the followers of Hazrat Imam Mahdi<sup>AS</sup> are not called *Ummat*. In the original narrative also, the word *Ummat* has not been used. Secondly, in the original narrative, only this much has been stated: “Among the 74 sects, only one is *naji* [delivered of sins].” However, the particularization that the sect believing in the *Aqida-e-Khundmir* would be *naji* [delivered of sins] is superfluous, because there is no separate sect believing in the so-called *Aqida-e-Khundmir*. On the other hand, all the Mahdavis are unanimous in believing the correctness of the *Aqida* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

### ALLAH PLAYING WITH *KHATIM-E-MURSHID*

**The Hadyah Author has said:** “And they call the said Syed Mahmood, son of the Mahdi, as the *Mahdi-e-Sani*. They call Miyan Khundmir, son-in-law of the Mahdi as the *Badla-e-Mahdi* [substitute of Mahdi]—and they call his son, Syed Mahmood, the grandson of the Mahdi as the *Khatam-al-Murshid*, as the *Husain-e-Vilayat*. Allah used to play with him in his childhood, as stated in the *Panj Fazail*.”<sup>591</sup>

**We say:** We do not know what relationship this and many other matters have with Chapter 1 of the *Hadyah-e-Mahdaviah*, which deals specifically with beliefs. It is obvious that the matters mentioned therein are in the category of titles and technical terms. Some of these too have been wrongly stated. The titles and technical terms are to be found [and used] in every religion and community. The Islamic titles and technical terms like *Mahbub-e-Subhani* and *Mahbub-e-Ilahi* and others are there in abundance. However, these are not included in the Islamic beliefs. There could be doubts and criticism of this kind or even more serious than what the Hadyah Author has made against the Mahdavis. The explanation that could be made about these titles and technical terms hold good in respect of the criticism the Hadyah Author has made against the Mahdavis. The Hadyah Author himself has not explained what objections he has against these titles. Hence, we do not see the need to discuss this issue in detail. The concise answer to this bizarre criticism can be the following principle of the *Ulama-e-Usul* [scholars of the basic principles]:

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<sup>591</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, p.33.

“Applying the name of a thing to another thing that is similar in many respects is permissible and best.”

Hence, these applications of titles can be correct under this rule. This proves similarity and likeness and it does not purport the reality. Hence, many examples of such things can be found.

If the Hadyah Author intends to prove the so-called superiority by mentioning these matters, we do not know what superiority they indicate.

The Hadyah Author has resorted to distortion in reproducing the original narrative. Even then, it is not such that exception could be taken to it or sarcastic remarks can be made about it. There is no scope to understand them as disrespectful remarks, as the Hadyah Author has counted them as disrespect in Chapter 7 of the *Hadyah-e-Mahdaviah*.

- Firstly, he has taken this narrative from the book, *Panj Fazail*. We have explained in the Preamble that the narratives of the later period, which are not in conformity with the books of the earlier period are not supposed to be authentic. This narrative is not seen in the books of the earlier authors. Attacking a religion on the basis of such weak narratives violates the principles of *Munazirah* [debate].

- Secondly, the Hadyah Author admits that this is an incident of childhood. If the Hadyah Author is taking objection to it on the basis of disrespect, he should look to the aspect of the *Shari'at* that one is not burdened with this responsibility during childhood. There is no accountability for things done or said during childhood. Hence, this sarcasm by the Hadyah Author is the obvious violation of the principle of *Shari'at*.

- Thirdly, play is a common technical term and interpretation of childhood that the children treat and interpret every thing as play. Every set of people have their sets of technical parlance. The purport of one set of people is usually different from that of the other set of people. Nobody has a right to substitute the purport of a given term with that of another set of people, and then make the purport of the second set of people the basis of his criticism. Under such circumstances, it is not the word, but its sense that is the objective. Maulana Rum<sup>RA</sup> says:

“Everyone has a *sirat* [way of life]; every person is given an *istilah* [technical term]; [it may be] good for him, and bad for you; it may be Luminosity for him and fire for you; it may be flowers for him and only thorns for you; it may [also] be praise for him and tongue-lashing for you; it could be honey for him and poison for you; the Indians praise the Hindi technical terms and the Sindhi praise the Sindhi technical terms.”

