

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah^{SWT} Says: Laqad Khalaqnal Insana Fi Ahsani Taqweem (S 95 : 4)
We have created Man in the best form.

Praise be to Allah^{SWT} for this Gift

Minhaj-ut-Taqweem

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Translated into English by Syed Mahmood Mukarram from the Urdu version of Hazrat Syed Dilawar^{RH}

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Translator's Note

Hazrat Bandagi Miyan Abdul Malik Sujawandi^{RZ}, the author of the present work *Minhaj-ut-Taqweem* was a Khalifa of Hazrat Bandagi Miyan Shah Dilawar^{RZ}, the fifth Khalifa of the Imam of the Worlds, Hazrat Syed Muhammad Mahdi Al Mauood^{AS}. Imam Mahdi^{AS} is narrated to have given Hazrat Bandagi Miyan Shah Dilawar^{RZ} the glad tidings of twelve people; Hazrat Bandagi Miyan Abdul Malik Sujawandi^{RZ} is one among them.

Hazrat Bandagi Miyan Abdul Malik Sujawandi^{RZ} was a scholar of repute and a master of several religious sciences even before he performed the Tasdiq of Hazrat Mahdi^{AS}. It is said that after performing the Tasdiq and fulfilling the obligation of Tark-e-Dunya, Hazrat Shah Dilawar^{RZ} gave his sanctified left over to Hazrat Bandagi Miyan Abdul Malik Sujawandi^{RZ} which wiped his heart clean of all the worldly acquired knowledge and when the tract against Mahdavis arrived from Sheikh Ali Muttaqi, the Shah^{RZ} asked Bandagi Miyan Abdul Malik Sujawandi^{RZ} to write its reply. Upon expressing his inability, the Shah^{RZ} again gave him his sanctified left over which brought back his knowledge and increased it manifold. There seems to be an allusion to this matter that the author himself has given in the Introduction of this tract while expressing his inability in replying to the questions of Sheikh Mubarak Nagori when his tract initially arrived. He gained both the manifest and immanent knowledge through the bounty of Hazrat Shah Dilawar^{RZ}. Hazrat Bandagi Miyan Abdul Malik Sujawandi^{RZ} received the glad tidings of *Alim Billah*¹ from Hazrat Shah Dilawar^{RZ} which inturn was a glad tidings given by Hazrat Mahdi^{AS} in favor of Hazrat Shah Dilawar^{RZ} that great scholars of manifest and immanent knowledge will come to Shah Dilawar^{RZ} and the *Ulama-e-Billah* will sit in front of him with folded legs [out of respect and humility].

Besides the present work *Minhaj-ut-Taqweem*, he has also authored a fitting and comprehensive reply to Sheikh Ali Muttaqi's tract in *Siraj-ul-Absar*². Both these books are such that a person seeking the proofs of Mahdiat of Hazrat Syed Muhammad^{AS} by virtue of justice and obedience to Allah^{SWT} while being fearful of his after-life will Inshallah, surely know that the Mahdi promised by Allah^{SWT} through the holy tongue of the Prophet^{SAS} is no one but Hazrat Syed Muhammad^{AS} born in Jaunpur, UP in India. Even those who want to argue based on their little understanding will slowly but surely learn in the heart of their heart that they cannot succeed in opposing the Truth from Allah^{SWT}.

Minhaj-ut-Taqweem is a tract with replies to 12 questions raised by Miyan Shaikh Mubarak, the father of Abul Faiz and Abul Faizi who are well known in history due to their proximity to Mughal Emperor Akbar. The questions range from the proof of Mahdi^{AS} from Quran to the decree of calling a denier of Mahdi^{AS} as disbeliever, the infallibility of Mahdi^{AS} and his esteemed status in the Ummah. The questions also raise a few Shar'i issues around clothes, music and Juma'a

¹ A Scholar who has received Divine knowledge from Allah^{SWT}

² The English translation of *Siraj ul Absar* was done by Hazrat Syed Ziaullah^{RH}.

prayers pertaining to Mahdavis. Their replies are a blessing in disguise and beneficial to the seeker of Truth.

The replies given by Hazrat Abdul Malik Sujawandi^{RZ} are thorough to the point where the reader has no room for debate but to accept the matter expounded by the author. His profound knowledge of Quran, Hadith, Tafasirs, Fiqh and writings of Ahl-e-Sunnat Wal Jama'at is evident by the fact that the answer to each question is based on the textual proofs and the sayings of Mahdi^{AS}, the veracity of which has occurred before Hazrat Shah Dilawar^{RZ} who has lived in the company of Imam Mahdi^{AS}. The honesty in the replies is evident by the manner in which the reply was given to a question where there is no narration of Mahdi^{AS} and this was made clear rather than give a reply based on the author's own understanding.

Every page of this book has so many references that it becomes difficult to keep a count of them. It is rather astounding and awe-inspiring that someone can remember and quote from such diverse works of Jurists, Muhaddiths, Mufasssirs, Commentators of Hadith and Sufis especially while living a life confined to Dairas away from the cities, providing little access to any libraries or books. The proofs themselves are so beautifully brought out that it leaves a lasting effect on the reader's mind and keep him/her engaged on the issue at hand. Such proofs are only possible with Divine help from Allah^{SWT} and is an argument by itself to the Truthfulness of the matter being argued. The work is a practical example of Allah's^{SWT} saying,

"Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path, and who receive guidance"³.

The footnotes from the Urdu translation has been retained and indicated with the name, Hazrat Syed Dilawar^{RH}, the translator of the Urdu work whose translation is the source of this translated work. The other comments and footnotes are from this Insignificant. Some of the common text with *Siraj Al Absar* has been copied with slight modifications from the English translation of the same by Hazrat Ziaullah Sahab^{RH}. I am thankful to Brothers Syed Muhammad Suhael and Syed Mahmood Hasheer who have reviewed this work carefully and provided their valuable corrections. Their motivation and constant support has made the translations a reality. I request the community members to treat any errors in this translation with kindness and report them for correction.

Rabbana Taqabbal Minna Innaka Antas Sami'ul Aleem!

Our Lord! Accept (this service) from us: For You are the All-Hearing, the All-knowing.

[Syed Mahmood Mukarram](#)

9th Shawwal 1434H - 16th Aug 2013(CE).

³ S 16: 125

All praise is for Allah^{SWT} who has made the path clear to the venerated men of Insight and has dropped the curtains of blindness over the hearts of the haughty. And He established for this path, Guides and people who invite with superior arguments and with absolute proofs. And quenched their hearts with water from the streams of His Beauty and colored their souls with the oceans of His Majesty. And Allah^{SWT} showed his seekers, the directions to the courtyard of the dwellings of these venerated men. And He inspired those who remain secluded in His path to achieve the light of their illumination. Among these were countless who left benefitting with the water from the springs of their bliss and then returned to drink again. And innumerable among them left being satiated without the need to return again. Thus, these illuminated personalities are the ones who are enjoying the rewards of Allah^{SWT} in the Garden of delight. On the contrary, there are also those who are being punished in the fire of Hell. The way of the *first* and the *last* started in this manner. And Salutations be on that Prophet who gives glad tidings to the obedient and warns those who oppose. That is Muhammad^{SAS}, who was sent to the Worlds. And salutations be on his Progeny and Companions^{RZ} who organized the establishment of rules of Shariah and established them for the seekers of the true path and guidance. And Salutations until the Day of Judgment be on those Guides who follow them. But after the praise and salutations, the seeker of refuge at the court of The One and Eternal, Abdul Malik, son of Noor who is from the progeny of Yunus Sujawandi, says that when the brother who is a righteous scholar, intellectual ascetic and fearful of Allah, particular to this period and the Lion of his time, decorated with the jewels of rationale and reasoning and whom Allah^{SWT} has made Mubarak⁴ like his name, who is a resident of the city of Agra; When his tract containing questions related to the condition of Mahdi^{AS} arrived, some of my brothers and my loved ones (friends) desired that I reply to that tract. At that time, due to my scant means and poverty in the art of knowledge, I was reluctant in writing a reply so much so that my friends started pleading me to fulfill their request. Therefore I requested help at the door of the All Giver to grant me strength and guidance to the right path. To overcome the difficulty of fulfilling their desire, a minimal number of traditions and narrations were sufficient but due to the inclination and desire of my dear friends, I have mentioned the traditions and narrations in detail. Now my request to friends who are companions in faith and brothers who are companions of the path is to correct any deficiencies and lapses that they find in my writing and not to make me a target of reproach.

Beginning of the Tract: The objective is that this remorseful and lamentable had a few doubts creeping in his mind by means of fairness and not by means of prejudice and objection. In order to get rid of them I request you, for the sake of Allah^{SWT}, to please write whatever you know about Mahdi^{AS} and his sayings and write that which is proved through the Holy book (Quran), Traditions (Ahadith) and sayings of the pious and grant relief to the heart of this destitute.

⁴ The author of Tarikh-e-Sulaimani has written about Hazrat Miyan Shaikh Mubarak^{RH}, the venerated father of Abul Fazl and Faizi, that: *Qudwatul Ulama, Aamil-e Zubdatul Fusaha, Shahsawar-e Ursa-e Danishwari* Miyan Shaikh Mubarak Nagauri (*Qaddas Allahu Sirruhu*) [Ideal of the Scholars, Adherer of the essence of Eloquence, Rider of period of knowledge, Miyan Shaikh Mubarak Nagauri (May Allah sanctify his secrets)] was a respected elder and from among the giant scholars. He was bestowed with the *tasdiq* (acceptance) of Mahdi^{AS} in the presence of the Companions^{RZ} of the Mahdi^{AS}. (Hazrat Dilawar^{RH})

Question 1

The proof of existence of Mahdi^{AS}, the accepted of The Eternal, has not manifested from the Holy Quran and its signs and this is not hidden from the people of distinction.

Answer to Question 1

If your saying - the proof of existence of Mahdi^{AS} from the Book of Allah^{SWT} is not established in the past periods because from among the verses of the Book of Allah^{SWT}, no single verse has a narration that it is in favor of Mahdi^{AS}, then such saying is correct but the possibility of the proof still exists. Not finding the proof in the past periods does not make the possibility of the proof disappear because the explanation of some of the verses as being heard from Prophet^{SAS} is not established. Despite this the scholars have extracted commands from these very verses and proved the commands from the verses itself, as it has been mentioned in the principles of jurisprudence (Usool-e-Fiqh), that the Prophet^{SAS} departed from the world and left us without explaining the various clauses (chapters) of Usury in detail. Thus those things which the Prophet^{SAS} did not explain, the possibility of their explanation exists. This possibility does not disappear due to the unavailability of explanation from the past periods since the delay in explanation is valid until the necessity arises. Imam Nawawi has provided clarification regarding this in his commentary of Sahih Muslim on the chapter of "Prohibition of killing an infidel after he pronounces *La Ilaha Il Allah*" in the matter of Usama killing a person who had pronounced *La Ilaha Il Allah* in the course of battle. And the clarification is that

The Prophet^{SAS} had neither made the retaliation obligatory nor atonement (Kaffara) or blood money (Diyat). On this basis the cancellation of all (the above three options) is deduced but atonement is obligatory and retaliation when executed under doubt is void because the killer thought the killed to be a disbeliever and assumed that the condition under which he revealed the Kalma-e-Tauheed [Article of Unity], does not make him a Muslim. Regarding the obligation of blood money, there are two sayings of Imam Shafei, some scholars have said with respect to each of these two sayings that the answer provided pertains to the missing mention of Atonement; that it's absence does not make the recompense immediately obligatory. Rather according to the Mazhab-e-Sahih (correct religion), the Ahl-e-Usool (People of Principles) considers the delay in explanation to be valid until the time it is necessary. Here ends the writing of Imam Nawawwi.

And if your purport is that the absence of the proof of existence of Mahdi^{AS}, in the Book of Allah^{SWT} is absolute in the past and future periods, then we do not accept this; as there is no continuous narration (Hadith-e-Mutawatir) pertaining to this nor does the Book of Allah^{SWT} stand witness to it, neither is there a consensus of Ummah. Thus how can the absence of proof of existence of Mahdi^{AS} be absolute? Rather there is no verse from the Book of Allah^{SWT} that mentions this. There is neither a single tradition of Prophet^{SAS} regarding this nor a narration from his Companions^{RZ}. Similarly there is no narration from the religious directors (Mujtahidin) of the Ummah. Thus, if it is said that, when the proof of existence of Mahdi^{AS} being present in Quran has not been proved in the past periods then how can it be proved in our time? Then, the answer

to this is - It is proved through the explanation of Mahdi^{AS} because Mahdi^{AS} is a *Alim-e-Rabbani* (Divine Scholar) on whom those secrets of the Book of Allah^{SWT} were revealed which apart from him were not revealed to others after Prophet^{SAS}. Hence we will shortly provide proofs relating to this. And same is the condition of Esa^{AS}. Thus, the explanation and command of these two through the Book of Allah^{SWT} is absolute. There is no doubt in this, because it is not without facts that the absolute command of these two becomes absolute either

- a) Through their own personal reasoning Or
- b) Through divine order, divine unveiling and divine inspiration

Hence if we accept the first alternative then these two (Mahdi^{AS} and Esa^{AS}) will be blamed with such a matter which is not permitted for them because believing on conjecture⁵ is disbelief. And conjecture does not give benefit to anything but conjecture. And if we accept the second alternative then the purpose is achieved. If it is said, how can Inspiration and Unveiling give the benefit of certainty, since it has been proved that inspiration is not a strong proof and an inspiration can be contradicted with other Inspiration? Then the answer is that the inspiration intended here as not being a strong proof is of someone other than Mahdi^{AS} and Esa^{AS}, and his unveiling does not give the benefit of being absolute because after Prophet^{SAS} none are absolutely perfect and protected, except for Mahdi^{AS} and Esa^{AS}. But Inspiration and Unveiling in their (Mahdi^{AS} and Esa^{AS}) favor is absolute because they are sent to invite people towards Allah^{SWT}. For this reason these two are required to be appointed by Allah^{SWT} to resolve the differences in belief and practices of Ummah. Regarding Esa^{AS}, it is evident that, when he descends he will not possess revelation nor Jibra'eel will be sent to him. He will decide on the various matters relating to the Ummah through inspiration and unveiling but he will not follow other Mazhabs (Schools of thought). Similarly Mahdi^{AS} is protected from erring therefore we mentioned this before. And from the saying of the Prophet^{SAS}, "*Mahdi^{AS} will establish the religion in the last period as I have established it during the first period of Islam*". If Mahdi^{AS} does not achieve any clarification from Allah^{SWT} or the Messenger^{SAS} of Allah^{SWT} then how can he establish the religion as was established by Prophet^{SAS}? Because such a person who follows conjecture that arises due to the differences in interpretation of the verses and traditions, and from keeping some verses valid while discarding others, cannot be called as the establisher of religion like the Prophet^{SAS} who is the establisher of religion. Since the Prophet^{SAS} is a follower of certainty and in this condition he (Mahdi^{AS}) will be a follower of conjecture and will not be protected from erring. Thus how can conjecture reach the status of certainty? When compared to the truth, conjecture does not give any benefit. Hence if you ask, what is the meaning of this *Divine Order* (Amr-e-Illahi) that you are referring to? And *Divine Order* is not applicable to anyone but a Prophet or Messenger, and Mahdi^{AS} is neither a Prophet nor a Messenger. Then the answer to this is that we do not accept the *Divine Order* to be improbable for people other than the Prophets, rather this is common to all the Saints (Awliya,

⁵Believing on conjecture is disbelief that is if a matter is not proved from the order of Allah^{SWT}, the Prophet^{SAS}, Mahdi^{AS} or the consensus of Companions^{RZ} in Prophethood or Sainthood then it is purely conjecture and keeping beliefs on the basis of pure conjecture is disbelief. - (Hazrat Dilawar^{RH})

Friends of Allah^{SWT}). Do you not see what Khizr^{AS} said, when he parted from Musa^{AS} and responded to all the matters on which Musa^{AS} did not show patience? Khizr^{AS} said at that time, *"I did not do this of my own accord"*⁶; rather this was done on the order of Allah^{SWT}. And some of the traditions provide evidence in this matter that Khizr^{AS} was a Saint (Friend of Allah^{SWT}) and the word *Divine Order* as per the Book of Allah^{SWT} is being implied in favor of a Saint, then why can't it be said in favor of Mahdi^{AS} whose status as described in a tradition is such that Jibra'eel remains in front of him and behind him is Mika'eel⁷.

In short, the presence of the proof of Mahdi^{AS} in the Book of Allah^{SWT} is realized through the explanation of Mahdi^{AS} even though this was not explained by others. And all the sayings of Hazrat Mahdi^{AS} which are proven from him are absolute arguments; the arguments based on conjecture are no match to it. If it so happens that the religious directors [Mujtahideen] and Mahdi^{AS} are present in the same gathering then this situation is not free from two conditions Mahdi^{AS} will either be their follower or the followed. The first situation is unacceptable because Mahdi^{AS} is protected from erring, designated as vice-regent, sent by Allah^{SWT} to invite, and supposed to be followed but the religious directors are not such. But the second alternative is acceptable. Thus when it is proved that Mahdi^{AS} has claimed a few verses to be in favor of his personality and similarly in favor of his people then it became necessary on us to accept his saying and obligatory to leave the opposition to his sayings because there have come those traditions and signs in his excellence which are not hidden. Among them is the saying of Prophet^{SAS} from the narration of Hazrat Ali^{RZ}, who said *"I asked, O Messenger of Allah^{SWT}, Will Mahdi be from us or from our others? So the Prophet^{SAS} replied rather he is from us. Allah^{SWT} will end the religion on him in the same way as it started with us. And continued narrating the rest of the tradition"*⁸. This tradition has been narrated with authority by a group of scholars of Hadith, present among them are Abul Qasim Tabrani, Abu Nu'aym Asfahani, Abdur Rahman bin Hatim and Abu Abdullah Nu'aym bin Hammad etc. And a narration has been related from Ka'ab Ahbar that he said *"I have seen the name of Mahdi^{AS} written in the books of Prophets^{SAS}. There is no oppression or defect in his command"*. Imam Abu Amru Muqri has narrated this tradition in his Sunan with authorities [of hadith]. And Hafiz Abu Abdullah Nu'aym bin Hammad has also narrated this tradition with authority. O Man of justice!, now you ponder that when Mahdi^{AS} has been mentioned in the books of the previous Prophets^{SAS} then wisdom says that it becomes much more necessary to be present in our Book (Quran) as Mahdi^{AS} has explained it.

