

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*These are clear proofs from your Lord and a guidance and a mercy for a people who believe  
(Surah 7: Al-Araf verse 203)*

## **Mizan Al-Aqaid**

*(Harmony of Beliefs)*

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## Translation of Hashia of Mizan Al-Aqaid

All praise is due for the Al-Mighty who sent his Prophet<sup>SAS</sup> and revealed the Qur'an to him. Some of the verses of the Qur'an are *Muhkum* [decisive], which is known as *Umm al-Kitab* [Foundations of the Book], and the others are *Mutashabihat* [allegorical]. Then sent the Mahdi (the Promised one) and taught him the explanation of the Qur'an so as to follow the *Mutashabihat* verses similar to the *Muhkumat* verses because they are the *Umm al-Kitab*. May Allah's mercy descend upon both of them, their children and companions who are perfect and upon their Taba'een [followers] who are firmly grounded in knowledge. As Allah<sup>SWT</sup> has said,

يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

[They] say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding<sup>1</sup>.

Thus, those people who were amongst the people of heart and master of insight have extracted the beliefs from the *Muhkumat*, deduced all actions from the *Mutashabihat*, and interpreted the *Mutashabihat* by conforming to the *Muhkumat* rather than contradicting it. Therefore, Allah<sup>SWT</sup> has said,

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

Then as for those in whose hearts there is perversity they follow the part of it which is allegorical (as against the decisive), seeking to mislead and seeking to give it (their own desired) interpretation, And no one knows its [true] interpretation except Allah<sup>2</sup>.

Thus, the purpose of our interest in writing this is that, after 111 years of the demise of Hazrat Imam Mahdi<sup>AS</sup>, some of the people in this age have abandoned the adherence to the complete religion and constitution of Mahdi<sup>AS</sup> and the following of the beliefs and objectives of the Companions<sup>RZ</sup>, and adopted the customs and habits of their ancestors considering it to be the true path. Moreover, the people of one group in their pride of extreme love consider Mahdi<sup>AS</sup> to be just like God and with such writing that is not

<sup>1</sup> Surah Al-e-Imran verse 7

<sup>2</sup> Surah Al-e-Imran verse 7

worthy or deserving (for Mahdi<sup>AS</sup>), give precedence over the Messenger<sup>SAS</sup>. People of one other group imagining their perfect justice to a greater guilt do not consider Mahdi<sup>AS</sup> and the Prophet<sup>SAS</sup> to be equal. And they find fault and objection in his specialties of being the *Bayyinah from Allah [clear proof]* and being appointed as a Guide. Every one of them considers themselves as Mahdi [guided one] and Hadi [one who guides]. We seek refuge with Allah from this! Therefore, on this basis, a few sentences with all the comprehensive beliefs of the righteous are included in their absoluteness, which is completely free from corrupt beliefs, disobedience, extreme ignorance, prejudice and envy.

At the outset, this is a small treatise but for the people of insight, it's a large book. It is written so that a person who is engaged in faultfinding and exaggeration is compelled to be satisfied with it, while a just and fair person would happily accept it. That is why I have named it as *Mizan-al-aqaid wa manabi-ul-fawaid al a'amal [Harmony of beliefs and source of benefit through practice]*. It also provides answers to various questions. However, because the writing is brief some of the specific aspects of the matter cannot be delved into further. Therefore, the notes are written within the margins so that every person who becomes familiar with this gets rid of any questions. This is taken from a part of the [book] well known *Aqeedah<sup>3</sup>* of my *Mawla* and *Murshid*.