- Fourthly, apart from these reasons, the divine lovers who are in a state of ecstasy and immersed in the ocean of divine Love, are lost in the thought of their Beloved

[that is, God] that they do not take into consideration the words, phraseology and diction; so much so that they need not bother about the civilities, which are so essential for other people. In the explication of the couplet of Maulana Rum<sup>RA</sup>:

“The religion of [Divine] Love is distinct from other communities; the religion and community of [divine] lovers is God.”

Malik-ul-Ulama writes:

“A lover does not spare his attention for anybody other than his beloved. The absence of pleasant etiquette and manners does not harm even though these things are needed [in the presence of] the beloved. Hence, this etiquette is not needed for the Lover in ecstasy. And the absence of manners does not sadden them.”

### MUSA<sup>AS</sup> AND SHEPHERD

Maulana Rum<sup>RA</sup> writes in his *Masnavi* that Hazrat Musa<sup>AS</sup> [Moses] saw a shepherd who was saying. “O my God! Where are You? If You were to come to me, I will serve You! I will cobble your footwear and sew Your clothes. I will comb Your hair. I will look after You and nurse You, if You fall sick. I will sweep and clean the place [of stay] when You go to sleep. I will sacrifice all my sheep for You. I will bring butter oil and cheese.”

Hazrat Musa<sup>AS</sup> heard his talk and rebuked him that he was uttering the words of *Kufr* [infidelity], and that God was free from all wants. The shepherd said, “You have silenced me.” And, in desperation, he started tearing his clothes and fled into the woods.

A divine revelation descended on Hazrat Musa<sup>AS</sup>, “You have separated a slave of Ours from Us. You were not sent to separate Our slave from Us. You were sent to bring him closer to Us. Every person speaks in his own parlance. We do not take the manifest word [into consideration]. We see the inner meaning and the immanent condition of the people, and not the manifest words. O Musa<sup>AS</sup>! The people of civilities are different and the people scorched with Divine Love are a different lot! There are no laws of revenue and tithe in a deserted village. The blood is *najis* [filthy], but the blood of the martyrs is an exception to the rule. The blood of the martyr is purer and cleaner than the water.”

After receiving this revelation, Hazrat Musa<sup>AS</sup> went in search of the shepherd in the woods and found him. Then he told the shepherd, “You need not observe the civilities. You are free to say whatever comes to your mind.”

The shepherd replied, “O Musa<sup>AS</sup>! I have improved in my condition now. Now my condition is beyond description.”<sup>592</sup>

This incident is the best example of the divine absorption and engrossment [in the thought of the Lord]. This may lead to useful results. Hence, the childhood of Hazrat Syed Mahmood Syedanji *Khatam al-Murshideen*<sup>RZ</sup>, which is the period of the divine inebriety and freedom from responsibilities and limitations of *Shari'at* could be the state of “*innal-laaha ma-'anaa*.”<sup>593</sup> If this perpetual Presence is referred to as play, it could be an example of the same absorption and engrossment in the divine thought, which is exempt from the etiquette of the proper words and expression. This is above any criticism and fault-finding.

- Fifthly, this discussion was at the level of the Sufi Research Philosophers. One can find many similar examples in the biographies of eminent saints of Allah Most High. However, even on the basis of the principles of the *Ahl-e-Zahir* [People of the Manifest], one can find some examples and evidence, which a Muslim, particularly a member of the *Ahl-e-Sunnat-o-Jama'at*, can never disavow.