⁶ S 18 : 82

⁷ narrated from Ka'b that he said:

"The Mahdi's commanders are the best of people, the people of his support and his bay'ah, coming from the people of al-Kufah, Yemen, and al-Abdal of ash-Sham. In front of him is Jibril and behind him is Mika'il. He will be loved by all creation. Allah will extinguish al-Fitnah al-'Amya' [the blind trial], and the earth will be so safe that a woman will be able to perform the Hajj in a group of five women, unaccompanied by a man, fearing nothing but Allah. The earth will bring forth its goodness, and the sky its blessing." (*Al Arf Al Wardi*, by Allama Suyuti)

⁸ This tradition is narrated by a group of well-versed narrators in their books, included among them is Abu Na'eem Isfahani, Abu Abdur Rahman Ibn Hatim, Abu Abdullah Nuaym bin Hammad and others – (*Aqd ud Durar*)

And it is related from Salim Ashal^{RZ} who narrated “I have heard from Abu Ja’far Muhammad bin Ali^{RZ} saying that Musa^{AS} has seen in the first book (first volume of Torah) those stations that were being granted to the *Qayam-Aal-e-Muhammad* (Mahdi^{AS}). Thus he said ‘O Allah^{SWT}! You make me the *Qayam-Aal-e-Muhammad*. Then he was told that Mahdi^{AS} will be from the progeny of Ahmad^{SAS}. Hence he saw in the second book (second volume of Torah), there too he found a similar thing. Then he said the same [as he had said before]. Then he got the same reply. Then he saw in the third book (Third volume of Torah). It was the same here too. Then he said the same. Again he got the same reply. This has been narrated in the third chapter of the book, *Aqd-ud-Durar*.

The same meaning is understood from the explanation of Mahdi^{AS} that He^{AS} has been mentioned in the Torah. Hence Mahdi^{AS} has explained that in the command of Allah^{SWT}:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ

Can he who is on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Musa, an Imam and a mercy? ...⁹

“*Before it [وَمِنْ قَبْلِهِ]*” refers to “*Before the Quran [الْقُرْآن]*”, the Book of Musa^{AS} is also a witness. And He^{AS} declared the word “an Imam [إِمَامًا]” as the condition of “*is [كَانَ]*” that is *Can the person who is on a clear proof (Station of Sainthood of Muhammad^{SAS}) from his Lord in such a condition in which he is an Imam.*

And it is related from Ibn Masud^{RZ} that, “There is no verse but for which there is a Community who will soon learn its meaning”. Maulana Ali Peeru¹⁰, the author of *Zawarif*, a commentary on *Awarif*¹¹, has said that, “Without doubt, some meanings of Quran which did not appear in the hearts of the Companions^{RZ} and in future will occur in the hearts of some Mashayakheen and especially the Companions of Mahdi^{AS} who will soon learn its meaning”. And Shaikh Izz al-Din Abdur Razzaq Kashi has mentioned in his exegesis [Tafsir] called *Tavilat-e-Quran* that the explanation of the true meaning of the Quran will be done by Mahdi^{AS} alone and no one else. He has also asserted *Alif-Laaam-Miim* to be an oath and its answer to be implicit. And the answer which is implicit is, *Rather I am going to certainly explain this Book (revealed to Muhammad^{SAS}) which was promised through the tongues of Prophets^{AS}*. And it is mentioned in their books that Quran will be with Mahdi^{AS} in the last era. And except Mahdi^{AS} no one will know the explanation of Quran as Esa^{AS} stated, “*We bring to you the words (Tanzil) and Farqalit (Parcalete) will bring you their meaning (Tavil) in the Last Era*”. Sheikh Abdur Razzaq Kashi has taken the name Farqalit mentioned through the Holy tongue of Esa^{AS} to be intended for Muhammad Mahdi^{AS}.

⁹ S 11 : 17

¹⁰ *Awarif ul Ma’arif* is a hugely popular and widely referred book on Tasawwuf written by Shaykh Shahabuddin Suhrawardi. The Suhrawardi Tariqa [path] originated from him.

¹¹ His actual name is Makhdoom Ali Mahimi. He lived during the period of Ahmed Shah-1, the Sultan of Gujarat and passed away around the year 1431AD. His tomb is near Mahim, Bombay. The work that has been quoted is *Zawariful lataif Fi Sharh-e-Awariful Ma’arif*.

Hence, See O Man of Insight! How can it be believed without any arguments that the existence of proof of Mahdi^{AS} is absent from the Book of Allah^{SWT}? Since the absence of explanation in the past periods does not prove that there is no possibility and probability of the explanation being available in the future. Rather the explanation will be awaited until it is expounded by Mahdi^{AS}, such a Mahdi^{AS} who has been mentioned in the Books of the Prophets^{AS} as found in the sayings of Ka'ab Ahbar, Jafar as-Sadiq and Sheikh Izz al-Din Abdur Razzaq Kashi. Thus when the Mahdi^{AS} came and proved his claim through the Book of Allah^{SWT} and remained firmly established in his claim against the people who opposed him then without doubt the denial of Mahdi^{AS} is disbelief. If it is said that the explanation of Quran is not valid without having heard it (through traditions and narrations) because the person rendering the exegesis is not protected from falling into the evil of Tafsir-bir-Rai (Exegesis based on one's opinion) then the answer to it is, if the person is explaining based on the principles and keeping into consideration the words of the Quran then we do not accept the absolute inadmissibility of the explanation of the person explaining without hearing. Rather, until the Day of Judgment, the person who reaches the rank of explaining the Quran will be deputed to elicit its meanings. We present the arguments pertaining to this - Among the arguments is the tradition that is attributed to Abu Juhaifa in Bukhari. Abu Juhaifa narrated that he asked Hazrat Ali^{RZ} whether he kept any book who replied that he had no other book except for the Book of Allah^{SWT} or the 'Comprehension' which is given to Muslim men. With respect to this tradition, Kirmani has stated that the saying of Hazrat Ali^{RZ} throws light to the fact that it is valid for a Scholar who possesses the 'Understanding' to deduce those matters from Quran with his understanding which have not been reported by the commentators of the past but on a condition that it adheres to the principles of Shariah. This has been reported in Bukhari in the *Book of Knowledge*.

And from among the arguments, is the saying of the Prophet^{SAS} who said, certainly the person present in this gathering may pass the tradition to a person who is much more capable of remembering it. This has been mentioned by Kirmani¹² in Volume 1 in the chapter *Rubba-Muballaghin Aw'aa Min Saamey*¹³. In the same chapter it is mentioned that the rules of jurisprudence state that, it is obligatory on a Scholar to transmit the knowledge to those who it did not reach and its explanation is for those who did not understand it. And it is a promise that Allah^{SWT} has taken from the Scholars that, "...make it known and clear to mankind, and not to

¹² This is the Sharah (Commentary) of Sahih Bukhari by Kirmani (d.786) for the Hadith Narrated 'Abdur Rahman bin Abi Bakra's father: Once the Prophet was riding his camel and a man was holding its rein. The Prophet asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

¹³ *Rubb-Mubaligh Awiy Min Samaa* – Some people who receive the report are more capable of comprehending the knowledge, than those who hear this knowledge. (Hazrat Dilawar^{RH})

*hide it...*¹⁴. And from it is also the matter that verily there will come in the Last Era, such a person who will be given the knowledge and understanding that was not granted to the people before them. But this will be among a very few people because the word *rubba* [some] has been imposed for *taqlil* [minimizing]. And this statement is also related from Volume1 of the book of Kirmani.

Further, among the arguments is that which is mentioned by the author of *Ta'aliq* in the introduction of his book: "Since all sciences is the bestowal of Allah^{SWT} and, in particular, special gifts, it is not impossible that people from later periods are given more than what is given to the earlier people".

Also present among these arguments is that which is mentioned in *Ihya ul Ulloom* that "It is false to declare as prohibited a speech without hearing it" since there are some verses on which there is nothing that is heard from the Prophet^{SAS} and there is so much contradiction among the Companions^{RZ} and later people, that a consensus is impossible; hearing everything on all matters from the Prophet^{SAS} is impossible too. And the *akhbar-o-aasar* [Prophet's Traditions] demonstrate their vastness of meaning. The Prophet^{SAS} said in favor of Ibn Abbas^{RZ}, 'O Allah! Make him a *faqeeh* [Muslim Jurist] in religion and grant him the knowledge of *tavil* [interpretation of Quranic Verses].' If *tavil* was based on clear hearing [i.e. being invalid without hearing from someone first] then there was no reason for specifying it [for Ibn Abbas^{RZ}]. And Allah^{SWT} says, "...those among them who are able to think out the matter would have known it..."¹⁵ And said Abu Darda^{RZ}, 'A person does not become a complete *faqih* [Muslim Jurist] unless he is able to explain many perspectives of the Quran.' And Ali^{RZ} has said, 'If I wanted I could have done the exegesis of the Surah Fatiha, enough to load seventy camels.' Ibn Mas'ood^{RZ} has said, 'When a person intends the knowledge of the Firsts and the Lasts, he should choose the Quran.' Some of the Ulama have said that every Quranic Verse has sixty meanings. And what remains without being understood is in addition [to the sixty meanings]. They have also said that the last part of the Quran is dominant over 77,200 sciences, because every *kalma* [word] has a manifest and an immanent meaning and a beginning and end. And there are signs and indications about all sciences in Quran. There are hints in Quran for every matter that appears difficult to comprehend for the person who ponders over it. Included among these is the one that has been mentioned in *Zawarif* in the explanation of the saying of Ibn Mas'ood^{RZ}, 'There is no [Quranic] Verse, but for which there is a community, which will learn the meaning of the Verse.' This statement of Ibn Mas'ood^{RZ} incites every seeker who is a man of courage that his courage should not cease on the matters that are listened to, but clear the place of his heart where words emanate so that he understands the nuances of the meaning thereof, the meaning that even the Companions^{RZ} too had not comprehended. I have abridged some of the arguments for fear of making them voluminous.

Question 2

¹⁴ S 3:187

¹⁵ S 4 : 83

Rather the proof of this meaning is obtained from traditions that are Ahad¹⁶ therefore its denial does not become a cause for disbelief.

Answer to Question 2

O Righteous brother! Know that those traditions of Prophet^{SAS} that have come regarding the characteristics of Mahdi^{AS} even though are Ahad but to the extent of establishing a person as Mahdi^{AS} in the last era without considering whether the attributes are present or absent, they are *Mutawatir* (continuous). Since the Ahaad traditions in favor of Mahdi^{AS} has reached the status of *Tawatur* as the people narrating them are in such a large number that it is normally impossible for all of them to agree on a lie. The perpetuity of the traditions exists even to our time. Hence, its beginning is like its end and its end is like its beginning, and its middle is like it's both sides. Among the Islamic sects, a large number of people in every sect has narrated the traditions pertaining to Mahdi^{AS} in every period. This is what is called *Mutawatir*, apart from this there is no other meaning of *Tawatur*. It is mentioned in *Qurtubi* that those traditions of Prophet^{SAS} that have come regarding Mahdi^{AS} has achieved the level of *Tawatur* and their narrators are in large numbers. But those traditions pertaining to the condition of Mahdi^{AS} are Ahad and denying the Ahad tradition is not considered disbelief for the reason that there is no certainty that it has been narrated by Prophet^{SAS}, since the Ahad tradition despite being *Sahih* does not give benefit of anything other than doubt and conjecture. And the reason for the denial of *Mutawatir* tradition being disbelief is its certainty of having emanated from Prophet^{SAS} because certainty is achieved from the large number of traditions. Therefore, then the thing gained from the Ahad tradition comes into existence, it proves its certainty without doubt. Like the rising of the sun from the west is proved even though it is an Ahad tradition, in the exegesis of the saying of Allah^{SWT}, *The day when some of the signs from thy lord cometh*¹⁷. So when the sun does rise from the west and people see it then the presumption will disappear and certainty is established. In the same way all traditions relating to the miracles of the Prophet^{SAS} were proved by the Ulama after the miracles themselves manifested. This is supported by the saying of Imam Ghazali^{RH} which he mentioned in the fourth chapter of *Ihya-ul-Uloom* about the dangers of *Munazarah* [Debate], Prophet^{SAS} has said that when people gain knowledge of sciences but leave the practices, keep friendships through the tongue but have enmity in their hearts and break relations with their kith and kin, Allah^{SWT} will curse them and make them deaf and blind. This Tradition is narrated by Hasan bin Ali^{RZ} and verily, this Tradition is proved to be *Sahih* by *Mushahidah* [observation]. (Here ends the statement of Imam Ghazali^{RH}).

Hence, see, O Just Man! The saying of Imam Ghazali^{RH}, "This Tradition is proved to be *Sahih* by *Mushahidah* [observation]", means that the tradition of the Prophet^{SAS} became *Sahih* [sound] among the ulama by the manifestation of the predicted event. And the saying of Umar^{RZ} is close to this matter which Kirmani has reported (Umar^{RZ} had told his son Abdullah^{RZ} that) "When Sa'ad bin Abi Waqas^{RZ} narrates any traditions to you from the Prophet^{SAS} do not ask any questions of him". Kirmani has said that this Hadith is Ahad and there is no doubt in this matter that certainty becomes stronger after it comes into existence. This is supported by that text which is written in *Sharah Aqa'id* that "During the time of the manifestation of a miracle, certainty of his veracity is achieved customarily because Allah^{SWT} will produce the veracity of its knowledge after

¹⁶ Ahad are the Traditions transmitted by only one narrator in each link of the chain, though its core text is not disputed.

¹⁷ S 6:158

the manifestation of the miracle itself, even though there is possibility of producing this knowledge at the same time. Like someone claiming in front of an assembly that he had been sent by the King and then tells the King that if he is telling the truth then do something contrary to his customary habit and rise from his place to stand three times. When the King does exactly what he said, then the assembly will gain sure knowledge on the truthfulness of his word. If falsehood were possible in itself, because essential possibility¹⁸ means rational permissibility, which does not negate the attaining of absolute knowledge such as our knowledge that the well of Uhud¹⁹ did not turn into gold but the possibility of it turning into gold at that time exists. Therefore the knowledge of his veracity is obtained as per custom because it is a method among the methods of absolute knowledge such as the emanation of miracles from Allah^{SWT} (through which the certainty of knowledge is established). And miracles from other than Allah^{SWT} based on the possibility of chance, does not qualify as objection to its truthfulness; rather it is directed towards the association with the claimant. Like in reality if there is opposition or if there is a wound in his body or if he is aware of the specialties of some faculties, using which he creates a miracle or it can also be associated to some angels or genie or any star or astronomical conditions which is not known to anyone but the claimant of the miracle or the performance of the miracle is not to seek affirmation or it is for the one who is untruthful in his affirmation. Other probabilities also arise in this such as the necessary knowledge about the heat of the fire; the speculation of lack of heat in a fire does not qualify as an objection. In the same manner the lack of obligation does not make it impossible. (Here ends the text of Sharh Aqaid)

And on this matter that the denial is disbelief, those arguments besides the sayings of Mahdi^{AS} support each other. Among them is the saying of the Prophet^{SAS} that *“The one who denied Mahdi^{AS} has denied those things that have been revealed to Muhammad^{SAS}...”* The full text of the tradition has been mentioned with authorities in *Fasl-ul-Khitab*²⁰. Similarly Abu Bakr Askaf has mentioned in *Fawa'id Akhbar* and Imam Abul Qasim Suhaili in *Sharah Siyar*. Also included among the arguments is that which is mentioned in *Nawadir* that *“If a person does not obey the order of one who invites to Shariah thinking him to be unworthy then he becomes a disbeliever”*, that means simply thinking the one who invites towards Shariah to be unworthy makes one a disbeliever and here the inviter of Shariah means a Qazi²¹, and that person who has been nominated to implement the commands of Shariah. Thus, when the rejection of those who invite to Shariah is disbelief then Mahdi^{AS} with respect to his condition will not be less than them. Hence you understand this carefully, for this is a manifest thing. Surely, it is true that unworthiness is proven for not affirming Mahdi^{AS} and attributing mistake and error to Mahdi^{AS} and to the suspicion that traditions do not agree with Him. And this is among those things that mislead a person from the affirmation even though the matter is not as he had suspected. *Inshallah*, we will soon present its explication.

Question 3

¹⁸ Essential possibility is synonymous to the permissibility of intellect, that is with regards to the intellect, a thing is permissible due to its possibility at that time. (Hazrat Dilawar^{RH})

¹⁹ A valley located in front of Mount Uhud

²⁰ *Whoever denies the emergence of Mahdi^{AS} denied that which has been revealed to Muhammad^{SAS} and Whoever denies the descending of Esa^{AS} then he has denied that which has been revealed to Muhammad^{SAS}. Whoever does not believe in predestination, its good and bad then he has disbelieved that which has been revealed to Muhammad for I have been informed by Jibra'eel^{AS} that Allah^{SWT} has said, “Whoso does not believe in predestination, its good and bad then let him worship another Lord” (Fasl al Khatib, Lisan Al Mizan and Faraid us Simtain).*

²¹ Chief justice

Thus, how is it possible when the wording of Sahih Hadith is impediment to affirmation (Tasdiq)? And those servants who are seekers of the truth and of matters pertaining to the truth and also fully openly devoted to the claimant (Mahdi^{AS}) in this matter of excellence and respectfully look out to His^{AS} excellence and the condition of his Glory (Then How can he be called a denier?).

Answer to Question 3

O Righteous Brother! Know that a person who is a seeker of truth and is dedicated to the personality of Mahdi^{AS} and who is stuck between rejection and affirmation then he cannot be called a denier, how can it be said that he is an absolute denier? Rather he is still in research and searching. If Allah^{SWT} does not will goodness in his favor then He will make him a denier. However, it should be known that the Traditions do not stop a man of justice from affirming because if he ponders over the traditions then he will find that one tradition contradicts the other and he will also find the possibility of interpretation and metaphors. He will find these traditions in such a condition where applying one to another is impossible. I have found eleven traditions such that some of them mention the leadership of Mahdi^{AS} and following of Esa^{AS} while others mention the leadership of Esa^{AS} and following of Mahdi^{AS}. A person who is a Muqallid [follower of a school of thought] does not have the power to take one tradition while leaving the others. One other tradition that I have seen, mentions that after Mahdi^{AS} there will be twelve Caliphs after which Esa^{AS} will appear. Therefore Hafiz Ibn Jawzi has related in the *Sharah of Ghayat Al Ahkaam* that Prophet Muhammad^{SAS} has said that, after me there will be twelve Caliphs. This incident he said will occur following the demise of Mahdi^{AS} which is the last period. And we have found in the *Book of Daniyal* that five people will become King after Mahdi^{AS} passes away and these five people will be from the progeny of the Elder Grandson, Imam Hasan bin Ali^{RZ}. Then after them five people will become King and all five of these will belong to the progeny of the Younger Grandson that is Imam Hussain bin Ali^{RZ} then after them, to look after the work of Caliphate, a Will would be written for a person who would belong to Imam Hasan bin Ali^{RZ}. Thus after his death his children will become King. From him will be completed twelve Kings, each one among these will be Imam Mahdi^{AS}. Ibn Munadi has said that from the tradition of Ibn Abbas^{RZ} is found a tradition of Abu Saleh in which he mentioned Imam Mahdi^{AS}, thus he said “The name of Mahdi^{AS} is Muhammad bin Abdullah, he will be a righteous man, of medium height and wheatish color, Allah^{SWT} will remove all difficulties of this Ummah due to him and the oppression and tyranny which they are subjected will be removed due to his justice. After this twelve men will rule of which five will belong to the progeny of Imam Hasan^{RZ} and five will belong to the progeny of Imam Hussain^{RZ} and one will be from progeny of Aqil bin Talib, after their death, mischief will spread in the world and bad things will become recurrent. Ibn Munadi has said that Kaab Ahbaar has mentioned, “There will be twelve Mahdis after which Isa Ruhullah will descend and kill the Dajjal”.

