



# **HAMARA MAZHAB**

## **(Our Faith)**

*Compiled by :*  
**Lisanul Qawm Maseeh-e-Millat**  
**Hazrat Mohammed Niamatullah Khan Soofi <sup>RH</sup>**

*Translated by :*  
**Shaik Chand Sajid**

*Publisher :*  
**Mohammed Mahmoodul Hassan Khan Soofi**



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#### **ABBREVIATIONS**

AS : Alay'his Salaam  
RH : Rahmat'ullahi Alayhi  
RZ : Razi Allahu An'hu  
PBUH: Peace be upon him

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قال رسول الله صلى الله عليه وسلم

كَيْفَ تَهْلِكُ أُمَّتِي أَنَا فِي أَوْلِيَّهَا  
وَعَلَيْسَى ابْنُ مَرْيَمَ فِي أَخْرِهَا  
وَأَلْهَى مَرَاهِلِي فِي وَسْطِهَا

(Mishkat - V-II Page 291, Hadith 6025/5)

## PREFACE

Praise be to Allah the Almighty who has deputed His beloved Messenger Muhammad Mustafa <sup>pbuh</sup> for guidance of the mankind and then the Caliph of Allah Meeran Sayyed Muhammad Mahdi Mau'ood <sup>AS</sup> for protection, revival and triumph of Islam, and blessed us with the comfort of believing in and following both of them. Prayers and salutations on both, the Seal of the prophets and that of the saints, their progeny and companions.

The Messenger of Allah <sup>pbuh</sup> prophesied the advent of Imam Mahdi Mau'ood <sup>AS</sup> Caliph of Allah after him, in the middle period of Ummah, as a saviour of Ummah from destruction, gave an account of his signs and attributs, and lucidly clarified the duties of Ummah in the event of his appearance.

Now, the Muslim community is divided into three categories with regard to the advent of Imam Mahdi <sup>AS</sup>. First category does not believe at all in the necessity of the advent of Mahdi. The second category though believes in the necessity of the advent of Mahdi, but waiting for that to happen. Third category believe that Hazrat Sayyed Muhammad of Jounpur is the Imam Mahdi Mau'ood <sup>AS</sup> (The Promised Mahdi) and no other Mahdi is forthcoming. Consequently, the second and the third category of Muslim community have difference of opinion on individualization or determination of the person of Mahdi, based on the signs and symptoms of Mahdi.

In this book, my father, Lisanul Qawm, Maseeh-e-Millat Hazrat Mohammad Niamatullah Khan Soofi <sup>RH</sup> (Died 17<sup>th</sup> August 1964/9<sup>th</sup> Rabi'us thani 1384 H, buried on 16<sup>th</sup> February 1965/14<sup>th</sup> Shawwal 1384H, near the shrine of Hazrat Bandagi Miyan Shah Khundmeer Siddiq-e-Wilayat <sup>RZ</sup>, at Chapaner, Gujarat), endeavoured to answer some of the frequently asked questions in a simple manner.

This book was originally compiled in Urdu in 1956 at Gujarat and published thrice. Thereafter, its Hindi version rendered by Mr. Shaik Chand Sajid was also published. Now, I am pleased to bring out the English version of '*Hamara Mazhab*' also rendered by Mr. Shaik Chand Sajid, for which I am grateful to him, for his efforts despite his busy schedule. I am also thankful to Dr. Syed Ali Shafee for going through the translation. Previously, another book 'Talim-ul-Islam Mahdavia' was also published in Urdu, Hindi, Roman English and English.

I am extremely thankful to Allah for blessing me with the opportunity to publish the treatises of my father for the benefit of Muslim Ummah, and may Allah make this book a means for guidance of truth seekers. *Amen.*

**Mohammad Mahmoodul Hassan Khan Soofi**  
**S/o. The Compiler**

19<sup>th</sup> Ziqada 1441H/11<sup>th</sup> July 2020  
Hyderabad

## Translator's Note

Now-a-days, misconceptions about religion are growing very fast amongst our adventurous younger generations, as they prefer to spend more time on social media, than acquiring religious knowledge, which is a duty enjoined upon them. As a result, they are drifting away from the path of righteousness. Indeed, the humankind was born to fear and worship Allah, the Creator of the universe, but we are negligent of this duty. No doubt, the religious scholars have made great efforts to disseminate the knowledge, but most of their literature is found in Arabic and Persian languages, later on translated in various languages of the world including Urdu, a dominant language of the sub-continent. Regretfully, most of the present generation is not literate in Urdu too. In order to overcome this problem, translation of religious literature into English became an utmost necessity.