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### **Text and Commentary of Mizan Al Aqaid**

In reality, all Mahdavis agree upon the matter that, the Seal of the Prophets<sup>SAS</sup> and the Seal of the Saints<sup>AS</sup> are one zath [essence] and equal. This is because one has said i.e. Mahdi<sup>AS</sup> has said, “*I am the servant of Allah and a follower of Muhammad, the Messenger of Allah<sup>SAS</sup>*”. And the other has said, i.e. the Prophet<sup>SAS</sup> has said, “*Sainthood is superior to Prophethood*”. In short, like the Prophet<sup>SAS</sup> has not said anything of his own accord, similarly, whatever the Mahdi<sup>AS</sup> has said and done is based upon the command of Allah<sup>SWT</sup> because he is the Master of Command. Hence, it is mentioned in *Maqsad Al Aqsa* that, he is called the Master of era and Master of commands; he is the *Sultan ul Awliya* [king of saints] and *Asfiya* [king of purified ones].... Thus, it is proved that the *Sultan ul Awliya* and *Asfiya* is also a Master of Commands similar to the *Sultan ul Awliya* and *Ambiya* [Prophets], because both of them – Prophethood and Sainthood are the attributes of Mustafa<sup>SAS</sup>. However, the Prophet<sup>SAS</sup>, during his lifetime was appointed to reveal the

<sup>3</sup> Aqida Shareefa of Bandagi Miyān Syed Khundmir Siddiq-e-Vilayat<sup>RZ</sup>

matters related to Prophethood and keep the matters of Sainthood hidden. And regarding the revelation of this matter, he made a promise that –

اذكركم الله في اهل بيتي

[I remind you of Allah in my Ahl-e-Bait]<sup>4</sup>

He further said, “The one who believed in Mahdi has believed in me and the one who denied him has denied me<sup>5</sup>”. There are several ahadith and narrations similar to this. In summary, this thing has reached a certainty that Muhammad<sup>SAS</sup> and Mahdi<sup>AS</sup> are one zath, endowed with the same attributes. The Gnostics have recognized it but the blind hearted did not.

And the honor of the companions of Mahdi<sup>AS</sup> is like the honor of the companions of Prophet<sup>SAS</sup>. Thus, any of the companions of Mahdi<sup>AS</sup> who narrates from Mahdi<sup>AS</sup> [then it] is the truth. Bandagi Miyan Syed Khundmir<sup>RZ</sup> has said, “No companion of Mahdi<sup>AS</sup> will slander him”. We believe and we testify! Because, the Companions<sup>RZ</sup> as required by the holy verse *أُولَئِكَ هُمُ الصَّادِقُونَ* [It is those who are truthful]<sup>6</sup> are the ones that are favored [by the glad tidings] even though the verse is in favor of the migrant Companions<sup>RZ</sup> of the Prophet<sup>SAS</sup>. However, from the tongue of Mahdi<sup>AS</sup>, it has also been proved to be in favor of the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup>. However, as in Qur’an, there are *Muhkumat* and *Mutashabihat* so also in the narrations (of Mahdi<sup>AS</sup>) there is [*Muhkumat* and *Mutashabihat*] because when there is *Muhkumat* and *Mutashabihat* in the Qur’an then how can they not be in the narration? The *Muhkumat* in the narration is that upon which the order is firm, for example: prohibition on visiting the houses of the worldly people and shunning affection and friendship with them, nor meeting with the people like the practice of the Companions<sup>RZ</sup> and their *Taba’een* was adopted. That means it should be popular and agreed upon by the *Taba’een* of all the Companions<sup>RZ</sup> or there is a consensus upon it. Especially those meanings which are proved from these narrations. For example: *tark-e-dunya* [renunciation of the world], *talab e deedar-e-khuda* [desire for the vision of Allah], *hijrat az watan* [migration from the native place], *sohbat-e-sadiqeen* [company of the truthful], *uzlat-az-khalq* [seclusion from creation], *zikh-e-kaseer* [abundant remembrance] and *ushr* [tithe] (and those orders) that are similar to these, holds the same order [as *Muhkumat*]. Similar to this is the method of all of the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup> called *Tariqat* [spiritual path] which is combined with matters of *Haqiqat* [ultimate reality] in observing the limits of *Shariat* [Legal rulings], free from the blame and evils of innovation and addition, which is based upon the rules and conditions of true knowledge in

<sup>4</sup> Sahih Muslim – Merits of Hazrat Ali<sup>RZ</sup>

<sup>5</sup> Tabaqat al Fuqaha, Fasl-ul-Khitab, Aqd-ud-Durar

<sup>6</sup> Surah 49 – Al –Hujraat verse: 15

adherence to the Sainthood of Muhammad<sup>SAS</sup>. Like the command of Allah<sup>SWT</sup> to the Prophet<sup>SAS</sup>