O Man of Justice! Look at the period of caliphate after Mahdi^{AS} which is said to last for 150 years, this is not true because there will either be twelve caliphs after Mahdi^{AS} during the life of Esa^{AS} or after the demise of Esa^{AS}. The first alternative is not acceptable since the existence of a Caliph during the life of Esa^{AS} is a weak argument because Prophet^{SAS} has said “Esa^{AS} will descend towards my Ummah as a Caliph; he will break the cross and kill the swine”²². And allegiance will not be given

²² Sahih Muslim, Tafsir-e-Madarik

to two Caliphs in the same period. In this way the second alternative is also not qualified to be accepted because after the death of Esa^{AS} and the death of the believers of his period there will remain no believers, only the mischievous will remain who will gather wealth like Donkeys. These will be the people on whom the Day of Judgment will be established as evident from a Sahih Tradition which is the saying of Prophet Muhammad^{SAS} that “Allah^{SWT} will send pure wind and this wind will grab them under their armpits, thus Allah^{SWT} will take the soul of all believers and there will remain those people who have no good left within them”²³.

Tuftazani has mentioned in *Sharah Aqaid* about Mahdi^{AS} praying behind Isa^{AS} while Imam Qurtubi has written contradictory to this. Additionally Tuftazani has written in *Sharah Maqasid* that, “This thing that is said regarding Esa^{AS} following Mahdi^{AS} or Mahdi^{AS} following Esa^{AS} is such a thing that has no authority and this thing should not be trusted”. Shaikh Abu Muhammad Waiz Dehalvi in his book *Madar-ul-Fuzala* has said that Tuftazani has retracted from his statement in *Sharah Aqaid* through this saying which is present in *Sharah Maqasid*. And Nua’ym bin Hammad has related a narration from Irtaat in his *Kitab-al-Fitan* that “I have received the news that Mahdi^{AS} will be from the progeny of Fatima^{RZ} daughter of Prophet Muhammad^{SAS}, he will remain alive for 5 years and will pass away in his bed then a person will arise from the tribe of Qahtan whose both ears would have piercings and he would remain on the character of Mahdi^{AS}. He would remain alive for 20 years and then die after being killed with weapons. Then a person from the family of the Prophet^{SAS} will arise who is the Mahdi^{AS} and his character is good, he will fight to uphold his religion and will remain victorious. He will be the last leader from the Ummah of Prophet Muhammad^{SAS}. Dajjal will appear in his period and Esa^{AS} will also descend during his time.”

The Author of *Kitab al Ilm Wal Tazim* has said that there are several traditions, narrations regarding the appearance of Mahdi^{AS} related from Prophet^{SAS}, Ali^{RZ}, Ibn e Abbas^{RZ} etc but these traditions and narrations are subject to interpretation and this is so in every tradition that pertains to the events in the universe. Now we will present these narrations as they have been narrated. The best narration that has appeared on this subject is the tradition of Ibn e Abbas^{RZ} who narrates from Asim who narrates from Abu Zar who narrates from Abdullah that Prophet Muhammad^{SAS} has said that “My Ummah will not perish until a man from My family will become its ruler whose name will be My name”. One other narration states that “Even if the entire duration of the world is exhausted but for one day then Allah^{SWT} however will lengthen it until Allah^{SWT} sends a person from Me or My family whose name will be same as My name and whose father’s name will be same as My father’s name, He will fill the earth with justice and equity as it was filled with oppression and tyranny”. The first tradition does not have the words *whose father’s name will be same as My father’s name* neither does it have any information nor the long wait. And how good is the thing that has been mentioned by Imam Baihaqi in *Shu’ab Al Iman* that “People have disagreed on the subject pertaining to the signs of Mahdi^{AS}. Thus one group has hesitated (due to their honesty) and left the knowledge pertaining to the signs of Mahdi^{AS} to its knower (i.e. Allah^{SWT}) and agreed on this thing that he will be a person from the progeny of Fatima^{RZ} daughter of the Prophet Muhammad^{SAS}, he will appear during the last period and Allah^{SWT} will bring him at a time of His reckoning and he will be sent to help His religion”.

Thus, O My Just brother! See the disagreements in the traditions and the narrations. I have not even mentioned 10% of the traditions and narrations that I possess because the traditions and

²³ Sahih Muslim

narrations related to Mahdi^{AS} has reached a status of such disagreement which is not achieved by any other matter among the religious matters. Then how can the wording of the Traditions keep a just man stay away from affirming? And it is required for a person who is 'just', to cling to the manners [virtues, morals and ethics] of Mahdi^{AS} and Companions^{RZ} of Mahdi^{AS} which are same as the manners of Prophet^{SAS} and his Companions^{RZ} because when manners can become the source of acceptance for affirmation of Prophethood then how can they not be for a matter which is much closer to Prophethood? *Inshallah*, we will present the arguments pertaining to this. Except for manners, the other things that remain are imaginations and fancy thoughts that a man of justice does not cling to. And a person, who gets trapped in the whirlwind of illusions and opinions, will never reach the shore. And Allah^{SWT} alone is the one who gives guidance and our complete humility and lamentation is in His Court and from Him is the guidance.

And among the arguments is that which is mentioned in *Sharah Aqaid* pertaining to the logical reasoning of Prophethood that, The people of sight has brought proof regarding the Prophethood of Prophet from two perspectives:

- 1) The circumstances prior to the Prophethood and the conditions during and after the period of invitation. And his great manners [virtues, morals and ethics] and wise judgments, his feet strongly rooted at a place where there were wrestlers, one greater than other who were out to confront Him and His trust in Allah^{SWT} in all situations and his steadfastness at horrific places was such that, despite persisting with intense hostilities and abuse, his enemies could not manage to abuse him and find a way to stop his mission. Thus, evidently the reason does not accept the collective presence of the matters mentioned above in non-Prophets. And the intellect disagrees with this thought that Allah^{SWT} will convene the perfections mentioned previously in such a person who Allah^{SWT} knows that he slanders Allah^{SWT} and then give him a grace period of 23 years and make his religion prevail over all other religions and grant him victories over his enemies and keep his signs alive after his death till the day of judgment.
- 2) The second reason is that the Prophet^{SAS} has staked claim to this great matter i.e. Prophethood among such people who possessed neither the Book nor the Wisdom. He revealed to them the Book and Wisdom and taught them the religious obligations and luminous paths and perfected them with noble manners. He filled most people with the virtues of knowledge and practice; illuminated the world with faith and righteous deeds, and Allah^{SWT} made his religion prevail over all other religions as promised to him, except for these matters there is no other meaning of Prophethood or Messengership.

Thus, See O Man of Justice, when the people of sight have reasoned with praised manners and praiseworthy characteristics as proof for Prophethood, so using the praised manners for the Mahdiat of a person who is nearer to Prophethood and also possesses all the characteristics mentioned above then which speculated tradition is proof for your deterrence? Since these manners are absolute proof, the speculated Ahad traditions cannot be used to oppose them unlike a Miracle because the health of a Miracle depends on the manners but whereas at the time of challenge (showing the miracle along with the claim) it is produced by someone who is a person of manners but if someone is not a person of manners then his breaking the customary views will be regarded as enticement. And the manners of Mahdi^{AS} are so well-known as the bright Sun of

noon. Similarly the noble manners of his Companions^{RZ} are also well known. It is evident that after joining his company, even a meekest person became brave and the miserly among them became very generous and the most ignorant among them became a great scholar and the most evil among them became a pious worshipper and the one who was the most disobedient among them became the most obedient follower. The meaning of the saying of the Prophet^{SAS}, *Yamlaul Arz* (He will fill the earth with justice and equity as it had been filled with oppression and tyranny)" is only this i.e. As the hearts of some people of the earth will be filled with oppression and tyranny which means turning away from Allah^{SWT} and exceeding the boundaries defined by Allah^{SWT}. Thus the Mahdi^{AS} will come and make justice and equity, which is seeking Allah^{SWT} and safeguarding the limits defined by Allah^{SWT} dearer to the hearts. In the tradition the word *entire* (*Kama*) has come as a simile [Tashbiyya] meant for similitude in quality [Tashbiyya fil Kaifiyat (Awaraz)] and not similitude in quantity [Tashbiyya fil Kamiyat (Miqdaar)]. Hence, in reality, the people of Mahdi^{AS} are the people of earth and apart from them the remaining people are like their donkeys.

And among the arguments is that which is mentioned in *Tawale*²⁴ that his great manners are proof of his truthfulness such as his constancy with the truth and shunning of worldly things (renunciation of the world) throughout his lifetime and remaining at the highest level of generosity so much so that there was nothing with him except to sustain for one day, had such a degree of valor that he would never flee even in the face of a great alarm such as on the day (battle) of *Uhud* and such eloquence that silenced the stentorian orators of the desert Arabs, persistence in the mission of invitation despite the difficulties and hardships, disdain for the rich and humility for the poor. Thus, see O Man of Justice! When a Man was found claiming a possible matter (Mahdiat) which is nearer to Prophethood and he possesses the characteristics that obligates the affirmation for a claimant of Prophethood then how can you compare it with spurious traditions, some of which are in disagreement with others and also keep the possibility of interpretation and are metaphorical? Because clinging on to a Hadith-e-Ahad and protesting on its basis is not valid for a follower [Muqallid], understand this clearly because this is a manifest thing.

And present among the arguments is that which has been mentioned by Imam Raghīb Isfahani that, "There are two signs for every prophet, one among them is intelligence which is identified by people of insight such as being pure light from head to toe, possessing noble characteristics, well versed with the manifest branches of knowledge such that their speech is the source of argument and their explanation gives satisfaction to the listeners. These attributes are such that no person of insight demands a miracle in their presence except for him who has malice, demands it. And the second sign is the Miracle, the seeking of which becomes necessary for a person who is unable to perceive the difference between the word of God and the word of man. Some of the researchers have said that a person lacking intelligence demands the proof for the health of the true belief and the righteous deeds of a claimant through a Miracle, while the person with perfect intelligence uses his perfect truthful belief and righteous deeds as proof to judge the veracity of the claim of a claimant and the obligation to follow him. This is so, because the spiritual ailments are prevalent in most people due to the loss of beliefs and deeds among them. Therefore when

²⁴ *Tawale Al Anwar Min Matali Al Anzar* by Abdullah Bayzawi

we see such a person who cures the spiritual ailments and make people perfect then we will think that, without a doubt, he is the only adroit Curer and a true Prophet. This is narrated under the exegesis of the word “*An’amta Alaihim*” in *Tafsir-e-Rahmani*.

Hence see O Man of Justice! When an adroit Curer who can treat the spiritual ailments is found (As the soul has intimacy to the adulterated beliefs, bad deeds, hardened hearts and carelessness) and through remaining in his company Allah^{SWT} has granted cure for thousands of people suffering from spiritual ailments then, how can his claim be rejected on the basis of presumptive Traditions [Zanni Hadith]? On the contrary, I have found several of my companions [Ta’bayeen of Mahdi^{AS}] who lament on being separated from their beloved [that is, God Almighty]; their legs swollen as a result of standing for nights together in remembrance of Allah^{SWT}, their eyes swollen due to tears and being awake in prayers during the night, and among them are people whose eyes remain open at all times crying loudly, and many of them remained standing all the time grieving and sighing, many more wailing and weeping, lying on their back and crying loudly. The group mentioned here are the followers of the Companions^{RZ} of Mahdi^{AS} whereas the Companions^{RZ} of Mahdi^{AS} were perfect physicians who cured the people suffering from spiritual illness, so what is your doubt regarding the esteemed personality of Mahdi^{AS}? Allah Most High is the One Who guides to the right path and inspires rectitude and correctness [in His pious servants].

And among the arguments is the one, which the author of the book, *Tafsir-e-Naisapuri* gave in reply to the difficulty of Imam Fakhruddin Razi. And the difficulty of Imam Razi is his saying:

I do not know the untruthfulness of Iblis [the Satan], his lying and not being protected from deception except from the heard arguments [that is, from the Quran and Traditions]. And the health of the heard arguments depends on the truthfulness of Muhammad^{SAS}; and the truthfulness of Muhammad^{SAS} depends on the fact that the Holy Quran is a miracle from Allah^{SWT}, and not from the wretched Satan [Shaitan-e-khabis]. And the achieving of this knowledge [that the Quran is a miracle from Allah Most High and that it is not from Shaitan] depends on achieving the knowledge that Jibrail^{AS} is truthful and free from the evil deeds and deceit of the devils. And it necessitates rotation [daur lazim aata hai]. And this is a hard position. [Here ends the statement of Imam Fakhruddin Razi’s ambiguous statement; and the reply of Naisapuri^{RA} follows.]

He says, ‘I have often said that the difference between the miracle and necromancy is that he who performs the miracle invites people unto goodness, while the sorcerer invites people towards evil. And the difference between an angel and devil is that the angel gives the inspiration of good while the devil inspires evil. When this is the situation, how can the miracle become like the necromancy and Jibrail^{AS} become like the devil? And how can the daur [rotation] become necessary? End of Naisapuri^{RA}’s statement, under the command of Allah Most High: ‘*Man is made of haste. I shall show you My portents, but ask Me not to hasten.*’²⁵

²⁵ S 21: 37

Hence, see, O Just Man! The ambiguity appearing from Imam Razi^{RA} has been safely overcome from a narrow and difficult position by khair [good]. This is the comprehensive name of all the praised ethics and morality. And that which is achieved from the *Sharr* [evil] is the blame-worthy morality. When it has been proved that the person concerned and his community is endowed with the nobility of character of the Prophets^{AS}, then no fair-minded person will have any doubt about the truthfulness of that person.

And among the arguments is what Imam Muhammad Nasrabadi says in his book, *Tafsir-e-Kashif al-Ma'ani*, under the command of Allah^{SWT}, 'Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."'”²⁶ Under this Quranic Verse, Imam Muhammad Nasrabadi has said that:

The purport of the saying, 'The Messenger, confirming what is with you' is that the Messenger will follow the commands of the Book, in his speech, deeds and condition.

Although this Verse in the Quran is specifically for the affirmation and confirmation of our Prophet^{SAS}, the command also applied to the Prophets^{AS} preceding Muhammad^{SAS}. Hence Shaikh Abu Mansur Maturidi^{RH} has done the exegesis of the phrase "confirming what is with you" as "confirming all the Prophets^{AS} and Messengers^{AS}", that is, the Messenger^{SAS} would be the one who affirms and confirms all the Prophets^{AS} and Messengers^{AS}. Hence, any Prophet^{AS} or any Ummah [community of a Prophet] was not commissioned except for acting according to what He had made obligatory and what He had desired. And when a righteous person appears whose sayings, deeds and conditions are in consonance with the conditions of the Prophets^{AS} of the past and the present and stake his claim to be a Prophet then it becomes obligatory on them to accept him as the Prophet^{AS}. If any person from the Ummah remains doubtful and suspicious then he demands a miracle. However, the person who reposes Faith in the claimant before seeing the miracle becomes the one whose Faith [Iman] is the strongest, like the faith of Abu Bakr Siddiq^{RZ}. The reason is that, the most important thing in accepting the Prophethood is the manners [virtues, morals and ethics] of the claimant of the Prophethood. However, the miracle conflicts with Sorcery. Both are similar in that they surpass reason and experience. But they are not similar in reality. Therefore, the person who does not accept the manners [virtues, morality and ethics] and associates miracle with sorcery, he therefore will never repose faith in the claimant.

However, when a Saint possessing the attributes of the Prophets in perfect Sainthood appears in the Ummah of Prophet Muhammad^{SAS} and then he [The Saint, who upon his claim of khilafat and Mahdiat] brings orders from Allah^{SWT} and Prophet^{SAS} [and says that 'Allah has commanded me,' or that 'the Messenger^{SAS} of Allah has ordered me'] and gives details of his own condition under the divine command in such a state which is possible and in a manner which the *Shari'at* does not disapprove, then it becomes obligatory upon the people to accept him [and his claim]. His disavowal is not lawful, because, prior to staking the claim, he has not uttered anything that violates the *Shari'at* and his [Divine] trance is blended with his consciousness, but his consciousness dominates his trance; it will not be only trance [that is, he will not be devoid of his senses during Divine ecstasy.] Hence, his denial will be deemed to be the denial of the Prophets^{AS},

²⁶ S 3 : 81

because his rejection will give rise to the charge of infidelity against him. And applying infidelity to a virtuous believer [*mu'min-e-saleh*] is infidelity in itself. This is an obvious matter.

And his giving the information from Allah^{SWT} through the soul of the Prophet^{SAS} as a medium becomes the final proof. When the final proof comes in conflict with conjectural argument, the latter becomes annulled, because the person, who reaches that position, does not utter slander and falsehood against Allah^{SWT}. Hence, his tasdiq [affirmation and confirmation] becomes obligatory, because the tasdiq of the Prophets^{AS} did not become obligatory but for the reason of their manners [virtues, morals and ethics] that were like those of the Prophets^{AS} of the past era. Hence, praised character would become the cause of the obligation of the affirmation and conformation. And that praised character is present in this Saint [that is the claimant to the Mahdiat]. Hence, the command of the obligation of the tasdiq [affirmation and confirmation of the Imam^{AS}] will continue to persist. [That is, the affirmation and confirmation of the claimant of the Mahdiat becomes obligatory.] And this matter that has been mentioned is among the principles of the Fiqh Hanafiah. Up to this point is the statement of Imam Abu Muhammad Nasrabadi^{RA}.

Hence, ponder over it, O Just Brother! that, after this satisfactory statement, how is it possible for any Man of justice to argue by clinging on to the Ahadith-e-ahad [Traditions transmitted by only one narrator in each link of a chain] and reject the claim of a person whose claim has been proved by that thing which proves the claim of the Prophets, that is, [it is proved] by virtuous character and conduct and likeable morals and ethics.

Among the arguments is that, it is mentioned in Bukhari [Book of Hadis – Traditions], the saying of Bibi Khadija^{RZ} in reply to the Prophet^{SAS} request, “wrap me with a blanket, wrap me with a blanket. For, I fear for myself!” In response to this Bibi Khadija^{RZ} said, ‘By Allah! Allah will never disgrace you! You keep good relations with your kith and kin. You do hard work. And you achieve such things which others cannot not achieve. You treat your guests hospitably; in times of trouble, you support and help the people who are on truth.’

Hence, see O Just Man! How Bibi Khadija^{RZ} have relied on the character and conduct of the Prophet^{SAS} to contradict the Satan’s ability to trouble the Prophet^{SAS}. Kirmani, the commentator of Bukhari, has said regarding the saying of Bibi Khadija^{RZ} that good conduct becomes the means of avoiding evil deeds and the noble character becomes the source of eradicating the evil deeds. And character is the thing that differentiates the Truth from Falsehood. The people of insight have also adopted this path and hence it becomes necessary for us too, to tread on their path.

And among the arguments is the saying of Imam Abu Hamid Muhammad Ghazali^{RH} in his book, *Ihya-ul-Uloom*, in the matter of Prophethood of Prophet Muhammad^{SAS}. After enumerating the virtues in the Prophet^{SAS}’s character and conduct, he says: Verily all those traits that are mentioned, cannot be expected or imagined in any imposter. Those character and conduct cannot even be concealed. Rather, the Prophet^{SAS}’s praised qualities and the likeable characteristics are witness to his truthfulness, so much so that a naïve Bedouin, after seeing the Prophet^{SAS}, spontaneously cried out, ‘By Allah! This is not the face of a liar!’ And had there been no immanent matters in Prophet^{SAS}, the manifest matters themselves were enough for his tasdiq [affirmation and confirmation]. Here ends the statement of Imam Ghazali^{RH}.

