



هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
عَالِمُ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمَنُ الرَّحِيمُ

MOGHAIBAT

Written by

Asad-ul-Ulema

Hz. Abu Sayeed Syed Mahmood^{RH}

Translated by

Hz. Syed Yakoob Roshan Yedullahi

Mahdavia Research & Charitable Foundation



لَا إِلَهَ إِلَّا اللَّهُ
 مُحَمَّدٌ رَسُوْلُهُ
 وَبِشْرَتِهِ الْيَوْمِ

MOGHABAT

Written by
 Asad-ul-Ulmas
 H. Abu Sa'eed Syed Mahmood
 Translated by
 H. Syed Yaqoob Roshan Yeshlshiri

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

There is no (True) God, but Allah
 and Mohammed is His Messenger

اللَّهُ الْهُنَا مُحَمَّدٌ نَبِيُّنَا

Allah is our Lord and
 Mohammed is our Prophet

الْقُرْآنُ وَالْمَهْدِيُّ إِمَامُنَا وَصَدَقْنَا

The Quran and the Mahdi are our Imams (Leaders)
 It is True and we Accept it

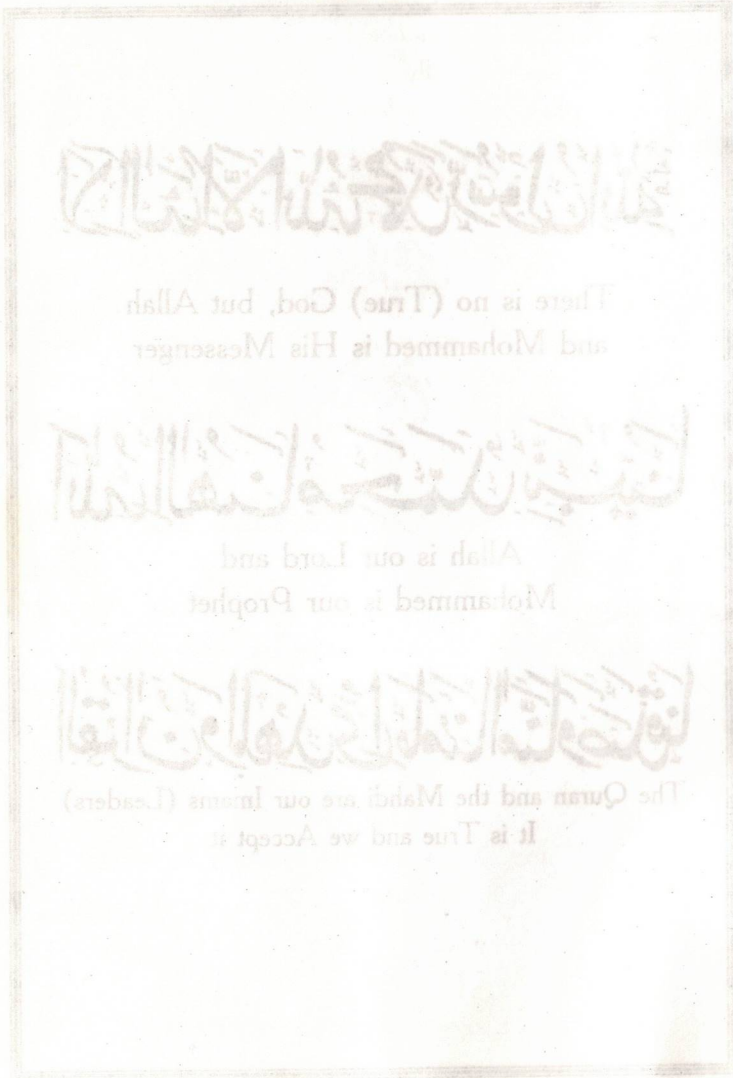
Publishers' Note

The book 'Moghaibat' is one of the prominent books, which carries firm information about the knowledge beyond the human reach. The author of the book *Asad-ul-Ulema Allama Hz. Abu Sayeed Syed Mahmood* has originally written it in Urdu with a scholarly standard. This book now rendered into English is with a simple framework.

The issue relating this book is in discussion in the Muslim world since long, as to whether a person can gain the knowledge beyond the human resources. This is due to the difference of opinion among the scholars. The author has done a great job by presenting the most authentic view on this subject. He (author) has used only the Holy Verses, Traditions of the Prophet^{PBUH} besides the views of the early scholars of the Muslim world.

It was felt necessary to present the primary sources of the Mahdavia literature for the benefit of the younger generations. Hz. *Syed Yakoob Roshan Yedullahi* has taken pains to translate it into English from the Urdu version. The Mahdavia Research and Charitable Foundation will present many more books in English language in due course (*Inshallah*).

--Dr. Syed Alam Nisar Mehdi
(Dr. Nisar Syed)



Translator's Note

The book *Moghaibat* written by my maternal uncle and spiritual guide *Asad-ul-Ulema Hz. Abu Sayeed Syed Mahmood^{RH}*, was published in Urdu by *Maktaba-Daira-til-Basa'ir'*, Hyderabad *Al-hind*; in the year 1982 on the occasion of the *Chehlum* (fortieth day of demise) of the author. After seeing the booklet, this humble servant decided to translate it into English language for the benefit of the younger generations who are conversant with that language mostly. They are not in a position to read and get benefit from the Urdu books. Hence, there was a great need to provide them specific literature pertaining to our community, in English language. The translation was completed by the death anniversary of *Hz. Abu Sayeed Syed Mahmood^{RH}*, the author of the book. It was handed over to the elder son of the author, *Hz. Abul Fatah Syed Nusrath* for verification and suggestions if any. However, he could not attend to this work nor he could publish any other books or materials, which were promised to be published in the foreword of the Urdu. First edition of the *Moghaibat*. I pray Allah to give him health, strength, right guidance and long life to enable him to attend to the difficult job of publishing the huge unpublished material left by his father, the great scholar of this community. This would be the greatest service to the faith.

Fortunately, in the year 2002 when the under-sign was shifting his house he could locate the rough script of the translation of the *Mughhaibat*. The same is now revised and presented. This humble servant has tried his best to be honest to the extent possible in reproducing the correct sense of the book. However, keeping in view the intricacy of the topic and its scholarly presentation, there is a possibility that he might have failed in reproducing the correct sense some where. The readers are requested to over look it keeping in view the limitations of the translator. If possible, to inform him for suitable

corrections in the next publications. This humble servant shall be thankful for this service.

During the translation some twenty years ago, the help provided by Mr. M.S Vali, now receding at Trinalavelly, cannot be over looked. He was a good friend and a helping hand for this humble servant. His shifting over to Trinalavelly is a great loss to him.

The help rendered by Hz. Syed Abul Fatah Syed Jalaluddin and Hz. Syed Jafer Sadiq in finalizing all the three books i.e., *Tanveer-ul-Hidaya*, *Moghaibat* and *The specific attributes of Imam Mahdi^{AS}* cannot be over looked. I am very much thankful to them. The assistance provided in this task by Syed Mubarak Jawad & Syed Mubarak Atif is matchless.

This book is being published by MRCF (Mahdavia Research and Charitable Foundation) as its third publication. The first publication was the abridged publication of the Promised One. The MRCF was founded with the main purpose of presenting the Mahdavia literature in English language for the benefit of the community and general readers. God willing in near future many more books will be presented under the banner of MRCF.

I pray Allah to reward all of those who have extended their helping hand in this task.

-- Faqir Syed Yakoob Roshan Yedullahi

الحمد لله والمنة - وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ
الْخَاتَمِينَ ذِي الْبَيْتَةِ وَالْجَنَّةِ - وَعَلَى آلِهِمَا وَ
أَصْحَابِهِمَا الَّذِينَ هُمْ فَازُوا بِأَنْفُسِ الْمُطْمَئِنِّينَ

The blessed personality of Hz. Peer-o-Mursheed Allama-tul-Asr Asad-ul-Ulema Moulana Miyan Abu Sayeed Syed Mahmood, Secretary of Majlis-e-Ulema-e-Mahdevia-e-Hind, Day'ee of the Ijma-e-Fukhra-e-Mahdevia Hyd and the secretary of Ruhiyat-e-Hilal committee, and his services to the community are well known to one and all. This bright sun of the Knowledge and guidance set on the night of the 9th of Zilhajja 1402AH. He spent all the 78 years of his life in the cause of Allah Subhana-o-Tala, His Deen and its protection. At the tender age of 7 years on the divine word (*Kashf*) he was blessed with the renunciation of world. He had the opportunity of having the *Sohbat* (company) of his father Zubda-tul-Aarifeen Hz. Syed Abdul Hai, Hafiz Miyan Qibla, the renowned spiritual personality of his times. For forty years he gained the spiritual Knowledge in the company of his father. Apart from this, he was engaged in acquiring the Knowledge of the *Shari'a* and other religious teachings from the renowned scholars of those days.

Since last sixty to sixty five years he had engaged himself in the service of the community for its all round development. The details of such services are recalled in the condolence meetings held at various places, in condolence messages published in the various newspapers and also in the 'Asad-ul-Ulema No. of the Noor-e-Hayat (*Noor-e-Vilayat* also)'. The details of this will be included in his 'biography' which is to be published shortly. In this small article it is not possible to cover all the branches of his life history, such as his pleasant characters, love for the Prophet^{PBUH}, the Mahdi^{AS} and their Companions and Saints, irrespective of their belongings, as a priest, his spiritual benefactions and as a religious scholar and a thinker of Islam, besides as a guide of the community his selfless services etc.

A little before his passing away, my respected father called this humble Faqir and his elder son Qari Abul Fatah Syed Nusrath and our uncle Hz. Syed Ali Barter M.A. M.Ed. and expressed his desire to organize a 'Maktaba' or an academy al his books published. He instructed

this humble *Faqir* and the elder brother to collect the various articles and other materials published from time to time in different magazines and arrange them and publish in a book form. Besides this, he was having an intention to publish the second edition of his great work '*Naqliyat-e-Miyan Abdul Rasheed Mein Tauzihaat*' with due additions. He was also having in view the publication of the unpublished work and also to complete and publish the incomplete books. Thus, he had given detailed instruction of all the detailed items. However, it was not the Will of Allah that, it should be completed during his lifetime.

In compliance with the instructions of the respected father, a '*Maktabaa*' with the title of '*Daira-til-Basa'ir*' has been established. This *Maktabaa* started functioning on the trust of Allah *Subhana-o-Tala* alone. This humble *Faqir* is the caretaker of the *Maktabaa* and the elder brother Mr. *Abul Fateh Syed Nusrath B.Sc LLB MBA*, Deputy Registrar, Co-operative Department, who is assisting in the writing and compilation, is the secretary of this *Maktaba*. During the condolence meeting the holy priests and the elders of the community have specifically expressed the need that, all the writings of the *Hz. Alaihe Rahman* should be brought to the light by way of publication. During these condolence meetings also, this humble *Faqir* has announced that, with the blessing of Allah *Subhana-o-Tala* and with the help of the *Concluders*^{AS} and the priests and saints this work would be completed very soon.

