

AAP KI BAAT ALLAMA ABID KHUNDMIRI KE SAATH

Written by:
Shams-ul-Ulema Syed Miranji Abid Khundmiri

PART - I

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

کوئی معبود اللہ کے سوا نہیں ہے محمدؐ اللہ کے رسول ہیں

THERE IS NO (TRUE) GOD, BUT ALLAH^(SWT) AND MUHAMMAD^(PBUH) IS HIS MESSENGER

اللَّهُ هُوَ إِلَهُنَا مُحَمَّدٌ رَسُوْلُنَا

اللہ ہمارا معبود ہے محمدؐ ہمارے نبی ہیں

ALLAH^(SWT) IS OUR LORD AND MUHAMMAD^(PBUH) IS OUR PROPHET

الْقُرْآنُ وَالْمَهْدِيُّ إِمَامُنَا وَمُؤْتَمِنَانَا

قرآن اور مہدیؑ ہمارے امام ہیں ہم ان پر ایمان لائے اور ان کی تصدیق کی

QURA'N AND MAHDI^(PBUH) ARE OUR IMAMS (LEADERS). WE BELIEVE AND WE ACCEPT IT

AAP KI BAAT
ALLAMA ABID KHUNDMIRI KE SAATH

Replies to Frequently Asked Questions
About Mahdavia Faith & Teachings

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Bismillah Hir-Rahman Nir-Rahee m.

Allah^{SWT} says: “Ye are a band of good people raised up to be a model for mankind. Ye enjoin the right and forbid the wrong and ye repose faith in Allah^{SWT}...” (Surah Aal Imran 3 : Verse 110)

Allah^{SWT} says: “Yet continue to warn them, for this will assuredly profit the believers.” (Surah Al Zaariyat 51 : Verse 55)

It is a pleasure for us, that Almighty Allah^{SWT} blessed us the opportunity to bring the English translation of this book, originally written in Urdu, and now translated by Janaab Syed Yousuf Tajammul Khundmiri sahab into English, for the benefit of English readers of our community. After reading the book no one can deny that, this book is another gem in the treasure of modern Mehdavia Literature. May Allah^{SWT} bless the strength to the writer to enable us to understand the Mehdavia in a simple and practical way, through many more books from the pen of the writer. Aameen.

The piety and service (towards Allah^{SWT}'s Religion) of Khateeb-e-Akbar, Mufassir-e-Quran, Peer-o-Murshid, Hazrath Syed Meeranji Abid Khundmiri sahab qibla, author of the book, cannot be described in words and undoubtedly he is one of the best scholar of Mehdavia community of this era. The above quoted Holy Verses can best describe the personality and objective of the author.

The members of Committee Dair-e-Meeranji^{AS} - Jeddah, are actively involved in organizing various religious gatherings since 2003, including the arrangements of Farz Dugana Lailatul Qadr Prayers, and trying their best

to accommodate the religious needs of the community members staying in and around Jeddah and Makkah region, under the leadership of the Committee President Janaab Mohammed Nusrat Saeed ibn-e-Arabi sahab and Janaab Syed Ali Hussain Tersees sahab, Treasurer of the Committee.

This is the first publication by Committee Dair-e-Meeranji ^{AS} - Jeddah. Insha-Allah by the blessings of Khate main ^{AS}, we will be bringing more such publications in future for the benefit of Mehdavia Community in particular, and for all the seekers of Truth in general.

May Allah reward all those involved in bringing this book into your hands, and bless them with Eemaan and strength to follow and serve the Religion, brought by Prophet Syedna Mohammed Mustafa SAWS and completed by Khalifatullah Syedna Mohammed Jaunpuri Al Mehdi Al Maud ^{AS}.

Syed Shafi Mehdi

Secretary,

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FOREWORD

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

Countless thanks & gratitude to Allah^{SWT} Whose Mercy encompasses All. Peace be up on the Concluder of Prophet-hood Muhammad^{PBUH} and on the concluder of Sainthood Mahdi-e-Maoud^{PBUH} and upon their righteous progeny and companions^{RZ}.

Mufasssirlul Quran Shamsul Ulema Hazrath Syed Miranji Abid Khundmiri's personality needs no introduction. He is an institution in himself. His gracious presence has been a pioneering force for over five decades. He has been actively involved in propagation of the teachings of Khalifatullah Mubaiyyin-e-Kalaamullah Hazrath Imamuna Mahdi-e-Maoud^{AS}. His unmatched oratory skills have quenched the thirst of countless Mahdavis around the world.

Among his major written works is the commentary of the Holy Quran "Noor-e-Imaan" which was published in the year 2005. It was re-printed in 2007 on popular demand. It is recommended for all Mahdavis to keep it at home and to distribute it for Isaal-e-Sawaab.

The book "Aap ki Baat Allama Abid Khundmiri ke saath" which addresses several frequently asked questions about Mahdavia faith & practices that younger generations constantly ask; was earlier published in Urdu language and was well received by the whole community. Considering the efficacy of the book, especially for the younger generation, Daira-e-Miranji^{AS} Jeddah decided to print the English translation, so that those who cannot read Urdu may benefit from it.

Our sincere gratitude goes to Hazrath Allama Syed Miranji Abid Khundmiri for permitting us to publish this book. And we are also thankful to Syed Yousuf Tajammul Khundmiri for his translation efforts.

Our special thanks go to Daira-e-Miranji^{AS} Jeddah & to all those people whose help was phenomenal in completion of this task.

May Allah^{SWT} accept these efforts and keep us firm on Mahdavia faith.

Syed Ahmed Ishaqi Ashraf

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Q1: Should we make the child recite Surah “Iqra Bismi Rabbik” at the time of Tasmia-Qwani OR Surah Fatiha?

A1: This question was raised in Mysore at the occasion of someone’s Tasmia-Qwani and was raised with a bit of insistence. The function was scheduled after Zohar. I (Allama Abid Khundmiri) got another call from the hosts of the function around 3:00PM that you are being awaited. And the person who came said that he was sent just to bring me along.

I went there along with him and what I saw there was that they were sitting dispersed around actually awaiting me. And so far the arrangement of the Masnad for Tasmia-Qwani was not done either. I felt a little amused about it (as it was quite late). Just then the person who was invited to preside over the Tasmia-Qwani addressed me and said that the reason for the delay in Tasmia-Qwani is an issue which some people are demanding the recital of “Surah Iqra Bismi” instead of reciting Surah Fatiha. I said that the method that has been followed by us all along, is of reciting Surah Fatiha, I would not recite Surah “Iqra Bismi Rabbik” Alaq:1 instead of Surah Fatiha. There was an argument on this. These people are adamant Surah “Iqra Bismi Rabbik” Alaq:1 be recited and I insisted that I will recite only Surah Fatiha.

Finally it was decided that we would ask you. Then he said to come over here and now we rest this matter on you. Whatever decision you make in this regard will be implemented.

After listening to these details, I asked for the hosts of the function i.e. Child’s father, grandfather, etc. then I would talk to them. They were called. Some other relatives also came along with them. I asked them, “Do you want to make your child a Prophet or a follower (ummati) of the Messenger of Allah ^{PBUH}?” immediately upon listening to this, the grandfather of the child said, that’s it, the problem is solved, Alhamdulillah! Bring the child, arrange the Masnad and asked Murshid to recite Surah Fatiha.

Then I elaborated its details in front of other people that there is no doubt in it that the first revelation which was sent down through Jibrail ^{AS} by Allah ^{SWT} on the Prophet ^{PBUH} was containing the verses of "Iqra Bismi Rabbik" Alaq:1, and after that the whole Holy Quran was revealed intermittently in 23 years. And then the arrangement and compilation of the Holy Quran was done according to the orders and guidance of the Prophet ^{PBUH} only. Now if some one wants to recite the Holy Quran then he must recite it in the same sequence as it is now, arranged & compiled.

Since it is a wish and a desire of every Muslim rather he considers it his religious obligation that when the child reaches the age of 4 Years, 4 Months & 4 Days i.e. when the child grows to an age when he can understand the conversation and he can repeat the words he hears then its beginning should be done with the recital of the Holy Quran. And the beginning of the Holy Quran is with Surah Fatiha, hence Surah Fatiha is recited.

And another point is that Tasmia-Qwani is not just a custom rather it is the school-sitting in true sense, which means it is the first instance of admitting into the school with the purpose of seeking knowledge. And its start is done with Surah Fatiha because this Surah is the First Surah of the Holy Quran. This is not the end of it rather after that the method of teaching him the Holy Quran starts from the next day and it continues so far as the child reads complete Holy Quran.

Furthermore this is also a point here that Surah Fatiha is the summary of the Holy Quran. Allah ^{SWT}'s praise is in this Surah. There is a mention of His Attributes. There is a mention of the day of resurrection. There is a mention of the bond between Allah ^{SWT} and (His) servant. And there is a prayer towards Allah ^{SWT} to guide onto the right path. To guide onto the path of the good people and to save from the path of the misguided people. And when at its end the innocent child says Aameen with his innocent tongue, which means O! Allah ^{SWT} accept this prayer of mine. And when the listeners also say Aameen then that prayer is accepted in favour of others also and also in the favour of the child.

That's why SurahFatiha only is recited at this occasion. Hence this narration comes to us that when Hzt. Syed Muhammad Mahdi-e-Maoud^{AS}'s age was 4 Years, 4 Months & 4 Days then his Glorious Father Hzt. Syed Abdullah^{RZ} arranged for his Tasmia-Qwani. Renowned and famous people of the city were invited and food was also arranged.

When Hazrat^{AS} was made to sit on the Masnad and Sheikh Daniyal RZ, who was the teacher of teachers of that time, a famous & renowned saint and mystic of Allah^{SWT}, was called to recite Bismillah then he saw that Hzt. Syed Muhammad (Mahdi-e-Maoud^{AS}) suddenly got up (on seeing another elderly person in the gathering) to show respect. On this, Sheikh Daniyal^{RZ} was astonished and went into meditation. He then got to know that Hzt. Khwaja Khizr^{AS} also came on this occasion. Hzt. Sheikh Daniyal^{RZ} asked Hzt. Khwaja Khizr^{AS} to recite Bismillah (SurahFatiha). Hzt. Khwaja Khizr^{AS} replied, "You recite Bismillah, Allah^{SWT} sent me to say Aameen".

Hzt. Sheikh Daniyal^{RZ} recited Bismillah i.e. SurahFatiha and Hzt. Khwaja Khizr^{AS} said Aameen.

Q2: Is intention (Niyyat) must before doing anything? If it is so then should the intention (Niyyat) be said with tongue or is it enough to just do it in the heart?

A2: Intention (Niyyat) is must before doing anything because the Messenger of Allah^{PBUH} said "Innamal Aamalu Bin Niyyaat" which means the acceptance of deeds depends & relies on the intentions. To a man's intentions, accordingly his deeds are accepted and are eligible for the reward. The thing that makes any deed a prayer is the intention only. If only physical actions are done, it is counted as exercise. But if you stand & sit with the intention (Niyyat) and in accordance with the appropriate method then that would make it a prayer (Namaaz).

If the animal is slaughtered with the intention of sacrifice then it would be considered as a sacrifice (Qurbani). And if it is slaughtered unintentionally then it is considered a slaughtered animal which means the animal was

slaughtered to eat meat. Sacrifice is not applicable on it. And similar is the case with other deeds. For a person who is going abroad from his home country, to go for the propagation of faith or to fight in way of Allah^{SWT} in order to seek the pleasure of Allah^{SWT} & His Messenger^{PBUH} then that is migration (Hijrat) and its reward is also lofty. But if he is traveling to earn worldly living or to marry a woman then that journey or relocating to another country would not be considered migration (Hijrat).

Now this question remains that should the words of intention be said by tongue? The answer to this is that, as such the place of intention is heart. If you intend in your heart while doing something then the intention (Niyat) is done and that deed is also correct. Even deobandis believe the same. They say that to say the intention by tongue is not compulsory. The intention that is there in the heart is enough. But it is said along with this that to repeat the words of intention by tongue is best (afzal). Because when the words are said by tongue at the time of doing the work then due to the conformity and suitability of that time, a special condition comes into existence and spiritual delight is achieved. And the sense of the greatness and excellence in obedience of whose order the work is being done makes home in the heart and mind.

That's why the jurists said that the words (of intention) should be said with the tongue also so that the tongue conforms the intention of the heart. This means, the heart and tongue unite (in intention). Eventually the tongue is the representative of the heart. No one knows what is in the heart but when it is said with the tongue it becomes apparent to all.

If it is said on this occasion that though it is necessary to say with tongue for worldly acts but what is the necessity of saying it (the intention) for the prayers? Allah^{SWT} knows the state of the heart very well and the prayers are not to show off to the people. He is seeing, for whom it is being done and He knows as well.

Then its reply is that although the recognition of Allah^{SWT}'s greatness is there in every Muslim's heart yet it is compulsory to say "Bismillahi Allahu Akbar" by tongue at the time of slaughtering the animal. Everyone knows

this issue also that without saying “Bismillah” slaughter is unlawful. So to say the intention by tongue is so much necessary that without it the slaughter becomes unlawful.