And among the arguments is that, which Imam Ghazali^{RH} has said in his book, *Ghayat-al-Uloom*:

If you have a doubt about a particular person being a prophet or not, you would not achieve certainty about him, but either through the knowledge of his condition; or after seeing his condition through one's own eyes; or through successive narrations of his condition and listening to the narrations from the narrators. Hence, verily when you come to know about the science of the medicine or the science of Fiqh [Islamic Code of Law], it will be possible for you to know the physician and the jurists by seeing their conditions and listening to their sayings. Hence, even if you have not seen the condition of a physician or a jurist with your own eyes, you would still not be incapable of knowing that Imam Shafei^{RA} was a jurist and Jalinos [Jalon] was a physician due to the knowledge of their significance and not because of the emulation of others. On the other hand, when you learn the two sciences, that is, the science of medicine and Islamic Code of Law and read their books and writings, you acquire the necessary knowledge about their characteristics that one is a jurist and the other is a physician. Similarly, when you come to know the meaning of Prophethood and ponder over the meanings of Quran and the Prophetical Traditions then you will gain necessary knowledge that the Messenger^{SAS} holds a high rank among the ranks of Prophethood, and then you should strengthen this necessary knowledge with the experience of those things that have been mentioned by the Prophet^{SAS} regarding worship and its effectiveness and purity of heart. Ah! What an excellent thing has been said by the Prophet^{SAS} – "When a person works according to his knowledge, Allah Most High bestows on him a knowledge, which he does not know. This is the ilm-e-batin [immanent knowledge]". Further what a good thing the Prophet^{SAS} has said, if a person helps an oppressor, Allah Most High appoints that oppressor over him. Further, the Prophet^{SAS} has said another good thing that if a person rises in the morning and his objective was only one (achieving the Vision of Allah^{SWT}) then Allah^{SWT} frees him from the intentions and thoughts of this World and the Hereafter. Another excellent thing mentioned by the Prophet^{SAS} is that, "Whoever worships Allah^{SWT} exclusively for 40 days then the springs of wisdom will sprout from his heart and flow on his tongue". Hence, when you have experienced the saying of the Prophet^{SAS} among thousands of people then you have achieved the necessary knowledge which you will not doubt. In this way you should achieve the certainty regarding the proof of Prophethood not from staff of Musa^{AS} becoming a serpent or the moon splitting into two. Because if you were just to see the staff becoming a serpent, and do not keep in view the innumerable facts which cannot be counted, then under these circumstances there is high possibility that you would suspect it to be sorcery and illusion. And it is due to being misled by Allah^{SWT}, because Allah^{SWT} misleads whom He will and guides whom He wills²⁷. And all that has been mentioned earlier was the condition of the strong knowledge. However, the taste [Zouq] that is, seeing with one's own eyes or holding with one's own hands can only be achieved by the practices of the Sufis. Hence, this is enough to support the proof of the Prophethood which was my objective. Up to here is the statement of Imam Ghazali^{RH}.

Hence, know O Just Man! The knowledge (on the subject) of Mahdi^{AS} is proved by his condition, words and their efficaciousness. Hence, many of the powerful and arrogant people, who used to exploit and drink the blood of [other] people, gave up all their evils after being in the august company of Mahdi^{AS} for a day or two. And then they distributed their entire wealth in the way of Allah^{SWT}. They took to indigence, hunger and contentment. Many of the thieves and dacoits and burglars gave up their evil deeds after remaining in the company of Mahdi^{AS} for one or two days. They adopted the remembrance and contemplation of Allah^{SWT} and then immersed themselves in their obedience to Allah^{SWT}. All their spiritual maladies were cured and they exhibited the condition of the Sufis [mystics]. In other words, they distanced themselves from the people [and became closer to Allah Almighty]. They spent their time in seclusion; remained in

²⁷ S 14 : 4

indigence and hunger; spent their nights in the worship of Allah^{SWT}. They also remained content with little, were patient in difficulties, and remained aloof from others for the remembrance of Allah^{SWT}. Tucking their heads in their cape with humility, they remained in the remembrance and contemplation of Allah^{SWT}. All these virtues were manifest among the followers of Mahdi^{AS} and the followers' followers. I have examined the efficaciousness of the companionship of Mahdi^{AS} among thousands of people. Hence, O Just Man! If you do not achieve certainty about the *Tasdiq* [affirmation and confirmation] of the Imam^{AS} from his praise-worthy character and conduct then how did the wise people of the time of Prophet Muhammad^{SAS} achieve the certainty about the affirmation and confirmation of his Prophethood from his character? Always remaining in the condition of calling towards Allah^{SWT} such that Allah^{SWT} was pleased with his condition in which he remained, inviting towards Allah^{SWT} singlehandedly without any fear in extremely chaste and eloquent language. Turning to him with complete desire and sentiments, everyone's heart was inclined. His condition was never without being intoxicated with *Tajalliyat* [Divine manifestations] and *Mushahidaat* [observations], being immersed in the ocean of *Mukalamaat* [dialogues] and *Mua'inaat* [inspections]; perishing in the zath of Allah^{SWT} and surviving in Him under all conditions. Every word he uttered was from the Divine command. Each of his saying was a verse from among the verses of the Holy Quran. So much so that, had his zath, which possessed the characteristics of a Prophet, come during the periods of the proclamation of the claims of the Prophets^{AS}, reposing faith in his Prophethood would have been obligatory on the basis of those arguments which I have already mentioned. Then, how can his claim of being the Mahdi^{AS} be disavowed? How can he be opposed on the basis of the *Ahad-e-Zanniah* [the conjectural Traditions transmitted by only one narrator in each link of the chain]? The one whose advent is similar to the advent of Prophet Muhammad(SAS) as found in Bukhari from the answers of Abu Sufian to the questions of Heraclius (such is the similarity between Prophet Muhammad^{SAS} and Mahdi^{AS}), Like one shoe is to the other and one arrow similar to another.

And Warqa bin Nawfil enquired about the condition of Prophet Muhammad^{SAS} from Khadija^{RZ}. In reply, Warqa bin Nawfil said that "I wish I could live up to the time when your people would disown you". Prophet Muhammad^{SAS} asked, "Are they going to disown me?" Warqa bin Nawfil replied, "Yes, no one who brought similar to what you have brought, faced anything except hostility. If your religion finds me²⁸, I will surely help you"²⁹.

And we have also found the characteristics of the companions of Mahdi^{AS} consistent with the things mentioned in Holy Quran. O My Brother! When you ponder on "*And the servants of Allah^{SWT} who walk on earth with humility*"³⁰ then you will find the Companions^{RZ} of Mahdi^{AS} among these servants of Allah^{SWT}, when you read the verse "*Lo Men who surrender unto Allah and the Women who surrender*"³¹, you will find only these people are the Men and Women who surrender and when you read the surah "*Successful indeed are the believers*"³² then you learn that these are the believers who will achieve success. When you desire the verse "*Those who remain steadfast in their*

²⁸ If your religion finds me, means, if I remain alive on the day of your proclamation to Prophethood; Similar to how Warqa bin Nawfil and others prophesized regarding the Prophethood of Prophet Muhammad^{SAS}, the Companions^{RZ} of Mahdi^{AS} told him that we are learning from Allah^{SWT} that your esteemed self is the Mahdi^{AS} therefore pronounce the claim to Mahdiat – for details see the Biography of Imam^{AS} – (Hazrat Dilawar^{RH})

²⁹ Sahih Bukhari – Interpretation of Dreams

³⁰ S 25:63

³¹ S 33:35

³² S 23:1

prayers”³³ then you will find them to always remain firm in their prayers, when you ponder over the verse *“They fall down in prostration and lament”*³⁴ then certainly you will find that these are only the people who are in prostration and lament in prostration. All these attributes were achieved by the group of Mahdavis due to being in the company of Mahdi^{AS} and through the beneficence of affirming Mahdi^{AS}. Thus, these people became alive after remaining dead. Therefore, which person is greater than Mahdi^{AS} in distributing the bounty? And who is greater than Mahdi^{AS} in truthfulness of speech and a more skilled physician? And which physician is more accomplished than Mahdi^{AS} in treating the spiritual ailments? Allah^{SWT} says *“And who is better in speech than one who invites towards Allah^{SWT} and does righteous deeds (renounce the world) and say I am among the obedient servants”*³⁵

I have expounded on the arguments so that it may become clearer to a Just Man that when Mahdi^{AS} being Mahdi^{AS} is proved from those things which prove the Prophethood of a Prophet then the suspicion created by *Ahad-e-Zanniah* (Conjectural Traditions by only one Narrator) wandering in the heart does not restrain a just man from affirming Mahdi^{AS} and it makes it obligatory on a just man to follow the sayings of Mahdi^{AS} without any arguments.

Then, know O Brother! That Mahdi^{AS} has claimed many verses to be in favor of himself and his community. (He laid such claim on the command of Allah^{SWT}). Among those verses is the saying of Allah^{SWT} *“in my progeny”*³⁶. (Ibrahim^{AS} said *“Make me an Imam and also make an Imam from my progeny”*. In the progeny of Ibrahim^{AS}, the Imam is Mahdi^{AS} which has been narrated from a narration of Mahdi^{AS} by Qazi Alaaddin, the erudite scholar of Deccan).

Among these verses is the command of Allah^{SWT} *“Is he who relieth on a clear proof from his lord and a witness follows him... till end”*. [S 11: 17]

Also among these verses is the command of Allah^{SWT} *“Say O Muhammad, This is my way, I invite unto Allah with vision. I and One who follows me...till end”*. [S 12:108]

These two verses are such that there is Ijma of the Companions^{RZ} of Mahdi^{AS} as being heard (from Mahdi^{AS}) to be in favor of Mahdi^{AS}.

And among the verses is the command of Allah^{SWT} *“Allah will bring such people... till end”* (Then Allah will bring such people whom He loveth and who loves him). [S 5:54]

Also among the verses is the command of Allah^{SWT} *“And among the last...till end”* (And He sent [Him] to the last from among them who have not met the Umi’een [unlettered]). [S 62:3]

Also among the verses is the command of Allah^{SWT} *“And the people to whom.... till end”* (And dissented not the people to whom the book was given until there came to them the Khalifatullah [Bayyinah]) [S 98:4]

Also among the verses is the command of Allah^{SWT} *“O Prophet! ...till end”* (O Prophet! Sufficient for you is Allah, and for the one who follows you among the believers). [S 8:64]

³³ S 23:44

³⁴ S 19:58

³⁵ S 41:33

³⁶ S 2: 124

Also among the verses is the command of Allah^{SWT} *“Then, Surely on Us ..till end.”* (Then, Surely on Us is the explanation of Quran that is through Mahdi^{AS}) [S 75:19]

Also among the verses is the command of Allah^{SWT} *“I have submitted....till end”* (I have submitted my whole self to Allah and so will the one who will follow me) [S 3:20]

And the narrations from Mahdi^{AS} that these verses are in favor of Mahdi^{AS} has reached the status of being *Tawatur*.

Also among the verses is the command of Allah^{SWT} *“If you turn back...till end”* (And if you turn back then He will replace you with a community other than you) [S 47:38]

Also among the verses is the command of Allah^{SWT} *“We shall entrust...till end”* (We shall entrust their charge to a community who reject them not.) [S 6: 89]

Also among the verses is the command of Allah^{SWT} *“And a few from those of later times”* [S 56: 14]

Also among the verses is the command of Allah^{SWT} *“And a multitude of those from the later times”* [S 56: 40]

The narrations pertaining to the above verses although have not reached the status of *Tawatur* but nevertheless they enjoy the status of Ahadith’s popularity.

And Among the verses is the command of Allah^{SWT} *“Then it will be explained”* (Then it will be explained in detail by the One Who is Wise and All Knowing) [S 11:1]. That is (to say) the verses of Quran have been established through the Holy tongue of Prophet Muhammad^{SAS} and then it will be explained in detail through the Holy tongue of Mahdi^{AS}. This narration is only attributed to from the narration of Qazi Alauddin.

And among the verses is the command of Allah^{SWT} *“He created man. He taught him the Bayaan”*³⁷ That is [Allah^{SWT}] The Most Merciful created Muhammad^{SAS} and taught him the Quran and He created the Man that is Mahdi^{AS} and taught him the explanation thereof. In *Al Bayaan* the *Alif* and *Laam* are added to indicate a change. The exegesis of this verse is available in this manner from some of the companions of Mahdi^{AS} but there is no information about this narration from any specific narrator. I have abridged some of the narrated verses and left the meaning of the verses for the fear of increasing the length.

Question 4

It is proved from the *Sahih* traditions and Clear narrations that wearing the *Qameez* [long shirt] was dearer to Prophet Muhammad^{SAS} and keeping the tail of the turban flowing has been a practice of the descendants of our Master^{SAS}. The Predecessors have said that these habits are virtuous and supererogatory. Thus, this thing did not manifest from the followers of Mahdi^{AS} rather these gentlemen (companions of Mahdi^{AS}) laugh at people wearing long shirts and those who keep the tail of the turban flowing. They do not keep this matter dear to them; despite the proven fact that among

³⁷ S 55 : 3-4

all the people, Mahdi^{AS} and his Companions^{RZ} are much closer in following Prophet Muhammad^{SAS} in the apparent and hidden matters. Further the Companions^{RZ} of Mahdi^{AS} wear the Tahbund³⁸ and Pajama³⁹ whose length exceeds the limit of Sunnah and do not even wear clothes according to Sunnah. They don't even try to avoid wearing Red and Yellow colored clothes. The Sunnah is to wear the long shirt and the lower garment up till the ankles and if it is greater than this, then the ankles should not be covered because when ankles are hidden, the clothes exceeds the limit of Sunnah. It is an established fact that, a God fearing person will be more careful in his practice and it is proven that the clothes of a lower status were dearer to Prophet Muhammad^{SAS} and his Companions. Their hearts were less attached to the clothes of higher status and that worn by the wealthy, their tongues which explained the realities used to praise the clothes of the indigent. Hence it is required for the followers of the Protected Group (Group of Mahdavis) to remain in the clothes of indigents and not in Kingly clothes and keep themselves in the clothes of indigents and not in clothes of the wealthy and the Kings.

Answer to Question 4

Thus know O Just Man! That there is neither a Tradition available from the Prophet^{SAS} nor any narration from his Companions^{RZ}, regarding the tail of the turban to be left flowing. If leaving the tail of the turban flowing resembled those things that bring closeness to Allah^{SWT} then the Prophet^{SAS} would have ordered to leave the tail flowing. For this reason, the Prophet^{SAS} had not ordered the Arabs to wear the clothes worn in cities. In the letters that he wrote to different cities, there was neither any mention of changing the clothes nor leaving the tail (of turban) flowing similar to how he wrote regarding the affairs [Mu'amalat]. If changing the habitual clothes would have been dear to the Prophet^{SAS} then he certainly would have ordered to change, like he ordered the changing of the bad surnames and Tashbih bil Jabr (wearing the turban such as applying a bandage to the head) as narrated in the case of Abu Qahafa, when he became a Muslim and Abu Qahafa was a big man. The habit of letting the tail of the turban flowing as started by the people of the time of the Prophet^{SAS} in his city, should and must be changed⁴⁰, therefore this thing did not manifest from Mahdi^{AS}, not even on a single instance. But wearing the Qameez is among things in which there is no dispute. Mahdi^{AS} and his Companions^{RZ} have worn the Qameez on many occasions without their own will. The Qameez worn by Mahdi^{AS} is present in our times with his descendants and this writer has seen it with his own eyes. The people, who laugh at those wearing the Qameez, do so due to their Ego. These people are misguided and innovators, but it is important to know that wearing of the Qameez which was prevalent during the time of

³⁸ Lower garment

³⁹ Type of trousers tied by a draw string around the waist

⁴⁰ Hence for this reason this thing did not manifest even if it was for one time. That is, leaving the tail of the turban flowing was not the practice of the Prophet^{SAS} rather it was a practice of the people of his time. This is why Mahdi^{AS} never left the tail of the turban flowing even once.

Mahdi^{AS} interdiction to wearing the dress and turban imitating the Mahayakheen: It is narrated that one day Mahdi^{AS} was sitting under the shade of a tree. Muhammad Taj Khan came wearing his turban against the habitual practice of the Mashayakheen. Mahdi^{AS} asked, "Today you arrived wearing the turban against the practice of the Mashayakheen?". He replied, "Yesterday, during the Bayan, Hazrat(i.e. Mahdi^{AS}) had prohibited emulating the Mashayakheen's practice of wearing the turban. Hence, I wore the turban crookedly like the Bangis[Bangis were low class people]". Mahdi^{AS} remarked, It is true. Allah^{SWT} is pleased with this(wearing the turban crookedly like a Bangi). – (Tareekh-e-Sulaimani, Biography of Mahdi^{AS} Volume 2) [Urdu translator - Hazrat Dilawar^{RH}].

Prophet^{SAS} was not just limited to his Companions^{RZ} rather it included the Believers, Muslims and Idolaters. If any particular dress was specified for worship and salvation, the Companions^{RZ} would definitely have adopted it and would have shown their displeasure towards the dress worn by the Idolaters before Islam. Thus it became known that at all times and places, the dress for people remains the same as worn habitually by the people of their time. If there was benefit in changing the dress and if it provided nearness to Allah^{SWT} then, of all the people, Mahdi^{AS} would have been more deserving of it. The dress of Mahdi^{AS} was the same as worn by the people in whose cities he resided. He did not ask any of the people from Gujarat, Sindh or Khorasan to change their dress; irrespective of whether the person was a soldier or a Sufi, scholar or a common man, He^{AS} left them to wear their own dress and gave them orders to remain engrossed in meditation and contemplation. If the likeness of any special dress was among things that brought nearness to Allah^{SWT} then Mahdi^{AS} would have developed likeness towards this dress and would have ordered his Community regarding it. If someone adopts this dress with a good intention than it is valid but in our times it is better to renounce such a dress because in these times, the majority of people who show likeness to this special dress are in fact disciples of the worldly life and have made this dress a means of attaining worldly pleasures and in this dress they show off their worship to the people. Thus these people [who show off] in this appearance, are disgraced in their [Mahdavis] eyes.