With the blessings of Allah *Subhana-o-Tala* and as per the last will of respected father *Alaihe Rahman* and as per his guidance, in a systematic manner, the work has been started. In the condolence meetings of the '*Daira-e-Adab*' the humble *Faqir* had announced that the thesis of *Hz. Alaihe Rahman*, '*Moghaibat*' would be published by the *Chehlum* (fortieth ceremony) of *Hz. Alaihe Rahman*. It is the blessing of the Allah *Subhana-o-Tala* that, this article is being published accordingly under the banner *Daira-til-Basa'ir*.

After this very soon the speeches of *Alaihe Rahman*, which are taped, would be published in the book form. Keeping in view the short time available, short span of the article and its importance this article has been selected for the publication. It was published in '*Noor-e-Hayat*' in 1963 in six installments. Now-a-Days the Urdu capacity of our

youngsters is very much reduced especially those who are studying in English medium or other mediums of instructions are very weak in Urdu and it would be very difficult for them to understand this type of religious literature¹. Thus, for their benefit the simple translation of the terminology is given in the footnotes by this *Faqir*. Besides this some sub-headings, headings are also given so that the reader may not lose the track or the central thought of the thesis. Since last few years *Al-Haj Khader Khan Saheb Sadar Markaz-e-Anjuman-e-Mehdavia* is having the honour of publishing one article of *Alaihe Rahman* every year at the time of the *Milad-e-Mahdi*^{AS}. When he heard of the publication of *Moghaibat* by *Daira-til-Basa'ir* at the *Chehlum* he insisted on bearing the total expenses on its printing for Allah *Subhana-o-Tala*. It is needless to express the value of the religious literature he had in his heart and the attachment to the *Alaihe Rahman*. This has been evident in his heart moving speeches delivered in the condolence meetings. Whatever work has been done with the true religious purpose the reward of it can be given by Allah *Subhana-o-Tala* only. It is prayed to Allah *Subhana-o-Tala* for its proper reward.

In this small thesis, the Allama *Alaihe Rahman* has not only dealt with the tough topic scholarly but has also explained it in a simple and easy style to enable the young ones to benefit. The young ones would get bored with the lengthy scholarly discussion. Therefore, *Hz. Alaihe Rahman* has kept in view the brevity and has covered long arguments in a very brief manner and has drawn logical conclusions on such topics.

The first object of this booklet is to strengthen the oneness of Allah and to make very clear that, excepting Allah *Subhana-o-Tala* no one knows the Unseen. Hence, *Hz. Alaihe Rahman* has used the poetic stanza of *Moulana Rumi* "Unseen Knowledge (*Ilm-e-Ghaib*) is known to Allah alone. Do not believe anyone who claims to have it."

The second important purpose of this is to provide evidence about the Prophethood of the *Hz. Mohammed*^{PBUH} and the *Mahdiat* of *Hz.*

¹ Keeping in view, this problem only this humble servant of Allah and a *Murid* of the Author *Alahi Rahman* had translated it into English in 1982 itself. However, the time for its publication was now.

Bismillah hir Rehman nir Raheem

الْحَمْدُ لِلَّهِ الَّذِي هُمْ قَائِمٌ بِذَاتِهِ لِكُلِّ شَيْءٍ مِنْهُ الْوُجُودُ -
 وَحَدَهُ، لَا شَرِيكَ لَهُ هُوَ الْحَيُّ الْقَيُّومُ الْوَدُودُ - وَالصَّلَوَاتُ
 وَالتَّحِيَّاتُ عَلَى أَفْضَلِ الْأَنْبِيَاءِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ خَاتَمِ أَنْبِيَائِهِ
 وَعَلَى خَاتَمِ وَلَايَتِهِ الَّذِي كَانَ عَلَى يَمِينِهِ مِنْ رَبِّهِ - خَلِيفَةُ
 الرَّحْمَنِ - سَمَى النَّبِيِّ، الْمَوْعُودِ مَجِيئِهِ، فِي آخِرِ الزَّمَانِ
 وَعَلَى آلِهِمَا وَاصْحَابِهِمَا أَجْمَعِينَ الرَّاشِدِينَ الصَّالِحِينَ - هُمْ
 أَصْحَابُ الْيَقِينِ الَّذِينَ صَعَدُوا ذُرُوعَ الدِّينِ -

Before defining the knowledge beyond human resources (*Ilm-e-Ghaib*) and its attributes it is necessary to give a brief description as to what is 'human knowledge' and the sources thereof to enable the readers to understand the eminence of 'the knowledge beyond human resources (*Ilm-e-Ghaib*).'

Knowledge and its Sources

It may be noted that the awareness is 'knowledge'. Indeed literacy is an important source of learning but not knowledge by it self. Therefore, what is simply meant by knowledge is awareness. Man acquires knowledge through certain sources as well as without any apparent source. Knowledge without apparent sources has three categories.

- I. **Intuition (وجدان)**: Man acquires the knowledge about the existence of self without any source. Awareness of hunger, thirst and affliction is acquired without prompting by anyone. This sort of awareness comes even without the means of the five senses. A person devoid of even the senses of seeing, hearing, smelling, feeling and tasting, too can know of hunger or affliction.

Mohammed Mahdi^{AS}. For this purpose he has brought evidence from all types of Unseen Knowledge and had proved that, the deputies of Allah *Subhana-o-Tala*, were informed of the Knowledge about the Unseen as and when needed. Since, earlier times the topic of the Knowledge beyond the human resources has been a topic of controversy in the Islamic world. The research of this topic in a manner that it becomes an evidence for the Prophethood of the Prophet^{PBUH} and the *Mahdiat* of *Syed Mohammed Mahdi-e-Mawood*^{AS} is no doubt a gift for those who are having the vision. Besides this the status of the Prophet Mohammed^{PBUH} and the Mahdi^{AS} has been discussed in a very brief manner. As subsidiary issues, certain important matters were also discussed, such as the faith of the *Mahdavia* about the conclusion of the Prophethood, the faith about the advent of Isa^{AS} and Mahdi^{AS} in one period, the difference between the *Mujaddid* and the *Imam Mahdi-e-Mawood*^{AS} etc. It may be noted that Hz. *Alaihe Rahman* as usual has presented the belief of the early *Mahdavia*, on which he himself was very firm, such as the equality of the *Syedain*^{RZ}.

Apart from this, he had given the befitting reply to the objections of *Ibn-e-Khuldoon* about the traditions in respect of the Mahdi^{AS}. The answers to *Niaz Fatehpuri*, the editor of *Nigar* and *Hadiya-e-Mehdavia* are also befitting.

Thus this small booklet is of many benefits in which several complicated and important issues are discussed in very easy and understandable way and perfect evidences have been brought from the Holy Quran, the Traditions (Ahadith) of Prophet^{PBUH} and the Narrations of the *Imamuna Mahdi*^{AS}.

In the end, this humble *Faqir*, with all his humility and submission, prays Allah *Subhana-o-Tala* to accept this effort of my beloved father, with his own Benefaction and Blessings. And also to make this thesis a guide for those who are in search of truth. The status of the Author may be elevated and placed with very blessed servants and also bless him with His Vision. We may also be blessed with the guidance to serve His *Deen* (Faith) properly.

--Faqir Syed Abdul Hai alias Hafiz Mian

II. **Awareness by Nature (فطريات)**: The creator of the universe has bestowed upon all animals certain inherent knowledge to the extent of their requirements. For instance, no one teaches swimming to the fish. It is not needed to teach nascent carnivorous animals to consume flesh and nascent herbivorous animal will never eat anything other than flora. It will die starving rather than eating flesh. Similarly, who taught an infant to suck milk or cry? This is natural knowledge, which is acquired without any assistance.

III. **Self-evident Knowledge (بدیهیات)**: Man after attaining adolescence gains the ability to distinguish things by himself and therefore is able to discriminate between black and white. He realizes that, it is daytime at dawn and it is night when the sun sets. These are the basics of the self-evident knowledge, which can be acquired without effort, guess, analysis or sources.

Similarly, knowledge gained through sources has also different shades. For instance, knowledge gained through five senses (namely seeing, hearing, smelling, feeling and tasting). With the help of vision man comes to know the shape of the things; by smelling he distinguishes good and bad odour; by hearing he understands the difference in sounds; by tasting he discriminates between sweet and sour and by touching he feels what is hot and what is cold or what is hard and what is soft.

Apart from the above, the knowledge is acquired through causes and reasoning, such as by sounds (to derive sense and meanings through sounds and words); by letters (to derive sense through alphabets, figures and lines); by signs (to derive sense through signs such as flags and lights used by the army); by sign boards (to derive sense by indications as the poles used on the roads, railways, aviation and marines).

Similarly by using commonsense, logic or experience and observation knowledge is acquired. For instance by observing, one knows that there would not be rain without clouds. Thus the clouds are

generally considered to be an indication for rain. In this way, thousands of unknown things are known from few hundred known objects and from parts the knowledge of the whole is acquired. There is no limit for this kind of knowledge. Philosophy, science, mathematics, astrology, astronomy etc, etc are its various branches. Fantastic development in scientific fields, several inventions and progress in civilization is the outcome of the above type of knowledge. In fact, the capacity to know things gifted by Allah the Almighty has lead to such achievements. By utilizing such capacity man continues to attain perfection. This quality is absent in the animals because they have been bestowed with necessary knowledge at their birth only for their survival according to their species. Thus, every animal is aware of good and bad for its survival from the beginning. However, man acquires this knowledge gradually with the growth of his mental faculties. For instance, the calf would not eat flesh, the cub would not eat grass. But, even if poison is placed in front of an infant, he will put it into his mouth. He will not hesitate to touch a burning object irrespective of the consequences. The deer brought up domestically away from wild animals will certainly get scared at the scent of a carnivorous wild animal. But, a man who has never heard about a snake and is unaware of its venom will not be scared when he happens to see one.

Thus, the secret of all the developments attained by man, is hidden in his capacity to know, analyze and understand, this capacity gradually increases according to his ability. Therefore, the life of animals remained unchanged for generations. There is no change in the nest of a sparrow, burrow of a rabbit or the den of a tiger. But, what a fantastic evolution in the human culture has taken place? Such capacity to attain and improve the knowledge and wisdom is available in every human being whether an uncivilized nomad or highly cultured Aristotle. This capacity varies from man to man and it depends upon the availability of the sources and environment to an individual.

Thus, man acquires knowledge through the sources such as his senses, wisdom and logic, reasoning, experiment and observations, learning etc, etc. If the above sources are absent, the knowledge of the

“عالم الغيب فلا يظهر على غيبه أحدا الا من ارتضى من رسول” (Allah is Omniscient. He does not reveal His knowledge excepting to His Messengers to whom so ever He chooses) he says that, “*Imam Fakruddin Razi* has interpreted ‘*Ghaibhi*’ as the knowledge of the Day of Judgment. This interpretation is given to avert the doubts raised by certain sects (*Mo'tezelaha* etc) that certain mystics and dream interpreters also have certain *Unseen Knowledge (Ilm-e-Ghaib)*.” On this *Khazi Shoukani*, comments that ‘in the presence of the apparent difference between the certainty and the doubt, why should we hesitate to mention about the *Unseen Knowledge (Ilm-e-Ghaib)* of the Prophet *Mohammed*^{PBUH}?’ In my humble opinion the condition found in the definition of the *Unseen Knowledge (Ilm-e-Ghaib)* that it is the knowledge ‘without any source’ is a proof by itself and hence there is no need to avoid criticism of the *Mo'tezelaha*. The above definition of the *Unseen Knowledge (Ilm-e-Ghaib)* is so perfect and comprehensive that there cannot be any comparison between this knowledge and the knowledge of mystics, fortunetellers etc, because their knowledge is not without any source.