Then by repeating by tongue the intention of the heart, it gets emphasized whether it is obligatory (Farz) or Practice of the Prophet ^{PBUH} (Sunnat). When Farzullahis said then there is conception of Allah ^{SWT}'s greatness and when Sunnat-e-Rasool Allah ^{PBUH} is said then the thought of the following of the Prophet ^{PBUH} establishes in the heart.

Some people say that it is not necessary to say the intention (Niyyat) with tongue, they generally have a specific purpose in saying so. as they have to say “Mutabiat al Mahdi al Maoud ^{AS}” (following Promised Mahdi ^{AS}) in Tahiyatal Wudhu intention. And similarly in Dugana Lailatul Qadr intention, farzullahand mutabiat al Mahdi al Maoud ^{AS} has to be said. And saying this is not acceptable to them rather they just don't want to say so because this is not their belief either. They (unwillingly) do it to show off to the world, as they just find their refuge in it when they say “Dear it is not necessary to say the intention (Niyyat) with tongue, just do the intention (Niyyat) in your heart and it is enough”.

For the Imam it is a must that on special occasions and on such occasions when the expression of obligatory (Farz), mandatory (Wajib) and Prophet ^{PBUH}'s practice (Sunnat) is necessary in particular for teaching the faith, he repeats the words of the intention (Niyyat) with tongue so that others (followers) know what (Farz, Wajib or Sunnat) is being offered and for what reason we are doing it and what its status is. Hence this must also be remembered that as there is an intention (Niyyat) of deeds, similarly there is intention (Niyyat) of intention (Niyyat) also. Thus the correctness of the (real/hidden) intention (Niyyat) of the (expressed) intention with which the work is being done is also necessary. Unless that (real/hidden) intention (Niyyat) is correct, neither the (expressed) intention nor that deed would be correct. For example: A person who is offering the prayers and he also expressed/read correct intention (Niyyat) for the prayer yet if the (real/hidden) intention / purpose by expressing such intention (Niyyat)

and offering prayer is not to abide by Allah^{SWT}'s orders (obligatory prayer) but to show off to others that "I offer prayers (Namaaz) at night also". Then tell us, will this deed be accepted?

Nevertheless, people should emphasize/express heart's intention (Niyyat) by reciting the intention with tongue so that the tongue should express and confirm what is there in the heart. AND KEEP AWAY FROM HYPOCRISY.

Q3: Why is the cycle (Rakat) broken and reinstated before reciting Qunoot Remembrance in Vitr Prayer?

A3: The Holy Quran is recited in standing position (Qayaam) in the prayer (Namaaz). Hence Surah Fatiha & adjoining Surahs are recited in all the three cycles (rakat) of Vitru Prayer. Then after that Qunoot Remembrance (Dua-e-Qunoot) is to be recited. And Qunoot Remembrance (Dua-e-Qunoot) is not in the Holy Quran. That's why by breaking the cycle it is declared that the obligatory (Farz) is over and now Qunoot Remembrance (Dua-e-Qunoot) is mandatory (Wajib) and that is also recited in standing position (Qayaam). So to show difference in obligatory (Farz) & mandatory (Wajib), the cycle (rakat) is reinstated again by saying Allahu Akbar (Allah is Great) and Qunoot Remembrance (Dua-e-Qunoot) is recited in it.

Q4: When Mahdavi People proclamation of faith (say Tasbeeh) or Keep Tasbeeh Posters at home then non-mahdavi people think that to be our creed (Kalima) and they object on this. What is the truth about Tasbeeh and what is the importance of saying it?

A4: The creed (Kalima) of Mahdavia is "Laa ilaaha illallaah, Muhammadur Rasoolullah^{PBUH}" However, with the remaining two sentences (of Tasbeeh) which are said after the Kalima, our faith is openly expressed. Hence Imam says, "Allaahu ilahuna" (Allah^{SWT} is our (only) God) and the followers say "Muhammadun Nabiyyuna" (Muhammad^{PBUH} is our Prophet). And this is not specific to Mahdavia only rather it is every muslim's faith

The third sentence which is said is that Imam says, “Al Quranu wal Mahdiyyu Imamuna” (The Holy Quran and Mahdi^{AS} are our Imams (Guides)) then the followers say, “Aamanna wa sadaqna” (We believed and we testified). If you deliberate you would realize that in these three phrases there is mention of believing and testifying four realities i.e. Allah^{SWT}, Muhammad^{PBUH}, the Holy Quran and Mahdi^{AS}. Everyone agrees to the fact that Allah^{SWT} is our God & Muhammad^{PBUH} is our Prophet^{PBUH}. In the second phrase this truth is openly expressed in an explicit manner that Muhammad^{PBUH} alone is the last Prophet^{PBUH}. His Prophet-hood would remain till the Day of Judgment. And he alone is the Seal of Prophets^{PBUH}. If Mahdavis declare this truth then what objection can one have over it? Only that person can object over it that has doubt about Prophet Muhammad^{PBUH} being the Seal of Prophets^{PBUH}.

Now the point that remains is about the third phrase i.e. “Al Quranu wal Mahdiyyu Imamuna” (The Holy Quran & Mahdi^{AS} are our Imams). Neither should this be objectionable because the Holy Quran is Imam and this is proven by the Holy Quran itself. Rather all divine books held the status of imam during their respective periods. Hence it is mentioned in the Holy Quran about Torat, “Wa min qablihi kitabu Musa imamon wa rahmah” Hud:17 (And prior to that the Book of Musa^{AS} (Torat) which was Imam & Mercy). Similarly The Holy Quran is also an Imam which Allah^{SWT} Himself ordered the Messenger of Allah^{PBUH} to follow. Hence Allah^{SWT}'s order is “Wattabi ma yuha ilaik” Ahzaab:2 (You follow what is revealed onto you). And the Holy Quran called those people who do not make decisions according to the Holy Quran, as infidels. Hence it is mentioned in the Holy Quran, “Wa mal lam yahkum bima anzalallaahu fa ulaaika humul kaafiroon” Maida:44 (People who do not make decisions according to the orders that Allah^{SWT} revealed (Quranic Orders), those people only are infidels). Based on these reasons, it is proven that the Holy Quran is for sure an Imam.

Now it comes to Mahdi^{AS}, upon listening or seeing which, people feel shocked and this alone is the biggest reason for their objection on our faith proclamation (Tasbeeh). Although, this is only due to their ignorance and lack of knowledge. Those who have the knowledge of the fundamentals of

faithcan never object on this. Because not only that there are indications in the Holy Quran about the advent of Mahdi^{AS} rather plenty of details are also available in the Holy Continuous Traditions (Mutawatir) in which it is stated mandatory to have faithin Mahdi^{AS} after his advent. Because the Messenger of Allah^{SWT} himself promised the advent of Mahdi^{AS}, therefore Mahdi^{AS} is called Promised (Maoud), which refers to that Mahdi^{AS} whose advent was promised by the Seal of Prophets^{PBUH}.

Mahid^{AS} is Allah^{SWT}'s Vice-regent (Khalifatullah)^{AS} the Messenger of Allah^{SWT} said, "Fa innahu khalifatullah". It is obligatory to take fealty with Mahdi^{AS} as the Messenger of Allah^{PBUH} said, "Fabaiyihu wa lao habwon alas salj" (Take fealty to him (Mahdi^{AS}) even if you have to go crawling over snow). Mahdi^{AS} is the protector of Muhammadia Nation from perishing (Dafa-e-halakat-e-ummat-e-Muhammadia)^{AS} this tradition is narrated in Mishkaat. "How can that nation (Ummah) perish, at whose beginning I'm and Mahdi^{AS} is at its middle and at its end is Isa^{AS} son of Mariyam". Non-Mahdavi people can neither reject any of the above points nor can they express any doubt about it. Because it is not being said here with any specification (this faith is absolute, though after the advent of Syed Muhammad Jaunpuri^{AS} Promised Mahdi^{AS} it refers to him). If it was said with association then they could possibly say "we do not accept so and so person as Promised Mahdi^{AS} therefore we have objection on this phrase of Tasbeeh" (Although the fact that Syed Muhammad Jaunpuri alone is the Promised Mahdi^{AS} and caliph of Allah is proven beyond doubt and we declare our faith in him with out any hesitation or inhibition). Observe that we are not saying here in the third phrase "Al Quran wa Syed Muhammad Mahdi Imamuna", if that was said then possibility of any objection could be imagined (from non-mahdavis). (Though the phrase is absolute but since the advent of Mahdi^{AS} took place in 847H and he passed away in 910H. For a believer who has faith in Syed Muhammad Mahdi^{AS}, it refers to him).

But here a subject of general fact and necessary belief is being expressed that Mahdi^{AS} is our Imam similar as the Holy Quran. It is apparent that for all those sects who keep the right faith about the advent of Mahdi^{AS} in the last era, there should be no objection in saying so.

Thus it is proven from the above said arguments that this third phrase is also constituted of the fundamentals of faith. Which no one has any capacity to reject. Furthermore it is worth remembering that the Prophet ^{PBUH} said that when the dead body is kept in the grave, two angels come after some time and ask the deceased three questions.

1. Mar Rabbuk? (Who is your God?)
2. Ma Dinak? (What is your religion?)
3. After showing the resemblance of the Prophet ^{PBUH} they ask “do you know him?”

One who is a believer will answer correctly that my God is Allah^{SWT}, My religion is Islam and He is our Prophet ^{PBUH}. What else are we saying in Tasbeeh besides pursuing the above points / preparing for above questions?

Now in regards to the Holy Quran & Mahdi^{AS}, these are also very important for a Muslim because the Messenger of Allah^{PBUH} said, “I am leaving two huge things after me among you. So long as you continue to hold them firm, you will not go astray at all. One is the Book of Allah (the Holy Quran). Other is my progeny. And these two will never part from each other until they come to me at the pond of Kauther”.

Though progeny is a word of vast meaning but when progeny is said with absolute meaning then it means its perfect character/individual. Because the Messenger of Allah^{PBUH} said about Mahdi^{AS} “Al Mahdiyyu minni yakhfu asri wa laa yukhti” (Mahdi^{AS} is from me, he will walk/follow my footsteps and will not err).

In a way with this third phrase of Tasbeeh, the source of the means to gain faith, to safeguard the faith, success in this world and salvation in the hereafter, is shown. And it urges to have faith on both of them (The Holy Quran & Mahdi^{AS}) and to spend the life in accordance with their orders after testifying them then there would be peace and protection for you in this world and the hereafter. It can now be easily understood that one who recites this (Tasbeeh) every evening after Isha Prayer then he remembers

this lesson so well that when the angels question him in the grave after his death, it becomes easy for him to answer them.

How did it originate?

Nawbat used to be organized in Mahdavia Dairas (communities) i.e. Allah^{SWT}'s Remembrance / remembrance used to be done in turns. The method was such that the night was divided into three parts from Isha to Tahajjud Prayers and invocators were also formed into three groups. The first group used to sit in the remembrance of Allah^{SWT} in the first part, when their time finished then the second group was not woken up by calling their names or by any other method rather the priest of the community (Murshid-e-Daira) used to say "Laa ilaha illallaaah" and then the invocators used to say "Muhammadur Rasoolullah^{PBUH}". On hearing this voice the second group used to get up and get busy with the Remembrance/remembrance of Allah^{SWT} and the first group used to go to sleep. When the nawbat of the second group used to finish then the priest used to say "Allahu Ilahuna" then the invocators used to say "Muhammadun Nabiyyuna^{PBUH}". The third group used to get up on hearing this and the second group used to sleep. And when the third nawbat used to finish then Murshid used to say "Al Quranu wal Mahdiyyu Imamuna" then the invocator used to say "Aamanna wa Saddaqa". On hearing this all of them used to get up and get busy with Tahajjud prayer then all used to offer fajr prayer together.

Q5: Tablighi Gatherings are organized every week in our neighbor. They invite us also to attend and they say that only religious talks take place, you also attend them. Can we attend such gatherings?

A5: Tablighi Jamaat has a specific ideology, which is different from Sunnis too. That's why Sunni people also do not participate in Tablighi gatherings. For the sake of saying they say we talk about the religion but they do not talk about the pure faith rather they propagate that which the Deobandi superiors say and the syllabus they prepared.

There are several issues in which we have differences with the m. For example they say that the Messenger of Allah^{PBUH} is a human being similar to us. We say that this belief of the m is incorrect. Can there be any comparison between us and the Messenger of Allah^{PBUH}?

They say that the Messenger of Allah^{PBUH} did not have knowledge of the unseen. We say that Allah^{SWT} had granted the knowledge of the first and the last to the Messenger of Allah^{PBUH}. They say that Tahiyatal Wudhu prayer should not be offered. We say that it must be offered. Our Imam Mahdi-e-Maoud AHS insisted in particular and said this that one who does not offer Tahiyatal Wudhu is a miser of faith.

They say grave visiting should not be done. We say that when the Messenger of Allah^{PBUH} himself visited Jannatul Baqeeh (graveyard in Madina) and the martyrs of Uhad then visiting graves is the practice of the Prophet^{PBUH} (Sunnat) and It must be done.

They say that celebrating birthday of the Prophet^{PBUH} (Milad-un-Nabi) is an innovation. We say that it is commendable to narrate the biography of the Messenger of Allah^{PBUH} and to preach on that occasion.