The changing conditions of the people will also change the justification. Do you not see that Imam Abu Hanifa^{RH} has said that wearing black dress is not permitted? Because in his time, people did not wear black color and considered it to be defective. And it is mentioned in *Mulftafit Alaihya* that wearing the black dress is not Sunnah and there is no excellence in it, rather one group keeps the view that even seeing the black dress is undesirable since it is an innovation which was started after the Prophet^{SAS}. Imam Yusuf^{RH} and Imam Muhammad^{RH} have said that, it is not permissible to wear the black dress because people in our age wear the black dress and are proud of it. They think it to be noble and excellent. It is mentioned in *Kanz-ul-Daqaiq* that wearing the black dress is recommended. It is narrated by Mamur, he said “I asked, O Abu Ayub! Have you seen the Qameez of Sajistani which was raised above the ground? When I asked him regarding this, he replied, “In prior periods, there was fame in the longer length of the Qameez but today the fame is in raising it”. It is mentioned like this in *Maqasid Hasana*. It is mentioned in *Majmua Riwayat* that it is valid for an Imam to take money from the royal treasury [Bait al Maal] for Horses, servants, a large house, to the extent sufficient for expenses, clothes, for family and for carriages of the servants. Comparison cannot be made to the Prophet^{SAS} and the Khulafa-e-Rashideen^{RZ} in the way they took expenses from the royal treasury because the people were in awe of the Prophet^{SAS} with the victory of Prophethood^{SAS} and during the period of Khulafa-e-Rashideen^{RZ}, due to the effect of the Prophethood still in existence, the people remained awestruck with them. And now during our times the conditions and hearts have changed. If the Imam does not lead a life of hardships and lives among people like the Khulafa-e-Rashideen^{RZ} lived, then no one will obey him and the orders of the Shariah will not be implemented. Coming to the dress that is soft and delicate then if worn without arrogance and flaunting, it is Mubaah [allowed]. And for the ascetic to practice asceticism such a dress is recommended and loved. Such a dress has been worn by the Prophet^{SAS}, his Companions^{RZ} and the Righteous people of the Ummah.

The proof of wearing of such a dress from the Book [Quran] and Sunnah as well as from the sayings of the Mujtahideen is as follows:

Hence, Allah^{SWT} commands “Charity⁴¹ is for those fuqara who are confined in the path of Allah^{SWT} and cannot move about in the land, the ignorant think them to be affluent....”⁴² If their dress would have been that of the needy then how could the ignorant think them to be affluent? Among the proofs is that which is mentioned in *Jami-e-Sagheer* Vol 2 that if a cloth is not made of silk and the people think of it as silky then there is no restriction in wearing such a cloth which is equal or less than the breadth of four fingers, because it is narrated from the Prophet^{SAS} that, He^{SAS} once received a Qabaa⁴³ as charity which was embossed with silk. He^{SAS} used to wear it for the Friday and Eid prayers. And it is mentioned in *Sarajiya* that wearing luxurious clothes is Mubaah, this is so when there is no arrogance in it as no arrogance was shown to the clothes worn prior to it [considers himself the same way in these clothes]. And the excellence is in adopting clothes that are in between; neither too good nor too bad.

Among the arguments is that which is mentioned in *Bostan* that it is narrated from Prophet^{SAS} that he has prevented two kinds of fame, one among which is the fame gained from wearing high quality clothes. Included among these arguments is that which is narrated in *Ihya-ul-Uloom* that the Prophet^{SAS} addressed his Companions^{RZ} and said, “What has happened to you that you come to me dressed as Monks but your hearts are like ferocious beasts. You should dress like Kings but keep your hearts soft with fear of Allah^{SWT}”⁴⁴.

And Ibn Salama said to Abu Saeed Khudri^{RZ} that, “Are you not seeing those clothes, those food and drinks and those carriages that are being adopted by the people”. In response Abu Saeed Khudri^{RZ} said, “O my brother, eat for the sake of Allah^{SWT} and wear for the sake of Allah^{SWT}. Whichever among these have the presence of pride, arrogance, show off and fame then it is a Sin”.

⁴¹ Charity is for those indigents who are confined in the path of Allah^{SWT} that means they keep themselves restricted, sitting at one place remaining in the Muraqabba of Allah^{SWT} preventing themselves from paying attention to others beside Allah^{SWT}. They see Allah^{SWT} through Allah^{SWT}, contended by the command of Allah^{SWT}; they are patient on the trials on them as per the will of Allah^{SWT}. They have confined themselves for the sake of Allah^{SWT} in their Jihad against their ego/self; they do not break the covenant of the day of Azl [the day on which Allah^{SWT} created all the children of Adam^{AS} from his loins and took an oath from them to remain obedient and worship only Him] that is due to remaining away from things other than Allah^{SWT}. Allah^{SWT} has through hints and indirect reference described them in words which most people cannot discern. Allah^{SWT} says, *They cannot move about in the land*, that is, from the place of their sitting running helter skelter in search of livelihood, abandoning their Muraqqaba due to - their condition becoming strong and their remembrance [of Allah^{SWT}] being dominant and their being engrossed in the Mushahda [contemplation] of their Murshid, their intensity of the love of Allah^{SWT}, their abundant love for Allah^{SWT} and possessing a sure belief on their Lord; because the health of their trust, goodness of their obedience and reality of their acceptance have overtaken them, only such people leave all their business on Allah^{SWT} and await the promise of Allah^{SWT}. The saying of Allah^{SWT} comes true only on these people, that is, *looking at their self sufficiency, the ignorant think them to be affluent*. [For details refer to Shifa Al Mumineen by Hazrat Shah Qasim Mujtahid-e-Guroh Mahdavia page 19] (Hazrat Syed Dilawar^{RH})

⁴² S 2: 273

⁴³ A luxurious, sleeved robe, slit in the front, with buttons made of fabrics such as brocade, and apparently of Persian provenance. Source:- Arab Dress: A Short History: From the Dawn of Islam to Modern Times.

⁴⁴ The Prophet^{SAS} said Eat and drink, put on clothes and give charity but don't be extravagant and don't take pride. God loves that the sign of his gifts is expressed on His servant. Isa^{AS} said: What has happened to you that you come to me dressed like Monks while your heart is like a ferocious beast? Dress with the dresses of kings but make your hearts soft with fear of Allah^{SWT}. [The tradition is mentioned in this manner in *Ihya ul uloom* –English edition by Fazl ul Karim]

In addition to this is that which is mentioned in *Khinya* that Naqaa^{RZ} used to leave his house in fine dresses. His disciples used to say, we know his real condition. For him (due to indigence and distress), even the prohibited food is halal.

In addition to this is that which is mentioned in *Sharah Sunnat* with respect to the narration of Qatada, he said that I heard from Abu Usman Hindi, he used to say that we received a letter from Umar ibn Al Khattab^{RZ}, at that time we were with Utba bin Marqad in Azerbaijan. The content of the letter was, “After peace and salutation, know that the Prophet^{SAS} has prohibited from wearing silk except to the extent of, and showed his two fingers, indicating with his index and middle fingers”. The strength of this Hadith is unanimously agreed upon [being a Sahih]. Sheba has narrated from Saeed bin Alqama that one day Umar bin Al Khattab^{RZ} gave a sermon in Jasya and said “The Prophet^{SAS} has prohibited from wearing silk except to the breadth of two, three or four fingers. Qatada has said that Hazrat Umar^{RZ} has allowed the use of silk for adornment to the extent of one, two, three or four finger breadth. It is narrated from the freed slave of Hazrat Asma^{RZ}, daughter of Hazrat Abu Bakr^{RZ} who said that Asma^{RZ} took out some Jubbas which had the softness from silk and both of its borders were of silk. Asma^{RZ} said that these chaddars [Shawls] were with Ayesha^{RZ} and when she passed away, I took control over these. The Prophet^{SAS} used to wear these. Therefore we wash them and serve the water to the sick, who get cure from it. End of the narration.

Thus, see O just man, the cloth which has silk mixed in it, is soft and not hard. The Prophet^{SAS} wore it and excused his Companions^{RZ} to wear it. Therefore, who among us is more pious and abstemious [than them]?

Among the arguments is that which is mentioned in *Tatar Khaniah* which has been taken from the compilation of *Majma Al Nawazil* that, a Companion^{RZ} was asked regarding the worldly adornment and practice. He replied, one day the Prophet^{SAS} came out draped in an expensive Chaddar priced at a thousand dirhams and sometimes it so happened that Prophet^{SAS} would stand for prayer in an expensive Chaddar whose cost was four thousand dirhams. Among the Companions^{RZ} of Prophet^{SAS}, a Companion^{RZ}, one day came to the Prophet^{SAS}, wearing a Chaddar made of silk. The Prophet^{SAS} said that when Allah^{SWT} blesses a servant, it is dearest to Allah^{SWT} to see the effect of His blessing on this servant. Imam Abu Hanifa^{RH} used to wear such Chaddar whose price was four hundred dinar and he used to advise his disciples, “Wear fine dresses when you return to your native places and save yourselves from miserliness because people will see you with sympathy”. Thus, Imam Azam^{RH}, despite his asceticism and fear of Allah^{SWT}, used to leave his disciples with such will. And among the arguments is that which is mentioned in *Muzamrat* that, if the warp of the cloth is silky but the weft is not then the Scholars are unanimous that there is no sin in wearing such a cloth. This is true in such an instance where the warp dominates the weft. And some scholars have said that it is not so, rather in all cases the importance is given only to the weft. This is the truth. And most Mashayakheen follow this doctrine.

In addition to this are the arguments mentioned in *Bostan Faqiya* that, wearing of Silk clothes is permitted for both men and women because the Companions^{RZ} used to wear them. In the tract of Moulana Jamaluddin Minhaj, it is mentioned that the wearing of silk clothes is undesirable [Makrooh] by consensus but yes if it is worn for less than half a day then it is permitted.

And further among the arguments is that which is mentioned in *Hidaya* that the Prophet^{SAS} used to wear a Jubba⁴⁵ that was wrapped in silk. In addition to this, are the arguments mentioned in Fatawa that wearing silk clothes on top of Dasar⁴⁶ is not undesirable. And this anecdote is related from some Masahayakheen that he has done similar to this. The second issue also points in this direction which has been mentioned in *Khaniyah* which is about a man who told his wife “I am saying this by taking a promise on Allah^{SWT} that I won’t wear a dress that you have cut”. And if he wore an Izaar⁴⁷, Then his promise will break. If he is already wearing clothes and wears the Saraweel⁴⁸ on top of his clothes then the promise will not break.

In addition to these arguments is that which is mentioned in *Khaniyah*, that, Abu Hanifa^{RH} does not consider wearing of silk clothes on top of a Dasar as undesirable, since he considered the prohibition of silk clothes in such an instance where the clothes are visibly in contact with the body but Imam Abu Yusuf^{RH} has taken the meaning of cloth to be specific and said that near Imam Abu Hanifa^{RH}, unless a silk cloth comes in direct contact with the body, it can be worn so much so that if worn on a Qameez spun from cotton or a worn on a cloth of similar kind then it won’t be undesirable. Thus, how can it be undesirable when worn over a Qabaa⁴⁹ or worn on an extra thing or if the Jubba is made from a silk cloth where the warp is not made of silk? Then it can be said that, it is widely permissible in such a situation where there are many sayings. But I have searched this saying of Imam Abu Hanifa^{RH} in many books, except for this one reference, I did not find others.

In addition to this is that which is mentioned in *Awarif* in chapter 44 that, “Sometimes it so happens that some righteous people wear the non-prescribed clothes that does not benefit an ascetic without difficulty [in obtaining them]. By wearing it their aim is to hide the immanent glory or in fear of rigorously fulfilling the obligation. And it is said that Hazrat Hafs Hadad^{RH} used to wear soft clothes according to that knowledge and purpose which Allah^{SWT} would grant him for the strength of his purpose. In this manner, the truthful people too wear such soft clothes due to some specific purpose and no objection can be raised against them. And our Sheikh Najibuddin Suhrwardi^{RH} was not particular of any specific dress. On the contrary, he sometimes used to wear the turban [Dastaar] whose cost was ten dinars and some other time he wore the turban which costs one *Daniq*⁵⁰. And the condition of Shaikh Abu Masood was such that he had given himself to Allah^{SWT} and adopted renunciation. He would wear soft clothes sometimes when they were brought to him. It was often said to him that some people reject you by looking at your clothes, then he used to reply, among those who come to me, you wouldn’t find but two kinds of people. One of them is the person who becomes our seeker with the manifest commands of Shariah. So we ask him, “Are our clothes such that the Shariah considers them to be undesirable or prohibited?” Then that person responds with a “No”. The other kind is such a person who searches the realities of the people of excellence among us. Then we say to that person, “Do you see any willpower in our clothes and whether our desire became dominant on us?” Then that person responds with a “No”.

⁴⁵ An ankle length garment with long sleeves

⁴⁶ Such a cloth which is worn on other clothes like a gown or shawl -

⁴⁷ A Lower garment similar to Tahbund

⁴⁸ Type of Trousers

⁴⁹ Qabaa is a long gown

⁵⁰ One Daniq is equal to 1/6th of a Dirham

And among the arguments is that which is mentioned in *Iqd-ul-Lali* that, if a woman claims that her husband is wealthy and the husband says that he is in hardship, then the claim of the husband will be accepted. And some Mutakhareen⁵¹ have said about this issue that an order will be given based on his dress. If his dress is like that of the wealthy then the husband's claim will not be accepted that he is in hardship because the dress is an indication and the order will be issued according to the sign that is manifest, provided no other thing is known against him. And Allah^{SWT} says *"If those people had decided to spend then they would have started preparations for it"*⁵². This command is proof for this. But this order cannot be issued against the people of Fiqh and the children of Hazrat Ali^{RZ} because these people, despite their hardships wore convenient clothes to maintain their superiority. This is the reason for not applying the order pertaining to clothes in their favor.

In addition to this is that which is mentioned in *Ihya-ul-Uloom* that *"Some of the noble people chose to wear the clothes of the mischievous while adopting the issue of hiding the excellence of their visible condition...end"*. But the narrations of the predecessors advising strictly against wearing the soft and gentle clothes in favor of the rough clothes is applicable for a person who wears it out of his personal desire to show it off to the people. But a person who has surrendered all his deeds to Allah^{SWT} and do not act according to the desires of his ego, then, for him both the soft and rough clothes are equal. And he is among the people mentioned in the command of Allah^{SWT} *"Whoever bows down his head"*⁵³. O my Brother! Have you even seen our brothers in comparison with those people who are considered reputable? Did they show any difficulty in adopting the soft and gentle clothes and giving up the rough ones or renounce the soft and gentle clothes? Rather Allah^{SWT} does what He Wills and He is free, they [group of Mahdavis] do not have any will of their own.

But the question which was raised pertaining to wearing the long Izaar below the ankles, then that which is prohibited in Shariah has a secret to it; It is in favor of those who drag their clothes up with pride and arrogance while walking. It is not for those who, without intention make use of longer clothes. Rather, this thing coincidentally happens once in a while such as when Allah^{SWT} blesses him with an Izaar which could be longer or shorter. Hence, this is evident from the traditions of Prophet^{SAS}. Among the arguments is the tradition of the Prophet^{SAS} narrated from Ibn Umar^{RZ} that Prophet^{SAS} said, *"The person who walks dragging his clothes with pride then Allah^{SWT} will not look at him on the Day of Judgment"*⁵⁴. Everyone agrees on the strength of this Tradition. In addition to this is the tradition that is narrated from Awaj and he from Abu Huraira^{RZ} who narrated that Prophet^{SAS} said *"On the Day of Judgment, Allah^{SWT} will not look at such a person who drags his Izaar in pride while walking"*⁵⁵. Everyone agrees on the strength of this Tradition.

Additionally there is the Tradition narrated from Salam bin Abdullah and he narrates from his father and he narrates from the Prophet^{SAS} that, Prophet^{SAS} has said regarding leaving the length of the Qameez of Izaar and the Amama that, *"The person who walks dragging this in arrogance, then Allah^{SWT} will not look at him on the Day of Judgment. Hearing this Abu Bakr^{RZ} inquired, O Prophet^{SAS}, among the two parts of my Izaar, one part remains longer even though I try to take*

⁵¹ People of later generations

⁵² S 9:46

⁵³ S 2:112

⁵⁴ Sahih Bukhari – Chapter on Dress

⁵⁵ Sahih Bukhari – Chapter on Dress

care of it. Then Prophet^{SAS} replied, O Abu Bakr^{RZ}, You are not among those people who do this out of arrogance'. In addition to this is the tradition narrated from Ala bin Abdul Rahman and he narrates from his father that he said, I asked Abu Saeed Khudri^{RZ} regarding the Izaar. He said, "Let me tell you something that I heard from the Prophet^{SAS} who said, a believer's Izaar is up to the middle of his two calves. And if it is between the ankles and calf then there is no issue in it but if it goes beyond this, then it is in Hell. The Prophet^{SAS} repeated it thrice that, Allah^{SWT} will not look at a person who walks dragging his Izaar with pride". This Tradition is copied from *Sharah Sunnat*. And it is narrated from Mamoor who said, I have seen the Qameez of Abu Ayub Sajistani which nearly swept the dust on the ground so I asked him about this. He replied, "In past ages, there was fame in leaving the end of the Qameez and today it is in lifting it". It is mentioned as such in *Maqсад Hasana*. But the dress which has been dyed with red and yellow colors after being made for beautifying is undesirable. But if the thread of the cloth is dyed with red color before being spun then its wearing is not undesirable. This is supported by that Tradition in *Sharah Sunnat* which is narrated from the narration of Abu Ishaq Barra who said, 'The Prophet^{SAS} was of medium built, his shoulders were at equal distance from the middle and the hair of his head would reach up to his ear lobes. I saw him wearing a red Hullah (Chadar and Izaar). I have never seen a better dress than this. The strength of this Tradition is unanimously agreed upon'. Imam⁵⁶ said that Hullah is from among the Chadars of Yemen and the thread used in spinning is first dyed then it is weaved and its name is Usba (divided) as the thread that is spun is first divided and then weaved. It is narrated that orange color is for men and the dislike of red color pertains to that cloth which after being made is dyed for beautification. And the cloth which is not for adornment like black or Akhab⁵⁷ or Mashabe⁵⁸ then it is not prohibited. It is narrated from Imam Abu Hanifa^{RH} in *Multaft-e-Nasari* that there is no issue in adopting black, red or yellow color.

It is mentioned in Bukhari, in the chapter of washing both the feet pertaining to shoes from the narration of Ubaida Ibn Juriah who said to Abdullah Ibn Umar^{RZ}, "O Abdul Rahman I see you doing four things which are not done by your companions." Ibn 'Umar said, "What are they, O Ibn Juriah?" He said, "I see that you do not touch except the two Yemenite corners of the Ka'ba (while performing the Tawaf); and I see you wearing the Sabtiyya shoes; and I see you dyeing (your hair) with Sufra; and I see that when you are in Mecca, the people perform Ihlal on seeing the crescent (on the first day of Dhul-Hijja) while you do not do Ihlal⁵⁹ till the Day of Tarwiyah"⁶⁰ 'Abdullah bin 'Umar said to him, "As for the corners of the Ka'ba, I have not seen Allah's Apostle touching except the two Yemenite corners, As for the Sabtiyya shoes, I saw Allah's Apostle wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. With regards to dyeing with Sufra, I saw Allah's Apostle dyeing his hair with it, so I like to dye (my hair) with it. With regards to Ihlal, I have seen Allah's Apostle doing Ihlal so much so that the news reached his household till end". Further, it is mentioned in Bukhari in the chapter pertaining to Prayers from the narration related by Abu Juhaifa that, "I saw Allah's Apostle in a red leather tent and I saw bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the used water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from others' hands. Then I saw

⁵⁶ Imam means Sharah - (Hazrat Dilawar^{RH})

⁵⁷ A white cloth - (Hazrat Dilawar^{RH})

⁵⁸ A cloth which has a lot of thread - (Hazrat Dilawar^{RH})

⁵⁹ To loudly say Labbaik - (Hazrat Dilawar^{RH})

⁶⁰ 8th Dhul Hijja" - (Hazrat Dilawar^{RH})

Bilal carrying an 'Anza⁶¹ which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in prayer and offered two Rakat (facing the Ka'ba) taking 'Anza as a Sutra for his prayer. I saw the people and animals passing in front of him beyond the 'Anza". Ibn Battul said that the thing that comes out from this is that it is valid for us to wear red color on big festivals [Eid] and on the occasion of renouncing the world. And the color red is most popular among the colors and the most popular adornment among the worldly adornments. It is written as such in Kirmani. As per the sentence, every person who wears soft and rough, white and black, red and yellow clothes with the intention that the people may notice him, then he is subjected to the warnings but for the one whose condition is contrary to this, who wears it due to necessity since there is no other dress available to him, like our Brothers (Seekers of Allah^{SWT}) then he is not subjected to the warnings because the Apostle of Allah^{SWT} made it Mubah with respect to wisdom and reason and at times of war. Then, Know O Brother, that, most of our truthful brothers who seek Allah^{SWT}, do not adopt anything for their own self and they renounce those very things which are prohibited in Shariah as per numerous Sahih Traditions and the Sunni faith. And those things that are differed upon are sometimes done and sometimes given up. Most of their (Mahdavis) deeds are as per the school of thought of Imam Azam^{RH} but Mahdavis are not restricted to any of the four schools of thought; and we have received a narration from Mahdi^{AS} that He^{AS} ate an aquatic insect which is known as Shrimp, despite the fact that near Imam Abu Hanifa, eating this is prohibited.