### DIGNITY OF PROXIMITY TO GOD

Imam Muslim<sup>RA</sup> has narrated that:

“Hazrat Abu Huraira<sup>RZ</sup> narrates that Hazrat Prophet Muhammad<sup>SLM</sup> said that on the Day of Judgment, Allah Most High will say, ‘O son of Adam<sup>AS</sup>! I was sick; you did not visit to enquire about My health.’ The *banda* [servant of Allah Most High] would reply, ‘How could I come to You to enquire about Your health? You are the Lord of the Worlds.’ Allah Most High would say, ‘You do not know that such-and-such a servant of Mine was indisposed. You did not enquire about his health. Had you gone to enquire about his health, you would have found Me near him.’

“Allah Most High would say, ‘I had asked you for food. You did not feed Me.’ The servant would say, ‘How could I feed You? You are the Lord of the Worlds.’ Allah Most High would say, ‘You do not know that such-and-such a servant of Mine had asked you to feed him. But you did not feed him. Had you fed him, you would have seen Me near him.’

“Allah Most High would say, ‘O son of Adam<sup>AS</sup>! I had asked you to give Me water to drink. You did not give Me drinking water.’ The servant would say, ‘How could I give you drinking water? You are the Lord of the Worlds.’ Allah Most High would say, ‘Such-and-such a servant of Mine had asked you to provide drinking

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<sup>592</sup> Here the relevant excerpts of the *Masnavi* are copied in the original book in Persian, which has not been translated as the whole conversation is narrated in the previous lines.

<sup>593</sup> It means: “*Be certain that God is with us.*” S. 9: 40 SAL.

water. You did not give it to him. You did not know that if you had given him water to drink, you would have found Me near him.”

This *Hadis* [Tradition] is from *Sahih Muslim* and it enjoys a special status of its correctness and credibility among the *Ahl-e-Sunnat-o-Jama'at*. This is the saying of Hazrat Prophet Muhammad<sup>SLM</sup> and not the saying of a child or the raving of a lunatic that the Hadyah Author could disavow or criticize. In this tradition, Allah Most High has treated the illness of a certain special servant of His as His own illness and the servant's asking for food and drinking water as His own needs. Imam Nowawi<sup>RA</sup> has written in his book, *Sharah-e-Muslim*, that the saying of the *Ulama* [scholars] is that Allah Most High has referred to the illness and needs of His servants as His own. The purport is the illness and needs of the servants.

“The saying of the *ulama* is that Allah Most High has related the sickness and needs [of His servant] to Himself. The purport is the servant. He has said like this to point out the dignity and nearness of the servant to Himself.”

Hence, if the playfulness of a special servant of Allah Most High is interpreted as the playfulness of Allah Most High, why should it not be treated as the place of nearness and company of the Allah Most High? And why should it be treated as a sport of fun and frolic?

### PROPHET<sup>SLM</sup> WHISPERS TO ALI<sup>RZ</sup>

Some of the Traditions are found wherein such deeds are associated with Allah Most High and the servant of Allah is not at all mentioned. For instance, Tirmizi<sup>RA</sup> has narrated from Jabir<sup>RZ</sup> that:

“On the day of Taif, Hazrat Prophet Muhammad<sup>SLM</sup> called Hazrat Ali<sup>RZ</sup> and talked to him in whispers for some time. People said, ‘Hazrat Prophet Muhammad<sup>SLM</sup> had been talking with his cousin for a long time.’ On hearing this, Hazrat Prophet Muhammad<sup>SLM</sup> said, ‘I did not talk to him in whispers but Allah Most High talked to him in whispers.’”

Ibn Maja<sup>RA</sup> has narrated from Abi bin Ka'ab that Hazrat Prophet Muhammad<sup>SLM</sup> said in favour of Hazrat Umar<sup>RZ</sup> that:

“The person, with whom Allah Most High will first shake hands, and salute him and will enter Paradise, holding his hands is Umar<sup>RZ</sup>.”