They say that none of the intents (Niyats — offering food to the needy) like on the 4th day (chowtha), Tenth day (daswaan), twentieth day (beeswaan), Fortieth day (chahlum), anniversary not even the anniversaries (Urs) of the pious seniors of faith and the glorious saints should not be observed. We say that these should be done.

In short there are innumerable such issues in which we have differences. Thus, in such situation our attendance in these gatherings will account to destroying our faith.

Now for the point that offer prayers, observe fast, impart zakaat, perform haj, fear Allah, etc then we all know these things. Then what is the benefit of going to such a place.

Our faith is that Syed Muhammad Jaunpuri^{AS} alone is the Promised Mahdi^{AS}, he came and passed away. They differ from our faith. And you cannot

present your point there. You are forced to simply listen to their point.

Furthermore these people are also not the scholars, they read out from the pre-written books and nothing else beyond that. Therefore it is better not to attend such gatherings.

Q6: People ask us if your community is on truth then why is its strength in numbers so less? The strength of others is more in comparison with you. If you were on truth then your strength would also have been more.

A6: Abundance or scarcity of numbers has never been the standard to assess the truth rather if you read the Holy Quran then you will find that Allah^{SWT} said, "Qaleelum min ibadiyashshakoor" Saba 34:13 (Very few of My servants are grateful of My Blessings). Allah^{SWT} says at another place, "Qaleelum ma yuminoon" (Very few people repose faith).

If you see the history of the Prophets^{PBUT} then you will find how less in number their followers were and how much more their rejectors were. Even the whole community used to reject them. Only a few poor or people of ordinary status used to repose faith in the Prophets^{PBUT}.

The Messenger of Allah^{PBUH} even says that some of the Prophets^{PBUT} who passed were such that only one person reposed faith. They would bring with them only one follower on the Day of Judgment. On the basis of this, Can it be said that, God forbid, that Prophet^{PBUH}'s prophet-hood was not on truth?

There were only 313 Muslims (Holy Companions^{RZ}) on truth in the war of Badr and almost 1000 infidels came to confront (attack). And in Makkah itself, over a span of 13 years of propagation of truth by the Messenger of Allah^{PBUH}, only 40 people accepted the prophet-hood of the Prophet^{PBUH}. Because of this, can any objection/doubt be raised on the prophet-hood of the Messenger of Allah^{PBUH}?

See even today that the strength of Muslims is less than the non-Muslims in the entire world population. In India itself Muslims are just 15% of India's population. Can this conclusion be derived from it that Muslims

are not on truth? And are the non-Muslims, be it Hindus or Christians, on truth due to their majority?

This standard itself is wrong. The Holy Quran even says it very clearly, “Wa laa kinna aktharan naasi laa yuminoon” Hud:17 (Majority of the people do not repose faith/ accept truth).

Q7: When a religious question is asked to a jurist (Mufti), oral or written, then what is his responsibility? Either to answer the question or to ask the questioner, who you are? Who sent you here? And whose disciple are you?

A7: When a question relating to faith and shariat is asked to a jurist (Mufti) then it is his responsibility to give the questioner answer to that issue. And if the questioner asks the jurist as to what is its proof then he should support his reply with his evidences derived from the Holy Quran and Holy Traditions (Ahadith) and satisfy the questioner. You may have come across a pseudo jurist which is why you failed in getting a reply. A jurist (Mufti) responsibility is only to give answers to the religious issues. He is related only to the question. He is not related to the details like who the questioner is, what his caste is and on behalf of whom he is questioning. As the doctor is concerned with the disease exactly similar to that Jurist (Mufti) is only concerned with the question. As the doctor treats the disease without being concerned about who the patient is, what his religion is, which family he belongs to. Similarly the jurist (mufti) should also just pronounce the orders of Allah^{SWT} & His Messenger^{PBUH} when he is being asked about the religious issues.

This is only Islam's specialty that a department of IFTA was formed so that people may find the orders according to shariat and act according to it. That's why the questioner writes at the end “Bayyinu wa tujiru” i.e. explain the solution to this issue and get the reward from Allah^{SWT}. If any jurist (mufti) does not fulfill his responsibility then it could mean either of the two, one is that he is not a jurist (mufti) at all. He just faked a name. Or that knowingly he does not want to say the orders of Shariat. And he neglects (avoids) saying truth. Although it is clearly stated in the Holy

Tradition that “Al Saakit an al haq fa hua shaitaan akhras” (The person who keeps silent from saying truth then he is a dumb Satan). May Allah^{SWT} save us from this. Aameen.

Q8: Some people ask us to why is Mahdi^{AS}'s name not mentioned in the Holy Quran, although The Holy Quran claims that there is a mention of everything small & big, dry & wet in it then when it is obligatory and compulsory to repose faith in Mahdi-e-Maoud^{AS} then surely his mention should have been there in the Holy Quran. But we read complete Quran yet we do not find Mahdi^{AS}'s name even at once. What is your reply to this?

A8: There are several answers to this Question.

I. The first answer is this that The Holy Quran debates on principles, not on personalities and names. The Holy Quran mentions the fundamentals and that too in brief. The Messenger of Allah^{PBUH} gives the details.

II. If you read the Holy Book you may have found that it has been the practice of Allah^{SWT} that He mentions about the foregone Prophets^{PBUT} with their names. He never mentions about forthcoming Prophets^{PBUT} (or Caliphs) with their names. Only this much is said that soon a Guide, a Leader, a Prophet or a Messenger would come. Hence those Prophets^{PBUT} who were to come after Ibrahim^{AS}, there is no mention of them in the Booklets of Ibrahim^{AS}. Who is going to be made the Prophet and sent after Nooh^{AS}, its mention was not done in the Booklets of Nooh^{AS}. And the same thing happened in case of Moosa^{AS} & Isa^{AS}. However, the book Bible which was given to Isa^{AS}, there is a mention of the coming of “Ahmed” in it. Hence the same thing is repeated in the Holy Quran as follows: “Mubashshiram bi rasooli yatii mim badismuhu Ahmed” As Saff 61:6 (I give the glad tiding of a Messenger (of Allah^{SWT}) who would come after me, whose name would be Ahmed). In view of Prophet's magnificence & him being the Seal of the Prophets, when Allah^{SWT} gave here the glad tiding through Isa^{AS} according to erstwhile practice of the coming of a Messenger then He gave it with the clarification of the name. But was the result? Christians bluntly say that the prophecy is with the name of Ahmed.

When a prophet with the name Ahmed would come then we will accept him. O! Muslims you accepted Muhammad ^{PBUH} as the Prophet. This is against the prophecy. Muslim scholars replied efficiently to it. But this principle of Allah ^{SWT} is there that Allah ^{SWT} mentions about the foregone prophets and gives (only) the signs about the forthcoming prophet. And its reason is that faith is a state of trial. When a prophet appears as per the prophecy and he invites people towards Allah ^{SWT}, gives orders for virtues and stops from evil and he himself is the owner of a pure & clean life and virtuous manners. And he does not seek any remuneration from people as compensation for his invitation then the people who have desire & passion for truth in their hearts, they accept him. And the people who are not ready to abandon their old tradition, they not only reject but they also fight against him. And create difficulties in the way of his invitation. I am saying faith by trial in this meaning only, because if it was clearly mentioned in Torah & Bible that a prophet would come in the city of Makkah in Arab, from the womb of Aminah, Abdullah's son, Abdul Muttalib's grandson, in the family of Quraish and in the tribe of Banu-Hashim, then it is apparent that nobody would have been left with any room to differ with him. Then the promise of the recompense, the reward, the rank and the status for those who repose faith and support the Prophet ^{PBUH} would become unnecessary. Similarly the threat of the torment and disgrace that is mentioned for those who reject, no need remains for that either. This is itself the test as to who are those people who accept the message of truth by keeping the hereafter in front of them and who are those who think the hereafter is only a play and are infatuated about this world itself.

When Allah ^{SWT} followed this practice in case of the Prophets ^{PBUT} then would Allah ^{SWT} have adopted a different practice for Mahdi ^{AS}? Even when Allah ^{SWT} says, "Lan tajida li sunnatillahi tabdeela" Ahzab 33:62 (O! Messenger ^{PBUH} you will not find a change in Allah ^{SWT}'s practice). The method that Allah ^{SWT} adopted in the past for His caliphs / vice-regents, He adopted the same method for Hzt. Mahdi-e-Maoud ^{AS} also, who is a caliph of Allah ^{SWT}. And everyone knows this fact that Mahdi ^{AS} is neither a Messenger nor a Prophet. When Allah ^{SWT} did not clarify about the

names for the Prophets ^{PBUT} then how Allah ^{SWT} could have adopted that method for Mahdi ^{AS}?

There is a mention of the Day of Judgment in the Holy Quran. However Prophet Muhammad Mustafa ^{PBUH} being merciful towards Ummah revealed about the signs of the Day of Judgment, A big sign among those signs was of the advent of Mahdi ^{AS}. And it is apparent that whatever the Prophet ^{PBUH} said in this regard, he did not say that from himself rather He said it on the basis of the knowledge received from Allah ^{SWT}, because indications, symptoms and signs of the Day of Judgment are among the matters of unseen. The Prophet ^{PBUH} can not describe about such matters at all until he has received the knowledge from Allah ^{SWT}. Hence the Prophet ^{PBUH} prophesized about the coming of Mahdi ^{AS} with an aim of saving the Ummah from perishing in the future. So that when Mahdi ^{AS} would come then people should repose faith in him, and not to be called to account in front of Allah ^{SWT} by adopting the behavior of rejection. Hence he gave the glad tiding of the advent of Mahdi ^{AS} by way of over 300 traditions. Thus the Messenger of Allah ^{PBUH} named the forthcoming personality ^{AS} "Mahdi ^{AS}", which means divinely guided, means that personality which is guided by Allah ^{SWT}.

It is evident from these details that the Prophet ^{PBUH} mentioned about the personality which was to come near the Day of Judgment with the name "Mahdi" ^{AS}. Then now if the name of "Mahdi" ^{AS} needs to be seen then it should be seen / searched in the Holy Traditions of the Prophet ^{PBUH}, not in the Holy Quran. If the words spoken by the Prophet ^{PBUH} are searched in the Holy Quran instead of the Holy Traditions, then where/how would that name be found in the Holy Quran? And this search is incorrect. And on top of this to say that since this name is not in the Holy Quran, hence it is not necessary to repose faith in him, is a wrong argument.

The fact of the matter is that Akhtar Kashmiri was the first who raised a question in this regard that the advent of Mahdi ^{AS} is unnecessary because there is no mention of it in the Holy Quran. Following his footsteps Maodudi also ended up writing that when there is no mention

of the advent of Mahdi^{AS} in the Holy Quran then this belief also renders unnecessary. And the sad part is that this issue was not raised purely on intellectual basis rather a castle is being built on this incorrect thought that there is no mention at all of Mahdi^{AS} in the Holy Quran.

And with regards to the traditions, to say that since differences are plenty in the traditions, therefore this concept itself is wrong. (May Allah^{SWT} save us from this), although the status of the Holy Traditions of the Messenger of Allah^{PBUH} is lofty in faith. The status of the Holy Traditions is as By-Laws which are for the principles as mentioned in the Holy Quran, their clarification is done only by the Holy Traditions. If the Holy Traditions are ignored then neither the right method of prayers (Namaaz) could be known nor the determination of the count of cycles (rakaat) in prayers (Namaaz). There is no mention of Taraaveeh with specific mention of its name in the Holy Quran. There is no mention of Vitr in the Holy Quran. Calculation of Zakaat is not mentioned in the Holy Quran. The method of Hajj is not mentioned in the Holy Quran either. Details of all these issues are found in the Holy Traditions only. Subsequently if someone says that the Holy Quran is enough for us, there is no need for the Holy Traditions then can such a person get faith with its details and is such a person even entitled to be called a Muslim?

The status of the Holy Traditions is so lofty that as much as the Holy Quran is needy of the Holy Traditions to explain its meanings, but the Holy Traditions are not that needy of the Holy Quran in explaining its meanings. Allah^{SWT} Himself ordered that, “maa ataakum rasoolu fa khuzuuhu wa maa nahaakum a'nhu fantahuu” Al Hashr 59:7 (Whatever the Messenger^{PBUH} gives you, take it. And what he stops you from, give it up. Then how can it be said that the point which is proven by the Holy Tradition, it is not necessary to accept it? One saying so could only be that who has no faith. If it is said at this moment that we have no rejection of the Holy Tradition rather what we are saying is that there is a lot of difference in the Holy Traditions and the scholars of traditions described several categories of the Holy Traditions i.e. true (sahih), good (hasan), poor (gharib), weak

(dhaeef), fake (maodhu'), etc. that is why we say that nothing is proven with certainty by way of the Holy Traditions as is proven by the Holy Quran. Then we reply to it that when you are accepting this point that the scholars of Principles of Islamic Jurisprudence & the scholars of the Holy Traditions set certain rules for acceptance of the Holy Traditions, then it is necessary and mandatory to accept those Holy Traditions which are proven true in accordance with those rules.