And it is not in the beliefs of Mahdavis that, more pious and superior is that person who adopts the pristine and safe things as determined by the Scholars; rather the belief of the Mahdavis is that the deeds done by Mahdi^{AS} and Companions^{RZ} of Mahdi^{AS} which are free of arrogance and flaunting, are the ones that are pristine and Mahdavis give up every such saying which is against the narrations of Mahdi^{AS}; and they wear such clothes, the wearing of which have been allowed in some traditions and not allowed in others; and they eat the meat of Horses and Shrimps even though it is disliked as per the narrations of the Hanafiya⁶². And among the visible deeds they adopt such deeds that are easy. And the thing that provides evidence on the health [correctness] of their adoption is that which is narrated from the narration of Urwa bin Zubair who narrates from Bibi Ayesha^{RZ} who is the wife of Prophet^{SAS} that she said, *"Whenever the Prophet was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake"*⁶³. Everyone is in consensus with the health of this Tradition being Sahih. It is also mentioned as such in *Sharah Sunnat*.

Mahdavis strive in immanent matters like purifying their hearts and polishing their souls and in some visible matters which are not related to immanence like wearing clothes and eating, they show leniency but they do not show leniency in things that although allowed, deter from meditation, contemplation and turning towards Allah^{SWT}, like agriculture, business and all the jobs that are permitted in Shariah, on the contrary, they preach to turn away from them. Now turning to people like me, May Allah^{SWT} accept their repentance; they are excluded from the Daira of the Seekers and their condition is not relevant either to the question or the answer.

Question 5

⁶¹ A spear-headed stick - (Hazrat Dilawar^{RH})

⁶² People who follow Imam Abu Hanifa^{RH}

⁶³ Sahih Bukhari

A person who is not an expert in Arabic idioms and the reality of Arabic and Literary sciences and does not know the different kinds of *Tanzil* [revelations or words] and conditions of *Tavil* [Interpretation], such a person evidently is prohibited from performing the exegesis and explanation of Holy Quran. Hence the *Sahih* traditions and detailed narrations are proof of this and a witness to such conditions.

Answer to Question 5

O Just (Questioner) Brother! Know that the Sahih traditions and detailed narrations do not prove that a person who is not an expert in the idioms and realities of Arabic, should not perform the explanation of Quran or only do it according to that which is mentioned in the books of meaning like *Miftah* etc. Thus, it is a pity, an unending pity on such a person who takes on the exegesis in such a condition that he is oblivious i.e. in the knowledge of the meanings and explanation.

And this saying [of the Questioner] is not from any of the Mujtahids [religious directors] or from any tradition of the Prophet^{SAS} and no tradition is found providing proof for the thing that is mentioned in the question except for the saying of Prophet^{SAS} where he said, “Whoever does the exegesis of Quran based on his opinion then he should find his place in Hell”⁶⁴. But this tradition is not proof for the thing that is mentioned in the question because its meaning is not “Whoever does the exegesis of Quran without possessing the knowledge of the literary sciences then his place is in Hell”. Rather, its meaning is, “Whoever did the exegesis based on his opinion i.e. merely through his own thinking, without immanent purity and without support from Allah^{SWT} and took decisions based on his own interpretation then this is the exegesis that is against the will of Allah^{SWT} and his place is in Hell”. Without doubt, among all the sects of Islam, the Mufasireen⁶⁵ of these sects were expert in the Arabic sciences and literary composition. Despite this, some of them went astray from the excellent Sunnah [practices] and went towards a crooked path. They did the exegesis of Quran according to the desires of their ego. If they had done the correct exegesis of Quran based on just the rules, then these people would not have turned away from the Sunnah nor would they have been astray. Thus it became known that doing the correct exegesis of Quran is a blessing from Allah^{SWT}, which is possible through Divine Inspiration and is only in favor of those people who are Divine Scholars [Ulama-e-Rabbani] whose hearts Allah^{SWT} has opened for Islam, then they are in possession of the light of divine knowledge from their Lord [i.e. Allah^{SWT}]. And they have turned themselves away from the abode of deceit [i.e. World] towards the eternal abode [i.e. Hereafter]. Hence the command of Allah^{SWT}, “None shall touch it except the purified”⁶⁶ is evidence to this. Like the pages of Quran being safe from a person who is without ablution and impure, similarly the tradition⁶⁷ emanating from the Prophet^{SAS}, is regarding those people of this Ummah who are devoid of Divine inspiration. It indeed is necessary for a person explaining the Quran to recognize the Lexicon, Shan-e-Nuzool [circumstances pertaining to revelation of a Quranic verse] and the Nasikh-o-Mansukh [abrogating and abrogated] so that the explanation is consistent with Shariah. If a person is ignorant of this then it is wrong for him to explain the Holy Quran.

⁶⁴ Tirmidhi, Abu Dawud and Sunan Nasai

⁶⁵ People who perform the exegesis(tafsir) of Quran

⁶⁶ S 96 :

⁶⁷ i.e the Tradition regarding a person who does exegesis of Quran based on his opinion - (Hazrat Dilawar^{RH})

Know O Brother! That the Companions of Mahdi^{AS} were of three kinds,

1. Those who were scholars of Lexicon and Shan-e-Nuzool and also had mastery by reading the Tafasirs. Thus, these Companions^{RZ} of Mahdi^{AS} have done the exegesis of Quran through various exegeses till the very end, employing both manifest and immanent strengths.
2. The second kind of Companions^{RZ} were the illiterate who did not possess command by studying the Tafasirs, but due to the blessing of the company of Mahdi^{AS} and his beneficence, they achieved the thing that is obtained through reading and explanation. These companions have also done the explanation of Quran according to Shariah.
3. The third kind is of those Companions^{RZ} who until our period were illiterate. They did not possess mastery by studying the Tafasirs. Except for some verses, they did not explain any other verse of Quran. These Companions^{RZ} had heard the lexicon and Shan-e-Nuzool of Quranic verses from Mahdi^{AS} and his Companions^{RZ}. Even in these (the third kind of Companions^{RZ}) I have not seen anyone who did the exegesis of Quran against the lexicon of Quran, declaring the abrogated as un-abrogated or declaring the prohibited as permitted or permitted as prohibited. Rather I have heard answers to some of the issues that remained unanswered for long time from some among the Companions^{RZ}, despite this they did not even know the alphabets [huroof-e-tahji], then I found the same thing explained in Tafseer-e-Kashshaf. This is possible only through the true Inspiration.

Hence the Prophet^{SAS} have said regarding the Saints of his Ummah that the people before him were people of Inspiration. If there is someone similar in his Ummah then it is Umar^{RZ}. This tradition supports the thing that was mentioned regardless of its words. Commentators have said that when people of Inspiration existed in the Ummah's of the Prophets of yore then they will also exist in the Ummah of Prophet Muhammad^{SAS} due to its higher status because this Ummah is more blessed than those [previous] Ummahs.

O my Brother! I have stayed in the company of the Companions^{RZ} of Mahdi^{AS} and heard their Bayan [explanation of Quran]. Therefore, I have seen many of the listeners, crying and weeping on hearing the Bayan. Many of them were lamenting with their heads bowed down in humility and several among them were such that their body hair stood up in awe of Allah^{SWT}, Several among them were such that they had forgotten their World and Hereafter, Several among them were such that they were ready to spend their wealth after hearing the Bayan of Quran, Several among them were such that they were going to cut off the relations with the creation and put the sword on themselves [on their egos]. Further among the arguments is the tradition related from the Prophet^{SAS}, that the Prophet^{SAS} decided to throw himself on the Mountain when the Inspiration stopped briefly. All these things are due to the overwhelming desire for Allah^{SWT}; while the birds of their thought flew in the gardens of the meanings and secrets of the Holy Quran! They found the gardens to be full of their cherished fruits. There was no Tree in the Garden that was cut and there were no barriers to hinder them. Whenever the horses of their thought were let loose in the fields of the treasures of the meanings of Holy Quran, they found the fields to be free, open and unconcealed. O my brother! After having seen this open and obvious matter, who would demand oratorical eloquence from them?

And these Miracles are similar to those of the Prophets^{AS} as the poet⁶⁸ described, “Finding knowledge in an illiterate is enough to help you understand a miracle”. May Allah^{SWT} make you and us among those people who achieved the highest blessing and generous bounty of Allah^{SWT}. It certainly is true what the poet has told. Especially regarding the Companions^{RZ} of Mahdi^{AS} as we have mentioned previously and a narration has reached us, that, once a Companion^{RZ} decided to read a book then Mahdi^{AS} asked him to give up reading books and get busy in Remembrance of Allah^{SWT} because Allah^{SWT} will bestow you with whatever you desire. Thus, he achieved that condition through the benediction of Mahdi^{AS} promulgation and the will of Allah^{SWT}, which cannot be analogized for people other than him.

A tradition has been mentioned in *Miftah-un-Naja'at* and *Siraj-ul-Saireen*, in which there are attributes pertaining to a group. All those attributes are found in the group of Mahdi^{AS} (Companions^{RZ} of Mahdi^{AS}). The tradition is as follows,

The Prophet^{SAS} has said that, “A group will appear in the last era and that I am from them and they are from me. The commoners among them will be the Saints of Allah^{SWT}”. A person asked, “O Prophet^{SAS}, How can they be recognized?” Prophet^{SAS} replied, “The Group will be such that they will not possess plenitude of sciences or many books but will receive knowledge of Quran despite their old age and they will learn the sweetness of things in Quran through a deep insight. Certainly, the Faith and Sunnah will be more firm in their hearts than the tenacious mountains deposited on earth. Allah^{SWT} will send this group with His blessings and Allah^{SWT} will keep them satisfied in the condition they will remain. And Allah^{SWT} will raise them in the group of Prophets^{AS} on the Day of Judgment, Through them Allah^{SWT} will provide sustenance to His servants, Through their benediction Allah^{SWT} will expunge the bad omens”.

It is written in the *Bustan* of Abul Lais that the Quran has been revealed as an argument on the creation. If doing the exegesis of Quran was not valid then it won't be possible to recognize Allah's^{SWT} arguments. Thus, when such is the matter, then it is valid for a person familiar with the Arabic lexicon and who recognizes the Shan-e-Nuzool, to do the exegesis. But a person who has difficulties and does not understand the purpose of the lexicon then it is not valid for him to perform the exegesis of Quran except that much which he has heard and this will be in the form of a narrative not in the form of an exegesis. There is no issue with this. And if he knows the exegesis of Quran and wants to extract a command from the verses or decides to implement a command from among the various commands then there is no issue.....till end. But in our age the Taba'een of Mahdi^{AS} that exist are such that they are established on the emulation of the Companions^{RZ} as we have mentioned earlier and among them are people like us who run into difficulties. May Allah^{SWT} accept our repentance, Thus there is no question or answer pertaining to them.

Question 6

Has Mahdi^{AS} permitted or prohibited the recitation of Fatiha or Durood on consumable items which are prepared to benefit the soul of a dead person or a sweet dish as a benefit to the dead?

⁶⁸ The poet here means the author of Qasidah Burdah, Shaikh Sharfuddin Abu Abdullah Muhammad bin Saeed Hammad Busayri^{RH} - (Hazrat Dilawar^{RH}).

What if people request recitation of Fatiha on such consumable items or sweet dishes? And when Mahdi^{AS} paid a visit for the condolence of a departed believer, did he recite the Fatiha or not?

Answer to Question 6

Know O Brother! There is no narration from Mahdi^{AS} pertaining to recitation of Fatiha on the food for the departed or making it valid to recite the Fatiha or reciting Fatiha at the time of expressing condolences and making it valid.

Question 7

Did Mahdi^{AS} declare or not, the Mashayakheen, the Scholars and all the people of his time who denied him as Disbelievers due to their denying his Mahdiat and has not issued such a command due to prevalence of sin? Despite this, it is proved that Hazrat^{AS} has prayed Juma'a and Eid'ain in the leadership of the rebellious deniers, and also that, this act has been done not once but it has manifested several times. Rather, Mahdi^{AS} did not agree to the killing of some of those people who showed signs of disbelief ostensibly due to their reciting the Kalma-e-Tayyaba [First article of faith].

Answer to Question 7

Hence, Know O Truth seeking Brother! By the command of Allah^{SWT}, Mahdi^{AS} has claimed a few verses of the Quran to be in his favor. He reproached the deniers through these verses. When it was learnt that whatever was written in the verses was proved to be in his favor, no one challenged him or dared to comment on these verses. Most of the verses which were produced as an argument are as follows:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Allah^{SWT} says, “Can he who is on a clear proof from his Lord, and a witness from Him follows him (the one who is on a clear proof), and before it was the Book of Musa, an Imam and a mercy? They believe in him, and whoso disbelieves in him from the sects, the Fire is his appointed place. So be not you in doubt concerning him. Lo! He is the Truth from thy Lord; but most of the people will believe not.”⁶⁹

In the above verse, Mahdi^{AS} mentioned the “He [مَنْ Mann]” to be specifically in his favor and declared all the pronouns to revert towards “He [مَنْ Mann]” and declared the word “They [أُولَٰئِكَ Ulaaika]” to indicate his community, that community which can be understood from the reference to “He [مَنْ Mann]”. Like the saying of Allah^{SWT}, “*Certainly we gave the Book to Musa^{AS} in*

⁶⁹ S 11: 17

hope that they may receive guidance”⁷⁰ which means that the community of Musa^{AS} will receive guidance even though prior to this it has not been mentioned because the reference to Musa^{AS} provides evidence to this. Similarly in this case, the pronoun *“They [أُولَئِكَ] Ulaaika”* reverts to the community of Mahdi^{AS} who will attest faith in him. And in *“Whoso disbelieves in him [يَكْفُرْ مَنْ بِهِ] Maiyn Yakfur Bihi”*, the pronoun *“him [بِهِ]”* reverts to the *“He [مَنْ]”* and the *He* refers to Mahdi^{AS}. Thus the destination for Mahdi^{AS}’s disbeliever is Hell. And the Companions^{RZ} of Mahdi^{AS} has concurred that the mere denial itself is disbelief so much so that they proposed that *“Even if Bayazid^{RH} were to be alive and denied Mahdi^{AS} then he would have become a disbeliever due to this denial”*. And this consensus happened in the presence of Syed Mahmood^{RZ} bin Mahdi Mauood^{AS}, after a question was raised by Syed Ahmed Khurasani in a village which is called Bhelot; the grave of Syed Mahmood^{RZ} mentioned previously is located here.

On the other hand the obligatory prayer behind an Imam who is not from the Mahdavis, that Mahdi^{AS} is said to have prayed, is a thing that is not true because Mahdi^{AS} has never prayed behind anyone but a Mahdavi Imam (an Imam who affirmed and confirmed him). But the Juma’a and Eid’ain prayers may have been offered conceding to the ritual of Islam behind an Imam whose denial was not known. None of the Companions of Mahdi^{AS} has narrated that Mahdi^{AS} has prayed behind such an Imam whose denial was evident. Thus, no argument can be established against us. And in this age⁷¹ we would offer the Juma’a prayers conceding to the ritual of Islam behind such a person whose denial is not manifest but despite this, Mahdi^{AS} has said *“We go towards Juma’a (towards Jame Masjid) but leave the congregation (congregation of deniers) and offer the Zuhr prayers (in our own congregation). So it may not be said that the ritual of Islam has been abandoned”*; and the Scholars of our cities have already given the fatawa about 200 years ago, that the conditions of Juma’a cannot be met. I have heard this narration from Miyan Larh Shah^{RZ72}. There are many narrations of Mahdi^{AS} on this subject. O Brother! Know that some commands of religion are still in existence with the people of the Book whose Shariahs have been abrogated, like marrying their daughters and eating their zabihah [slaughtered] food but not the zabihah food of Idolaters, despite the proposal to kill them and the proposal to collect Jizya from them. On the contrary nothing from the Shariah of Prophet Muhammad^{SAS} has been abrogated here [in Mahdaviat] because Mahdi^{AS} is a follower of Shariah not an abolisher. Hence the commands remained as such for establishing relations, eating their Zabihah food, greeting them and offering the Juma’a and Eid prayers behind such a person whose denial is not known but this does not prevent from calling the denier as a disbeliever. This is supported by that thing which is mentioned by Abu Shukr Salami in *Tamheed*. *“And Jizya will not be fixed on an innovator in any circumstance even though he is a disbeliever and he will not be separated.”*

⁷⁰ S 23:49

⁷¹ The age here means during the time of Hz Bandagi Miyan Abdul Malik Sujawandi^{RZ} when people were aware of the claim of Mahdi^{AS} and had not denied it. It should not be taken that it is allowed to offer prayer behind a person who has not denied Mahdi^{AS} at present time. Rather it becomes our duty to propagate the claim first if we visit the non Mahdavi Mosques. The entire sentence should be pondered upon where Hz Abdul Malik Sujawandi^{RZ} has made it clear that, even though we would be able to pray Juma’a as a concession for the ritual of Islam behind a person who is not a denier but yet the narration of Mahdi^{AS} makes it clear on what is supposed to be done when you go to a non-Mahdavi Mosque, besides he also mentioned the Fatawa of the scholars of his past that made Juma’a nonobligatory due to the missing conditions. When such was the situation in those times where the rulers were Muslim then what would be said about today’s conditions?

⁷² Miyan Larh Shah^{RZ} was a companion of Mahdi^{AS} and also the father of Bibi Malkan^{RZ}, the second wife of Imam Mahdi^{AS}.