فَإِنْ يَكْفُرْ بِهَا هُوَ لَا فِقْدَ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكُفْرِينَ (٨٩) أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ  
فِيهِدُهُمْ أَقْتَدَہٗ

***But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein. Those are they whom Allah guideth, so (O Muhammad) follow their guidance.***<sup>7</sup>

The reason for their receiving such an honor is that the reality of the religion of Islam, which is the vision of Allah, will be obligatory for them as narrated by the Imam<sup>AS</sup>,

*“The desire to see Allah is obligatory upon every man and woman; He will not be a believer until he sees Allah”.*

He further said,

*“I say the believer is one who sees Allah. He is not a believer until he sees Allah through his physical eyes, the eyes of his heart or in a dream but a true seeker is also considered to be a believer”.*

Moreover said,

*“A true seeker is one who turns away from the world and the creation and turn the attention of his heart towards Allah and always remains engaged with Allah striving to come out of himself”.*

And He further narrated,

*“A believer sometimes is less courageous and at other times more courageous. If on occasion becomes distressed then he should do work for a cheetal [local currency] or two amongst them. At that time, he should rebuke himself much and thinking there to be a burning fire outside the Daira, should not step out. He should be patient for the invisible charity and pass away in this condition amongst the group of the truthful. If these people (the truthful), after giving him the ritual bath, offer his funeral prayer and bury him with their handful of dust [musht-e-khaak] then that person will be saved from the hell-fire”.*

<sup>7</sup> Surah 6 - Al-Anaam verse: 89, 90

He also said,

“A person who plans his livelihood for three consecutive days is a seeker of the world and the verse فَأَمَّا مَنْ طَغَى [Then, as for him who rebelled<sup>8</sup>] is [proved to be] in his favor”.

And said,

“The seeker of the world is a disbeliever. A believer may be less courageous but will never be a seeker of the world”.

And said,

“A believer can be called as rich or from people of plentiful but not a worldly person because worldly person is the title for a disbeliever”.

And all those commands that are found with such firmness have the order of being from *Muhkumat*. Mahdi<sup>AS</sup> and his Companions<sup>RZ</sup> are also akin to *Furqan* [criterion for judging between right and wrong]. Like the command of Allah<sup>SWT</sup>,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

*O ye who believe! If ye keep your duty to Allah then He will grant for you a Furqan<sup>9</sup>.*

(In this verse) the designation of faith for the Companions<sup>RZ</sup> is addressed from the doorstep of The Merciful to Muhammad, the Prophet and Muhammad, the Saint Alaihimus Salaam, who themselves have taken the start of this lofty deed [Taqwa] to its final level. Thus, the statement was made from their tongue that all of them are the *Furqan*. Hence, it is necessary that amongst them are also the *Muhkumat* and *Mutashabihat* like how it is in the Qur'an. In this manner all of the Companions<sup>RZ</sup>, the accepted ones of Allah are *Mutashabih* amongst themselves and the zath of Mahdi<sup>AS</sup> is the *Muhkumat*, because the hint in مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ [wherein are clear revelations - they are the substance of the Book]<sup>10</sup> is towards it only. And everyone amongst them, i.e. the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup> rather every follower of the Qur'an as per their status can also be called as *Furqan* and the *Muhkumat* in them is the conformity with that zath. That means, the complete following of Hazrat Mahdi Alaihis Salaam is in the order of the *Muhkumat*. It is obligatory upon the special and the common to implement it until Masih

<sup>8</sup> Surah 79- An-Naziat verse 37

<sup>9</sup> Surah 8 Al-Anfal verse :29

<sup>10</sup> Surah 3 - Aal-E-Imran verse: 7

Ibn-e-Maryam<sup>AS</sup> descends and reveals himself. Thus, whatever orders are issued by Hazrat Isa<sup>AS</sup> (after his descent) and the path that he shows is nothing but the truth. We believe and we testify!

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