Come let us now show you as to what the status of the Holy Traditions is with the scholars of the Holy Traditions & the scholars of the Principles, which are narrated about Hzt. Mahdi-e-Maoud ^{AS}. Then listen that all (except a couple who have not rank with the scholars of the traditions) agree that the Holy Traditions which reached us about Mahdi ^{AS}, they are narrated by so many companions ^{RZ} in all periods that these traditions are named as "Ahadith-e-Mutawatirah" (Continuous Traditions). And they also say this that the point which is proven by the continuous traditions is conclusive and gives the benefit of certainty. Its rejector becomes infidel. Thus it is proven that the Holy Traditions which have come to us about the advent of Mahdi ^{AS}, they are narrated by senior companions ^{RZ} (both Holy Men & Women) and they were mentioned in several books of the Holy Traditions. They are all continuous traditions. It is mandatory to repose faith in them and their rejection is infidelity. Specially when this statement is also mentioned that "man ankaral Mahdi faqad kafar" (One who rejected Mahdi ^{AS} as if he committed infidelity). Which means as if he is rejecting the prophecy that the Messenger of Allah ^{PBUH} did from Allah ^{SWT} and is rejecting the Messenger of Allah ^{PBUH} himself. And one who rejects the Messenger of Allah ^{PBUH}, could only be an infidel.

Summary is that the name of Mahdi ^{AS} which did not appear in the Holy Quran was only in accordance with the routine of Allah ^{SWT}. But this is not its meaning either that there are not either signs about Mahdi ^{AS} in the Holy Quran. (Why not) there are clear signs that exist in the Holy Quran at several places about Mahdi ^{AS}, about the motive & purpose of his advent, about his lofty status, about the time period of his advent, about the attributes

and manners of his companions^{RZ} and about the mankind's behavior with him, towards which some commentators have pointed out. And Mahdi^{AS} also clarified about these issues in apparent words during his revelatory discourse (of the Holy Quran). And the First Exegesis Messenger of Allah^{PBUH} repeatedly expressed in detail about Mahdi^{AS}.

Q9: Can Mahdavis offer prayers in non-Mahdavi Masaajid? And if they can, can a Mahdavi follow a non-Mahdavi in his prayers? If not, then why?

A9: Mahdavis can offer prayers in non-Mahdavi Masaajid. There is no restriction on that. Because Masaajid are House of Allah^{SWT}, and the purpose of their construction is for worship itself.

A Mahdavi should not offer prayers behind a non-Mahdavi Imam. There are two reasons for that. One is as per narration and the other is as per logic (Wisdom). The reason as per narration is that Hzt. Imamuna Mahdi-e-Maoud^{AS} said, "badumbale munkiraan-e-Mahdi Namaaz na guzared, agar sahwana guzardah baashed baaz bagardaneed" which means (Do not offer prayers behind the rejecters of Mahdi^{AS}, and if it was mistakenly offered then repeat your prayers.) In light of this order of the Imam^{AS}, it is desired of a Mahdavi to not offer prayers behind a non-Mahdavi.

The logical proof is that in the prayer especially in the following in prayer, it is mandatory that the Imam and the follower should be of same faith (ham-aeqeda). If Imam's faith is different and the follower's faith is different then the following in the prayer (Iqtida) cannot be correct. Hence if the Imam is a Qadiyani or a Shiai then the prayer of a Muslim, who has true faith, cannot be correct behind him.

In the common Muslims itself, this belief is in effect with those who follow different Imams and is also universally accepted that due to juristic differences in some issues, the prayer of a Hanafi follower is cannot be correct behind a Shafai Imam. Hence under the orders of anointment of head, anointment of a quarter of the head is obligatory according to Abu Hanifa^{RH}. And according to Imam Shafai^{RH}, even if a couple of hairs are touched then

they can offer the prayer. It is said that if the Imam of the prayer is Shafai and if he touches only a couple of hair according to his school of thought then for him the anointment of the head was completed but for the hanafi the anointment of the head would not complete, but anointment of a quarter of the head is obligatory for Hanafis. In such situation when it is obligatory according to Hanafis to anoint a quarter of the head and the Shafai Imam touched only a couple of hairs then according to the Hanafi point of view Shafai rather did not do anointment of the head which is obligatory. In this respect when the ablution was incomplete then his prayer would also be incorrect thus how can he be followed in the prayers?

This was a discussion about the difference in a juristic issue. And here the issue is that of the difference in faith. i.e. it is a firm faith of a Mahdavi that Hzt. Syed Muhammad Jaunpuri^{AS} is the true Promised Mahdi^{AS}. And the belief of a non-mahdavi is that Syed Muhammad Jaunpuri^{AS} is not the Promised Mahdi^{AS}. He is a liar in the claim which he proclaimed. And when it is a part of the fundamentals of faith to repose faith in Mahdi-e-Maoud^{AS}, thus if any person does not believe in a mandatory edict (Amr-e-Zaroori) among the fundamentals of faith then due to the fault of his faith, a Mahdavi's prayer cannot be valid behind him. And if it is said that in the command of Mahdi-e-Maoud^{AS} it is ordered not to pray behind a rejecter (munkir), not about praying behind a non-Mahdavi then its reply is that it is one and the same either you call a rejecter (munkir) or a non-Mahdavi. Because the meaning of saying non-Mahdavi is only that the person does not believe in Hzt. Syed Muhammad Jaunpuri^{AS} as (the Promised) Mahdi^{AS}. And we are Mahdavi implies that we keep this faith about Hzt. Syed Muhammad Jaunpuri^{AS} that he only is that true (Promised) Mahdi^{AS}, about whose advent the Messenger of Allah^{PBUH} gave the glad tiding.

And if you are still doubtful about it then you enquire with that Imam at any time as to what his faith is about the Mahdiyati of Hzt. Syed Muhammad Jaunpuri^{AS}. If he believes in his Mahdiyati then for sure you can offer prayers behind him otherwise no. Furthermore the booklets, books, pamphlets, etc which are published

time and again by the opposers of Mahdi^{AS} and the written propaganda which is done against the Mahdiyat of Hzt. Syed Muhammad Jaunpuri^{AS}, if you read that then you will know that they are not unaware about this issue. Rather they know that a sect exists in India & Pakistan (and several other parts of the world) who accept Hzt. Syed Muhammad Jaunpuri^{AS} as the Promised Mahdi^{AS}. And they call that same sect as innovative, astray and doomed. And when they openly reject then now no doubt or suspicion remained in them being rejecters (of truth). Then in such situation, can the prayers be acceptable / correct behind them? Instead of calling REJECTER (MUNKIR) a soft word non-Mahdavi (gair-Mahdavi) is generally used as Muslims call the non-Muslims as Other-people (gair-qaum) instead of Hindus, Infidels or Polytheists.

Third reason is also that the advent of Mahdi-e-Maoud^{AS} is among the fundamentals of faith. And the consensus and agreement has been reached by all on this issue that the person who rejects any one mandatory edict (amr-e-zaroori) among the fundamentals of faith; he is an infidel (kafir). Thus how can the prayer be permissible behind him?

Rejection of any mandatory edit (amr-e-zaroori) among the fundamentals of faith is as such equal to rejecting the Messenger of Allah^{PBUH}. And rejecting the Messenger of Allah^{PBUH} is as if calling him a liar (May Allah^{SWT} save us from that).

Fourth reason: The advent of Hzt. Mahdi^{AS}, re-descent of Isa^{AS}, Exodus of Antichrist are among the matters of unseen (Mugaibaat) i.e. they pertain to future. And when the Prophet^{PBUH} gives news about the time to come then it should be believed that the Prophet^{PBUH} does not say these things by himself, rather he says these only after receiving the knowledge from Allah^{SWT}. Now if someone is a rejecter of any one edict among these orders then it is as if he is accusing the Messenger of Allah^{PBUH} that the Prophet^{PBUH} said these things by himself. Whereas the Holy Quran says, "wa maa yantiqu anil hawaa in hua illa vahyui yuha" Najm 53:3-4 (The Messenger of Allah^{PBUH} does not say by himself rather whatever he says is based on the revelation, which is sent towards him). Thus rejection of the revelation is infidelity (kufr). Due to these issues the following of a rejecter of Mahdi^{AS} is not correct.

At this point if someone says that so far as the essence of the advent of Mahdi ^{AS} is concerned nobody has denial of it rather their rejection is about Hzt. Syed Muhammad Jaunpuri ^{AS} being the Promised Mahdi ^{AS} with determination. Then how can they be called rejecters (munkir)? Then the reply to this is that the Christians are also not the rejecters of the essence of the advent of the final Prophet ^{PBUH}. They also say this that a glad tiding is given in Bible about the advent of a Prophet ^{PBUH} whose name is Ahmed, we believe in him but we do not accept this that the Muslims call him only as the realization of that glad tiding by accepting Hzt. Muhammad ^{PBUH} as the final Prophet. Then the reply that Muslims give to the Christians on this objection, the reply of the believers of Mahdi-e-Maoud ^{AS} to them is the same.

Q10: What is the definition of Shariat, Tareeqat, Haqeeqat and Maarifat?

A10: Shariat is the law stipulated by Allah ^{SWT}. Nobody in the world can change it. If those people who believe in the Shariat (Islamic Law) stop practicing that law then even due to this action of them no change will occur in the law. Rather those who quit the divine law would be called to account. As Allah ^{SWT} says in the Holy Quran, “wa mal lam yahkum bima anzalallahu fa ulaaika humul kaafiroon” Maida:44 i.e. (The person who does not make decision according to the law revealed by Allah ^{SWT} then such people only are infidels). Let me explain here a significant point that majority of the people consider faith & Islamic law (Shariyat & Deen) as one. This is their mistake.

Faith (Deen) is different and Islamic Law (Shariat) is different. Its details are that Faith (Deen) is one from the beginning till the end. No change occurred in faith (deen) during any Prophet's time period at any time. All (Prophets) were given on faith (deen) only, “inna a'abudallah” (Worship One God (Allah ^{SWT})) no alteration was done in that. However changes kept on taking place in the Islamic law (Shariat). The methods of worshipping Allah ^{SWT} kept on changing according to the prevailing conditions during the times of every prophet. Thus the methods of worshipping Allah ^{SWT} are called Sharae (Plural of Shariat). And it evident to one and all that the

methods of worshipping kept on changing during every prophet's time period. As such Faith (deen) is one and Islamic Laws (Shari'ah) are different. As the Messenger of Allah ^{SWT} said, "We Prophets are half-brothers, father is one but mothers are different". Here father means faith (deen) and mothers mean Islamic laws (Shari'ah). In other words it can be said that the relation of faith (deen) is with the belief (Aqeeda). And Islamic Law (Shariat) is related to Orders (Ahkam) Thus in Islamic Law (Shariat) it is discussed in terms of the orders of hardship/responsibility.

TAREEQAT: As part of the explanation of Shariat you heard that it is the name of the collection of the orders of hardship. Now also know that the orders are of two types i.e. some deeds are apparent and some are concealed / hidden. Thus the methods of the deeds of the concealed/hidden deeds are called Tareeqat.

HAQEEQAT: Then the light and purity that generates by performing those deeds with accuracy, due to which some truths (haqeeqat) are revealed in the heart, these revelations are called Haqeeqat.

MARIFAT: And that revelation itself is called Marifat.

One quote is related to the Messenger of Allah ^{PBUH} in this regard, in which the definition of these four are mentioned as follows "Al shari'atu aqwali, wal tariqatu aamaali, wal haqeeqatu ahwaali, wal marifatu raas maali" (Shariat is my quotations, Tareeqat is my deeds, Haqeeqat is my states and Marifat is my earning).

Q11: What is Tasawwuf (Mysticism) and what is its connection with Shariat?

A11: Tasawwuf is defined in these words "wahuwa ilmu yorafu bihi ahwalul qalb le nailis sa'adatil uqrawiyyah" (Tasawwuf is that knowledge through which the states of the heart could be comprehended so that felicity could be achieved in the hereafter). Be it known that the correct rules of Tasawwuf

are present in the Holy Quran and the Traditions of the Messenger of Allah ^{PBUH}. And in this regard what some people say that there is no mention of Tasawwuf in the Holy Quran and the Holy Traditions, is absolutely wrong. But it is regretful that the fanatic Sufis also say the same thing and withered scholars and Mullahs too. Scholars say that Tasawwuf is nothing and all this is non-sense. Orders for Prayer (Namaaz), Fasting, Zakaat, etc are present in the Holy Quran; only these orders must be obeyed. Where did Sufis find these points?

And the Sufis say that the orders which are in the Holy Quran and the Traditions are only outward orders whereas Tasawwuf is the name of the concealed (Batin) knowledge. Nothing is going to be achieved with the outward orders unless the inner-self is not correct. As if with them there is no need for the Prayers (Namaaz), fasting, etc either (God Forbid) (Rather some even offer the prayer of the heart). Although the Holy Quran and the Traditions are brimful of Tasawwuf. And in fact that is not Tasawwuf which is not mentioned in the Holy Quran and the Traditions. Which means the true orders of Tasawwuf are obtained from the Holy Quran and the Traditions only. Hence Allah ^{SWT} said in the Holy Quran “Qad Aflahal Muminoonal lazeena hum fee salatihim” Al Muminun 23:1-2 i.e. “Those believers succeeded in their prayers” after that He says “khashioon” Al Muminun 23:2 i.e. “who fear (Allah ^{SWT})”. Thus it is evident that Prayer (Namaaz) is divine law (shariyat) and fear (of Allah ^{SWT}) is Tasawwuf. Similarly when Allah ^{SWT} says “Aqee mis Salat wa Aatuz Zakat” i.e. “Establish prayers (Namaaz) and pay Zakaat) then again Allah ^{SWT} says “Isbiru, Ushkuru, Uzkurullah, Tawakkalu” i.e. “Remember Allah ^{SWT} and have trust in Him alone”. As “Aqimu” and “Aatu” are orders and demand obligatory action and because of which Prayer (Namaaz) and Fasting are made obligatory. In a similar way “Isbiru, Ushkuru, Tawakkalu, Wattaqu” are also orders and that which is proven from them are also obligatory i.e. To have patience, to be grateful to Allah ^{SWT}, to have trust in Allah ^{SWT} and to fear Allah ^{SWT}. The only difference between the two is that Prayer (Namaaz) and fasting are related to outward deeds and patience, gratitude, trust and fear of Allah ^{SWT} are related to the deeds of heart.