But the issue around not giving the orders to kill a person who manifested the signs of disbelief is not due to the concession from his reciting the Kalima but that the person was a trial [*fitna*] from Allah^{SWT} who used to live at a place called Nagore, his name was Jhaanpa. When he heard the news about the advent of Mahdi^{AS}, he came to meet and sat in front of him and heard his invitation. He expressed his devotion and submission but did not perform any action which would have permitted his killing, despite what was heard about him prior to this. When he returned from the audience of Mahdi^{AS}, Miyan Shah Nemat^{RZ} sought permission from Mahdi^{AS} to kill him. Mahdi^{AS} responded that, He is a trial from Allah^{SWT} and did not grant permission to kill him, similar to how the Prophet^{SAS} did not permit Umar^{RZ} to kill Ibn Sayyad. And not granting permission does not provide proof of concession in lieu of reciting the Kalima rather it is due to loathing the signs of the great trial that would arise from his killing, because he (Mahdi^{AS}) was the chief of many people at that time and thousands of men obeyed him and people gave up their wealth and wives on his command. Similarly the Prophet^{SAS} did not permit the killing of Hypocrites because there was fear of hatred and various altercations spreading among people. And similarly Prophet^{SAS} did not permit to kill those who performed black magic on him, and even that woman who served the poisoned goat. He^{SAS} said that “Allah^{SWT} has given me health but I do not want to start a trial for people”. Hence not granting permission and not agreeing to the killing of such a person who has manifested signs of disbelief does not prove that they recite the Article of testification [*Kalma e Shahdat*] because the apostasy of the deniers of the Shaykhain is a proven fact even though they complied with the Article of Testification, offered prayers, kept the fasts and performed the Hajj. When the killing of an Innovator who is inviting people towards misguidance is permitted then the killing of such a person who manifested the signs of disbelief is permitted to an even greater degree. Hence Mahdi^{AS} is a follower of the Shariah, despite this he did not allow the killing of those whose killing was permitted in Shariah. Thus when he did not allow the killing despite the proposal to kill them, then it came to be known that this was due to some reason which he knew better. You should not put speculation of blame on Hazrat Mahdi^{AS} in such a matter which was essentially being made obligatory because killing an innovator who invites towards innovation is obligatory on those who keep the strength to suppress the mischief. Understand this very well as this is an open matter.

Question 8

Listening to songs sung with the Taar⁷³ and Rud⁷⁴ is prohibited in all four *Madhabs* [*religious schools of thought*]. And in the Madhab of Imam Azam^{RH}, the songs without the Taar and Rud are also prohibited by the Muftis based on many Sahih traditions. Mahdi^{AS} has praised all the four Imams [Mujtahidin] and agreed that Imam Azam^{RH} continued on the path of Allah^{SWT}. It is a proven matter that the deeds of the people of piety are on pure and highest standards of excellence. Hence how is such a thing that some of the companions of Mahdi^{AS} listen to Sarod, Taar and Rud and do not stop themselves from this? Please write down the thing that you have studied from the proofs using principles, the credible and reasonable evidences and the evidence from principles of mystics, to provide satisfaction to this needy who lacks it, because this

⁷³ Taar may be a stringed instrument such as Sitaar

⁷⁴ The **rud** is a Persian stringed musical instrument

indigent wanders in the valley of justice like a speck and stays away from the valley of animosity and crookedness.

Answer to Question 8

Know O Righteous Brother! It is not the habit of this group to read poetry with tune, music and strings [instruments] but sometimes, coincidentally it so happens that some Qawwal⁷⁵ comes to them begging for alms and make them listen to it. They give him something in response to his asking. If he has anything from the instruments of amusement then he plays it. Similarly Mahdi^{AS} too have heard it sometimes. A Qawwal by the name of Phiraji had an instrument in his hand which is called a stalk in our language. It is a stick which has a gourd on its head with a string attached to it which runs down the entire length [of the stick] and he used to play that string sometimes. Miyan Syed Khundmir^{RZ} was among the great companions of Mahdi^{AS}, he used to listen sometimes and would say that I marvel at the soul remaining in the body at the time of hearing the poetry. These are things which I have verified with the Companions^{RZ} of Mahdi^{AS} and the Taba'een^{RH} of Mahdi^{AS}. Then, Know O my Brother! The listening of the poetry for amusement with string instruments is legitimate during certain times like at functions to celebrate a marriage, circumcision, nikah and valima⁷⁶, also when a missing person is found and to announce a wedding. Thus, it is not doubtful that when accompanied with poetry, the joy and delight of listening increases due to it. But the traditions which provide the proof for prohibition of Samaa [listening of music] is predicated in favor of such a person who does so for amusement and play. The thing providing proof in this regard is that which is mentioned in *Sharah Baizawi* called "Noor" which is written by Abul Qasim bin Muhammad bin Abdullah bin Dimishqi. (It is written) Know that the Samaa [of poetry with music] that our Scholars differ about is that which is done for the purpose of amusement and play like the one heard by an adulterer, alcoholic and someone who gave up prayers [Salat], then it is prohibited but those who are virtuous, who always keep up the prayers and particular in reading the wazaifs and recite the Quran punctually then their listening is permitted by our Scholars. The Raqs⁷⁷ and Wajad⁷⁸ are similar to this since there are existing sahih traditions pertaining to it. The Prophet^{SAS} and his Companions^{RZ} have also done the Raqs and Wajad. Those who deny this essentially denies the Prophet^{SAS}, the Companions^{RZ} and the Righteous Predecessors^{RH}.

And it is mentioned in the *Sharah Kafi* which is called *Muhammadi* written by Muhammad bin Muhammad Ali Shaami – Know that the Samaa [of music] that is disliked by our Scholars is that which pertains to amusement and play and done for the purpose of committing a sin. All the sinners gather in such a Samaa who give up the prayers and recitation of Quran. But those who pray regularly, recite the Holy Quran and are among the righteous, then their listening to the strings is permitted near the Scholars without any opposition because their purpose is nothing else but to gain the blessings of Allah^{SWT}, achieve humility and humbleness, [develop] fear of Allah^{SWT} and remember the Day of Judgment; And all these things are well liked and not bad. The Raqs and Wajad too are included if they are from the good things mentioned previously. And it is mentioned in *Shumail Atqiya* which is referenced in *Jami-e-Sagheer* from a narration related in Husami that singing with flute [wind instruments] is a sin because they are amusement

⁷⁵ A person who sings Qawwali's a form of rendition.

⁷⁶ Reception after a Muslim wedding.

⁷⁷ Move along in rhythmical steps, with music, either alone, or in a group

⁷⁸ A state of trance

[amusement and play], amusement and play are known to be prohibited. The Scholars of research and *Mutaqadimeen* consider singing to be prohibited when it pertains to amusement and play and such singing which does not provide amusement is not prohibited. This tradition is from *Husami*. When the justification becomes void, its order too becomes void. And that which is written in *Hidaya* pertains to the singing for amusement and play and that which has been said “The singing for amusement and play is prohibited”, here too the justification is play and amusement. It is mentioned in *Sharah Mutaftiq* that the playing of Ma-zamir and Daff⁷⁹ with the personal desires without regard to the Shariah for the sake of competition is prohibited. And it is written in the margins of Bazdawi that the binding of the tradition opposes its exception and in the chapter pertaining to the attributes of prayers it is mentioned that the tradition provides proof for rejecting the specification of its exception; that is it provides proof for rejecting the order of its exception.

It is mentioned in *Khazanat-ur-Riwayat*, “Hence the prohibition of singing is restricted to amusement and play. That which is not for amusement and play, rather for the purpose of religious tasks like Marriage and Valima, preparing for a war and for the motivation of the caravan which are all liked by Allah^{SWT}, then it is not prohibited according to the Madhab-e-Hanafiya.

And in *Imtana* it is mentioned that Samaa brings enjoyment to the heart, happiness and satisfaction, the radiance of delight towards the vision of Allah^{SWT}, fear of Allah’s^{SWT} dislike and wrath and things along similar lines is nearness to Allah^{SWT}. Hence when such is the condition of Samaa then how can it be suspected with amusement and play?

And it is mentioned in *Zahiriyyah* and *Khaniyyah* that there is no difference with the Trumpets that are blown during a war so as to gather the people and make preparations for War because these trumpets are not identified with amusement and play. In *Khaniyyah* in the book pertaining to *Khatr wa Ibaahat wa Anaaseewjar*, it is written that if the blowing of the trumpet is for amusement and play then it is not valid since it is a sin, on the other hand if it is for the purpose of war then it is valid because it is for gathering. O my Brother! If the proof of Mahdi^{AS} and the Companions of Mahdi^{AS} listening sometimes is acceptable then it is sufficient. The pure and highest standard of excellence near us is that thing which was done by the Companions of Mahdi^{AS} without any arrogance. And being engrossed in this matter (of Samaa) and doing it excessively is not praiseworthy near us (Mahdavis). There are several tracts of Sufia on the issue pertaining to Samaa, some people with healing abilities consider it to be obligatory and those who deny Samaa deem it to be prohibited. Thus a person who is interested in knowing their condition should study these tracts.

Question 9

Further using intellectual proofs and evidences from traditions, please explain whether or not Mahdi^{AS} is protected from the major and minor sins and whether it is valid or invalid for him to commit a sin. The matter on which there is consensus of the Ahl-e-Sunnah is that no Saint is infallible. It is valid that a major sin may be committed by a saint but the saint does not persist with the major sin. Also there is consensus of

⁷⁹ A large sized drum

Ahle-e-Sunnah on this matter that the Hereafter of all the Prophets^{AS} and the companions of Prophet^{SAS} who participated in the Battle of Badr and those present during Bait-ur-Rizwan⁸⁰ is certainly good and that of others is obscure. Hence in the light of evidences from Shariah please explain this phenomenal matter as to which category do Mahdi^{AS} and those people in whose favor Mahdi^{AS} has enunciated goodness and success in Hereafter, belong to? What should be the belief in this matter and which proofs shall be used to give tranquility to the heart?

Answer to Question 9

Know O Brother who wants to debate regarding religion and in search of certainty. The Jurists and Theologians have not discussed anything on the subject of innocence or lack of innocence of Mahdi^{AS} but they are reticent in this matter, due to this we do not find any intellectual proof from them that can be presented. But from the Traditions, narrations and the sayings, this thing can be understood that Mahdi^{AS} is **infallible**.

Hence among the proofs is the saying of Prophet Muhammad^{SAS}, *“How can my Ummah perish when I am at the beginning, Esa^{AS} is at the end and Mahdi^{AS} who is from my progeny is in the middle”*⁸¹. The Prophet^{SAS} has mentioned Mahdi^{AS} in between two Prophets^{AS} and has declared Mahdi^{AS} to be the savior of his Ummah protecting the entire Muslim population from the punishment of being destroyed similar to describing himself and Esa^{AS} as the saviors of the Ummah. Thus the destruction of the Ummah is prevented through the existence of these three personalities. Hence if Mahdi^{AS} was not infallible then he would be one among the people of Ummah. How could he have been the savior of the Ummah then? In such a case, Mahdi^{AS} would have no superiority over others. Majority of the traditions that describe the innocence of Mahdi^{AS} have already been presented previously while providing proofs of Mahdiat using the Character as a basis. Some of the traditions that mention the superiority of Mahdi^{AS} over the Companions of Prophet^{SAS} will soon follow. We would not go into details here. Therefore, No major or minor sin will emanate from Mahdi^{AS} like it did not emanate from the Prophets^{AS}. We have found the noble Masters of insight and the Companions^{RZ} of Mahdi^{AS} on the same belief and the Companions^{RZ} of Mahdi^{AS} and Masters of Insight are more worthy of being followed. *Allah^{SWT} says “They are those whom Allah had guided. So follow their guidance”*⁸². Guidance has been specified as the reason for following. There is goodness from Allah^{SWT} for the person who said such an excellent thing that, *when an incident occurs and we do not find any clarification from Mujtahidin and it becomes necessary to resolve the issue, then we will seek opinion from the most superior person of the time*. O my Brother! These people are the group of Mahdi^{AS} who are superior amongst the people of their period. Hence it is obligatory upon us to seek their opinion.

Now, coming to the glad tidings regarding the praiseworthy afterlife, then this is clear as day [light]. I continue to be astonished with that Scholar on whom these matters were hidden because the word *Mahdi* [Guided] is the *Ism Mafool*⁸³ of *Hadi* [Guide] and *Yahdi* [Guides]. When the

⁸⁰ Bait-ur-Rizwan - An Oath and Pledge of allegiance that was taken by the Companions^{RZ} of Prophet Muhammad^{SAS} under a tree by placing their hand on his hand.

⁸¹ Aqd-ud-Durar

⁸² S 6 : 90

⁸³ Ism Mafool is a noun which is derived from a passive verb indicating the object i.e. the one which receives the action of verb.

guidance of Mahdi^{AS} has been proved from the command of Allah^{SWT} and the holy tongue of the Prophet^{SAS}, then how can this matter remain doubtful to any Scholar regarding the guidance of the Mahdi^{AS} being taken away from him or whether Mahdi^{AS} will remain established on this guidance till his last breath? Similarly those traditions that have come in favor of Mahdi^{AS} are the ones that inform about the glad tidings given to Mahdi^{AS} for a praiseworthy Hereafter. Hence, among this is the saying of the Prophet^{SAS} that, *“When you see black flags arise from the direction of Khorasan then go near them even if you have to crawl over ice because among them is the Caliph of Allah^{SWT}, the Mahdi^{AS}”*⁸⁴. Thus, how can the Hereafter of such a person not be safeguarded who has received the glad tidings of the Caliphate (of Allah^{SWT}) from the holy tongue of Prophet^{SAS}?

In addition to these traditions, is the saying of Prophet^{SAS} that, *“Allah^{SWT} will end the religion with him [Mahdi^{AS}] as it commenced through us”*⁸⁵. Hence, how is the Hereafter of such a person who is the concluder of religion, doubtful?

Included among the traditions is that tradition which is narrated with authority by Ibn Majah and Abu Nu’aym from the narration of Anas^{RZ} who said, *“I heard the Prophet^{SAS} say that we, the seven sons of Abdul Muttalib are the leaders of people of Paradise: Myself, Hamzah, Ali, Ja’far, Hasan, Hussain and Mahdi”* Therefore, how can the Hereafter of such a person be doubtful who is included among the leaders of the people of Paradise?

Also included among the traditions is the saying of the Prophet^{SAS}, *“Mahdi will establish the religion in the last period as I have established it in the first period”*⁸⁶. Thus, how can the Hereafter of such a person be doubtful whose strictness in religion is similar to the strictness of the Prophet^{SAS}?

Also included among the arguments is the saying of the Prophet^{SAS}, *“The religion started in a state where it was with a few and soon it will return to the state in which it began. Therefore glad tidings be upon the few”*⁸⁷. That means the religion will return to its previous state of goodness [Khair] and righteousness [Salah] after the advent of Mahdi^{AS} similar to the righteousness and goodness that existed during the first period as mentioned in the Tradition. The commentators of Hadith have also explained in a similar manner. Hence, how can there be doubt on the Hereafter of such a person whose period of beneficence will restore the religion to the period of beneficence of the Prophet^{SAS}.

Also included among the traditions is the saying of the Prophet^{SAS}, *“Mahdi will conquer the forts of darkness and the veiled hearts”*⁸⁸. Hence how can the whims of misguidance predominate with respect to such a person who will conquer the forts of darkness?

Also included among the traditions is the saying of the Prophet^{SAS}, *“The Mahdi will emerge and an Angel will announce over his head that this is the Mahdi^{AS} and you must follow him”*. This has been mentioned in *Talkhis Mutashaba* with authority by Abu Nu’aym Khateeb from the narration of Ibn Alinia. How can the goodly Hereafter [Aqibat ba Khair] be doubtful for such a person who is followed by an Angel?

⁸⁴ Related from Hakim and Ahmad bin Hambal

⁸⁵ Aqd-ud-Durar, Tabarani etc

⁸⁶ Ibn-e-Majah, Hakim and Abu Nu’aym

⁸⁷ Sahih Muslim

⁸⁸ Tabarani, and Abu Nu’aym

Also included among the traditions is the saying of the Prophet^{SAS}, “How can my Ummah perish when I am at the beginning, Esa^{AS} is at the end and Mahdi^{AS}, who is from my progeny, is in the middle”. Hence how can there be uncertainty on the salvation of such a person who is the source of salvation?

Also included among the traditions is the saying of the Prophet^{SAS}, “How will you be when the Son of Maryam^{AS} descends among you and your Imam will be from amongst you?”⁸⁹ In another tradition, the words *Fa’ammakum Minkum*⁹⁰ [Lead you from amongst you] are present. Ibn Sarib has said, Hence your Imam will be from the Book of your Lord and the Sunnah of your Prophet^{SAS}. Thus how can his salvation be suspicious whose Imamatus has been mentioned by the text of Prophet^{SAS}? This matter is not confined and not hidden from an intelligent person. Allah^{SWT} alone is the provider of guidance.

But the question about the restriction of glad tidings is not correct because the glad tidings are not confined to just the people present in [the battle of] Badr and Bait-ur-Rizwan since Hasan^{RZ}, Hussain^{RZ}, Fatima^{RZ}, Ayesha^{RZ} and Khadija^{RZ} are all recipients of glad tidings, who neither take blame nor invite suspicion nor do they steal and they trust their Lord. Similarly there are those people in whose favor the Prophet^{SAS} has said in a tradition narrated by Abu Huraira^{RZ} who said, *The Prophet^{SAS} said, I love to see my brothers. The Companions asked, O Messenger of Allah^{SWT}, Are we not your brothers? The Apostle of Allah^{SWT} replied, you are but my Companions, Our brothers are those who will come after us. The Companions^{RZ} asked, “O Messenger of Allah, How do we recognize those people who will come later from your Ummah? Hence He said, supposing a man possesses horses with white blazes on foreheads and their four legs are also white, and in front of them are horses which are all black. Then, wouldn’t such a person’s horses be recognizable? The Companions^{RZ} replied, Certainly, O Messenger of Allah. He said: Certainly they would come with resplendent foreheads and their faces and arms and legs will be resplendent owing to ablution, and I would satiate them at the Cistern. This tradition is mentioned in the book pertaining to purification in chapter 2 of Mishkath⁹¹. In the same way are those people who love each other for only and only Allah’s^{SWT} sake as they have been given glad tidings through the blessed tongue of Prophet^{SAS} as mentioned by Ibn Khattab^{RZ} who narrated, *The Messenger of Allah^{SWT} said, among the servants of Allah^{SWT} are also some who are such that they are neither Prophets^{AS} nor Martyrs but on the Day of Resurrection, Allah^{SWT} will grant them such a rank that the Prophets^{AS} and the Martyrs would envy them. The Companions^{RZ} said, O Messenger^{SAS} of Allah^{SWT}, please tell us, who they are? He replied they are those people who do not have any kinship with each other or will they exchange wealth among themselves but they will love one another only for the pleasure of Allah^{SWT}. I swear by Allah^{SWT}, their faces will be radiant and they will be sitting on pulpits of light. When people would be scared they would have no fear and they will not grieve when people will be grieving. This hadith is reported with authority by Abu Dawud, it is unanimously agreed upon [Muttafiq Alaih] and no one disagrees with it.**

And Abu Huraira^{RZ} reported, The Messenger of Allah^{SWT} saying, *Verily, Allah^{SWT} would say on the Day of Resurrection: Where are those who have mutual love for my sake? By my Glory, today I shall shelter them in My shade, such a day’s shade when there is no other shade but My Own.* This tradition is reported with authority by Muslim.