Apart from these instances, there are many other examples in the Traditions. It is a matter to be pondered over as to how Allah Most High talks in whispers to Hazrat Ali<sup>RZ</sup> and shakes hands with Hazrat Umar<sup>RZ</sup> and enters the Paradise holding his hands is interpreted. The divine playfulness could also be interpreted in the same manner. This is so because, talking in whispers, shaking hands and entering

Paradise holding the hands *et cetera* are the deeds, like playfulness, Allah Most High is free and innocent from. Hence, the Hadyah Author has two options: either he has to depend on the outward manifest words and treat all these deeds as irreverence and profanity and become a perpetrator of blasphemy; or he should go the way of the people of Divine Realities and take the real meanings thereof. If he resorts to the latter course, there remains no doubt to be addressed or to take exception to.

“If you want to become familiar with the secrets of *Ma’rifat* [the knowledge of God], ignore the word and move towards the meaning.”

### WHO IS A MARTYR?

**The Hadyah Author says:** “Now the doubt remains about the said Syed Mahmood, who is the grandson and Mahdi and who is designated as the *Husain-e-Vilayat*; and is treated as the equal or better than the *Imam* of Martyrs, the Martyr of Karbala, even though he did not bleed at the nose. Without applying the blood, how did he become the martyr?”<sup>594</sup>

**We say in reply:** The issue of equality or being better than the *Imam* of the Martyrs, the Martyr of Karbala, is not at all the issue, because the superiority of one over the other is not under discussion. Each of them is superior in his own place.

Whatever the Hadyah Author has written in relation to Martyrdom shows that he is ignorant of the *manqoolat* [the reported sciences of religious branches]. This further shows that if an infidel strangles a believer to death, the latter does not become a martyr because blood does not flow from the body of the dead person. And without the flow of blood, a person does not become a martyr, according to Hadyah Author!

Hazrat Jalaluddin Suyuti<sup>RA</sup> has explained that there are three kinds of martyrdom. Hazrat Imam Fakhruddin Razi<sup>RA</sup> has done some research in his book, *Tafsir-e-Kabir*, under the Quranic Verse:

“Whoso obeyeth Allah and the Messenger, they are with those unto whom Allah hath shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of company they are!”<sup>595</sup>

His research proves that being killed by an infidel is not a valid condition for martyrdom. He writes:

“It is not lawful to interpret martyrdom as being killed by an infidel. There are many reasons for this.

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<sup>594</sup> Hadyah-e-Mahdaviah, Abu Raja Muhammad, 1293 Edition, pp.33-34.

<sup>595</sup> Quran, S. 4: 69 MMP.

- First, the Verse shows that position of martyrdom in religion is very lofty. Further, a person being killed by an infidel is not the reason for dignity or greatness because such killing becomes available even to sinners and those who have no respect or honour with Allah Most High.
- Secondly, the believers supplicate Allah Most High to grant them martyrdom. If the purport of martyrdom is being killed by an infidel, it would mean that they have supplicated for such a killing by an infidel. This is unlawful because requesting an infidel to kill is in itself infidelity. Then, how can asking Allah Most High to grant something that is in itself infidelity be lawful? It is narrated from Hazrat Prophet Muhammad<sup>SLM</sup> that a person who dies with a stomach pain [like plague, etc.] or by drowning is a martyr. This shows that martyrdom is not specifically associated with *qatl* [slaying]. However, we say that *shaheed* is the subject of *shahadat*. Hence, a *shaheed* is one who stands witness to the truthfulness of the Religion of Allah Most High, whether he does this by arguments or proof, or by sword and spear. Hence, *shaheed* is he who establishes the religion with equity and justice and whom Allah Most High has mentioned in the Holy Quran. Allah has said in Quran: “*Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise.*”<sup>596</sup> A person killed or slain is called a *shaheed* [martyr] because he has sacrificed his life to help the religion of Allah Most High and has stood witness that the religion of Allah Most High alone is true. All others are false and void. These people are *shaheed* in this sense: they are the martyrs of Allah in the Hereafter as Allah Most High has said, “*Thus have We an ummat justly balanced, that ye might be witness over the nations...*”<sup>597</sup>

