

# *Taswiyat-ul-Khatimain*<sup>AS1</sup>

## Equality of the Two Seals<sup>AS</sup>

by

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English Translation

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<sup>1</sup> *Khātimain* - means two *khātims* i.e., the 1) *Khātim-e-Nabuwat* (the Seal of Prophethood) Muhammad Rasoolullah<sup>SLM</sup> and 2) the *Khātim-e-Vilayet* (the Seal of Sainthood) Muhammad Mahdi<sup>AS</sup>.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

All praise is for Allah for His favour. And may His utmost beneficence descend upon Muhammad<sup>SLM</sup> and upon his progeny (Mahdi<sup>AS</sup>). May Allah make you fortunate in both the worlds, know that the consensus of all the companions of Mahdi<sup>AS</sup> is that Muhammad<sup>SLM</sup> and Mahdi<sup>AS</sup> are one *zāt* (essence, self) and are endowed with all attributes. The believers understood this but the blind-hearted did not perceive. And (the Companions<sup>RZ</sup>) have described them (the Prophet<sup>SLM</sup> and the Mahdi<sup>AS</sup>) as one *zāt* (essence) and two eras; one *zāt* (essence) and two manifestations; one book (Qurān) and two revelations.

And Hazrat Mahdi<sup>AS</sup> said that the meaning of the verse "*And exalted is Allah ; and I am not of those who associate others with Him.*" (Surah Yusuf, 12:108) is that, "Allah is Pure; And we both (the Prophet<sup>SLM</sup> and the Mahdi<sup>AS</sup>) are not of those who associate others with Allah." This clear statement (the verse of the Quran and the word of Mahdi<sup>AS</sup> taken together) is proof of the utmost level of equality.

It is narrated that Hazrat Mahdi<sup>AS</sup> said, "Where there is mention of Mustafa<sup>SLM</sup> (in the Qurān), this servant is also mentioned." That is both of them are of one *zāt* (essence).

It is narrated that Hazrat Mahdi<sup>AS</sup> said, "There (i.e. in the Prophet<sup>SLM</sup>), *vilāyet* (sainthood) was present from head to toe, but the Messenger of Allah<sup>SLM</sup> was not ordered to reveal it. This servant has been ordered to reveal it."

He said, "There too the commands of Allah came without any medium (of Jibraeel<sup>AS</sup>), but the Prophet<sup>SLM</sup> was not ordered to claim the absence of any medium. Here too Jibraeel<sup>AS</sup> is present. But there is no claim of (presence of) Jibraeel<sup>AS</sup>."

He further said, "If anyone suspects separation between Allah and the Messenger of Allah<sup>SLM</sup> even for the duration of a blink of the eye, he would be a loser." And as per the consensus of the companions the status of the Mahdi<sup>AS</sup> is the same. Allah says, "*...soon will your Lord raise you to the Maqām-e-Mahmood (Station of Praise and Glory), (Surah al-Isra, 17:79) that is, the Maqām-e-Vilāyet, and that is the Mahdi<sup>AS</sup>. In the book Maqсад-e-Aqsa<sup>2</sup>, under the discussion of the hadis, "The first thing which Allah created was my *nur* (light) and my *ruh* (soul)"<sup>3</sup>, it is written that, "The first Essence (*Jauhar-e-Awwal*) which is the pure soul of Muhammad<sup>SLM</sup>, has two faces." The face which draws the *faiz* (bounty) from Allah is*

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<sup>2</sup> *Maqсад-e-Aqsa* - written by Hazrat Shaykh Azizuddin Nasafi<sup>RH</sup> a Sufi saint of the 7th Century Hijri and a student of Hazrat Shaykh Sa'aduddin Hamwi<sup>RH</sup>.

<sup>3</sup> For more information about this hadis, its authenticity and its sources, please visit [http://www.livingislam.org/fiqhi/fiqha\\_e30.html](http://www.livingislam.org/fiqhi/fiqha_e30.html)

named *Vilāyet*. And the face which delivers the *faiz* (bounty) to the people is called *Nubuwat*.

It is narrated by Sa'aduddin Hamwi<sup>4</sup> that for the First Essence (*Jauhar-e-Awwal*), the Reality of the Essence of Muhammad (*Haqeeqat-e Zāt-e Mustafa<sup>SLM</sup>*) requires manifestation on two sides. One manifestation is that on which Prophethood is sealed. And the second manifestation is that on which the Sainthood is sealed. This second manifestation is called Mahdi<sup>AS</sup>. He is also called *Sahib-e-Farmān* (Lord of the Command) and *Sahib-e-Zaman* (Lord of the Era). He is the King of the kings of the *Auliya* and *Asfiya* (Saints and the Sufis). And the *faiz* (bounty) of all the *Auliya* (saints) and the Prophets is only a part of his *faiz* (bounty). Here too it is evident that these two stations (*Nubuwat* and *Vilāyet*) belong to one *zāt* (essence).