There are several differences of opinion amongst the scholars in the matters of worship, beliefs, rituals and jurisprudence. This book is an endeavour to undo some of the misconceptions regarding Mahdavia beliefs and deeds, compiled by Hazrat Md. Niamatullah Khan Soofi <sup>RH</sup> during his stay in Dabhoi (Gujarat) with a special task of guiding and restoring confidence among the Mahdavia community. I have met the persons conversant with him and benefited from him, during my visit to Dabhoi.

Translating any religious book from one language to another is not an easy task, as it is difficult to find the accurate equivalent of religious terms in other language, therefore, I have tried my best to use accurate or at least nearest equivalent

for religious terms. I am thankful to Allah for giving me the strength and ability to complete the task. I am immensely grateful to brother Dr. Syed Ali Shafee, Faculty of English, who diligently reviewed the text for language perspective.

I hope this book will enrich the religious knowledge and remove misunderstandings in respect of Mahdavia beliefs and rituals.

**Shaik Chand Sajid**  
B.Sc, M.A. M.Phil (Osm)

*In the name of Allah, the Beneficent, the Merciful  
Peace be upon Muhammad, the Paragon of Mankind.*

## ENCOMIUM

I am extremely happy and thankful to Mr. Shaik Chand Sajid to include me (a humble English teacher) to go through his stupendous task of translating the Urdu book “**Hamara Mazhab**” by honourable late Hz. Mohammad Naimatullah Khan Soofi, popularly known as “Lisan-e-Qawm, Maseeh-e-Millat” penned quite long back in 1956 as a dire necessity of Mahdavia Community then, especially of Gujarati origin.

The book in your hands entitled “**Our Faith**” is in fact, the first English translation of the above cited Urdu book, which will prove to be quite relevant even for the present generation, which is unable to read and write Urdu, to successfully counter the prevalent strong surge of animosity against Mahdavia Community because of its medium - the English language.

The translator has taken utmost care to get as close as possible to the original text in Urdu with minimal or no deviations. As such, sometimes you may find certain subtle Urdu structural influences for the careful readers of pure English. Another challenge posed is the Urdu language of Hyderabad of 1950s. As we know, any language changes slightly in time and space – after every 25 years and at a distance of 40 miles. The translator Mr. Shaik Chand Sajid did a yeoman service to the present and future generations of Muslim Ummah in general and Mahdavia community in particular, by presenting a very crucial, old and relevant book in English. The impressive part of this book “**Our Faith**” is

that it contains a list of References (intricately extracted from the original text) at the end.

The original book **“Hamara Mazhab”** is no doubt a master piece of Hz. Mohammad Naimatullah Khan Soofi, and greatly served its purpose for long. The book basically comprises of three well-defined parts organized in the form of Question-Answers, Headings and Sub-headings. It discusses in simple language all the cardinal aspects of Mahdavia Community in detail seen through the lens of Sunni sources, which is the hallmark of this book. It was in fact intended for students and common people but quenched the thirst of ever- growing queries of the intellectuals as well.

Now, it is the turn of this translation **“Our Faith”** to cater to the growing needs of the English readers of the community at large. I hope that this book not only become handy for the contemporary generation of the community, but also equip them suitably to face the questions raised by other communities among Muslims about day to day Mahdavia rituals, which are indeed true practices of Islam.

**Dr. Syed Ali Shafee** (Naya Daira)  
DCE(IGNOU), Ph.D (Osmania)  
Former Faculty of English,  
King Khalid University, Abha, Saudi Arabia.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مُجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى  
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مُجِيدٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ  
وَالْمَهْدِيِّ الْمَوْعُودِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

## PART – I

***Q. Why Mahdavis do not pray with hands raised after the Obligatory (farz) prayer?***

**A.** First we will deliberate on this question with the help of the principles of nature, as Islam is precisely based upon nature, and all Islamic injunctions follow the principles of nature. For instance, if a person wants to ask something from others, will he do so publicly and loudly or quietly and secretly?

Nature insists on seeking quietly and secretly. Therefore, as per this law of nature, one must ask for something quietly and secretly but not publicly.

Secondly, if somebody render any service to someone, should he ask for the compensation immediately or render that service for the sake of Allah to please Him and to seek His blessings? Nature calls for such a service not to be given with an intention to take compensation.