And if we ponder then we can find that the outward deeds are also for

the reform of the inner-self. And if we think further, it is found that when the heart gets pure then only the outward deeds would also be proper and deemed acceptable before Allah^{SWT} and a reason for salvage. Otherwise if the heart remains impure, how on earth could the prayers be acceptable? Hence this statement is also supported by the tradition of the Messenger of Allah^{PBUH} in which he said “La Salati illa bi huzooril qalb” i.e. “Prayer is not perfect without the presence of heart”.

Q12: What is the connection between Prophet-hood and Sainthood? Some people say that Sainthood is superior to Prophet-hood, is saying so correct?

A12: There is no possibility of any doubt or suspicion in this matter that the category of Prophets^{PBUT} is superior most among human-beings. Prophets^{PBUT} are the selected and beloved servants of Allah^{SWT} whom He appoints with His orders for the guidance of His servants (mankind). And saint is that servant of Allah^{SWT} who attains the status of sainthood by following the Prophet^{PBUH}. Thus a common saint is also not superior to a Prophet. But there are two states of affairs of a Prophet. One is Sainthood and the other is Prophet-hood. Which means the Prophet^{PBUH} obtains orders from Allah^{SWT} and brings the same & gives them to the mankind. Thus there are two objectives of a Prophet^{PBUH}. In one direction he remains with the Creator and in the other direction he remains with the creations (mankind). Thus the direction in which he remains engrossed with the Creator (Allah^{SWT}) that is called Sainthood (Vilayat). And the direction in which he remains occupied with the creations (mankind) that is called Prophet-hood. The result is obvious that the direction of the Prophet in which he keeps busy with the Creator and obtains beneficence that is certainly superior to the direction in which he keeps busy with the creations (mankind) and gives them the orders and imparts beneficence. Thus those people who say that a common saint is superior to a Prophet^{PBUH} are wrong. No saint can reach the status of any Prophet^{PBUH}. But the tradition of the Prophet^{PBUH} “Al Vilayatu afzalum min nabuwwah” means that Every Prophet’s sainthood is superior to his prophet-hood. And Mahdavia also has the same belief that the Sainthood of the Prophet^{PBUH} is superior to his Prophet-hood.

Following are the reasons for this:

1. In Prophet-hood engagement is with creations (mankind) and in Sainthood engagement is with the Creator (Allah^{SWT}).
2. Prophet-hood has an extreme and there is no extreme of Sainthood.
3. In Prophet-hood beneficence is imparted to mankind and in Sainthood beneficence is obtained from Allah^{SWT}.

Q13: Allah^{SWT} said “Sabbih’hu” which means Glorifying Allah^{SWT} i.e. to express His purity. And at another place He also said “Uzkurullah” which means Remember Allah^{SWT}. Thus there is difference between Glorifying (Tasbeeh) and Remembrance (Zikr). And if the meaning of Glorification is the same as Remembrance then what was the need to mention the word Remember (Zirk). In such a situation, would one of the two words render useless and meaningless?

A13: Allah^{SWT}'s Book is free from all defects and flaws. Every word of the Book of Allah is meaningful. Apparently some words look to be synonymous but in reality they are not so, just as Hakeem & Aleem. Rather in these two words, there is Allah^{SWT}'s reason in the precedence of one word and delay of the other one. As Hakeem came at one place and Aleem came at another place. Here also glorification & remembrance do not have the same meaning rather remembrance is a different thing and glorification is different. In such a way that remembrance is the distinct quality of the heart and glorification is of the tongue. That which occurs through tongue is called glorification (Tasbeeh) and that which is initiated in the heart is called remembrance / Remembrance. This is exactly as the words hypocrisy (nifaaq) and lying (kizb) are mentioned in the Holy Quran. Although the meanings of both the words is falsehood (darog) but the difference in these two is that hypocrisy is the peculiarity of the heart and lying is of the tongue. And moreover there is a difference between these two also because of the reason that the meaning of remembrance is the opposite of forgetfulness. The meaning of Zikr is to remember and its opposite is forgetfulness which means to ignore and to forget and both these are related to the heart.

Q14: How many types of Remembrances (Zikr) are there?

A14: There are 7 types of Remembrances i.e. there are 7 parts of the body thus a Remembrance for each part. It is summarized as follows:

1. Zikr Bilyadain: means invoking with both hands. Giving alms and charity and helping oppressed.
2. Zikr Birrijulain: Remembrance of both legs, which means to go to the true scholars and pious to gain the knowledge of faith, to listen to the lectures and advices and to visit the graves of pious and saints in order to gain blessings.
3. Zikr bil ainain: Remembrances of both eyes. Which means to recite the Holy Quran with meanings, to weep on sins and wrongdoings and to lament.
4. Zikr bil uznain: Remembrance of both ears, which means to listen to the explanation of the Holy Quran, the Holy Traditions of the Messenger of Allah ^{PBUH} and the Narrations of our Imam Mahdi-e-Maoud ^{AS} from the pious and religious guides.
5. Zikr bil Lisan: Remembrance by tongue, which means the recitation of the Holy Quran and to talk good and religious issues for the sake of wise counseling and well wishing.
6. Zikr bil Qalb: To abandon ties with all other-than-Allah, to approach towards permanent place of residence from this temporary (perishing) one, because the advent of all the Prophets ^{PBUT} was for this purpose only.
7. Zikr bir Rooh: it means the invocator always remains keen for the sight and vision of his Invoked.

And there are also several types of Remembrance in a different classification:

1. Zikr-e-Lisani (Remembrance by Tongue)
2. Zikr-e-Qalbi (Remembrance by heart)
3. Zikr-e-Sirri (Remembrance in secrecy)
4. Zikr-e-Ruhi (Remembrance of Soul)
5. Zikr-e-Khafi (Remembrance in concealment).

Zikr-e-Lisani and Zikr-e-Qalbi are already known (discussed earlier).

Zikr-e-Sirri is that the invocator gets so engrossed in the meditation (muraqaba) and manifestation that the divine light and divine secrets are revealed unto him.

Zikr-e-Ruhi is that the invocator sees the light of manifestation and attributes of the sublimity.

Zikr-e-Khafi is that the invocator sees the light of the beauty of essence (Zaat).

For others Zikr-e-Khafi is extreme and our beginning is on Zikr-e-Khafi and this Zikr-e-Khafi is the most superior. As the Prophet ^{PBUH} said "Afzaluzzikri Zikrulkhafi".

Q15: What is the difference between Zikr and Shukr and what are their definitions?

A15: The meaning of Remembrance (Zikr) is already known that the invocator never neglects/forgets his beloved from his heart. And the meaning of Gratitude (Shukr) is rejecting polytheism. As the pious said "Ash Shukru wa tarkush shirk". Both these are must for a believer as Allah^{SWT} said in the Holy Quran "Fazkurooni Azkurkum waskuruli wa laa takfuroon" Baqara 2:152.

Q16: What is the meaning of Muraqaba?

A16: Muraqaba means to turn away from the Devil (Iblis), to avoid polytheism and matters of infidelity, to become active and alert in the worship of Allah^{SWT}, to remain submitted to the orders of Allah^{SWT} and His

Messenger ^{PBUH} and to engage in the Remembrance by keeping complete attention towards Allah ^{SWT} while abstaining from all other-than-Allah. The meaning of Muraqaba in the dictionary is supervising and protecting. And one among the Names of Allah ^{SWT} is Raqeeb also. One who does Muraqaba must know that Allah ^{SWT} knows what he says, and Allah ^{SWT} sees whatever he does, and Allah ^{SWT} knows whatever he understands. Thus negligence and ignorance is not permitted in His court. Rather we should be attentive. In other words to avoid carnal dangers and to keep an eye on self i.e. on every deed such a way that Allah ^{SWT} is present, beholder, hearer, omniscient and interlocutor.

Q17: What is Mushahada?

A17: Some people call the imagination of the religious guide as Mushahada. One of its method is to see the religious guide's figure in self and its last stage is that the lover turns his face away from all and see nothing except the beauty of the beloved as Allah ^{SWT} says "Fa Ainama Tuwallu fa Samma Wajhullah" Baqara 2:115 i.e. "Wherever you turn your face, Allah ^{SWT}'s essence is there".

Remember that there are three terms here: First Muhadhara, Second Mukashafa and Third Mushahada. The Manifestation of acts is called Muhadhara. Manifestation of attributes are called Mukashafa and Manifestation of the essence is called Mushahada. Muhadhara happens with heart, Mukashafa happens with Brain and Mushahada happens with soul.

Q18: Is it necessary to take fealty with a religious guide (Peer), If so then why? And is there any quote or deed narrated from the Prophet ^{PBUH} in this regard?

A18: Yes it is necessary to take fealty with a guide so that the knowledge of religious matters could be gained from him and appropriate training could be given to a seeker (Murid) in a practical way.

Hence a narration is mentioned in this regard in Muslim, Abu Dawood and Nisai that Ouf bin Malik Ashjai said that, “We were in the sacred presence of the Messenger of Allah ^{PBUH}. We were either 9 or 8 or 7. The Prophet ^{PBUH} asked, ‘Wont you people take fealty with the Messenger of Allah ^{PBUH}’. We extended our hands and said, ‘on what should we take fealty O! Messenger of Allah ^{PBUH}’. He said, ‘ on these resolves that you would worship Allah ^{SWT}, not to associate anyone with Him and offer 5 times prayer and listen (to the orders) and to accept’”.

It is evident from this tradition that the people whom the Prophet ^{PBUH} asked to take fealty, were already Muslims. They listened to the Holy Quran and remained in the Holy Company of the Prophet ^{PBUH}. In spite of this, he asked them, “Won’t you take fealty with the Messenger of Allah ^{PBUH}”. Then they took fealty on his hand.

Q19: Some people say that spiritual guidance or taking fealty is an innovation.

A19: It is proven from the above mentioned tradition that taking fealty is not an innovation rather it is Sunnah. And the Prophet ^{PBUH} ordered to take fealty. Thus how can this deed be called an innovation?

It is true that some superficial worshippers call it an innovation. This is an evidence of their ignorance about faith. The main reason they explain for this belief about the fealty that is commonly taken is that:

1. It is not reported from the Messenger of Allah ^{PBUH}. You already know its reply (as evident from the above mentioned tradition).
2. Only fealty of Islam from infidels and fealty of war from Muslims are reported.

Reply to this is also found in the above mentioned tradition as the people whom the Prophet ^{PBUH} took the fealty by saying so, were the Holy

Companions. Thus that fealty cannot be called as the fealty of Islam at all. And the subject on which the fealty was taken and the situation in which the fealty was taken, neither was that a war situation nor any fight against the infidels. Thus that cannot be called as a fealty of war either. Rather this point is proven with the words and the subject of the fealty that this fealty was a sort of an oath for necessitating and supervising the correct faith and righteous deeds. Thus there can not even be a minor doubt in that fealty being Sunnah. The fealty which was taken on the hands of the orthodox caliphs (Khulafa-e-rashideen) was for the caliphate as well as for obedience and compliance. However at a later stage when the caliphate period had passed and the monarchy came into existence then two fealties were being taken. One for the king and the other was being taken with some religious, pious and one committed to divine law, in accordance with the orders of the faith.

Q20: What is the meaning of fealty and what is its truth?

A20: Fealty (Baiyat) means Trading (buying & selling). The word Baiyat is used here in terms of selling, which means the Murid (disciple) expresses this point by putting his hand over Murshid's hand that today I sold my life, my wealth, my will, my desire, everything on the hands of Allah ^{SWT}. Now I do not have any authority over these things. Rather I gave all these under Allah ^{SWT}'s authority from now onwards. Whenever He orders me to spend them I will spend there only. As if the Murshid is an intermediary and he is also an evidence over this contract and this Baiyat in turn is also inclusive of the fact that I will implement on the religious orders which are received from the Murshid. In a way the real fealty is taken with Allah ^{SWT}. As Allah ^{SWT} said "Innallah ashtaraa minal mumineena anfusahum wa amwaalahum bi anna lahumul jannah" Tauba 9:111 i.e. "Allah ^{SWT} bought from the believers their lives and their wealth against paradise". Look Allah ^{SWT} has declared here that He bought your lives and wealth against paradise, now it is obligatory on believers that they declare their acceptance of this deal. And today we are selling our lives and our wealth in your hands. That

is what is called fealty (Baiyat). Which is why Allah^{SWT} says “Yadullahi faoqa aydiyahum” Al Fatah 48:10 i.e. “Allah^{SWT}’s hand is upon their hands”. Since we intend / desire for Allah^{SWT} that is why we are called Murids also nonetheless it must be memorized here that mere intention does not complete the work rather to achieve the objective and the purpose with which the fealty is being taken, necessary provision and sources need to be acquired in order to achieve that and to advance in accordance with them towards the intended destination in the leadership of your spiritual guide on the path shown by Allah^{SWT} alone.