The fact is that even through the deputies of Allah have perfect and definite *Unseen Knowledge (Ilm-e-Ghaib)* through Allah, yet their knowledge cannot be defined as *Unseen Knowledge (Ilm-e-Ghaib)* because the knowledge of mysteries is given to them through some source only. The source may be an angel or Allah himself. Whatever it may be it is a source. Therefore, it is an admitted faith in Islam that the *Unseen Knowledge (Ilm-e-Ghaib)* is an attribute of Allah only.

Moulana Rumi^{RH} in a couplet has said this “*Unseen Knowledge (Ilm-e-Ghaib)* is known to Allah alone. Do not believe anyone who claims to have it.”

‘Or’

H.z. Mustafa^{PBUH} never spoke unless *Gabriel*^{AS} spoke to him and *Gabriel* spoke only on the command of Allah.

The narrations (*Naqliyat*) of the Promised *Mahdi*^{AS} also confirm to this view. Therefore, the *Mahdavia* community also has the

unanimous belief that the *Unseen Knowledge (Ilm-e-Ghaib)* is the prerogative of Allah the Almighty only. Allah has proclaimed about Himself thus, *Alim-ul-Ghaibi-vassh-Shahadata*...means ‘Allah knows about the present and the absent.’ Here is a point for consideration. When Allah knows everything and every particle of the universe is clear to Him in His fathomless knowledge what is *Unseen Knowledge (Ilm-e-Ghaib)* to Him? And this applies only when He knows concealed things through the unseen (*Ghaib*) power without any source. The fact is that the words ‘*Ghaib*’ (absent) and ‘*Shahada*’ (present) are used in this Quranic Verse with reference to human beings, i.e., the things which are above the bounds of human knowledge and absent to him are known to Allah.

Were the Deputies of Allah Omniscient?

کیا خلفاء الہی عالم الغیب تھے؟

In certain Quranic Verses, Allah has clarified this through the Prophet^{PBUH} :

1. Oh! Mohammed, tell that **قل لا يعلم من في السموات والارض الغيب الا الله ولا اعلم الغيب** in the Universe no one is omniscient except Allah. Nor do I know the Unseen (27:65)
2. If I (*Mohammed*) were omniscient, I could have **ولو كنت اعلم الغيب لاستكثرت من الخير** benefited myself immensely. (VII-188)
3. He alone is having **وعنده مفاتيح الغيب لا يعلمها الا هو** the keys of mysteries, which are unknown to everyone. (VI-59)

The above Quranic Verses clarify that Allah alone is the Omniscient and it is beyond the scope of Man, Gennie, Satan or Angels. Even the Prophets and Deputies of Allah were devoid of this power.

With this brief discussion, *Unseen Knowledge (Ilm-e-Ghaib)* has been illustrated with necessary evidences. In the Holy Quran, there is a Verse, which in the view of some scholars, indicates that Prophet of Allah, *Mohammed^{PBUH}* was in possession of this power. Allah declares thus, "*Vama Huva a'la Ghaibi Buzenain.*" Prophet^{PBUH} is not a miser in revealing the mysteries. In this Quranic Verse, the word 'zenain' - a miser, indicates that he (Prophet^{PBUH}) is omniscient, because a miser is one who possesses wealth but does not spend it in need. On the contrary, when a man does not have means and is unable to spend in need he will be a pauper and a broke but not a miser. Thus, Quran negatives it and hence it is evident that *Mohammed^{PBUH}* has the capacity to tell the mysteries liberally since he had the *Unseen Knowledge (Ilm-e-Ghaib)*. Similarly from certain Traditions (*Ahadith*) also it is derived that he (Prophet^{PBUH}) had *Unseen Knowledge (Ilm-e-Ghaib)*. For example '*Va-i'lmath...*' - 'I am aware of the present and the future events.' There is a Tradition in *Mishkaat-e-shareef* that, Prophet *Mohammed^{PBUH}* has said that, 'I see the things which you cannot, I hear the sounds which you cannot, and I know the last person who enters the Heaven and that last person who enters the Hell.'

There are some more Traditions (*Ahadith*) of similar nature. Basing on them certain scholars of *Hanafi School* have tried to establish that *Mohammed^{PBUH}* also had the unseen (*Ghaib*) knowledge. Simultaneously they have clarified that it was the metaphor (*Majaz*). The essence of the discussion on metaphor is that when a word is used for its real meaning it is known as reality (*Haqiqat*). If it were used figuratively, it would be metaphor (*Majaz*). If the word lion is used for a lion, then it is reality (*Haqiqat*), because this word was coined for this meaning only. But, if this word (lion) is used for a man, to indicate bravery, it is a metaphor (*Majaz*). Similarly, the definition of omniscient applies fully in true sense only to Allah. This is reality.

In this context, the description of metaphor is that, *Unseen Knowledge (Ilm-e-Ghaib)* is bestowed on the deputies of Allah through some angels or Allah Himself directly. These two sources are such which cannot be acquired by anyone through efforts. The most difficult and subtlest knowledge can be acquired by learning and efforts. However, this knowledge is impossible. Therefore, it is called a '*Vahabi Ilm*', which means knowledge, which is bestowed by Allah. For this knowledge, the learning and efforts will be futile. However, Allah selects whosoever He likes.

From this discussion, it is evident that though the deputies of Allah through sources acquire the knowledge about the concealed, yet those sources are out of reach of other human beings. That means the knowledge of the deputies is unseen (*Ghaib*) and is bestowed on them which cannot be acquired by efforts of the human beings. It is Godly in nature. Therefore, it is called *Unseen Knowledge (Ilm-e-Ghaib)* because it is unseen (*Ghaib*) in nature while compared to humanity. Thus under these circumstances *Unseen Knowledge (Ilm-e-Ghaib)* becomes metaphor. This is the essence of the discussions of certain scholars who, by using reality and metaphor as evidence, confirmed that *Mohammed^{PBUH}* was also an omniscient.

In my modest opinion the sense of the Holy Quranic Verse '*Vama hua alal Ghaibi Buzenain*' i.e., Prophet *Mohammed^{PBUH}* is not a miser in revealing mysteries is that Prophet *Mohammed^{PBUH}* is not a miser in conveying the mysteries which have been revealed to him by Allah. Similar is the sense of the Traditions (*Ahadith*) quoted above that Allah made Prophet *Mohammed^{PBUH}* aware of events till the Doomsday and even Hereafter. From this it is evident that in the light of the Holy Quranic Verses and Traditions (*Ahadith*), it cannot be proved that Prophet *Mohammed^{PBUH}* was an omniscient. Thus, defining *Mohammed^{PBUH}* as an omniscient, even as a metaphor (*Majas*) results in contravening the true sense of the Quranic Verses and Traditions (*Ahadith*).

Hence, from every angle it is proved that the quality of being omniscient is the prerogative of Allah alone. Allah bestows this knowledge upon whosoever and to the extent whatsoever He likes. Therefore Allah has proclaimed in the Holy Quran through the words of *Mohammed*^{PBUH} as under:

(O! *Mohammed*) Tell that in the universe no one is omniscient except Allah, even I (*Mohammed*) am not." Some more Verses were also quoted earlier.

Why the Forecasts in the Traditions (*Ahadith*) are Mandatory (*Wajib*) to have Faith?!

Certain people have gone to the extent of doubting the genuineness of the Traditions (*Ahadith*) containing Prophet *Mohammed*'s^{PBUH} predictions. On this basis only, they have rejected the Traditions (*Ahadith*) about the advent of the *Promised Mahdi*^{AS}. In the issue of February 1935, part II, of the magazine '*Nigar*' it is stated that:

"The fact is that all the Traditions (*Ahadith*) containing predictions are not worth considering because Prophet *Mohammed*^{PBUH} has categorically denied of being omniscient." No doubt that *Mohammed*^{PBUH} has categorically denied of having *Unseen Knowledge (Ilm-e-Ghaib)*. This we have also proved with proper arguments. But this does not mean that, if Prophet *Mohammed*^{PBUH} is devoid of *Unseen Knowledge (Ilm-e-Ghaib)*; his predictions should not be considered. Since Allah has revealed certain things to Prophet *Mohammed*^{PBUH} basing on this, he has made such predictions. Therefore, denial of these predictions would tantamount to the denial of the Holy Quranic Verses. This has been clarified in the light of the Quranic Verses and Traditions (*Ahadith*) earlier. Apart from this, *Unseen Knowledge (Ilm-e-Ghaib)* does not consist only of predictions, but other aspects are also involved, which will be discussed later.

The fact is that not only the Traditions (*Ahadith*) relating to the predictions but also all the genuine Traditions (*Ahadith*) are

originated from the teachings of Allah alone!! Thus, Quran states unambiguously that:

"*Mohammed*^{PBUH} does not speak by himself, but he speaks only which is revealed to him." Here the word "وما ينطق عن الهوى ان هو الا وحي يوحى" (53:3/4) gives the sense of generalization to the speech of the Prophet *Mohammed*^{PBUH}. Therefore, every word emanating from the mouth of the Prophet *Mohammed*^{PBUH} is a divine revelation (*vahi*). Let it be a Holy Quranic Verse or a bona fide Tradition (*Hadith-e-sahi*). Therefore, the great Sunni scholars have unanimously accepted that the revelations are of two kinds. They are:

1. *Vahi-e-Matlu*.
2. *Vahi-e-Ghairmatalu*.

In the first category, the words that have been revealed by Allah are scrupulously preserved as have been revealed. This is called the Holy Quran or the Quranic Verses. In the second category Prophet *Mohammed*^{PBUH} did not observed this bound. Thus the Holy Quran and the Traditions (*Ahadith*) are preserved distinctly for the followers of the Prophet *Mohammed*^{PBUH}. Prophet *Mohammed*^{PBUH} through the Traditions (*Ahadith*) *Vahi-e-Ghairmatalu* has interpreted the Holy Quran (*Vahi-e-Matlu*), hence genuine Traditions (*Ahadith*) are the appropriate guide for correct interpretation and for adoption of Quranic Verses and doctrines.

From the above Quranic Verses when it is accepted that every statement of Prophet *Mohammed*^{PBUH} is based upon the revelation of Allah, and then it should also be accepted that his predictions and sayings about the concealed things are also based on the Godly teachings only. Thus, little scope is left for a second opinion.

Kinds of Unseen Knowledge (*Ilm-e-Ghaib*)

In this chapter we will prove that the true Traditions (*Ahadith*) are available in respect of all kinds of *Unseen Knowledge (Ilm-e-Ghaib)*. This knowledge can be divided into four categories as under:

- a) Events beyond the human senses
- b) Past events
- c) Present events
- d) Future events

Status of the Promised Mahdi^{AS}

Here it is necessary to clarify that the Promised Mahdi^{AS} is also a *Khalifa* of Allah, the person ordained by Allah for inviting people towards Him and the concluder of the *Vilayat-e-Mohammadi*. His teachings are also based on the revelations from Allah (this subject has been dealt with in detail in my article '*dawa-e-mahdith-ki-buniyadi-daleel*' which was published in '*Milaad*' number of *Noor-e-Hayath, Jameedi-ul-Avval* 1383 AH.) Allah has conferred the *Unseen Knowledge (ilm-e-Ghaib)* upon him (the Promised Mahdi^{AS}, which is evident from his true narrations (*Naqliyat*).