⁸⁹ Sahih Muslim

⁹⁰ Sahih Muslim

⁹¹ This tradition is also mentioned in Sahih Muslim – Book of Purification # 482

It is narrated by Muaz bin Jabal that, *I heard the Messenger^{SAS} of Allah^{SWT} as saying, Allah^{SWT} says, those who love one another for the sake of Allah^{SWT}, by my Glory their pulpits are made of light which are the envy of Prophets^{AS} and the Martyrs. This tradition is reported with authority by Tirmidhi.*

And Baghawi has reported a tradition whose authority is from Abu Malik Ashari who said, *I was with the Messenger of Allah^{SWT} who said, there are servants of Allah^{SWT} who are neither Prophets^{AS} nor Martyrs. The Prophets and Martyrs will envy them upon seeing their ranks and nearness to Allah^{SWT}. The narrator said there was a Bedouin sitting at the end of the group. He got up on his knees and hit both his hands on both thighs and then said, O Messenger of Allah^{SWT}, inform us about them. The narrator says at that time I saw a glitter on the face of Messenger of Allah^{SWT}. Hence, He^{SAS} said, they are servants among the servants of Allah^{SWT}, coming from different cities and different tribes. They do not have any kinship among themselves due to which they would have affection with each other nor would they possess any dinars⁹² that they would exchange amongst themselves; they will love each other only to seek the pleasure of Allah^{SWT}. Allah^{SWT} will make their faces resplendent and their pulpits will be in front of Allah^{SWT} which will be made up of pearls. People will fear but they will have no fear and people will be scared but they will not be afraid. And it is related from the Prophet^{SAS} who said, “Certainly my friends among the servants are those who remember Me and I remember them”.*

Similarly, It is mentioned by Baghawi without citing its authority in a tradition narrated by Abu Huraira^{RZ} who said, *The Messenger of Allah^{SWT} said, there are some servants of Allah^{SWT} who are envied by the Prophets^{AS} and Martyrs. It was said, O Messenger of Allah^{SWT}, who are those people? So that we may love them, Then He^{SAS} said, It is a group who, for only and only the sake of Allah^{SWT}, will love each other. They would have no dealing among themselves pertaining to wealth nor would they have kinship. They will be seated on pulpits of light becoming light themselves. At a time, when people are scared, they would not fear and at a time when people are grieving, they will not grieve. And then He^{SAS} recited this verse, “Behold! Verily on the friends of Allah there is no fear, nor shall they grieve”⁹³*

These Traditions have been mentioned in Tafsir-e-Lubbab. Under the same verse, some

Traditions have been mentioned in Tafsir-e-Kashshaf. **I swear by Allah^{SWT} that we have found these characteristics in the group of Mahdi^{AS}.**

Similarly, the Prophet^{SAS} have given glad tidings regarding a group who is protected from the trial of the Dajjal. Their description is mentioned in that tradition of Nawas bin Sama'an which describes the state of Dajjal and the Tradition is, *“Then a group will come to Esa^{AS} bin Maryam^{AS} who Allah^{SWT} would have protected from the trial of Dajjal. Esa^{AS} will wipe their faces and provide information to them regarding their ranks...till end”*. O my Brother! This is the group, regarding whom the Prophet^{SAS} has said that, Masih will meet a group from my Ummah who will either be similar to you or better than you. It is written like this in *Tazkirah of Qurtubi*. It is similarly narrated with authority by Ibn-e-Marjaan in the book *Al Irshaad*. Hence the first people from the group will have received glad tidings from the words of Mahdi^{AS} and the last people of the same group will receive glad tidings from the words of Esa^{AS}. And these two (Mahdi^{AS} and Esa^{AS}) have received glad tidings from the words of the Prophet^{SAS}. Since Mahdi^{AS} has not given glad tidings to anyone but those people who are in possession of these attributes such that, they are not blameworthy and they will not be ominous, they will not steal and will be trusting in their Lord. Hence,

⁹² Wealth

⁹³ S 10 :62

certainty is achieved from this glad tiding which is similar to the glad tiding of the Prophet^{SAS}. Mahdi^{AS} has specified none but a group regarding whom Allah^{SWT} has said, “Allah^{SWT} will soon bring a community...till end”⁹⁴. Therefore, Mahdi^{AS} has taken this community to be his own community. It is written in *Ma'alim At Tanzil* with reference to this verse relating a Tradition from Hasan, “Allah^{SWT} knew that a community will renegade after the demise of the Prophet^{SAS}. Hence the Apostle of Allah^{SWT} informed about a community who Allah^{SWT} will love and the community will love Allah^{SWT}”. And in the same Tafsir, a Tradition is reported from Ibn Abbas^{RZ} that Prophet^{SAS} related- the command of Allah^{SWT}, “A goodly number from the first and a few from the later times”⁹⁵ and “A multitude from those of the first and a multitude from those of the later times”⁹⁶, the Prophet^{SAS} said, both these groups belong to my Ummah. This is the belief of Abul Aliya, Mujahid, Ataa Ibn Abi Rabah and Zahak. These noble gentlemen have said, “A multitude from the first” refers to the first generation of the Ummah and “A few from the later times” refer to those people who are from the last period of this Ummah. Thus, pay attention O man of justice! And look into it with deep thought, when a few from the first and a multitude from the last are awaited in the last period, then which period is more superior than the periods of Mahdi^{AS} and Esa^{AS}? Hence the group which received glad tidings from the Book of Allah^{SWT}, the same group will receive glad tidings from Mahdi^{AS} and Esa^{AS}. It is related from Mahdi^{AS} that, the group of few and the group of multitude which is mentioned in the three verses, is in fact his own group. This matter is not separate from the intellectual and traditional proofs. Therefore understand this well as it is a manifest thing.

Question 10

Further it is required that for all these issues, answers be provided using the proofs from traditions rather than quotes, specifically from Mahdi^{AS} because the proof regarding the personality of Mahdi^{AS} have come about with all the conjoined evidences from Shariah and arguments through Traditions rather than the specific quotes of Mahdi^{AS}. Since the proof of anything through itself is outside the logical and traditional law, therefore, please explain every issue from among the issues using established proofs of Quran, Traditions and Consensus of the Predecessors and provide satisfaction for these issues.

Answer to Question 10

O Brother! Know that, seeking the proofs from Quran and Consensus of the Predecessors for the above mentioned questions is not justifiable because there is no proof in this matter. Hence, how can a just man seek something that is impossible? Now what remains is the proofs from Traditions and Narrations, then it is possible to present them, similar to that which was presented earlier. Now, coming to the statement of presenting such quotes as proofs which do not pertain to the specific sayings of Mahdi^{AS} then this is not a good thing. This may have happened due to a “lapse”⁹⁷ because when a person is proved to be Mahdi^{AS} then why wouldn't his saying be acceptable? And why can't his saying be sought as an argument? Rather the absolute arguments are those that are proved from the quotes of Mahdi^{AS}, regardless of whether the sayings of the Mujtahidin conform to it or not, because the Prophet^{SAS} has said about Mahdi^{AS} that, “Mahdi^{AS}

⁹⁴ S 5 : 54

⁹⁵ S 56 : 13 - 14

⁹⁶ S 56 : 39 - 40

⁹⁷ A thing that is said without any thoughtful consideration

will walk in my footsteps and never err”⁹⁸. But the Mujtahid will err as well as do good. Since Mahdiat is above the rank of Ijtihad (reasoning), accordingly we found all the Companions^{RZ} of Mahdi^{AS} on this. This is supported by the thing that is mentioned in *Aqaid-al-Sunnah* as a proof for the Prophethood of Muhammad^{SAS} and proof for all Prophets^{AS} because the matter that is proved from the words of a truthful person is considered to be true.

And that which has been said, “Because the proof regarding the personality of Mahdi^{AS} have come about with all the conjoined evidences from Shariah and arguments through Traditions, rather than the specific sayings of Mahdi^{AS} since the evidence of something from itself is outside the logical and traditional law”. Hence, Know O Just Man! Such words are bound to put the questioner in a spin because the name Mahdi^{AS} has been proved for our Leader several times which provides evidence for his affirmation [Tasdiq]. Thus, it is an affair which has been proved from the heard arguments (the Traditions). The affirmation of Mahdi^{AS} is not without the two conditions - Either the arguments of Shariah will be proved after they are found in the personality of Mahdi^{AS} or Not. In the first case, the protestor’s saying from the first question, “At a time when the impediment to affirmation is from the wording of Sahih Tradition” does not hold true because finding the proofs will go against such a saying. In the second case, that is in the absence of arguments from Shariah and the affirmation of Mahdi^{AS} taking place without their prevalence. Then an objection will be raised on the protestor and he will be blamed. The protestor will be caught in the same situation from which he ran since the affirmation of Mahdi^{AS} without the prevalence of arguments from Shariah will simply take place from the sayings of Mahdi^{AS}, then, how can the statement of the protestor- “The proof of a thing by itself is outside the logical and traditional laws”, remain correct?

Question 11

Then, What has manifested on your Luminous conscience like a dazzlingly sun, by means of your research work on the proofs from Shariah in the matter pertaining to Mahdi’s^{AS} superiority over the rightly guided Caliphs [Khulafa-e-Rashideen] or Is he equal in status to them or less than them?

Answer to Question 11

Thus, Know O Brother, the proofs pertaining to the superiority of Mahdi^{AS} over the Companions^{RZ} (of the Prophet^{SAS}) has already been given above in the context of answers to previous questions. Now we will specifically mention a few of them.

Present among these is the tradition in which Muhammad Ibn Sireen was asked, *Is Mahdi^{AS} better or Abu Bakr^{RZ} and Umar^{RZ}*. He replied, *“Mahdi^{AS} is better than these two”*. Further, he added, *“Mahdi^{AS} will also have superiority on some of the Prophets^{AS} and Mahdi^{AS} is equal to our Prophet^{SAS}”*. This is narrated with authority by Abu Abdullah Nu’aym bin Hammad in *Kitab Al Fitān*.

Also included among the traditions is that which is reported by Nu’aym bin Hammad from the tradition of Huzaifa who said, *The Prophet^{SAS} said, “Even if there remains no days of the world except for one, Allah^{SWT} will send in it, a Man from my family, whose name will be like my name and whose character will be like my character”*. Also included among the traditions is that which is reported

⁹⁸ Futuhat-e-Makkiya by Ibn Arabi^{RH}

with authority by Abu Dawud and Nu'aym bin Hammad in Kitab Al Fitan. It is narrated that Ali^{RZ} looked at his son Hussain^{RZ99} and said, certainly this son of mine is a chief as he has been named so by the Prophet^{SAS}. Allah^{SWT} will bring forth a Man from his loins whose name will be like the name of your Prophet^{SAS}, he will resemble the Prophet^{SAS} in his character and will also be similar in his birth.

These two traditions describe the superiority of Mahdi^{AS} because when the character of Mahdi^{AS} is like the character of Prophet^{SAS} then Mahdi^{AS} is superior to all people since Mahdi^{AS}, due to his noble character is named alike the Prophet^{SAS}. Hazrat Ayesha^{RZ} has said that the character of Prophet^{SAS} was the Quran. It is understood from both the traditions that Mahdi^{AS} possessed the complete characteristics of the Prophet^{SAS}. If he possesses some and does not possess some other characteristics, then there is no benefit of Mahdi's^{AS} specification because then all the Saints are included in this matter (Possessing a few attributes in them). And Ibn Sireen has told the truth that Mahdi^{AS} will be superior to some Prophets^{AS} and will be equal to our Prophet^{SAS} because Mahdi^{AS} is a Caliph of our Prophet^{SAS}.

Also included among the arguments is that Tradition which is narrated from Auf bin Muhammad who said, "We used to say that there will be Caliph in the last period of this Ummah, on whom even Abu Bakr^{RZ} and Umar^{RZ} would not have superiority". This has been reported with authority by Abu Umar in his *Sunan*. Similarly, it is also reported in *Iqd-ud-Durar*.

Among the arguments is the saying of the Prophet^{SAS}, "Mahdi will walk in my footsteps and will never err". This is such a rank that no Companion^{RZ} is included in it. Because Abu Bakr^{RZ}, despite his extreme superiority and nobility, while pronouncing judgment regarding Kalala¹⁰⁰ said, I am saying regarding Kalala based on my own opinion. If it is correct than it is from Allah^{SWT} and Prophet^{SAS} otherwise it is from me and from the Satan. Allah^{SWT} and the Prophet^{SAS} are free from errors. Since the Prophet^{SAS} told Abu Bakr^{RZ}, when interpreting the dream of a person. The dream was "I saw a rope that reached the sky and butter and honey was dripping from it. O Messenger of Allah, Hence I climbed over it and then another person climbed over it.... till end¹⁰¹. When Abu Bakr^{RZ} interpreted this dream and asked the Prophet^{SAS}, "Did I correctly interpret this dream or was I wrong?" Prophet^{SAS} replied, "You have correctly interpreted some portions of the dream and were incorrect about some portions". To which Abu Bakr^{RZ} said, I swear by Allah^{SWT} for the mistake I committed and swore a promise. The Prophet^{SAS} said, "Do not swear".

It should be known that there is no proof for the superiority of Abu Bakr^{RZ} on Mahdi^{AS} except for a few general narrations like the ones which describe the superiority of Abu Bakr^{RZ} on the Ummah such as the saying of the Prophet^{SAS}, "I swear by Allah^{SWT}, The Sun never rose nor set on anyone who was better than Abu Bakr^{RZ} besides the Prophets^{AS}". And the saying, "If the faith of the entire Ummah is weighed on one end of the balance compared with the faith of Abu Bakr^{RZ} then the balance will tilt towards the faith of Abu Bakr^{RZ}". And Mahdi^{AS} is excluded from the general public due to the specialties that have come in his favor such as the saying of the Prophet^{SAS}, "How can my Ummah perish when I am at the beginning, Esa^{AS} is at the end and Mahdi^{AS} who is from my progeny is in the middle". The Prophet^{SAS} has declared Mahdi^{AS} to be the source of protection for the entire Ummah. Due to this, Mahdi^{AS} will have superiority over the entire Ummah. Abu Bakr^{RZ} and others are

⁹⁹ This seems to be a typo while compiling the electronic version. The Hadith text mentions Hasan^{RZ}. Siraj-ul-Absar, the other work of the author also mentions Hasan^{RZ}.

¹⁰⁰ Those who leave neither descendants nor ascendants as heirs

¹⁰¹ Sahih Bukhari

included in the saved Ummah. Ibn Sireen, despite his own superiority, fear of Allah^{SWT}, being distinguished in the knowledge of Traditions, exegesis and interpretations of dreams and remaining in the company of the Companions^{RZ} (of the Prophet^{SAS}) gave Mahdi^{AS} superiority over Abu Bakr^{RZ}. This proof alone is sufficient for you. Similarly there are other traditions which contain the text specifying the Caliphate of Mahdi^{AS} as mentioned in beliefs of Ahl-e-Sunnah. And there is no Tradition containing text specifying the Caliphate of Abu Bakr^{RZ}, if there was any text, then Abu Bakr^{RZ} would surely have mentioned about it to the Ansaar during the time of their differences when they were saying, “One Ameer [leader] shall be from among us and the other from you” while he was saying that two swords cannot fit into one sheath.

In addition to these traditions is that, the advent of Mahdi^{AS} is to invite people towards Allah^{SWT}. And he has been appointed like the Prophet^{SAS} to propagate the invitation among the people.

In addition to this is the saying of Mahdi^{AS} which is related from him. He said, “My Satan became Muslim”. Similar is the saying of the Prophet^{SAS}. This superiority is not available to anyone else except for Mahdi^{AS}. The Truthful follower and a Migratory Companion, Ilhadad bin Hameed, has mentioned in his Tarji Bund:

*Everyone’s Satan had been a Disbeliever
The Satan of Muhammad^{SAS} and Mahdi^{AS} became a Muslim*

In addition to these arguments is the claim that Mahdi^{AS} made with respect to his personality, like we have mentioned previously i.e. Allah^{SWT} declared the *Last* as Muqarrabeen [those nearer to Him] and several others are people of faith and *The last among them*, is meant for the community of Mahdi^{AS}, in all verses. Similarly the purport of the verse – “And we have made those people inheritors of the Book whom We have chosen”¹⁰², is the community of Mahdi^{AS}. Hence what suspicions are still remaining regarding the superiority of Mahdi^{AS} over all the Companions^{RZ}(of the Prophet^{SAS})? And Mahdi^{AS} is truthful in his claim as we have already mentioned this several times before.

It is mentioned in Kashf-al-Haqaiq¹⁰³ in the explanation of “Elicitation of the Light and Soul from *The Light of Muhammad^{SAS} [Nur-e-Muhammadi]*” and his saying is “Hence the soul of Mahdi^{AS} was formed from The Light of Muhammad like a child is formed from a mother. Thus when the Prophet^{SAS} received his Prophethood then Mahdi^{AS} was given the Sainthood. Therefore the essence of Mahdi^{AS} is like the essence of Prophet^{SAS}, the knowledge of Mahdi^{AS} is like the knowledge of Prophet^{SAS}, the patience of Mahdi^{AS} is like the patience of Prophet^{SAS}, the trust (in Allah^{SWT}) of Mahdi^{AS} is like the trust of Prophet^{SAS} and in majority of the conditions Mahdi^{AS} is equal to the Prophet^{SAS}”.

Question 12

And further, please explain through Quran and Sahih Traditions, whether Mahdi^{AS} is the Seal of Sainthood [Khatim-e-Wilayah] or not. Also explain it through the sayings of Sufis.

¹⁰² S 35:32

¹⁰³ Kashf-al-Haqaiq - Imam Azizuddin Nasafi^{RH}.

Answer to Question 12

Thus, Know O Brother! It is not correct to seek the explanation of the word *Seal of Sainthood* from Quran and Hadith because this matter is not hidden from a Scholar that the application of this word is from the Sufi terminology. There is not even a weak tradition on this. Neither is there a Sahih tradition nor proof from Quran. Except for the sayings of the Sufis, there is no proof of it. The words that have appeared in the glory of Mahdi^{AS} are Imam, Caliph and Concluder of Religion as we have mentioned previously. And it is the saying of the Prophet^{SAS} that, “Allah^{SWT} will conclude the religion through Him (Mahdi^{AS}) as it began with us”. There is a relationship between Religion and Sainthood. Thus the adoption of the word “*Seal of Sainthood*” may have been based on these traditions only. Such a person who embarks on researching the meaning of the word *Seal of Muhammedan Sainthood* should read books, such as *Fusus*¹⁰⁴ by Ibn-e-Arabi^{RH} and its commentary as well as *Istilahat*¹⁰⁵ of Abdul Razzaq Kashi otherwise its description will become lengthy.

All praise is to Allah^{SWT} whose blessing is the source for completion of good deeds and May Allah^{SWT} send Durood on the savior of the Ummah, Muhammad^{SAS} of the first and last.

Translated by –

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9th Shawwal 1434H - 16th Aug 2013(CE).

¹⁰⁴ Fusus-al-Hikam – This book is widely available in English too

¹⁰⁵ Istilahat al Suffiya – A Glossary of Sufi Technical terms is an English translation of this book