Hence the need for the spiritual guide arises not only to safeguard from the fear of straying from the right path rather to cover the distance (to the destination) with ease and comfort. For this, it is necessary that the Murid who is unaware of that path, consigns to an informed and expert personality as a patient consigns to an able doctor or an accused consigns himself to an expert lawyer, and then feels relaxed.

At this point it should also be remembered that from the beginning to the end, complete work is to be done by Murid only which means to walk the path is Murid’s work, the Murshid’s work is to give him the right guidance. So to say Murid has to walk the path himself however if you walk holding the hand of the Murshid then you will be safe from robbers and god-willing you will reach the destination with comfort. Since this deal occurs from both sides i.e. it is a bilateral deal, that’s why it is necessary for each side to fulfill its obligations i.e. it is Murshid’s responsibility that he keeps pursuing and it is Murid’s obligation that he keeps fulfilling his promise of obeying Murshid. Hence it is also a beneficial to be a Murid that Murshid’s attention takes place more in this way and Murid becomes more attentive about obedience and loyalty.

To make a lady Murid, her hand should not be taken in hand rather by giving one end of the cloth to her, its other end should be held in Murshid’s hand.

Q21: Can the fealty (Baiyat) be taken by women?

A21: Yes. as men are responsible for the orders of divine law, similarly women are also responsible. It is obligatory on them also to seek Allah^{SWT}, Allah^{SWT}'s Remembrance is obligatory on them also. Therefore women should also make fealty for the purpose of higher goals. The Apostle of Allah^{PBUH} took fealty from women. Its description is present in the Holy Quran that the women made covenant with the Messenger of Allah^{PBUH} that they worship Allah^{SWT} alone and not indulge in polytheism.

Q22: Can an absent person also make covenant, although he cannot take Murshid's hand in his hand?

A22: Yes. An absent person can also make covenant either by way of a letter or by phone. It is not necessary in this case to take hand in hand. Taking hand in hand is an indication of the presence and also to take blessings. It is neither a part of the deal nor its objective.

Q23: When the Holy Quran and the Holy Traditions are with us for our guidance then is there still need of the Murshid?

A23: Yes. Murshid is required because not everyone can find solutions from the Holy Quran for the incidences that occur to him. Even if the solution is found then he wouldn't know the method of its implementation and many issues are such that he would get perplexed. And some unseen diseases are so dangerous that at first he does not even consider them as diseases. And if he deliberates and also finds their remedy even then he finds it difficult to implement them. On the basis of all the above mentioned reasons, a perfect guide is definitely needed, because he is aware of all the avenues. He fully understands the calmness, rage, humility, rigidity, ups and downs and he recommends the remedy according to everyone's nature, as he has enough vision on the subject. A perfect guide is required because the orders that are mentioned in the Holy Quran are in a concise manner. Only a Murshid can explain its commentary and details as to what their wisdom

is. And similarly there are incredible differences in the Holy Traditions. Which tradition is of what situation and of what circumstances, even its differentiation is not under common people's limit. A spiritual guide only knows about them because he has spent his entire life on those subjects only. Furthermore this point is also worth mentioning here that a doctor, even if he studied all the books of medicine, cannot give right treatment unless he spends some time under the supervision of an expert doctor. Similarly, even if a lawyer has read all the books of law but he cannot fight a case unless he works under the supervision of an experienced lawyer. Similarly one cannot suggest the right solution for the circumstances and problems that occur after reading the Holy Quran and the Traditions unless he has prepared himself by spending time in the company of a perfect guide (Kamil Murshid). In short, it is necessary to walk on your legs while holding the hand of your spiritual guide (peer).

Q24: Is a Murshid's company compulsory, if so then why?

A24: The Company (of the Murshid) is the only thing that accomplishes the motives and aims of taking fealty/ making covenant. Otherwise what will be achieved by just becoming a Mureed? The company (of the Murshid) is that which turns a stone into a diamond. The time that is spent with the Murshid after becoming Mureed is what becomes the achievement of the life. The company (of the Murshid) is the thing which saves from the dangers.

Let me explain this with an example. A child is admitted to a school. Admission form is filled. Admission is done and then the child is brought back home. Is just the admission into the school enough? Or is it necessary for him to go to the school everyday, to read the books, to remember them, to complete his homework, etc or not? And only those books are to be read which are part of that school's curriculum. Similarly to make covenant or to become Mureed is like taking admission. And after that it is also necessary to be in Murshid's company, to listen to what he says, to observe

his actions, to listen to his words and watch his deeds and to practice in accordance with them. Persuasion is done once then implementation and completion are also necessary. And these things are not achieved without the Company (of the Murshid).

Let me explain you with another example. If you have to travel and this is your first journey. Destination is far and you are not aware of that place. You then seek for a guide so that he may explain you everything in a proper way. Traveling alone is anyways not recommended. The Prophet ^{PBUH} ordered against traveling alone. Mahdi-e-Maoud ^{AS} stressed so much that even if you go to the market, etc then at least two people should go so that the prayers could be done in congregation. If there is a company on the journey then this can give ease in many ways. And if one of the two is experienced then there is no need at all of any fear or concern. And if by chance the passenger is blind then the guide is extremely necessary for him. So to say the principle of the world is also the same. And Allah ^{SWT}'s nature has also been the same that without a teacher, a Murshid or a guide no perfection is achieved in any subject. Similarly if the intention and the aim is to walk on the mystic path (Tareeqat) then it is necessary to find its teacher and to accompany him, the beneficence of whose company and the blessings of whose teachings can be gained and the intended destinations can be reached. as a poet said:

Gar Hawae ein safar dari dala daman-e-rahbar bagir-o-pas biya
Be rafeeqe harke shud dar rahe ishq umr ba guzisht-o-nashud aagaah e ishq

i.e. "O! Heart if you are desirous of that journey then hold the hand of some guide, because anyone who walked on this path without a companion (Murshid), his life was spent and he remained unaware of love.

Sadi ^{RH} says:

Sohbat-e-Saleh tara Salehkunad Sohbat-e-Taleh tara Talehkunad
Translation: "Good company makes you good and bad company makes you bad".

Rather Maulana Roum ^{RH} says:

Yek Zamana Sohbate ba auliya bahtar as sad saala Ta'at be riya
 Translation: "a moments company of the ascetics is better than 100 years of obedience without hypocrisy.

Q25: Describe some qualities of a Perfect Guide.

A25: These qualities must be present in a Perfect Guide:

1. He keeps required knowledge of divine law (shariat), whether he studied at a school or got it in the company (of a Murshid).
2. He keeps the right beliefs and is the bearer of lofty manners and is committed to regular orders of divine law (shariat).
3. Is a denouncer of the world, inclined toward the hereafter.
4. Does not claim of his perfection/abilities. Does not consider himself superior than all other. His head must be free of pride and brag. And is not a victim of egotism.
5. Must have remained in the company of the pious and gained their beneficence and blessings.
6. Love for the world declines while sitting in his company and this thought comes to the mind that may this sitting elongate.
7. Orders the rich and the poor alike without discrimination on common issues (gair shariae).

Note: if for some reason presence in at a Murshid is not available then atleast arrange to read their sayings and writings or listen to their speeches due to which the doubts would get cleared and the strength in the belief and purity in faith would be achieved.

Q26: Some people do not offer Prayers (Namaaz) and when they are asked as to why they do not offer Prayers (Namaaz) then they say, "We offer heart's prayer or hidden prayer". What is its reply?

A26: Prayers (Namaaz) are obligatory. Namaaz is the foundation of Islamic faith. Namaaz is that thing which differentiates between Islam & infidelity.

Five time prayers are obligatory in a day on every sane and mature person be it a man or a woman. If anyone rejects its obligation then he is an infidel, an outcast from the faith of Islam. And if he is convinced of the obligation of Namaaz but he is not praying then he is a sinner. Thus those people who intentionally quit prayers inspite of being conscious (Sensible) and having understanding, infidelity is feared in their favour. This claim of them that, "we offer hidden prayers or the prayers of the heart" is wrong. Satan misguided them.

When the Apostle of Allah^{PBUH} himself, on whose heart the Holy Quran was being revealed, used to offer the prayers in the Masjid in front of all then who else could be such for whom the prayers (Namaaz) could be forgiven. However those people who have lost conscious due to illness or the power of the love of Allah^{SWT}, have become insane and ecstatic then certainly they would not be questioned about the prayers. But Hzt. Mahdi-e-Maoud AHS regularly offered prayers (without any omission) even during 12 years of divine ecstasy. And Hzt. Bandagi Miyan Syed Khndmeer Siddique-e-Vilayat Syed ush-Shuhada^{RZ} not only offered the prayers in congregation even after his martyrdom but also fulfilled the obligation of Imamatus. And when the Seal of the Prophets and the Seal of the Saints^{PBUT} offered the prayers openly then no body else has the right to desert the prayers.

These deserters of the prayers submit 3 points as their arguments.

1. Allah^{SWT} says "Hum A'la Salatihim daimoon" Ma'arij 70:23 i.e. "While praising the believers Allah^{SWT} says, "These people always (perpetually) offer prayers". These people then say that as such a person does not always pray. Rather he prays at a certain times although it is the duty of the believers that they remain perpetually in prayers. Our reply to this argument is that they in fact made a tremendous mistake in understanding this verse. Rather Satan instated the wrong meaning in their hearts. Hence they say that, "we offer perpetual prayer that is Remembrance by heart". The meaning of the verse is that they always offer the five time prayers in day

& night. It is not that they offer the prayers some day and omit the other day. That they offer at certain times and omit at other times. Hence if you tell someone, "I always travel by train" then it does not mean that you always boarded on the train only and are always traveling. Or if you say that so and so person always comes to me then it does not mean that that person always keeps coming to you (perpetually) and has nothing else to do. The meaning of the verse is that the believers always offer five time prayers on their respective times in all conditions, be it hot or cold, be it home or journey, in peace or in war, be it good health or illness.

2. Similarly their second argument is that when Allah ^{SWT} said "Aqee mis Salata li zikri" Taha 20:14 i.e. "Establish prayers for my remembrance". They say that when the purpose and aim of offering the prayers itself is the remembrance of Allah ^{SWT} then we just do the Remembrance only, in such situation Allah ^{SWT} would have clearly said to do Remembrance. Our reply to this is that it is nothing but victimization of devil. If Allah ^{SWT}'s demand was in such manner then why would He have given the Orders for the prayers. But when Allah ^{SWT} said "Aqee mis Salaat" then instantly with that order itself, the prayers were obligated. Now Allah ^{SWT} says that the prayer does not mean merely standing and sitting down rather. The purpose of order of the prayer that I (Allah ^{SWT}) am giving you is that you divert your attention towards Me in your prayers, remember Me, read My Verses, invoke My glorification, offer prayers with humility and fear. It does not mean though that you do remembrance while deserting prayers. If obtaining such meanings is not faithlessness then what else is it?
3. Their third argument is that Allah ^{SWT} said "Aqimis Salaat, innas Salaat tanha anil fahshaai wal munkar" Ankabut 29:45. These people say that Allah ^{SWT} gave the orders to establish prayers and also emphasized its purpose as to why it must be offered, then at the end Allah ^{SWT} says "Wala zikrullahi Akbar" Ankabut 29:45

i.e. “And the remembrance of Allah^{SWT} is the greatest”. Then its meaning is that there are two things one is Namaaz and the other is remembrance (Zikr) and Allah^{SWT} is calling Zikr as the greatest. Then what is the fault if we are following that which is bigger? This also is an evil’s deception. Because Allah^{SWT} ordered to offer Namaaz as Namaaz saves from indecent and undesirable acts. Namaaz is obligatory. After that Allah^{SWT} says, “And Allah^{SWT}’s remembrance is the greatest thing”. Where is that point proven in it that you must quit Namaaz and just do the remembrance? Rather both these are mentioned here that offer Namaaz and remember Allah^{SWT}. Yes if Allah^{SWT} said “Walakinna Zikrullahi Akbar” i.e. “But the remembrance of Allah^{SWT} is a big thing” then this meaning could be obtained from it that the differentiation is done with the word “But” and this is being said to establish prayer. But the remembrance of Allah^{SWT} is greater than that also. “Walakin” is not mentioned in the Holy Quran rather “Wauw” came which means “AND” so offer prayers also and then do remembrance too. By saying so Allah^{SWT} intends to convey that Namaaz if of two, three or four cycles which finishes in just 5 or 7 minutes, after that do not consider yourself free from Allah^{SWT}’s worship rather keep remembering Allah^{SWT} after Namaaz. Thus it is proven from it that Namaaz is also obligatory. Offer Namaaz at its time and remember Allah^{SWT} in the remaining time.

Q27: Did the mention of the Orders of Sainthood (Ahkaam-e-Vilayat) come in the Holy Quran?