It may be noted that the Promised Mahdi^{AS} like the Prophet Mohammed^{PBUH} categorically denied of his being an omniscient. The narration is that:

"Once the Promised Mahdi^{AS} was delivering lecture on the Quranic Verses and also about his proclamation. Thousands of people were enjoying the secrets of the Holy Quranic Verses being explained by him. A group of persons came there everyone having a secret in his mind with an intention to test him as to whether he would reveal the secret of their minds. When that group settled down, the Promised Mahdi^{AS} looked at them and recited the Quranic Verse in which Allah declared through the mouth of Prophet Mohammed^{PBUH}.

"Oh! Mohammed tell, "I do not claim that I am having the treasures of Allah nor I have knowledge of the concealed things and that I do not claim (to be) an Angel." (6-50)

قل لا اقول لكم عندي خزائن الله ولا
اعلم الغيب ولا اقول لكم انى ملك

By reciting this Quranic Verse the Promised Mahdi^{AS} has clarified that the *Khalifa* of Allah was not an omniscient but he revealed whatever was ordained to him.

Here the distinct quality of the Promised Mahdi^{AS} may be kept in view which he has declared about his status, the qualities and qualifications, which were bestowed upon him by Allah. Though the above qualities conformed to that of the Prophet's qualities, yet he did not invite people to call him a *Nabi* or *Rasool* nor did he claimed Prophethood or *Messenger* ship. There is a narration from Hz. *Shah Abdul Rahman* a renowned follower of *Shah Dilawar^{RZ}* (the fifth *Khalifa* of the Promised Mahdi^{AS}) that the Promised Mahdi^{AS} said:

"Allah has bestowed upon this humble servant the knowledge of all the four Holy Scriptures (the *Torah*, the *Zubur*, the *Bible*, and the *Holy Quran*). Had I recited the *Torah*, then the people would be astonished and would have thought that *Moses* has descended again. This (capacity of reciting *Torah*) I had digested. Had I recited the *Bible* people would have thought that *Isa*, the son of *Mariam*, has appeared again. Similarly had I recited the *Zubur* people would have said that, that was *Daud*? And if I had recited the Holy Quran people would have thought that *Mohammed^{PBUH}* has arrived again. They would be in a state of dilemma. I have digested this by the grace of Allah, because Allah has made me to shoulder the burdens of the '*Vilayat-e-Mohammadi*' (moulood by Hz. *Shah Abdul Rahman*)."
Therefore, the author of "*Ajub-e-Asvala*" has stated that:
"Mahdi^{AS} is not called the Prophet or *Messenger*."

Though the Promised Mahdi^{AS} is deputed by Allah yet conventionally not titled as Prophet or *Messenger*, because he has not claimed to be such. Therefore, the adorer of the Promised One, the great scholar and saint Hz. *Shah Burhan* has specifically written that:

"It is not desirable to call him (*Mahdi*) a Prophet because, there will not be any Prophet after the advent of our Prophet Mohammed^{PBUH}. Even if any *Messenger* is deputed among the Ummah, he will be named a '*Vali*', but not a Prophet. Thus the persona of Mahdi^{AS} is an

exception to that of other *aulia* (saints) because, the proclamation of the *Promised Mahdi*^{AS} is the prerogative of the Prophets only.”

The above statement of the author of ‘*Shavahed-ul-Vilayat*’ is supported by the writings of the earlier writers as well as also by the sayings of the *Promised Mahdi*^{AS}. Apart from this, it is supported by the Tradition of the Prophet *Mohammed*^{PBUH}, which has been quoted by Hz. *Bandagi Miyan Syed Khundmir*^{RZ} *Siraj-e-Muneer* in his letter “*Maktub-e-Multan*” addressed to the scholars of *Multan* for propagation of the faith.

The Prophet of Allah has said,

“I know a specific community which is equivalent to me.” His followers inquire submissively how it could be possible when he was the last Prophet^{PBUH} and there cannot be any Prophet after him. He replied, “they are not the Prophets yet their proximity to Allah is such that the Prophets will envy and all of them love Allah.”

Imam Fakharuddin Razi has also noted this Tradition in his ‘*Tafseer-e-Kabir*’, Volume II. This Tradition is an explanation of the Quranic Verse,

“ولكن رسول الله وخاتم النبيين” (33:40) —“And, but *Mohammed*^{PBUH} is the Prophet of Allah and the last *Nabi*,” and the Traditions ‘*la Nabi ba’adi* (there won’t be a Prophet after me) is also confirmed by the above Tradition!

فقال الاصحاب كيف يكون يا رسول
الله وانت خاتم النبيين ولا نبي بعدك
فقال ليسوا من الانبياء ولكن يغبطهم
الانبياء بقربيهم ومقعدهم من الله تعالى
وهم المتحابون في الله

The presentation of this Tradition as a proof by Hz. *Bandagi Miyan Syed Khundmir*^{RZ} also clearly indicates the faith of *Mahdavia* about the conclusion of the Prophethood. It also indicates as to why the earlier saints have established the faith that the *Promised Mahdi*^{AS} was the latent *Nabi*.

In view of similar teachings of *Mahdavia* Hz. *Shah Burhan* has specifically written that “it is not desirable to call him (*Mahdi*) a Prophet because there will not be any Prophet after the advent of our Prophet (*Mohammed*^{PBUH}).” For this reason only Hz. *Bandagi Miyan Shah Burhan* has not used the title of Prophet or Messenger for the *Promised Mahdi*^{AS} in any of his recognized and popular books. With this short description, it is crystal clear that the accusation by some opponents of *Mahdavia* in their books that ‘the *Mahdavis* call their Imam a Prophet or a Messenger’ is incorrect, baseless and ill willed blamed. The outcome of this discussion is that the *Promised Mahdi*^{AS} is not called technically the absolute Prophet or Messenger. Since, *Imam Mahdi*^{AS} is the *Khalifa* of Allah, flawless (*masoom-anli-khatah*) a Deputy of Allah, having the qualities of the Prophets and is at the conclusion of the *Vilayath-e-Mohammadi*. Therefore he has performed miracles at the Will of Allah and was bestowed with the *Unseen Knowledge (Ilm-e-Ghaib)* also, which is evident from his true narrations (*Naqliyat*).

Unseen Knowledge above the Human Senses

1. The first kind of *Unseen Knowledge (Ilm-e-Ghaib)* is concerned with events, which are above the senses of the human beings, i.e. the things that are beyond the bounds of external or internal senses of man, namely the knowledge about the other world, knowledge about the angels etc, etc. Prophet *Mohammed*^{PBUH} was provided with the information about such concealed things. There is ample evidence of such revelations in the Holy Quran and Traditions (*Ahadith*). No Muslim can deny this. Therefore any further discussion will tantamount to prolonging the topic.

The *Promised Mahdi*^{AS} was also bestowed with the knowledge about the events, which are above the human senses. The *Promised Mahdi*^{AS} said that "Jebriel (Gabriel the arch angel) is also with me but do not claim about it." There is another narration (*Naql*) that on an occasion he stated " Like Prophet^{PBUH} on the command of Allah *Subhana-o-Tala* in conformity with the Traditions (*Hadith*) (i.e., would follow foot print and would not err) five thousand angels with banners follow me." There is yet another narration that, once the *Promised Mahdi*^{AS} was coming from his residence to *Jama Masjid* in *Farah*, a place in *Khurasan*, he stood at a spot without moving further. The followers asked for the reason. He stated that "the angels are descending with the divine light and Allah orders that this place is made blessed for you, stop here!" Afterwards the same spot became the abode for permanent rest for the *Mahdi*^{AS}. From this narration (*Naql*) it is clear that similar to Prophet *Mohammed*^{PBUH} Allah has informed about the angels to the *Promised Mahdi*^{AS} also which is beyond the bounds of the ordinary human beings.

Unseen Knowledge about the Past Events

2. The second kind of *Unseen Knowledge (Ilm-e-Ghaib)* is about the past. According to the Holy Quranic Verses and Traditions (*Ahadith*) the events that took place in the past, which were not known to any one and it was impossible for men with all the available sources to know them, are also included in *Unseen Knowledge (Ilm-e-Ghaib)*. Allah has revealed such events to the Prophet^{PBUH} and also clarified that he or his followers did not know about such events. Thus after describing the story of Prophet *Noah*^{PBUH} Allah stated, " these are the concealed things we revealed them to thou, they were known neither to thou nor to thy community earlier." After narrating briefly the event of the virgin Mary, Allah says,

"this is concealed news which is revealed to you, and thou were not there, when they were throwing the reeds to determine about the guardianship of Mary, and thou were not there when they were quarrelling." (3:44)

ذالك من انباء الغيب نوحيه اليك وما
كنت لديهم اذ يلقون اقلامهم ايهم
يكفل مريم وما كنت لديهم اذ
يختصمون

After the narration of the events about the life of *Yousef*^{AS} Allah said,

"this is the news of unseen (*Ghaib*), which We have revealed to you though you were not with him." (3:44)

ذالك من انباء الغيب نوحيه اليك
وما كنت لديهم

From those Quranic Verses it is clear that the events of past, about which it was not possible to know with the available sources, are also included in unseen (*Ghaib*). Allah made the Prophet^{PBUH} to know about such events. Moreover there is a Tradition that

"Of course! Allah has brought the world so close to me that I am seeing it clearly. I am visualizing the events that will take place till the Day of Judgment as if I am seeing my palms." (*Al_Tabrani*)

ان الله قدر لي الدنيا فانا انظر اليها
والى ما هو كائن فيها الى يوم القيامة
كانما انظر الى كفى هذه

Ibn-e-Hajar Makki has reported this Tradition in his book through '*Tabrani*' and has been quoted by *Syed Shah Moiddeen Quadri velloori* in his book *Fasal-e-Khitab* chapter 29.

Similarly Allah has revealed this kind of knowledge to the Promised *Mahdi*^{AS}. There is a narration that Promised *Mahdi*^{AS} has stated, "Allah has revealed to me about the status and position of all the believers, the saints, Prophets and about all His creations as if I am seeing a grain of mustard seed in my palm, by rotating." (*Naqliyat-e-Miyan Abdul Rasheed Shawed-ul-Vilayat etc.*)

Narrations (*Naqliyat*) are also available to indicate that such knowledge was also made available by Allah to the followers of *Mahdi*^{AS}. The Promised *Mahdi*^{AS} has stated about Hz. *Shah Dilawar*^{RZ} thus:

"From empyrean to the bottom everything has been clearly revealed by Allah like a grain." Similar sayings are also available for other followers of *Mahdi*^{AS}. All such sayings are also similar to the Tradition explained earlier, that the concealed if revealed by the deputies of Allah, then they are called as Miracle (*Mo'jiza*) and if occurred through saints they are called as supernatural events (*Karamat*).