This proves that the spilling of blood at the nose or oozing out of blood elsewhere [in the body] is not necessary to be included among the martyrs. Hence, no formality is needed to call Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup>, grandson of Hazrat Imam Mahdi<sup>AS</sup>, as a *Husain-e-Vilayat*. If Hazrat Imam Husain<sup>RZ</sup> is the grandson [daughter's son] of Hazrat Prophet Muhammad<sup>SLM</sup>, Hazrat Syed Mahmood<sup>RA</sup> is the grandson [daughter's son] of Hazrat Imam Mahdi<sup>AS</sup>. If the former was martyred by a sword, the latter was martyred by argument and proof, apart from this incident. This does not lead to any equality between them, because it is allowed that the belief of one could be different from the other. We have dealt with this issue earlier also.

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<sup>596</sup> Quran, S. 3: 18 MMP.

<sup>597</sup> Quran, S. 2: 143 AYA.

## HOW DID SYED MAHMOOD<sup>RA</sup> DIE?

**The Hadyah Author says:** “The reply is concocted. It is reported in the book, *Tazkira-tus-Salihin*, that one day this respected elderly person was sitting on the prayer-mat after his *Tahajjud* prayers. The soul of Yazid entered the room in the guise of a dog. The Miyan<sup>RA</sup> tried to drive away the dog with his hand. The dog injured the hand of the Miyan<sup>RA</sup>. After 45 days, he died of this injury.”<sup>598</sup>

**We say:** The Hadyah Author has written this narrative quoting the book, *Tazkira-tus-Salihin*. But there are various versions of this incident. Hazrat Syed Burhanuddin<sup>RA</sup> has narrated this incident in a different way in the twelfth *Rukn* [Chapter] of his book, *Daftar-e-Duwwam*. The gist of the narrative is that Hazrat Syed Mahmood<sup>RA</sup> was in meditation one night at Sirohi as was his usual habit. The night was pitch-dark. All of a sudden, he heard some noise as if somebody was entering the room. He felt that somebody was coming to attack him with a sword. To pre-empt the attack instinctively, he [Syed Mahmood<sup>RA</sup>] raised his hand. The sword hit the palm of his hand. The *fuqara*, who were present there, went to apprehend the attacker. However, they could not find the culprit. Six months after this incident, he [Hazrat Syed Mahmood<sup>RA</sup>] succumbed to the wound.

The period of Hazrat Syed Burhanuddin<sup>RA</sup> preceded that of the author of the *Tazkira-tus-Salihin*. Hence, the narrative of Hazrat Syed Burhanuddin<sup>RA</sup> should get precedence over that of the *Tazkira-tus-Salihin* narrative. Taking this narrative into consideration, the criticism of the Hadyah Author that “without smearing the blood, how did he [Hazrat Syed Mahmood<sup>RA</sup>] become a martyr?” is unjustified. Or his saying that a dog had bitten him and he succumbed to the wound, and his allegation that the Mahdavis had built a myth about the soul of Yazid [who had martyred Hazrat Imam Husain<sup>RZ</sup> (grandson of Hazrat Prophet Muhammad<sup>SLM</sup>)] coming in the guise of a dog to bite Hazrat Syed Mahmood<sup>RA</sup> to equate Hazrat Syed Mahmood<sup>RA</sup> with Hazrat Imam Husain<sup>RZ</sup>, the Martyr of Karbala, is unjustified.

It is obvious that the Hadyah Author did not mention the narrative of Hazrat Syed Burhanuddin<sup>RA</sup> and was content with the *Tazkira-tus-Salihin* narrative was to raise the bogey of the so-called myth of equality, which is basically wrong.

Even if the narrative of the *Tazkira-tus-Salihin* is accepted as correct, and the contradiction in the narratives is ignored, the criticism of the Hadyah Author does not become valid because the soul of Yazid appearing in the guise of a dog and wounding Hazrat Syed Mahmood<sup>RA</sup> is possible both rationally and as a fact of history.