A27: Yes. The mention of the Orders of Sainthood (Ahkaam-e-Vilayat) is present in the Holy Quran with clear words. Hence Allah^{SWT}’s order “Aqimis Salaat, Innas Salaata tanha anil fahshai wal munkar, wala zikrullahi akbar” Ankabut 29:45 though there is a mention of Namaaz in it which is related to the Prophet-hood then after that by “wala zikrullahi Akbar” Ankabut 29:45 Allah^{SWT} mentions in a very apparent manner about the order of sainthood i.e. Remembrance of Allah^{SWT}. By saying “Innas Salaata

tanha anil fahshai wal munkar, wala zikrullahi akbar” Ankabut 29:45 it is commanded to establish Namaaz because Namaaz saves from indecent and undesirable acts. And after that He says, “And however Allah^{SWT}’s remembrance/Remembrance is a great thing”. Since remembrance is linked with the heart and not with the body. And the order linked to the heart relate to the sainthood (Vilayat). Vilayat means nearness. And now the question arises as to whose nearness is intended? Then comes the reply that it is nearness to Allah^{SWT} and His proximity. It is then understood that in view of the relationship of remembrance being with heart, it is with Allah^{SWT}. That’s why it was called the greatest. And if you consider it, this point comes out clearly that Namaaz saves from indecent and undesirable acts, which means it cleans from all bad things and carnal filths. Now what is next? Then Allah^{SWT} answers that when your heart is cleaned from all evils then Remembrance (Zikr) joins you now with Allah^{SWT}. So to say Remembrance is an evolutionary state. Remembrance (Zikr) takes forward the work that Namaaz did. Namaaz is an order of Prophet-hood and Remembrance is an order of sainthood (Vilayat). Therefore Mahdi-e-Maoud^{AS} described Remembrance (Zikr) under orders of Sainthood (Vilayat). Several Holy Verses have come in the Holy Quran about Remembrance (Zikr) with an order.

And this is the rule that the order of Allah^{SWT} that comes with the words of command, becomes obligatory (Farz). Hence Allah^{SWT} says “Uzkurullahi qiyamon wa quoodon wa ala junubikum” Nisa 4:103 “Remember Allah^{SWT} standing, sitting and lying down”.

Similarly Allah^{SWT} said regarding Trust in Allah^{SWT} (Tawakkul) “Fatawakkal alallah” Aal Imran 3:159 i.e. “Thus you have trust in Allah^{SWT}”. He said regarding the Company of the ascetics (Sohbat-e-Sadiqeen) “Ya ayyuhal lazeena aamanuttaqullah wa kunu ma’as Sadiqeen” Tauba 9:119 i.e. “O! Believers fear Allah^{SWT} and accompany the ascetics”. He said about the solitude (Uzlat) “Wa tabattal ilaihi tabteela” Muzzammil 73:8 i.e. “And part with Allah^{SWT} turning away from the rest”. And in a similar way are the other orders of sainthood (Ahkaam-e-Vilayat).

If it is seen carefully, two types of orders are found in the Holy Quran. One is that which Allah^{SWT} mentioned with an order. All such commands are obligatory (Farz), some of which were discussed earlier. And other orders are those for which Allah^{SWT} promised the hellfire on doing those acts. Thus it is obligatory to avoid such acts and renounce them, as Allah^{SWT} strictly forbids from the love of the world, indulgence and engrossment in it, and promised the hellfire for those who intend for the world and prefer it over the hereafter. Hence Allah^{SWT}'s command is "man kaana ureedul hayatad duniya wa zeenataha nuwaffi ilaihim A'amalahum fiha wa hum fiha laa yabkhasoon. Ulaaikal lazeena laisa lahum fil aakhirati illannaar wa habiTa ma Sanaoo fiha wa baTila ma kanu yamaloon" Hud 11:15-16 which means "the person who desires worldly life and its pomp then we give such people complete reward for their deeds in the world itself and no reduction would be done in it with them. But these are those people for whom there would be nothing in the hereafter except for the hellfire. And whatever they did in the world would become useless. And all their (good) deeds would become void". Based on this essence only, Mahdi-e-Maoud^{AS} called "Renunciation of the world" as obligatory.

But it is a strange thing that most commentators discriminate between these orders which Allah^{SWT} gave with a command. They call some orders, which have come with imperative order, as obligatory (Farz) like "Aqee mis Salat wa aatuz Zakat" and say that prayers (Namaaz) and fasting are obligatory on the basis of these verses. But then call some orders, though they have also come with imperative order, as desirable (Mustahab). Hence the verses which have come with imperative order for the Remembrance of Allah^{SWT}, there they don't call it obligatory rather they call it desirable (Mustahab). It is beyond our understanding as to what sort of logic is this. Though Allah^{SWT} is saying, "O! Believers remember Allah^{SWT} standing, sitting and lying down". But commentators say that this is desirable (Mustahab). Imaamuna Mahdi-e-Maoud^{AS} said the orders that came with an imperative command are obligatory (Farz). To call some of them obligatory and some desirable is against the divine spirit rather it is against the intention of Allah^{SWT}.

Similarly, scholars did not call “Renunciation of the World” as obligatory, although Allah^{SWT} declared the punishment of hellfire for the desirer of the worldly life. The truth is that the scholars took those orders which were soft and easy and they left the orders which they found tough and difficult by calling them desirable (Mustahab). They found perpetual remembrance of Allah^{SWT} or remembering Allah^{SWT} in abundance tough and difficult so they called remembrance as desirable (Mustahab) which means it is a good thing. Good if you do it and no harm or punishment if you don't do it. No accountability in the hereafter.

Exactly the same way the world is very colourful and appealing. Worldly pleasure, worldly fun, worldly charm and beauty is pleasing and beloved to the self (Nafs). The worldly scholars (evil scholars) were themselves captives of the world and were infatuated with it. To renounce the world was extremely difficult and unbearable for them so they bluntly said there is nothing like “Renunciation of the World” in Islam.

Q28: Some people say that “Renunciation of the World” (Tark-e-Duniya) is Monastic Life (Ruhbaniyat). And Monastic Life is not permissible in Islam. The Apostle of Allah^{SWT} said “La Rahbaniyyata fil Islam”. What is its reply?

A28: You must first understand what “Renunciation of the World” is and what “Monastic Life” is.

The accusers first called “Renunciation of the World” as “Monastic Life” and then told you the orders relating to “Monastic Life”. Although the question that they raised here, was raised with utmost cunningness and sly. They first tied a band on your eyes and then made you walk the path they liked while holding your finger. What I mean to say here is that the question itself is wrong. Let me first explain you the definitions of these two words and then orders relating them.

“Monastic life” is the name of suppressing natural desires and quitting them. Obviously Islam never orders to suppress and quit the demands of the

nature. To eat & drink and to keep a family are demands of the nature, how can Islam educate to quit these demands (needs).

A section of Christians had adopted “Monastic Life” by themselves (no on the basis of the orders from Allah^{SWT}). But the thing that is against the nature cannot survive for long, it did not. Then Allah^{SWT} called them to account that why did you do so? And when you did so, why didn't you remain firm. That's why the Apostle of Allah^{PBUH} said “La Rahbaniyyata fil Islam” which means there is nothing in Islam like suppressing natural desires. Rather he said I eat and I fast too. I worship at night and I sleep too. And I also have a family (wives and children). Then he said “An Nikaha min sunnati faman ragaba A'n sunnati falaisa minni” which means marriage is my Sunnah and one who deviates from my Sunnah is not from me. Contrary to that “Renunciation of the World” is the name of suppressing carnal desires and quitting them. Was any invitation to adopt the bondage of carnal desires given in Islam? Not only in the divine law of Prophet Muhammad^{PBUH}, even among the earlier Prophets^{PBUT}, is any order given in the teachings of any Prophet to adopt the world, to boast about the world, to rejoice about the world, to resign to the world, to indulge in the world and to submit to the carnal desires?

The purpose the advent of all Prophets^{PBUT} was to liberate from the bondage of world and to lead towards Allah^{SWT}. Islam stopped neither from eating & drinking nor from keeping a family (Wife & Children). If that is done then it is against the nature. And that is what is called “Monastic Life”. Islam prohibited from worldly life, worldly pomp, from pastime distraction, boasting each other about wealth and from trying to take lead over each other about wealth and the world. It has prohibited world and love of worldly matters against the Love of Allah^{SWT}, His Messenger^{PBUH} and the hereafter. This is what “Renunciation of the World” is. In other words being occupied and engrossed in worldly things is what is “World” from which Allah^{SWT} and Allah^{SWT}'s Messenger forbade.

Hence Maulana Ruum RH presented this truth in a few words as follows:

Cheest duniya az khuda gafil budan ney qumasho naqra o farzand o zan
 Translation: What is world? To become inattentive from Allah^{SWT}. World
 is not the name of Gold, Silver, Wife & Children.

Q29: Faith (Deen) is One and Divine Laws (Shariyatein) are different, why so?

A29: Every one knows this fact that faith belongs to Allah^{SWT} and divine law is related to the Prophet^{PBUH}. And all Prophets^{PBUT} are appointed by Allah^{SWT}. No Prophet attains the rank and status of Prophet-hood by hard work, practice and worship. Because Prophet-hood is inherent (bestowed) and not acquired. Allah^{SWT} bestows Prophet-hood to whom He wishes. Then the question arises that though faith is of Allah^{SWT} and that is ONE only. And when the Prophets^{PBUT} representing, publicizing and propagating that faith are also appointed by Allah^{SWT} only then why is the difference been occurring in their divine laws (Shariyatein), their orders, guidance and propagation. Why is some thing which is permissible in one Prophet's divine law, rendered prohibited in the other Prophet's divine law? Although Allah^{SWT} said in the Holy Quran "wa Shara'a lakum min allazeena ma wassaa bihi noohan wallazi auhaina ilaika wa ma wassaina bihi Ibraheema wa Moosa wa Eisa" (Shuraa 26:13).

Translation: And Allah^{SWT} chose that path of faith for you which He ordered Noah^{AS}. And O! Messenger^{PBUH} (which) we sent down to you through revelation. And We also recommended the same path to Ibrahim^{AS}, Musa^{AS}, and Eisa^{AS}" (Shuraa 26:13).

It is found from this verse that the basis and foundation of all the divine faiths is one only. And the guiding orders and rules of all the Prophets^{PBUT} are common. But this is also true that the methods which were used for the implementation of those orders and clarifications and explanations of those rules were different & distinct from each other. Why so?

Why so? This question often keeps knocking on the doors of the thinking

minds. And when they do not seem to find its right answer then they end up with this decision that faith and Prophet-hood are not from Allah^{SWT}, rather in every period when evil increased and society became filthy, when wrongdoing got common in the society then on every such time some sensitive and sympathetic people stood up to correct the society and to improve the situation. And they coined some rules according to the conditions prevailing at that time and presented them in front of the society. They feared that if we present these rules in an ordinary way then the people will reject saying he is also a human being like us. Why should we accept his words although we see that he does not have any superiority or excellence over us in any respect? May be this way he wants to impose himself on us. Or may be this way he wants to make us his slaves and followers. In view of this fear those sympathetic people picked the weakness of the communities that people may be bad practically but somehow the desire for Allah^{SWT}'s worship is found in them and they submit in front of it. So catching on that weakness of the community only, those people said that we are not common people rather we are sent by Allah^{SWT}. And Allah^{SWT} himself sent us as Prophets for your reformation and guidance. Thus you must accept these orders that we presented and obey them otherwise you would be afflicted by serious losses. In a way, religion is not Allah^{SWT}'s faith and constitution in view of those thinking minds rather it is a collective and social need. And as a proof of this point of view they present the differences in the divine laws of the Holy Prophets^{PBUT}.

But the fact is not like that. As we mentioned earlier faith is ONE only and this is "Laa ilaha illallah". All Prophets^{PBUT} propagated about this creed only. And every Prophet explicitly expressed about it that I brought an apparent proof from Allah^{SWT}. Allah^{SWT} sent me as a Prophet and His Message for you is that you believe that Allah^{SWT} is ONE and worship Him undiluted and obey and follow me in all those matters which I present to you on orders of Allah^{SWT}. It is proven from this that if there are differences also in the divine laws, they are not the result of human thought and considerations rather it was mere expression of Allah^{SWT}'s orders which were sent down towards the Prophets as revelations.

Now the point that remains is, why have there been differences in the divine laws? The answer to this is that its reasons are also several and different.