The Prophet<sup>SLM</sup> said, "I remind you of Allah in my *Ahl-e-Bait* (members of my family)." And Ibn Arabi<sup>RH</sup> in his *Fusus* and the commentator of *Fusus*, in his *Nusus*<sup>5</sup> (the *sharah* [commentary] of the *Fusus*) has said that, "All messengers get their knowledge from the Seal of the Messengers<sup>SLM</sup> and the Seal of Messengers<sup>SLM</sup> gets his knowledge from his *bātin* (inner self) which is the *Khātim-ul-Auliya* (the Seal of the Saints<sup>AS</sup>), but this (commands of *Vilāyet*) was not revealed because the definition of *Risalat* (Messengership) did not allow its revelation. It will be revealed when his *bātin* (inner self) manifests in the form of the *Khātim-ul-Auliya* (Seal of the Saints<sup>AS</sup>)."

The purpose of these kinds of proofs is not the belief of transmigration of souls. But these proofs establish the equality. Like it is said, "He is exactly like him", and such oneness and uniqueness is established due to their perfection of equality and that is why this uniqueness is the proof of the perfection of equality and it is on this that there is consensus. Thus this becomes a matter from the *Muhkamat* (clear commands which need no interpretation). Thus inevitably every proof has to be more or less aligned with these commands.

One should know that the pre-eminence of the Prophet<sup>SLM</sup> is due to the perfection in proximity to Allah and that is *Vilāyet-e-Muhammadi* (the Sainthood of Muhammad<sup>SLM</sup>). Further, *vilāyet* is also called as *zāt* (essence). From this aspect, the *Vilāyet* of Mustafa<sup>SLM</sup> is his *zāt* (self, essence). And Hazrat Mahdi<sup>AS</sup> also pointed at his *zāt* (self, essence) and said, "This is the *vilāyet* of Mustafa<sup>SLM</sup>." And the Prophet<sup>SLM</sup> said, "Our souls are our bodies and our bodies are our souls." The purport is this only. That is, whatever pre-eminence is described in favour of the Prophet<sup>SLM</sup>, it will be the pre-eminence of Mahdi<sup>AS</sup> also because Mahdi<sup>AS</sup> is the Seal of this *Vilāyet*. And from this it also becomes necessary that whatever

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<sup>4</sup> Hazrat Shaykh Sa'aduddin Hamwi<sup>RH</sup> was a Sufi Saint who lived in Khorasan in the 7th Century Hijri. He was a disciple of Hazrat Shaykh Najmuddin Kubra<sup>RH</sup>. who was the founder of the Kubrawi Sufi order.

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pre-eminence of Mahdi<sup>AS</sup> is described, it is the pre-eminence of Mustafa<sup>SLM</sup> because Mustafa<sup>SLM</sup> is the owner of that *Vilāyet*.

And further, wherever Muhammad<sup>SLM</sup> is addressed (in the Qurān), we take it to mean Mahdi<sup>AS</sup> as well. Similarly, it becomes imperative that, if the Mahdi<sup>AS</sup> is addressed in the Quran, do not think it to be anyone other than Muhammad the Prophet<sup>SLM</sup>. From this perspective, it is proven that, for both kinds of believers, however much they believe or not believe in the pre-eminence of the Mahdi<sup>AS</sup>, the whole matter relates to Mustafa<sup>SLM</sup>, but they do not know it. (They do not know it) because the Prophet<sup>SLM</sup>'s *haqeeqat* (reality) and his *bātin* (inner self) which mean the love, desire, gnosis and proximity to Allah which is called the *Vilāyet-e-Muhammadi*<sup>SLM</sup> and its *Khātām* (Seal) is Mahdi Mau'ood Alaihis Salam.

If some narrations indicate the superiority of the Prophet<sup>SLM</sup> and some other narrations indicate the superiority of Mahdi<sup>AS</sup>, this comparison is actually strong proof of the perfection of equality.

Hazrat Meeran<sup>AS</sup> told his followers, "Because we toil a lot, we come equal to him (the Messenger<sup>SLM</sup>)." From this standpoint too, it is proven that every deed and proof of superiority also purports equality.