Alas, in *Hadia Mahdavia* the above narrations (*Naqliyat*) have been quoted and misused to belittle *Mahdi*^{AS}. The style and the language used are below the standard and so sarcastic that it is painful to repeat it. The accusation on the *Mahdi*^{AS} is, "*Mahdi* has not only claimed the position of sainthood (*Vilayat*) or Prophethood (*Nabovat*) but also claimed to have possessed the *Unseen Knowledge (Ilm-e-Ghaib)* which is the prerogative of Allah alone. He has also included his *Khalifa Shah Dilawar* in this quality of Allah" (*Hadiya-e-Mahdavia*). The real position of the Promised *Mahdi*^{AS} about the Prophethood has already been discussed earlier and also under the caption "*Dava-e-mahdaviath-ki-daleel*" article published in *Noor-e-Hayat*, Meelad no. of 1383 AH. The allegation of the author of *Hadia Mahdavia* that *Mahdi*^{AS} has included himself in the attributes of Allah *Subhana-o-Tala* is refuted by his own wordings and which is an evidence for the genuine claim of the *Mahdi*^{AS}, because in the said narration words "*Haqh-Tala-Banda-Maloom Kardast*" (Allah informs

this servant....) are unambiguously present. The irony is that the said words are not only available in the narration quoted by us, but also are present in the wordings of the narration (*Naql*) of the critique (*Hadiya-e-Mahdavia*). Due to this any one who is acquainted with the simple reading and writing and having simple common sense will accept that, the accusation on the Holy personality is baseless and prejudiced it is so because, from the wordings of the said narration it is clear that the Promised *Mahdi*^{AS} after revealing the concealed matters has clearly stated that it was from Allah. Thus the accusation that the Promised *Mahdi*^{AS} has included himself in the attributes of Allah is false. The sarcasm and the blasphemy used by the author of *Hadiya-e-Mahdavia* are against the Islamic ethics and principles. We have also proved earlier with clear evidence that Allah alone is the omniscient and that no one else is by himself an omniscient, because the *Unseen Knowledge (Ilm-e-Ghaib)* is the prerogative of Allah alone. It is so and will remain so always. The knowledge of this type acquired by the Prophets, saints and the Holy men through revelations, inspiration or through dreams is also from Allah. Allah bestows it on anyone to the extent He wishes.

A clear example of this is available in the events related to the Prophet *Yakoob*^{AS}, which have been versified by Hz. *Sa'adi 'Ek-e-Purisda az-an Gurm Karda Farzand...*" means someone asks Prophet *Yakoob*^{AS} when his son *Yousef*^{AS} was lost and the *Messengers* from Egypt started with his garment he smelt the scent of the garment sitting in *Kanan*, and had said "I am smelling the scent of *Yousef*", but he could not know about *Yousef*^{AS}, lying in a well at *Kanan* earlier. For that Prophet *Yakoob*^{AS} replied, "We are like lightening. It appears and disappears at times. Similarly at times I am at high skies, at times I am not able to see my foot."

From this it is crystal clear that even the Prophets were also unable to have the knowledge about the concealed at their own will. But they acquired it to the extent revealed by Allah. For this reason only the revelation of the concealed by the Prophets is known as a

miracle (*Mo'jiza*). This is the real superiority of the miracles. Thus Allah says,

“It is not possible for any Prophet to show the miracle without the Will of Allah.”
(40:78)

Therefore the concealed revealed to the Deputies of Allah are decisive and binding on the believers to have faith in them. Allah thus stated in the Holy Quran about the believers :

“there is no doubt about this book (Quran) it is a guide for those who have faith in the unseen.” (2:2)

ذالك الكتاب لا ريب فيه
هدى للمتقين الذين يؤمنون
بالغيب

From this it is evident that the Holy Quran is also consisting of the unseen (*Ghaib*) (which was revealed) and it is one of the signs of the Prophet^{PBUH} and Allah- The most important sign of course i.e., miracles: The Unseen (*Ghaib*) which is revealed to the Holy persons other than those deputed by Allah, such as the companions of the Prophet^{PBUH}, saints etc is known as supernatural events (*Karamat*). In the books of the biography of the Prophet^{PBUH} several such examples are available. For instance in *Madarij-ul-Nabovat* it is mentioned that:

“What ever is present in this world from the birth of Adam^{AS} till the day of Judgment and blowing of the “Trumpet of *Israfil* (*soor*) every event was revealed to the Prophet^{PBUH}. He knew the events from the beginning to the Day of Judgment. The Prophet^{PBUH} had revealed some events to his Companions^{RZ} also.”

In *Mavahab-ul-Duniya* it is stated that *Huzaiifa-bin-Aleman* is one of the early converts. In the book of Traditions (*Ahadith*) ‘Muslim’ the Tradition reported is that, “The Prophet^{PBUH} has informed to *Huzaiifa*^{RZ}, what had had happened and everything that will happen till the Day of Judgment.”

Similarly the Promised *Mahdi*^{AS} had also informed to Hz. *Shah Dilawar*^{RZ} about the Unseen (*Ghaib*).

In respect of the metaphor used by the *Promised Mahdi*^{AS} about the world appearing like a Mustard seed in the palm, it is enough to clarify that farther the distance smaller the appearance of the articles. This distance may be either from the direction of the sky to the earth or vice-versa. Moon, sun and stars look far smaller to their original size from the earth. The actual size of the planets is far bigger than what is visible from the earth. Similarly when aero plane flies in the skies objects on the earth look tiny.

It is not strange that, the existing things of the universe look like a particle to the persons who have reached the *Arsh* and who have lost themselves in the contemplation of Allah!

Thus *Imam Fakharuddin Razi* has stated in respect of the story of *Ashab-e-Kahaf*:

“When the servant of Allah adopts submission before Him permanently then he reaches the stage where Allah says that ‘I have become his vision.’ When the divine light becomes his hearing he can listen the distant and near sounds alike. And when that light becomes his vision he can see near and farther. When that light becomes his hands he can have control over near and farther, difficult, and easy tasks alike.

Thus, in the ‘*Tafseer-e-Tavilaat*’ explaining the Quranic Verse “علمك ما لم تكن تعلم” (4:113) it is stated,

“since that knowledge is the knowledge possessed by Allah alone and is not known to any one else and when one annihilates himself (*fana*) into Allah, by self denial (*Nafs-e-Dhat*) and contemplation in

Allah then, Allah makes him exist for Him alone (*fanafillah bakhbillah*) and his knowledge becomes His knowledge. Because the objective is governed by the object.”

لانه علمه الله لا يعلمه الا هو
فلما كشف لك عن ذاته بفائك
فيه ثم ابقائك وحجبتك
بحجاب ذلك القلب علمك
علمه اذا الصفة تابع للذات

From this it is evident that the saints and the sages who have lost themselves in the contemplation of Allah are also bestowed, according to their capacity, such knowledge by which they can see the world and everything as clearly as if they are seeing a small particle. *Moulana Roumi* has thus quoted the saying of *khaja Bahauddin Nakshbandi*, “the saints say that the earth to them looks as if it is a round dining mat. I can say that it is as clear as a fingernail. Nothing is concealed from their vision.”

From the above it is evident that in the eyes of the pious men the world is like a round dining mat or a small fingernail. It may also look like a grain of mustard seed. For example, *H. Z. Syed Abdul Qader Jilani* in his eulogium (*qacida*) has stated, “owing to the law of conjunction and attachment to Allah he has seen the entire universe of Allah as a mustard grain in his palm.” This indicates the greatness of *Mehboob-e-subhani's* vision bestowed unto him. If Allah desires He can show the universe as a particle floating in air, because He has also had the pride of being the best Performer. Quranic Verse, “*falun-lima-ureeda*” (the best performer) therefore in ‘*youaqueet*’ it is written that the Prophets^{PBUT} and their best followers, due to their proximity to Allah and their contemplation in Allah, could see the entire universe from Empyrean to the bottom region as a particle floating in air.

Exactly similar in the position of the narration (*Naql*) of the Promised *Mahdi^{AS}* and his companion *H. Z. Shah dilawar^{RZ}* which describe the *Unseen Knowledge (Ilm-e-Ghaib)*. Because the confirmed vision (*Aiyan-e-Sabita*) of all the creatures is subject to the vision of

the concluder of the *Nabova* and the concluder of the *Vilaya*. Therefore every creature has been bestowed with vision according to his capacity. There is no wonder about it!

The gist of the discussion is that Allah informs to both the concluders (the Prophet^{PBUH} and *Mahdi^{AS}*) the knowledge about the past events, which was not possible to be acquired through the means of men. This was also revealed to their friends, followers, the next generations, the sages, and the Holy men to whomsoever he likes, according to their capacity.

Unseen events about the Present Events

3. The third kind of the *Unseen Knowledge (Ilm-e-Ghaib)* is about the present events. To acquire knowledge about the events of the present times, which was not possible to be acquired with the help of the available sources and the senses of men is also categorized in *Unseen Knowledge (Ilm-e-Ghaib)*. For instance to know about the sex of the baby in the womb of the mother. The exact knowledge about it is with Allah alone. Therefore, Allah says, “*va-yalum Mafiuil Raham*” (And Allah knows about the wombs of mothers.) Allah has revealed such knowledge to the Prophet^{PBUH}. There is a Tradition from *H. Z. Ibn-e-Abbas* “*umul fazle*” had stated that, once she was going with Prophet^{PBUH} and she was pregnant at that time. The Prophet had told her that there was a male baby in her womb and to bring the baby after birth, to him. She delivered a male baby, and took the baby to the Prophet. He recited ‘*Azan*’ in the right ear of the baby and the ‘*Aquamath*’ in the left. If owing to the scientific developments of the modern times, any equipment is developed to see the babies in the wombs of the mothers, there is possibility of doubt about the sex of the baby. Even if it is possible to determine the sex of the baby with the aid of the equipment, it cannot be called an *Unseen Knowledge (Ilm-e-Ghaib)*. This has been discussed earlier.

A Tradition from *Saha-Sittah* is that” the Muslim king of *Habsha, Najjashi* expired. The Prophet^{PBUH} revealed this news and

conducted the funeral prayer in absentia.” This is an event, which wonders everyone because the Prophet^{PBUH} has come to know about this event immediately sitting at Hijaz in spite of the distance of countless miles and terrain. He revealed this news to his followers with certainty and conducted ‘the prayer in absentia.’ This was done even though there was no modern communication like telephone, wireless etc. This is the real *Unseen Knowledge (Ilm-e-Ghaib)* to the Prophet^{PBUH} by Allah.

This type of *Unseen Knowledge (Ilm-e-Ghaib)* was also revealed to the Promised Mahdi^{AS}. Several narrations (*Naql*) are available about this. Three of them are quoted here as examples.

It is narrated that, it was the habit of the Promised Mahdi^{AS} that whenever a real adorer of Allah approaches before him with true love for Allah he himself used to call him by his name, though the person was a stranger and unknown to him. When the Promised Mahdi^{AS} arrived at the city of Patan in Gujarat, he met a saint Hz. Shah Ruknuddin who had divine inspirations and had lost himself in contemplation of Allah. The Promised Mahdi^{AS} camped at the outskirts of the town on the southern side near the pond of Khan Sarvar near the Moslem of Khazi Khazan. In those days a real adorer of Allah by name, Malik Bakkan happened to come there. He had come to offer homage (*Fateha*) to his diseased wife. He heard about the Holy group and appeared before the Promised Mahdi^{AS}. The Mahdi^{AS} called him by his name saying, “come on Malik Barkhurdar.” The Malik was stunned to hear his name, because it was a very private and pet name and only a handful of persons were aware of it. In his childhood his father used to call him by this name occasionally. This moved him and he started believing the Promised Mahdi^{AS}. Mahdi^{AS} made him to sit near him and taught him the remembrance within (*Dhikr-e-Khafi*). This has opened his inner vision.