1. The first reason is the circumstances of that time, the temperament of that community and its level of literacy and their mental ability. Since the purpose of the advent of the Prophets was to give guidance to the people then it was certainly required that the nature of the orders matched people's level of understanding and social environment. In the earlier periods one thing was apparent that the inhabitations were at long distances and whatever were there, mutual relationship and contact between them was limited. People's social system and contact was not vast and it was miles away from culture and civilization. Needs were limited to just food, clothing, shelter and marriages. A few friendly rules were enough. So the divine laws of the Prophets sent towards them were very short and simple.
2. Then when the society grew, new inventions were done, population increased, needs and responsibilities expanded. Differences of opinions surfaced in economical and social system beside daily life, desires crept up and a period of competition started, import of thoughts and beliefs from other places started and people became victims of selfish kings and mean rulers. Beliefs changed, willful customs were being presented in the form of religion and above all the distortion and changes in faith and the books of faith consumed it like weevil worm and wrong interpretation were being done of the few remaining footprints then the Prophets who came in that period, gave this message along with the unity/ oneness of Allah (Tauheed) reminding the message that was given by the earlier Prophets and what all innovations people of subsequent period did in it.
3. Its third reason was the differences in the types of misleading and debauchery present at the time of different Prophets. It was attempted to eradicate the main cause of the misleading itself by way of the divine laws. Hence during Musa ^{AS}'s time oppression and tyranny was at its peak, enslaving people and taking duress was

a common thing. There was no respect for the children of Israel. In the divine law which was given against it, people were told that the current circumstances should be faced with resolve. To wear the apparel of respect by shedding away the sheet of insult. A banner of revolt should be raised against the unjust and tyrant kings so that the environment of peaceful and respectful life could be possible. Similarly during the period of Eisa ^{AS}, materialistic approach had increased a lot. Exploitation, killing, execution and rioting had become fundamentals of life. Order was given (in the divine law) that worldliness is a curse. Thus attention should be paid to the withdrawal from the worldliness, piety and spirituality.

Before that during the periods of Nooh, Loot and Shuaib ^{PBUT}, etc, an attempt was made through their divine laws to eradicate the anti social and anti human acts which were being carried out openly without any hindrance in those addressed communities. And when they did not accept then some of those communities were even annihilated. Obviously annihilating nations in an amazing manner was not in control of any human being. And since the people of the whole world were the addressees of the last and the concluding Prophet Hzt. Muhammad the Apostle of Allah ^{PBUH} and since he did not come for any specific place, country, area, language, color or creed, so the divine law that he was given, the remedy that was kept in it was for all the evils and sins that were present or could be born in the children of Adam. Yet when the concerns raised of flaws, innovations, customs and practice creeping in due to passage of time then for its remedy, in other words to save from that destruction the seal of Prophets ^{PBUH} prophesized the advent of a personality on the orders of Allah ^{SWT} on whose arrival the remedy for the self growing thorny bushes in the garden of Islam may become available. Hence Hzt. Syed Muhammad Mahdi-e-Maoud ^{AS} (847-910H) pronounced that the person who acquired custom, practice and innovation, he will not get fortune of faith (Islam, Imaan and Ihsaan).

Q30: Why are all Prophets ^{PBUT} from east?

A30: After reposing faith in Allah^{SWT} it is obligatory to believe in His angels, His books and His messengers ^{PBUT}. One becomes infidel on rejection of any one of these. Allah^{SWT} is ONE. He is one without an equal or a partner. There is no one like Him or equal to Him in His essence and attributes.

How many are Allah^{SWT}'s angels? Only Allah^{SWT} knows their true numbers. But ^{AS} many ^{AS} they are, it is obligatory to repose faith in all of them. Angels are Allah^{SWT}'s creature of light. They are also chosen servants of Allah^{SWT} who obey the orders of Allah^{SWT} without any hesitation and they also do not have capacity to disobey Allah^{SWT}'s orders. That's why they also do not disobey any order of Allah^{SWT}. The Holy Quranic Verse "Laa ya'Saona ma amarallah" is a proof on this.

Similarly the books of Allah^{SWT} be it big or small, their correct numbers is not known either. But this much is certainly true that Allah^{SWT} revealed on His Prophets ^{PBUT} books containing orders for the guidance of servants on His behalf. Allah^{SWT} mentioned them at several places in the Holy Quran as Kutub, Zubur or Sahaaf. It is obligatory to repose faith in all of them too. But since the books & booklets prior to the Holy Quran became victim of manipulations and were subjected to changes, some of its words were changed and they were cut by the see-saw of distortion that's why they are not applicable (void) now. But in the essence of their existence they are faithworthy.

The correct figure of the divine books and booklets could also not be found because the correct knowledge of the count of the Prophets ^{PBUT} on whom they were revealed, also could not be known. It is generally said that their count is 124,000 and some people say it is 180,000. On the basis of this difference it is said that we believe in all the Prophets of Allah^{PBUT} and along with that we also say this "Laa nufarriqu baina ahadim mir rusulih" Baqara 2:285 which means to the extent of the matter of faith, we do not even differentiate between them.

Names of around 27 Prophets ^{PBUT} are found in the Holy Quran and that it. And Allah ^{SWT} himself said in the Holy Quran that “We mentioned the circumstances and events of some Prophets among them and some among them are such that we did not mention their circumstances and events”. It is evident from this that Allah ^{SWT} either sent or appointed the Prophets & guides towards almost all the communities. Hence His claim is that “wa immin qaryatin illa khalafiha nazeer” (Fatah 48:24) i.e. “There is no such settlement in which a cautioner was not sent”.

The meaning of Nazeer is one who warns of bad consequences to those who do not obey the divine orders. And generally the word Nazeer is used for the Prophets in Quranic Terminology. Its plural form is Nuzur. This word is also found at several places in the Holy Quran. Even for the Glorious Prophet Muhammad Mustafa ^{PBUH} Allah ^{SWT} said, “Basheer & Nazeer” (harbinger of glad tidings and a cautioner) and sometimes only “Nazeer”. Hence at one of those places, Allah ^{SWT} says addressing the Messenger of Allah ^{PBUH} “inna ma anta nazeerun wa likulli qaomin haad” Raad 13:7 i.e. “You are just a cautioner of the people from bad consequence. For every nation there is a guide”. There are differences between commentators at this point on the implication of the word “Hadi”. Ibn Abbas ^{RZ} says that “Hadi” is Allah ^{SWT} alone. However the Prophet ^{PBUH} is a cautioner. His argument is that when Allah ^{SWT} says “Yahdi mein yashaa” Qasas 28:56 i.e. “He guideth whom He wishes” then the giver of guidance is Allah ^{SWT} alone. At another place Allah ^{SWT} says “Laa tahdi man ahabta wa laakin nallaaha yahdi mein yashaa” Qasas 28:56 i.e. “You cannot give guidance to whom you like but whom Allah ^{SWT} likes He guides them towards the light of faith by saving them from the darkness of infidelity and polytheism”.

But in the opinion of some other commentators “Hadi” could also imply the Prophets ^{PBUT} because they are the ones responsible for guidance and invitation towards Allah ^{SWT} or invitation toward good. Since they only are the source therefore they can also be called as “Hadi”.

There are differences among the scholars and commentators in the commentary of the Quranic Verse that we just mentioned above “Likulli

qaumin haad” Raad 13:7. Some say that a universal principle is being mentioned in this verse that for every nation there had always been a guide “Hadi”. But other commentators say that by this verse it refers to the holy personality of the Messenger of Allah^{PBUH} and this verse is a proof of his universal prophethood. Hence they say that at first it was said “Innama anta munzir” Raad 13:7 i.e. “You are just a cautioner” then after that it is being said “Likulli Qaumin haad” Raad 13:7 i.e. “For every nation there is a guide”. So they say that a general point is not being mentioned rather the connection of this part of the verse is also with the sacred personality of the Prophet^{PBUH}. Which means while he is a cautioner, the area of his guidance is over all nations and communities. It is not as the state of the Prophets^{PBUT} prior to him was that they were sent for a selected group, class, nation, place and time.

It also proves Prophet^{PBUH}'s status as a concluder. Because Prophets^{PBUT} were sent for different times and places then there was a possibility of the arrival of Prophets at other places and at other times. But when he was appointed as a Prophet^{PBUH} for all places, all nations and all time periods then now no possibility remained for any Prophet any where any time. If you look at the name of the Prophets^{PBUT} that are found in the Holy Quran and the places that they were descended to then an amazing fact is seen that all those Holy Prophets^{PBUT} that we are acquainted with and whose respected names are found in the Book are they all from the east. So why? And that too why they all are linked to the Middle East only? And were appointed only for the guidance of the people living in those societies alone? Weren't the elements of heresy and apostasy, infidelity and polytheism, wrongdoings and sins, transgression and rebellion at other places? Were the other areas not affected by those crimes? And if they were affected then what arrangements did Allah^{SWT} do for their guidance?

If you deliberate just a bit also you will find that Allah^{SWT} sent Ibrahim^{AS} to Babul, Moosa^{AS} in Egypt, Eisa^{AS} in Palestine and Muhammad^{PBUH} in Arab (Makkah) and all the Prophets among the children of Israel were also related to these areas only. Were people not inhabited in other areas? Or thought they were inhabited but they did not need Prophets? What is its answer?

1. One of its answers could be that which we wrote just at the beginning of our reply, that according to the Holy Quran's admission itself Prophets did come at other places too. But their mention is neither in the Holy Quran nor in our religious literature. The mention of a few Prophets does not mean that Prophets are that many only and no more.
2. If you look at the Prophets ^{PBUT} who are mentioned in the Holy Quran then it is evident that there is a link between them, continuity. They are related to each other in such a way that every Prophet among them came to complete, popularize or propagate the mission of the earlier Prophet. Or to reform that society which got corrupted due to heresy and deflection at a later period after the preaching and guidance of the earlier Prophet. This sequence continued that way until it ended on an universal faith and religion. And since Islam was the last but the universal and most dominating link of the same sequence. Its eye was on all those societies and communities and it was also linked with all of them in respect of invitation. Therefore the circumstances of all those Holy Prophets and the events of their time were mentioned.
3. The most important question here is as to where and when is the faith needed? If we deliberate it is found that wherever civilization and culture develops, religion and faith is required there. At first the civilization is born and then from its womb, all those evils and flaws are born which destroy the society. Need for religion and faith is felt to rectify this. For example if there is a very small village where just a few people make their living from cultivation then neither would there be a need for any traffic system nor a police check-post nor a court or a magistrate because neither does any fight and quarrelling occur there nor is there any tension or a whirl of competition. But when that same village grows to become a city then the need arises for the police, jail, court, magistrate, tax, cleanliness and traffic system. So to say where there is civilization, religion is required. Hence according to archeological findings the oldest cradle and center of the birth and development of civilization and culture has been these few areas of the east. For example Kaldah (Ancient Babul), Dajla (Middle plains of river Dajla), Egypt, Eilaan, Babul, India & China. If any place is the center of civilization and culture that means different types of people gather over there. And the life of that place is a social life. And it is evident that when people

of different color and race, country and tribe gather at a place and their sources of income are different and the needs and demands of their life grow then people start working harder to fulfill their growing demands or to impose their superiority over others then certainly a feeling of competitive race is born between them. Then diseases like rights abuse, cheating, fraud, falsehood, forgery and mutual confrontation come into existence. Besides that other elements like Jirgah, Tribal System, Panchayat Raj, Pomp of Princesdom, feudal system, monarchy and the royal display of rank and status divide people into masters and slaves. Then the mill of oppression, violence and tyranny starts rolling and the society gets ground in it. And the authoritative person starts acting of his own interest. And those who get the kingdom go so far in the intoxication of the kingdom that they think of themselves not just as masters but as God and make their populace to practically prostrate in front of them.

When the situation reaches this state then Allah^{SWT} sends His Prophets at that place to help the poor, weak and helpless people. The Prophets declare there that all servants (of Allah^{SWT}) are equal. None among you is a master or a slave rather everyone is a slave of Allah^{SWT} and everyone's master is Allah^{SWT} alone. And Allah^{SWT} alone has the authority to order. "Lahul hukmu wa lahul amr". "He alone deserves to be worshiped and worship is not permissible for anyone except Him. Kingdom is also His. "Lahu Mulkus samawati wal arz" Apparently if someone has become an emperor or a ruler of a kingdom then it is must for him to do justice with the servants of Allah^{SWT} residing on the earth, to provide better facilities to the populace, not to usurp the rights and not to oppress them otherwise you would be held accountable on the day of judgment and you would be punished.

Hence we see that the foremost rejecters of the Prophets are mainly two groups:

1. Rich People (Mutrafeen)
2. Extravagant people (Musrifeen)

Mutrafeen are well-to-do rich people and owners of unlimited wealth. And Musrifeen are those people who spend their wealth uncontrollably on extravaganza. And they only are responsible for the destruction of the society. Hence Allah^{SWT} says "wa iza aradna

an nahluka qaryatan amrina mutrafiha fanasaqu fiha fahaqqa alaihal qaul fa dammarnaha tadmira” Isra 17:16 i.e. “When we intend killing a nation then we set the well-to-do people of that place free, then when those people cross the limits then our order is served on them and they are destroyed”.

If the question is raised here that there is no mention here at all of the Prophets being sent, are they destroyed just like that?

The answer to that is that Allah^{SWT} replies to it in the verse before this one. Hence he says “Wama kunna mu’azzebeena hatta nab’asa rasoola” Bani Israel 17:15 i.e. “And we do not punish anyone unless we have sent a Prophet toward them”.

Hence Ibrahim^{AS} had to fight Namrood, Musa^{AS} had to face Firoun and similar was the state of other nations. In short the places that were dens of evil, center of unrest and violence, centers of oppression and tyranny and shelters of lawlessness, Allah^{SWT} sent just and fair laws with His Prophets^{PBUT} to establish the correct system. So to say the advent of the Prophets is related and attached to the culture of human beings and mass gatherings.

Then remained those places where these things did not exist then may be for those places, the vice-regents of those Prophets and their trained people were considered sufficient for their guidance.