And they are equal from the point of being Seals too. That is because, the *Vilāyet* of Mustafa<sup>SLM</sup>, which has complete proximity to Allah, is not complete without the Prophet<sup>SLM</sup> and the Mahdi<sup>AS</sup>. That is why, the *Khātām-e-Nabi* is also called *Khatām-e-Vali*. And the distinction of the phrase *Khātām-ul-Auliya* is revealed and explained at this station.

Further, the superiority of Muhammad<sup>SLM</sup> is complete and perfect by virtue of the specific *Vilāyet* and (from this perspective) he is the *Khātām-e-Vilāyet*. Similarly the superiority of Mahdi<sup>AS</sup> is complete and perfect by virtue of the *faiz-e-nubuwat* (bounty of Prophethood) being specific. Thus understand as this matter is evident.

Further, the example of one light in two palaces is similar to the example of one vision and two eyes or one hearing and two ears or one message in two letters or one narrative and two eras. Bandagi Miyan<sup>RZ</sup> (Syed Khundmir<sup>RZ</sup>) and Bandagi Miyan Nemat<sup>RZ</sup> have said that adhering to the entire Qurān was done either during the era of the Prophet<sup>SLM</sup> or during the era of the Mahdi<sup>AS</sup>. This too is proof of the equality of the two *zāts*.

As the Mahdi<sup>AS</sup> is the perfect follower and the inheritor of the religion of the Prophet<sup>SLM</sup>, as per the command "the meaning of 'absolute' points towards a perfect individual" and on the basis of other commands, the Mahdi<sup>AS</sup> is the perfect follower and the inheritor of the entire religion of the Prophet<sup>SLM</sup>. Hence, from this viewpoint too, they are equal.

It is also confirmed by the narration of Malik Bakhan<sup>RZ</sup> that, from the commands and the discourse of Meeran<sup>AS</sup>, he is *Amrullah* (Command of Allah) and *Muradullah* (Purport of

Allah). We found such similarity between Muhammad Nabi<sup>SLM</sup> and Muhammad Mahdi<sup>AS</sup> which is (normally) not allowed between two people or two things. In this place, the distinction is that had it been two people, there would have been some difference between them. But know that, since they are one *zāt* (self, essence), there is no difference."

Thus it becomes imperative that we more or less align all narrations to conform to this command (of equality).

It is narrated that Meeran<sup>AS</sup> said, "Except Allah Most High, nobody else is *buzurg* (greater) than Mahdi<sup>AS</sup>." These kinds of commands too do not contradict equality, but the details are omitted.

It is narrated that one day Meeran<sup>AS</sup> was explaining the hadis, "*Vilāyet* (Sainthood) is superior to *Nubuwwat* (Prophethood)."<sup>6</sup> A seeker of knowledge said, "It appears here that *Vilāyet* (Sainthood) of the Prophet<sup>SLM</sup> is superior to his *Nubuwwat* (Prophethood)." Mahdi<sup>AS</sup> replied, "When did I say that my *Vilāyet* (Sainthood) is superior to the *Nubuwwat* (Prophethood) of the Prophet<sup>SLM</sup> or that this servant has superiority over the Prophet<sup>SLM</sup> or that any *Vali* (saint) has superiority over a *Nabi* (Prophet)? Rather, this servant also says that the *Vilāyet* (Sainthood) of the Prophet<sup>SLM</sup> is superior to his *Nubuwwat* (Prophethood)."

But since the Seal of the *Vilāyet-e-Muqayyada-e-Muhammadiya* (the Specific Sainthood of Muhammad<sup>SLM</sup>) is Mahdi Mau'ood<sup>AS</sup> and both are one in proximity to Allah, therefore, besides the proximity to Allah, there is no other honour due to which a difference may arise.

It is narrated that Hazrat Meeran<sup>AS</sup> said, "Whatever was given there in forty years was given here in forty days." At these two stations, two positions are proven. Thus, one should know with conviction that the occupier in both positions is one. That is because, whatever was given to him (Muhammad<sup>SLM</sup>) in forty years at his *Maqām-e-Nubuwwat* (station of Prophethood), was given in forty days at his own *Maqām-e-Vilāyet* (station of Sainthood). That is, whatever was obtained by the *bātin* (inner self) of Mustafa<sup>SLM</sup>, that is his heart, by the travel through *Shariat* in forty years was obtained in forty days by the travel through *Haqeeqat* (Reality). It is said that a *Zahed* (Pious) will get the travel of one year in a single breath and an *Ashiq* (Lover) will get to travel to the throne of the King in a single breath.