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<sup>598</sup> *Hadyah-e-Mahdaviah*, Abu Raja Muhammad, 1293 Edition, p.34.

Philosophers are convinced that souls without bodies, whether good or evil, gentle or wicked, manifest in material bodies and perform the deeds associated with the bodies they appear in.

This saying is proved from the narrated evidence also. The angels are the souls without bodies appearing in the human forms and bodies are proved by religious point of view also. The correct Traditions show that Hazrat Jibrail<sup>AS</sup> had come to Hazrat Prophet Muhammad<sup>SLM</sup> in the shape and form of Wahiya Kalabi<sup>RZ</sup>.

Hazrat Jibrail<sup>AS</sup> [Archangel Gabriel] coming to Hazrat Bibi Maryam<sup>AS</sup> [Mary, mother of Jesus] in the form of a human being is proved from Holy Quran:

*“...And We sent to her Our spirit [Gabriel], and he appeared before her in the full-fledged form of man.”*<sup>599</sup>

Similarly, angels came to Hazrat Ibrahim<sup>AS</sup> [Abraham] in the human form. Hazrat Ibrahim<sup>AS</sup> thought they were human beings and treated them to a feast. They gave him the glad tidings of a progeny. This is stated in the Quran:

*“And tell them of Abraham’s guests,*

*“(How) when they came unto him, and said: Peace. He said: Lo! We are afraid of you. They said: Be not afraid! Lo! We bring thee good tidings of a boy possessing wisdom.*

*“He said: Bring me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?*

*“They said: We bring thee good tidings in/truth. So be not thou of the despairing.*

*“He said: And who dispaireth of the Mercy of his Lord save those who are astray?”*<sup>600</sup>

It is written in the *Tafsir-e-Mu’alim at-Tanzil* as under:

“Saddi says that those eleven angels were in the shape and form of young boys.”

It is written in the *Tafsir-e-Naishapuri* as follows:

“Twelve angels came in the shape and form of very handsome young boys with Hazrat Jibrail<sup>AS</sup>. These are the same angels about whom Allah Most High has mentioned in the Surah *Al-Hijr* and asked Hazrat Prophet Muhammad<sup>SLM</sup> to *“Tell them of Abraham’s guests.”*<sup>601</sup>

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<sup>599</sup> Quran, S. 19:17 SAL.

<sup>600</sup> Quran, S. 15: 51-56 MMP.

<sup>601</sup> Quran, S. 15: 51 MMP.

Similarly, it is proved from the Traditions about *Jinn* and Satan assuming the shape and form of snakes and dogs and manifesting themselves in those shapes. Hazrat Abu Sayeed Khudri<sup>RZ</sup> narrates:

“Abu Sayeed Khudri<sup>RZ</sup> quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying that some *jinns* had converted as Muslims. The person who sees a snake in his house should ask it to go away thrice. If the snake stays even after that he should kill it because it is Satan.”

Similarly, it is lawful and correct in the opinion of the *Ulama* of *Ahl-e-Sunnat-o-Jama'at*, after the death of a person; his soul would help the fellow human beings in their good and evil deeds. Hazrat Imam Fakhruddin Razi<sup>RA</sup> writes:

“The attributes of human souls that were available to them in their human bodies become stronger and perfect when they depart from their human bodies. A second soul that is similar to the other soul develops a relationship because of the homogeneity of their being from the same species. Then the said soul, which has departed from the human body, helps the soul that is still in the human body because of the intense relationship between them [the two souls]. The soul without the body helps the soul that is in the body. If this help is in matters that are good, it is *ilham* [divine inspiration]. However, if it is in the matters that are evil, then it is *vasvasa* [evil suggestion of temptation].”

Hence, it is possible that the soul of Yazid could have assumed the shape and form of a dog and hurt the hand of Hazrat Syed Mahmood<sup>RA</sup> or it could have helped a mischievous dog in wounding him. Under these circumstances, all the criticism that Hadyah Author has made in connection with this incident becomes void.

THE END

By the grace of Allah Almighty,  
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