It may be seen that the above narration is a befitting example of the third category of *Unseen Knowledge (Ilm-e-Ghaib)* because it is impossible for the human power to know the name of a stranger.

This ability of the Promised Mahdi^{AS} was a miracle (*Mo'jizat*), which was bestowed on him by Allah.

In another narration it is reported that the Promised Mahdi^{AS} had indicated to his fourth wife Bibi Bounji who belonged to the family of Hz. Khaja Moinuddin Chisti^{RH} “in your womb there is a male child.” When she reached Gujarat, she gave birth to a male baby and named him Syed Ibrahim!

There is yet another narration that when the Promised Mahdi^{AS} was at Farah, a place in Khurasan, Sultan Hussain the king of Khurasan in spite of his old age started his journey to meet the Mahdi^{AS}, since he had satisfied himself about the claim of the Mahdiath by deputing a delegation of learned scholars. The details of this event are available in all the books on the life of the Promised Mahdi^{AS}. The article “*Maktub-e-Mahmood No. 1 & 2*” of the author of this book also may be seen. However the Sultan died en route.

The Promised Mahdi^{AS} informed his followers immediately about the death of the Sultan and conducted the funeral prayer in absentia. Everyone was wondering about this event. Ultimately the news reached which was the same as informed by the Promised Mahdi^{AS}.

About five centuries ago, one could assess the difficulties of transportation in Khurasan. Even in this modern age, everyone knows the condition of the roads and communication in this region. There were no means to get the news in time. Without any human resources, the Promised Mahdi^{AS} got the information about the death of the Sultan. It is similar to the event of the king of Habesha Najjashi, which has been discussed earlier.

* In the magazine ‘Hind’ from Calcutta an article on the Promised Mahdi^{AS} written by Molvi Syed Riayat Ali Nadwi, was published with the title of *Mashair-e-Islam*. In this article there were certain matters which needed rectification and this humble author (of Moghaibat) has written an article which was also published in the same magazine ‘Hind’ in Calcutta, issue 14, Jild-2 1935^{AD}. The same article was also published with the title *Maktoob-e-Mahmood* separately.

Unseen Knowledge about the Future Events

3. The fourth type of the *Unseen Knowledge (Ghaib)* is about the events, which will take place in future. Those events are out of the reach of the human resources. No body can forecast about them with certainty. Therefore Allah has told to the seekers of *Mo'jiza* (miracles) thus:

“Oh! *Mohammed*, tell that the unseen (*Ghaib*) is for Allah alone. Thus you wait and I am also waiting with you.” (10:20)

قل انما الغيب لله فانظر
ونا انى معكم من
المتظريين

From this *Quranic Verse* it is evident that the future events, which are awaited, are also included in unseen (*Ghaib*). At another place Allah says,

“No one knows as to what he will do tomorrow. And no body knows as to where he will die.” (31:36)

وما تدري نفس ماذا تكسب
غدا وما تدري نفس باى ارض
تـمـوت

Hence, all the correct forecasts about the future are also included in this type of knowledge. The Prophet^{PBUH} was bestowed with this knowledge also. Thus, the forecasts about the Day of Judgment are made in different manner with full certainty in the Holy Quran and in the *Hadith*. Due to which it is a part of faith for Muslims to believe in the Day of Judgment. It is an irrefutable fact for every Muslim. Therefore, any further discussion about it may lead to increase in the length of this article. On another occasion, there is a forecast in the Holy Quran that

“No doubt who has made (the preaching) a must (Farz) on you, will certainly get you back towards *Ma'ad* (Makkah).” (28:85)

ان الذى فرض عليك القرآن
لرادك الى معاد

According to the books of the *Hadith* and the books on the life of the Prophet^{PBUH} it is clear that this forecast came true with the conquest of Makkah.

There is another Tradition that at the time of the battle of '*Badar*' the Prophet^{PBUH} has visited the place of the battle with his companions and indicated the details of the war-to-come, pointing that such a such disbeliever would be killed at a particular place. He said that in this ground is the spot for the death of *Abu-Jahal* and at that spot a particular chief of the tribe of *Quraish* so on and so forth. He also said that 'the victory would be ours.'

This was a strange forecast by a leader of three hundred or three hundred and fifty ill-equipped soldiers against a military of above one thousand fully equipped warriors. This forecast was made with such certainty that he indicated the places for falling of the leaders of the opposite camp. The companions of the Prophet^{PBUH} had said that the dead bodies of the leaders of the *Quraish* were found lying in blood and dust at the exact places ear marked for each (*Sahi-bukhari* and *Muslim*). The Holy Quran has also quoted the battle of '*Badar*' as one of the miracles of the Prophet^{PBUH}. Apart from this there are other Traditions (*Ahadith*) in which it is said that the Prophet^{PBUH} gave indications about his own death. Due to which his companions had come to know that now the time for the departure of the Prophet^{PBUH} from this world is near. Before *Hajjat-ul-Vida* (the departing pilgrimage) he while sending Hz. *Ma'az* to Yemen as a preacher of Islam, had said that '*Ma'az* now you will not be able to meet me again, when you come back you will pass through my mosque and grave!' On hearing, this *Ma'az*^{RZ} started weeping. (*Masnad-e-Imam Hanbal*).

Similarly, the Prophet^{PBUH} had made forecasts about several other things. Specifically about the advent of the Promised *Mahdi*^{AS}, such a large number of Traditions (*Ahadith*) are available that on no

other Islamic topic such large number of Traditions are available nor such emphasis is made.

Thus, *Barzanji* has written in '*ashata-fi-sharia-tul-sa'ata*' that:

"Be it known that about the Promised *Mahdi*^{AS} so many *Ahadith* are present that it is not possible to cover them. They have reached the bounds of continuity in expression (*tawatur-al-ma'na*). *Bahur-ul-uloom Abdul Ali malkul-ul-ulma* had written in *Asharatus-sa'ata*, "the Traditions predicting the advent of the Imam *Mahdi*^{AS} are so many that, they have reached the bounds of continuity in expression (*tawatur-al-ma'na*). It may be known that the differences in the Traditions (*Ahadith*) about the advent of the Promised *Mahdi*^{AS} are in respect of the signs of the Promised *Mahdi*^{AS}. However, all the Traditions (*Ahadith*) are unanimous about his advent. There are no reliable or true Traditions (*Ahadith*) available to contradict this. Therefore, the great scholars of Sunni sect have arrived at the conclusion about two aspects having continuity in expression and common in all the true Traditions (*Ahadith*). The first point is the advent of the Promised *Mahdi*^{AS} is one of the requirements of the religion and faith. And he will appear whenever Allah wishes. The second point is that the Promised *Mahdi*^{AS} would be a descendent of *Fatima*^{RZ}. *Allama Muntajibuddin junari* has written that, "In short what ever has been unanimously adopted by the ancestors about the Promised *Mahdi*^{AS} is written in '*Qartabi*'. (It is that) About the Promised *Mahdi*^{AS} the Traditions are through the large number of reporters and due to this reason they have reached the status of continuity (*tawatur*). (*Makhzan-ud-Dalaya*).

Sheikh Abdul Haq Mohdith Dehvi has written that: "the Traditions (*Ahadith*) about Promised *Mahdi*^{AS} belonging to the Holy family of the Prophet^{PBUH} i.e. a descendant of *Fatima*^{RZ} have reached the bounds of continuity of expression (*tawatur-al-ma'na*)." (*Lama'at-e-sharah-e-mishkaat*). It is an admitted fact that any issue which is established with the continuous Traditions (*Ahadith-e-*

Muttawatir) is so certain and final that, refusal to accept it is treated as loss of faith (*kufr*). Therefore *Ibn-e-Hajar Makki* has written: "Successive Traditions (*Ahadith*) would give the benefit of certainty and thus are to be depended upon, because a news which is continuous gives such a benefit of the necessary knowledge that, every man is bound to accept it. It is impossible to reject it." (*Sharah-e-nakhbat-ul-Fikr*).

In the reliable and admitted book on the law of *Hadith*, *Usool-ul-Shashi*, which is still in the syllabi, it is written that:

"Traditions (*Ahadith*), which are continuous, give the knowledge, which is certain. To reject it amounts to disbelieving (*Kufr*)!"

The rejection of the knowledge acquired through the Traditions (*Ahadith*) which are successive in expression, is not only admitted as against the commonsense and the practices, but it is also agreed that the quality and the weakness of reporters of such Traditions (*Ahadith*) need not be checked or scrutinized on the norms prescribed for such scrutiny. Therefore the author of '*nakhbat-ul-fikr*' has stated that:

"The quality of the Traditions (*Ahadith*) continuous in expression is such that, it is a must to accept and adopt them without any arguments about their reporters, because the successive news is to be believed upon even though it is reported by the '*fasiqeen*' (grave sinners) or even by the disbelievers (*kafir*)."

With this the doubts of the historian, *Ibn-e-Khuldoon* are also clarified. His careless attitude towards the fundamentals of *Hadith* (*usool-e-Hadith*) is also proved. The fact is that *Ibn-e-Khuldoon* was a master of history but he was not perfect in *Hadith*. Therefore, his views have clashed with certain admitted beliefs of the scholars in *Hadith*. Since he was not a scholar in *Hadith*, being a nonprofessional in that subject his crude approach, has let him down in the eyes of the scholars of *Ahadith*. The persons who have followed *Ibn-e-Khuldoon*

in respect of the advent the Promised *Mahdi*^{AS} are also not worth noticing.

Some scholars have written answers to the writings of *Ibn-e-Khuldoon*. Recently from 'Damascus' in Syria a book in Arabic with the title of '*Ibraz-ul-Vaham-al-maknoon-min-kalam-e-ibn-e-Khuldoon*', has been published. In this book, the narrators of the Traditions (*Ahadith*) which were used by *Ibn-e-Khuldoon* about the Promised *Mahdi*^{AS} have not been scrutinized and the theory of *Ibn-e-Khuldoon* has been rejected. Similarly the great scholar Hz. *Syed Ashraf-Shamshi*, *Mahdevi* has also written, with proof and logic a book '*Isla-uz-zoon-min-kalam-e-Ibn-e-Khuldoon*' which has been printed and published by the *Majlis-e-Ulma-Mahdavia* (*hind*). In this book, in the light of the Fundamentals of Traditions (*usool-e-Ahadith*) and *Ilm-e-Rijaal*, the doubts of *Ibn-e-Khuldoon* have been clarified.

In short, the eminence of the successive or continuous Traditions (*Hadith-e-Mutawatir*) is such that, they cannot be denied or rejected. Therefore, the great Sunni scholars also consider the denial of the bodily ascending of the Prophet^{PBUH} (*Me'raaj*) as disbelieving (*kufr*), because it is also proved by the successive or continuous Traditions (*Ahadith*). Even the rejection of the birth of '*Dajjal*' is also considered as disbelieving (*kufr*), since it amounts to the rejection of the forecasts made in such Traditions (*Ahadith*), though *Dajjal* is a person whose rejection and not following him, after his birth is essential for the protection of the faith.