Allah's word, "*The heart did not lie [about] what it saw.*" (*Surah an-Najm, 53:11*) proves this (travel through *Haqeeqat* [Reality]). According to this, the superiority of *Vilāyet* of the Prophet<sup>SLM</sup>, which has been described, is the superiority of *Vilāyet* upon (the Prophet<sup>SLM</sup>'s) *Nabuwwat*. And not (superiority) upon the Prophet<sup>SLM</sup> who is the possessor of *Nabuwwat* and *Vilāyet*. The Mahdi<sup>AS</sup> too is like that (possessor of *Nubuwwat* and *Vilāyet*). That is because the

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<sup>6</sup> *Ruh Al-Ma'ani fi Tafseer Al-Qur'an Al-'Adhim wa Al-Sab' Al-Mathani; Sharah Sunan Ibn Majah As Suyuti, Abdul Ghani, Faqr ul-Hasan al-Dahlwi; Mirqa'at ul Mafatih Sharah Mishkat ul Masabih, Al Mulla Ali Qari, Juz 3*

Prophet<sup>SLM</sup> is outwardly a *Nabi* (Prophet) and inwardly a *Vali* (Saint). Similarly the Mahdi<sup>AS</sup> is outwardly a *Vali* (Saint) and inwardly a *Nabi* (Prophet).

That is because he (Mahdi<sup>AS</sup>) is a Warner from Allah and he is proof from Allah on the people like the Prophets, and he has come from Allah and has been obeyed as per the command of Allah. His command is like the command of Allah, he is instructed by Allah, he is the caller towards Allah calling as per the desire of Allah, he is the proof of Allah, he is the sign of Allah, he is the Leader of the Last Era, Caliph (*Khalifa*) of Allah, a caller towards belief, explainer of the divine realities, the shariat and Allah's pleasure and he is like our Prophet<sup>SLM</sup> in all the bestowments from Allah.

Ibn Sirin<sup>7</sup> has explained it similarly that he (Mahdi<sup>AS</sup>) is superior to some prophets and will be equal<sup>8</sup> to our Prophet<sup>SLM</sup>.

Similarly it is mentioned in *Kashful Haqāyāq*<sup>9</sup> that his call will be like the call of the Prophet<sup>SLM</sup> and his community will be like the community of the Prophet<sup>SLM</sup> and he will be like the Prophet<sup>SLM</sup>, his patience will be like the patience of the Prophet<sup>SLM</sup>, his trust on Allah will be like the Prophet's<sup>SLM</sup> trust on Allah and mostly will be like the Prophet<sup>SLM</sup> in looks and character.

Sa'aduddin Hamwi and Aziz Nasafi<sup>10</sup> too have considered the Prophet<sup>SLM</sup> and Mahdi<sup>AS</sup> to be of one *zāt* (essence).

In short a person will not be considered to be from the community of Mahdi<sup>AS</sup>, unless he considers the Prophet<sup>SLM</sup> and the Mahdi<sup>AS</sup> as one *zāt* (essence) and from the point of view of complete equality says that they are one *zāt* (essence). Thus when this is accepted by the entire community of the Mahdi<sup>AS</sup>, rather all those people who adopt extreme positions (by adding or subtracting) have acknowledged like Allah says, "And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." (Surah Luqman, 31:25) That is, if it is not possible to escape a thing, it (that thing) becomes a weighty and final proof.

Thus, by this (equality) belief which is the most just of the clear commands, "And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us." (Surah al-A'araf, 7:43)

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<sup>7</sup> Hazrat Ibn Sirin<sup>RH</sup> was a *Tābai* (companion of the companions of the Prophet<sup>SLM</sup>), having lived from 33 Hijri to 110 Hijri. When he mentions that Mahdi<sup>AS</sup> is equal to our prophet, he is only reflecting the belief of the companions<sup>RZ</sup> of the Prophet<sup>SLM</sup> and of the next generation. For more information of Hazrat Ibn Sirin<sup>RH</sup>, please visit <http://khalifatullahmehdi.info/Articles/English/Ibn-Sirin-About.pdf>

<sup>8</sup> This hadith is found in many collections including Suyuti's "al-'Arf al-wardi fī akhbār al-Mahdi"

<sup>9</sup> Written by Hazrat Shaykh Azizuddin Nasafi<sup>RH</sup>.

<sup>10</sup> Hazrat Shaykh Azizuddin Nasafi<sup>RH</sup> a Sufi saint of the 7th Century Hijri and a student of Hazrat Shaykh Sa'aduddin Hamwi<sup>RH</sup>. He is also the author of Tafseer-e-Madarik.

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