If we do not offer prayer (*Sala't*), do we make supplication? No. Neither we make supplication nor we remember Allah for eight days and continue to disobey Him. But as soon as we offer two units (*raka't*) of prayer, we start seeking blessings of Allah and asking for one thing or the other, as if, we are not offering prayer for the sake of Allah but for asking something as compensation. We start making supplications, perhaps, we offer the prayer only to seek something in compensation for such a prayer. Whether such practice of offering prayer is just and proper as per the principles of nature?

prayer and rather extraneous, then the prayer will not become defective. After *salaam*, the concluding act of prayer, the prayer is deemed to be finished and completed. After concluding the prayer if supplication is not made, then what effect will it have on the prayer?

If we think over the prayer, then it will be revealed that the prayer itself is a supplication. The Chapter *Fatiha* is a complete supplication and the Messenger of Allah (pbuh) said:

*Afzalud Du'a Al Hamdu Lillah*

*Al Hamdu Lillah* or Surah *Fatiha* is superior and excellent than all other supplications.

Now think, is there any prayer offered without the recitation of *Al Hamdu Lillah*? No. *Al Hamdu Lillah* is compulsorily recited in every prayer. In this manner, supplication is made in every prayer, be it obligatory (*Farz*) or not. Moreover, another supplication called *Du'a-e-Masoora* is recited after *Durood Shareef* in every prayer. In a way, we are making supplication in every prayer, then where is the question of making supplication particularly after *Farz* prayer with hands being raised?

All acts of devotion are subjected to the Commandments of Allah i.e; Holy Qur'an and in obedience to the words and deeds of the Messenger of Allah <sup>pbuh</sup>.

Any act in deviation of Holy Qur'an and non-adherence to Prophet <sup>pbuh</sup> can never be an act of devotion, be it a virtuous deed (*hasanah*), as not a single virtuous deed was left out by the Messenger of Allah <sup>pbuh</sup>.

The practices disobeying Allah and the Messenger of Allah <sup>pbuh</sup> will spoil all good deeds and devotions. Allah clearly says: "***O ye believe! Obey Allah and obey the Apostle, and make not vain your deeds.***" (47:33)

Now, it is to be seen whether the Messenger of Allah <sup>pbuh</sup> had ever made supplication with his hands being raised. In this context, it is proved that the Prophet <sup>pbuh</sup> never supplicated with raised hands after the obligatory prayer. For instance, a Hadith is mentioned in *Bukhari Shareef*, narrated by Hazrath Anas <sup>RZ</sup>:

“Hazrath Anas <sup>RZ</sup> narrated that the Prophet <sup>pbuh</sup> never raised his hands in any supplication except for seeking rainfall.” (Bukhari V-I, p-125)

In fact, Hazrath Anas <sup>RZ</sup> was always found to be in service of the Prophet <sup>pbuh</sup> and also looked after his domestic needs, and he was fully aware of all kinds of devotional deeds performed by the Prophet <sup>pbuh</sup> either at home or in the mosque. In view of such closeness, this Hadith gains more significance. If the Prophet <sup>pbuh</sup> used to supplicate after obligatory prayer with hands raised, Hazrath Anas <sup>RZ</sup> would not have narrated such a Hadith that “the Prophet <sup>pbuh</sup> never used to raise hands in any supplication.” Moreover, a narration by Hazrath Abu Hurairah <sup>RZ</sup> is mentioned in *Sunan Abu Dawood*:

“The Messenger of Allah <sup>pbuh</sup> said that the servant becomes nearest to Allah in the posture of prostration (*Sajda*), therefore, supplicate more in *Sajda*.”

This edict of the Prophet <sup>pbuh</sup> proves that the supplication must be made in the posture of prostration.

Now, what should be the duty of the followers of the Prophet <sup>pbuh</sup>? Whether to follow the edict or do as we wish. Following our own wish would never lead to *Sirat-e-mustaqeem*, whereas, adherence to the Prophet <sup>pbuh</sup> only would lead us to *Sirat-e-mustaqeem*. Allah says: “**Obey the Apostle.**”(4:59) Therefore, in obedience to the Prophet <sup>pbuh</sup>, the supplication must be made in the posture of prostration.

Indeed, the head is an important and prominent organ of a human-being. In such a case, would it be better to raise hands for supplication or bend the head and keep the fore-head on dust and supplicate with humility? The prostration is the last and ultimate stage of extreme humility. For this very reason, the Prophet <sup>pbuh</sup> said:

“The servant becomes nearest to Allah in the posture of prostration (*Sajdah*), therefore, supplicate more in *Sajdah*.”

In view of such importance, the Mahdavis supplicate and implore God only in the posture of prostration, and for this purpose they offer two units (*rakat*) of *Tahiya-tul-Wuzu* and then supplicate in *Sajdah*, exactly in obedience to commandments of Allah and in adherence to the edicts of the Prophet <sup>pbuh</sup>.