Therefore, as the acceptance and belief on the forecast about the advent of the Day of Judgment is compulsory, similarly the forecasts about the advent of the Promised *Mahdi*^{AS} are also to be accepted as a must. Any follower of the Great Sunni scholars cannot de-track from these forecasts. The eminence of every believer shall be that,

"for us it is must to have faith
in Allah and every thing which
is from Him."

وما لنا لا نؤمن بالله وما جئنا
من الحق

Now about the common belief that the *Masih*^{AS} (*Isa*^{AS}) and the *Mahdi*^{AS}, will advent in the same period; will follow each other in the Prayer, it is enough to say that there is no true and reliable Tradition (*Hadith*) in the six book of Traditions (*Saha-Sitta*) which are considered to be the most reliable books on *Ahadith*. Further in the Traditions (*Ahadith*) in which, ten great signs of the Day of Judgment are indicated, it is not mentioned that *Isa*^{AS} and *Mahdi*^{AS} would be in the same period nor it is mentioned that they will follow each other in the *Salah*.

However, there is one Tradition which is reported by *Anas*^{RZ} which is narrated by *Ibn-e-Maja* in which, the words of '*la-Mahdi illa Isa ibn-e-mariam*' are found. It mean that, *Isa* the son of *Mariam* is only the *Mahdi*. This Tradition is unanimously admitted as a weak Tradition by the scholars of *Hadith*. *Abdul Haq Mohdis Dehvi* and *Haifzi ibn-e-Teemiya* etc have accepted this fact in their books.

Supposedly, if this Tradition is taken as a true Tradition, then the theory of *Isa*^{AS} and *Mahdi*^{AS} being the contemporaries cannot be proved at all, because this Tradition proves that *Mahdi*^{AS} is not a distinctly separate personality from *Isa*^{AS}. But the word *Mahdi*^{AS} means *Isa*^{AS}.

Apart from this Tradition there are several Traditions (*Ahadith*) available emphasizing the need for the Advent of the Promised *Mahdi*^{AS}. Such Traditions are in conformity with the Verses of the Holy Quran. In these Traditions (*Ahadith*) the emphasis for the necessity of the Advent of the Promised *Mahdi*^{AS} is so great that the Prophet^{PBUH} thus stated:

“Even if only one day is left for the destruction (Doom’s Day) of the world, Allah will prolong that day to the extent that in that day, the advent of Promised *Mahdi*^{AS} would take place.”

Apart from this, in respect of the status and the position of the Promised *Mahdi*^{AS}, it is stated that, “the Promised *Mahdi*^{AS} would be a *Khalifa* of Allah. He would bear the name and moral (characteristic) of the *Messenger* of Allah^{PBUH}; would belong to *Bani-Fatima* (a descendent of the Holy family); would be free from errors; would follow the *Messenger* of Allah^{PBUH} flawlessly and on his advent to make covenant (*baith*) with him is a must, even if one has to pass crawling over the snow.” This is a proof that, ‘making covenant (*baith*) with the Promised *Mahdi*^{AS} is compulsory (*farz*).’ Therefore the most important and beloved member of the Holy family, the source of *Vilayat* Hz. Ali^{RZ} has thus stated:

“He (the Promised *Mahdi*^{AS}) will bear the name of the Prophet^{PBUH}, may my life be sacrificed on him. Oh! My dear son, on his advent, make covenant with him and do so hastily.”

In short, when several true Traditions (*Ahadith*) are available about the advent of the Promised *Mahdi*^{AS}, then how the only one Tradition can be given preference, in which the words of ‘*la Mahdi illa Isa-bin-mariamii*’ are found. The persons who accept *Isa*^{AS} and the Promised *Mahdi*^{AS} as two distinct personalities cannot quote this Tradition for their arguments. On the other hand, the following Tradition is also available in which *Razeen*^{RZ} reports; “How my *Ummah* would be destroyed when I am at the beginning and the *Mahdi*^{AS} is in the middle and *Isa*^{AS} at the end.” The author of ‘*Mir-Quat*’ has stated that the source of this Tradition (*Hadith*) is so clear that, it is called a golden chain; ‘through *Jaffer* i.e. *sadiq* then *Abiya* i.e. *Mohammed Baquer* then *Jadda* i.e. *Zain-ul-abedeen Ali bin Al-Hasan-bin-Ali-bin-Abi-taleb*^{RZ}. This *Hadith* with this golden chain is reported in *Ashat-ul-lama’at* Vol-IV through *Razeen*^{RZ} in *Masnad-Imam-Ahmed-bin-Hambal* through *Abdullah-bin-Abbas*^{RZ} and in

Kanzul-A’amal through Hz. Ali^{RZ}. It is reported with a little difference of wording in *Mishkaat* also. From this Tradition, the time of the Advent of Promised *Mahdi*^{AS} is also being known. Besides this, it is also clearly evident that, the concept of *Isa*^{AS} and *Mahdi*^{AS}, being the same personality or they would advent in the same period and would follow each other in the prayers, is also proved wrong, since this belief is clashing with the Tradition (*Hadith*) quoted above. Apart from this, there is no Tradition available in support of this concept (About *Isa*^{AS} and *Mahdi*^{AS} being the same personality) in the six reliable books of *Hadith* (*Saha-Sitta*). Therefore, the scholar *Tuftazani* has clearly written in *Shara-e-Maqasid* that:

“Hence saying that *Isa*^{AS} or the Promised *Mahdi*^{AS} will follow each other in the prayers is baseless and cannot be relied upon.”

On this topic for the present, this much clarification is enough. Allah permitting, further details will be furnished on some other occasion.

In short, the *Messenger* of Allah^{PBUH} was informed of all kinds of knowledge about unseen (*Ilm-e-Ghaib*). This includes the forecasts also. Especially the portion about the advent of the Promised *Mahdi*^{AS} is very important. This portion is in conformity some with some of the *Quranic* Verses. That means these forecasts are in fact the explanation of those *Quranic* Verses.

Similarly, the Imam *Mahdi*^{AS} was informed about the kind of the knowledge about the unseen (*Ilm-e-Ghaib*) i.e., the events, which will take, place in future. There are several narrations (*Naql*) about his forecasts also. But, here we will quote only two of them. The Promised *Mahdi*^{AS} at the time of departure from this world while admonishing everyone had stated that: “If anyone is having any doubt about my being the real *Mahdi* or any one wants to test me, then after placing my body into the grave check it. If the body is found then consider that I was not the *Promised Mahdi*.”

It is narrated that after his demise, when his body was placed into the grave, *Miyan Syed Khundmir*^{RZ} reminded the statement of the Promised *Mahdi*^{AS} to *Meeran Syed Mahmood*^{RZ}, the elder son of the Promised *Mahdi*^{AS}, and advised him to see the face in the grave. Then *Meeran Syed Mahmood*^{RZ} checked and found the shroud (*kafan*) empty. The impact of this miracle, on those who were present, can be well imagined.

When *Meeran Syed Mahmood*^{RZ} came out of the Holy grave, his face and appearances became identical to that of the Promised *Mahdi*^{AS}. He was looking like the Imam^{AS}. On seeing this *Bandagi Miyan Syed Khundmir*^{RZ} addressing the *Muhajireen* and the companions of the Promised *Mahdi*^{AS} said, 'the *Mahdi*^{AS} is with us.' Everyone present, accepted this and was satisfied.

Since then *Meeran Syed Mahmood*^{RZ} is called 'Sani-e-Mahdi' i.e. *Mahdi* II; and till the *Mahdavis* are in this world they will be proud and feel happy to remember him with this title only. Since this auspicious title is the out come of an important miracle of Promised *Mahdi*^{AS} which is successively accepted by one and all, and it is also an indicator of brotherhood in between *Syyeddain* (i.e. *Meeran Syed Mahmood*^{RZ} (*Sani-e-Mahdi*) and *Bandagi Miyan Khundmir*^{RZ} (*Siddiq-e-Vilayat*)).

The second narration (*Naql*) is that the Promised *Mahdi*^{AS} was once explaining the Quranic Verse:

"Those who have migrated and were driven out of their houses and were teased in My path and those who have fought (*jihād*) the Holy war and were killed." (3:195)

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ
دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
وَقَاتَلُوا وَقُتِلُوا

While explaining all the four qualities quoted in this Quranic Verse the Imam^{AS} stated, 'those qualities are for this servant of Allah also; first three qualities have been accomplished; the fourth one is remaining, if Allah permits it shall also be accomplished.'

Being a perfect Muslim and believer the qualities narrated in the above Quranic Verse were bound to occur on the Promised *Mahdi*^{AS}. Since the fourth quality was not possible to occur on him, because no power on the earth would over come him, therefore Allah selected *Miyan Syed Khundmir*^{RZ} for occurrence of this quality in lieu of the Promised *Mahdi*^{AS}. Thus, there is a narration that 'the Promised *Mahdi*^{AS} had submitted before the Almighty that 'O! Allah' the fourth quality which is due, if occurs to me, I am ready to accept it.' Allah ordained that 'O! *Mohammed*, according to the eternal knowledge the last Prophet and the Promised *Mahdi*^{AS} would not be over powered by anyone, and the sword would not be effective on them. As we have made you the concluder of the *Vilayat-e-Mohammedia*, we have selected *Syed Khundmir*^{RZ} as your substitute. Owing to this, the Promised *Mahdi*^{AS} informed to *Miyan Syed Khundmir*^{RZ} "this task will be fulfilled by you." (*Matla-ul-Vilayat & Tareekh Sulemani Vol-II*).

There is yet another narration (*Naql*) that:

"Allah who hears and is Omniscient and knows every thing, has made you (*Syed Khundmir*) capable and fit to shoulder this inordinate burden of the *Vilayat-e-Mohammedia*. Beware, since it is the weight of the *Vilayat-e-Mohammedia* the head will be chopped off, the back will be broken and the skin will be removed. At that time rely upon Allah alone for help." Then the Promised *Mahdi*^{AS} further stated, "if on that day (the day of battle) you are alone on one side and the entire world is on the other, Allah willing you will defeat them all single handed. This is a miracle of my *Mahdiyāt*. Similar was the battle of *Badar*, the miracle of the Messenger Hood of the Prophet^{PBUH} (*Matla-ul-Vilayat*).

In the last sentence of the narration (*Naql*), the words '*Ayat* and *hujjat*' are used in the sense of a miracle. Instead of these meaning if the sense of condition and prediction are taken, then it would be against the spirit of the sayings of the Promised *Mahdi*^{AS}. Apart from this from the above words, the meanings of the condition and precondition cannot be derived at all. Therefore, we have translated '*Ayat* and *Hujjat*' as miracle. It would be explained subsequently.

The sense of this saying of the Promised *Mahdi*^{AS} is that, as Allah has given a Great Victory against a fully-equipped regular army, to the Prophet^{PBUH} with a few hundred ill-equipped Muslims who were depending over Allah on their sustenance. Similarly He will give victory to *Miyan Syed Khundmir*^{RZ} with a small-unequipped group who were depended on Allah, over a regular royal force, which was fully equipped. Since the *Khalifa* of Allah forecasts it, it is included in the knowledge of unseen (*Ilm-e-Ghaib*) and a miracle.

Here a question can be posed that in the Holy battle of *Badar*, the Prophet^{PBUH} has personally participated whereas this battle was fought by *Miyan Syed Khundmir*^{RZ}, in spite of the clear distinction of a *Khalifa* of Allah and a non-*Khalifa* of Allah, how this war could be compared with the Holy battle of *Badar*?

The fact is that, the similarity of these two battles is in respect of victory of the battle fought by *Miyan Syed Khundmir*^{RZ}, on the first day. As the battle of *Badar* is the proof and an exhibit of the forecasts of the Prophet^{PBUH}. Similarly, the battle fought by *Miyan Syed Khundmir*^{RZ} is also an exhibit and a proof of the forecast of the *Khalifa* of Allah, the Promised *Mahdi*^{AS}. Therefore, the victory of the two battles is in fact the exhibit of the Proficiency of both the *Khalifas* of Allah. The personality of *Miyan Syed Khundmir*^{RZ}, which was selected by Allah by His grace, is only a source for the exhibition of the proficiency of the *Mahdi*^{AS}.

It may be noted that, about the occurrence of the fourth quality (*Qatilu-o-Qutilu*) i.e. would kill and will be killed, in lieu of the Promised *Mahdi*^{AS} in person, on *Miyan Syed Khundmir*^{RZ}; several narrations (*Naql*) are available, which carry the same meaning. It is a unanimously accepted belief of the Mahdevis. The reports of such narrations (*Naqliyat*) are through the great personalities such as *Meeran Syed Mahmood*^{RZ} (*Sani-e-Mahdi*), *Miyan Syed Khundmir*^{RZ} (*siddiq-e-Vilayat*), *Miyan-shah-e-Nimayat*^{RZ} (*Miqraaz-e-Biddat*), *Miyan Shah Dilawar* (*avval-dilwar-akhir-dilawar*), *Miyan Yousef*^{RZ} and *Ummul-Mussadiquen Bibi-boanji*^{RZ}. Among the *Mohajireen* and companions of the Promised *Mahdi*^{AS} also this was popularly known which is proved in many narrations (*Naql*). We have avoided them to reduce the length.

In short, the Prophecy, which was made with certainty by the Promised *Mahdi*^{AS}, came true, by the grace of the Almighty, after twenty years of the demise of the Promised *Mahdi*^{AS}. It is not a proper occasion to narrate the details of the great event. The gist of the events is that after the demise of the Promised *Mahdi*^{AS}, *Miyan Syed Khundmir*^{RZ} started preaching in his *daira**. Owing to his piousness, effective oratory and matchless interpretation of the Holy Quran, count less persons, rich, poor, nobles, learned and scholar's began to join the ranks and folds of *Mahdavia*. The number of his followers alone was estimated to be 3 lakh. Apart from him, there were lakhs of followers of other companions of the Promised *Mahdi*^{AS}. Since the prophecy of the Promised *Mahdi*^{AS} was to come true, the opposition was inclined more towards *Miyan Syed Khundmir*^{RZ}. When the non-believers of the *Mahdi*^{AS} found that most of the important personalities are joining him and that every effort to prevent them was futile, then they started provoking the young and inexperienced king *Sultan Muzafar*. They

* *Dairah*: literally a circle- the place where the Mahdavis lived together. It was a self-sufficient commune of its type. Where everyone was socially equal. The head of the *dairah* was not having any privileges over an ordinary inhabitant. Here the Islamic laws were put to practice in their true sense. Thus the *dairah* was a non-territorial self-governing voluntary tiny state without a military or temporal power. The distribution of the 'Futu' received in the name of Allah was on equitable bases. The status of an individual was determined on his pity.

told him that not only the common people but also, nobles, warriors and the scholars and other important courtiers were going under the influence of *Miyan Syed Khundmir*^{RZ}. If he was not checked at that point, it would become impossible to check him and that the crown would be left at the mercy of Allah alone.

Gradually, the opposition increased to the extent that the huts of the innocent persons who had renounced the world and were away from the world and the worldly affairs, were burnt; they were expelled from place to place; their foreheads were wounded with hot iron rods; they were buried alive in the walls of the fort. Ultimately they were attacked by Military.

On 12th of Shawal 930 AH on Tuesday, a regular military consisting of thousands of soldiers with elephants, horses etc under the command of *Ain-ul-Mulk* attacked at *Khambale*, in Gujarat. The target was the group of 60 *Fukhra* who were half starved, ill equipped and untrained in warfare and were led by *Miyan Syed Khundmir*^{RZ}.

In this battle several miracles of unseen help (*Ghaib-Imdaath*) occurred. In short, in a very short time, the entire picture was changed and the entire discipline and organization of the military of the opposite camp was destroyed. The canons and the elephants turned towards their own men and became the targets for the destruction of their own military. The Divine help changed the scene of the battle in the astonishing victory of *Miyan Syed Khundmir*^{RZ}. His *Fukhra* chased the fleeing grand military for a long distance.

Miyan Syed Khundmir^{RZ} came back with his group as a victor, then *Malik Sharfuddin* with eighty fully equipped trained warriors came for his help. He saw that the battle was over in the victory of handful *Fukhra* against the grand military of the king. He was very sad that he was deprived of the pride of taking part in such a Holy battle.

The fact is that there was no information of the battle of that day to the *Mahdavis* generally. Otherwise, lacs of warriors would have joined the battle and a great furious war would have taken place. However, Allah created such circumstances that no one with the status of the companions of the Promised *Mahdi*^{AS} or a wealthy man or a warrior could participate in it. Therefore, the great victory of the battle of the first day and subsequently the martyrdom of *Miyan Syed Khundmir*^{RZ} remained special quality for him. Thus *Miyan Syed Khundmir*^{RZ} replied to *Malik Sharfuddin* that as to why he was feeling sad? In the next battle, he would participate. The reason for his late arrival was an expediency of Allah that the war of that day, was to be won by the ill-equipped and half starved *Fukhra* who were depending on Allah alone. This was so because; the prophecy of the *Khalifa* of Allah shall come true. If in that battle had he (*Malik Sharfuddin*) participated then the victory of the *Fukhra* would have been attributed to his presence. Now if the battle is fought again then the world would see that despite of his assistance it would end on his (*Bandagi Miyan Syed Khundmir*^{RZ}) martyrdom.

The defeated army assembled again and with fresh preparations attacked at *Sudrasan* in Gujarat on Friday the 14th *Shawal* 930AH. In this second battle, hundreds of the soldiers of the royal army were killed. At last, *Miyan Syed Khundmir*^{RZ} and his group^{RZ} were killed and became martyrs. The enemies cut off the head of *Bandagi Miyan Syed Khundmir*^{RZ}, removed its skin, and buried him at three different places!

Even today, there are three different places for the eternal rest for *Bandagi Miyan Syed Khundmir*^{RZ}. All the three places i.e. *Sudrasan*, *Patan* and *Chapaneer* in Gujarat, are important Holy shrines which are clear evidence of the truth of the great forecasts made by the Promised *Mahdi*^{AS} and the of martyrdom of *Bandagi Miyan Syed Khundmir*^{RZ} is a vivid evidence for the truthfulness of the *Mahdaviyat*.

It is evident from the above brief narration of the events that these forecasts of the Promised Mahdi^{AS} are important, because he him self had given much stress to these forecasts and had stated in unambiguous terms that such events shall take place certainly. It is similar to the Prophecy the Messenger of Allah had made about the victory in the battle of *Badar*. He had pointed out the places for the fall of the nobles of the *Quraish* and had assured to his companions about such events.

The Promised Mahdi^{AS} was the true and real Mahdi. Therefore, such great prophecies were possible which were the result of the teachings of the Omniscient (Allah). The term used in the light of the predictions of Promised Mahdi^{AS} the schools and the sages have about the miracles as '*Tahaddi*' (means- emphatic), the events of martyrdom, which occurred in total conformity of the Prophecy of the Promised Mahdi^{AS} as the miracles of the Promised Mahdi^{AS}. Hence, *Miyan Syed Yousef*^{RH} the father of *Miyan Shah Qasim*^{RH} has stated that:

"The fourth quality of the Promised Mahdi^{AS} i.e. '*Qatilu-o-Qatilu*' shall occur on *Miyan Syed Khundmir*^{RZ}- will establish the evidence, the faith will get strengthened and this quality will appear specifically through *Miyan Syed Khundmir*^{RZ} and on him only the evidence about the Promised Mahdi^{AS} shall be completed (this prophecy has been fulfilled). Thus his (*Miyan Syed Khundmir*'s^{RZ}) personality along with other qualities is a conclusive evidence about the Promised Mahdi^{AS}." (*Matla-ul-Vilayat*)

It is further stated that, " since *Miyan Syed Khundmir*^{RZ} bears the miracle of the Promised Mahdi^{AS} he him self (*Miyan Syed Khundmir*^{RZ}) had become a miracle of the Promised Mahdi^{AS} " *Miyan Shah Qasim*^{RH} *Mujtahid-e-Giroh* has written that:

"Prophecy of the Promised Mahdi^{AS} has been fulfilled in total confirmation of the news. And in this one miracle, several miracles

about the evidence of the Promised Mahdi^{AS} have occurred." (*Afzal-ul-Mo'juzat*)"

From this it is very clear that the Promised Mahdi^{AS} has used the words of '*Ayat*' and '*Hujjat*' in the sense of a miracle only.

In short, Allah the 'Omniscient' and the 'Witness' had bestowed onto the Messenger^{PBUH} and the Promised Mahdi^{AS}, His quality of the Knowledge about the unseen (*Ilm-e-Ghaib*). The Messenger of Allah^{PBUH} and the Promised Mahdi^{AS} were also informed about all the types of unseen (*Ghaib*). The eminence bestowed on the said two personalities is not only an evidence for all the believers whose quality is '*يؤمنون بالغيب*' for belief, but it shall invite the entire humanity to accept the truth until the Day of Judgment.

It may be noted that from this small article it is evident that Allah was so much diligent about the evidence and proof of the *Imam-e-Mahdi*^{AS} that such vigilance (*Itmam-e-Hujjat*) is not found about any other Prophet, because about every Prophet the miracles evidence and teachings are found during the life time of that Prophet^{PBUH} only. However, in respect of the Promised Mahdi^{AS} the specialty is that not only during his lifetime, such evidence was found but also after his death unmatched miracles, evidence and proof were made available.

It may be understood that had the Promised Mahdi^{AS} made the Prophecies that would have occurred after his death as has been done by some Prophets, that would have been some thing different. However, the Promised Mahdi^{AS} has made such Prophecies as the basis and proof for his truth in unambiguous terms, that such events would take place, if not he should be considered a liar and false claimant of the *Mahdaviyat*!

Therefore, the Prophecies about the above two narrated events made by the Promised Mahdi^{AS}, which took place after his death, are

not only great miracle but also a unique exhibition of the *Unseen Knowledge (Ilm-e-Ghaib)*. The individuals, who failed to accept him as the Promised Mahdi^{AS}, during his life time, despite the evidence, like proof, teachings, miracles and his character, were provided with yet another opportunity by Allah to realize the truth even after his death and to accept his claim of the *Mahdaviyat*. There cannot be any better diligence about any Deputy of Allah.

Thus, the above-narrated two Prophecies of the Promised Mahdi^{AS} will shine in the knowledge of unseen (*Ilm-e-Ghaib*), as divine light until the Day of Judgment and would invite human beings towards the right path.

وآخر دعوانا ان الحمد لله رب العالمين
والصلوة والسلام على الخاتمين
وعلى آلهما واصحابهما اجمعين

THE END