Now, a question may arise that some other Traditions (*Hadith*) are also found which says that “the supplication can be made with hands being raised” (there is no dearth of fabricated Traditions). In such a situation, what is to be done when two different Traditions are available? And which Tradition should be given preference and why?

The scholars of Traditions have prescribed certain standards to scrutinize the veracity of any *Hadith* by referring it to the Holy Qur’an, and the Tradition being corroborated by Holy Qur’an should be considered as true and authentic. In view of such standard, it is to be seen, whether the Traditions narrated by Hazrath Anas <sup>RZ</sup> in *Bukhari Shareef* and by Hazrath Abu Hurairah <sup>RZ</sup> in *Sunan Abu Dawood* are corroborated by Holy Qur’an or not.

Allah says in Holy Qur’an: “***Call on your Lord with humility and in private***” (7:55)

This Command of Allah fully corroborates the narrations of Hz. Anas <sup>RZ</sup> and Hz. Abu Hurairah <sup>RZ</sup> and it also proves that the Prophet <sup>pbuh</sup>, in obedience to this explicit Command of Allah, might have supplicated in the posture of prostration, as the deeds of the Prophet <sup>pbuh</sup> are definitely and strictly in accordance with the Divine Commands of Holy Qur'an.

Therefore, in obedience of the divine Command and in adherence to the words and deeds of the Prophet <sup>pbuh</sup>, supplication in the posture of prostration is obligatory. Hence, the Mahdavis do not supplicate with raised hands after obligatory prayer, but they supplicate in *Sajdah*.

The commentators of Holy Qur'an and the scholars of Hadith also reiterate the aforesaid Verse and Tradition of the Messenger of Allah <sup>pbuh</sup>.

In *Tafseer-e-Baizawi*, it is commented on this Verse that "Supplicating secretly and with humbleness is a proof of sincerity."

Imam Fakhruddin Razi<sup>RA</sup> in his *Tafseer-e-Kabeer* commented on this verse that the reliable thing in the matter of supplication is that it should be done in privacy, and there are several reasons to prove the same. First, Allah ordained us to make such supplication which is nearer to privacy, which means to observe secrecy, and the imperative form of expression proves it to be a *Wajib*. Allah says: "**Allah loveth not transgressors.**" (2:190) This injunction shows that Allah does not love those who do not follow humility and privacy in supplication.

In this verse, Allah's love signifies acceptance and reward, therefore, this verse implies that those who do not follow humility and privacy in supplication, Allah will neither accept and reward them nor favour them, and whoever

disobeyed the injunction of Allah, shall be punished. In brief, this is a strong warning for those who do not observe humility and privacy in supplication.

It is proved by the above discussion that making supplication loudly with raised hands after obligatory prayer is not at all permissible, rather, contrary to the injunction of Allah and to the sunnah of the Messenger of Allah <sup>pbuh</sup>. Therefore, the practice of Mahdavis “not making supplication loudly with raised hands after obligatory prayer” is absolutely in accordance with the Sunnah of the Messenger of Allah <sup>pbuh</sup> and with the injunction of Allah, rather, based on piety and excellence.

***Q. The Mahdavis, on the 27<sup>th</sup> night of Ramazan, call Azan after midnight and offer the obligatory prayer of Isha along with two units of the prayer of Shab-e-Qadr as an obligatory prayer. Whether such practice is acceptable as per the Holy Qur'an and the Tradition (Hadith)?***

**A.** There are two aspects of this question. (1) Why Mahdavis do not offer *Isha* prayer at its specific time, instead, offer after midnight? (2) They offer two units of *Shab-e-Qadr* as an obligatory prayer, that means, whether a sixth prayer can be designated as obligatory in addition to the five obligatory prayers of Islam?

Firstly, we will answer the first question, as to why the prayer is offered after midnight. In respect of the prayer, Allah ordained in Holy Qur'an using words "Establish Worship" (*Aqeemus Salata*), but in this injunction, the word 'obligatory' or 'made obligatory by Allah' is not used, rather, only ordered to 'Establish Prayer'. The order 'Establish Prayer' is used nearly 70 times in Holy Qur'an, but details are not mentioned anywhere as to how many prayers are to be established, specific timings of the prayers, number of units in each prayer and the method of offering it. Which prayer is *Farz*, or *Wajib* or *Sunnah* or *Nafil*, all these things are not mentioned, but only said 'Establish the Prayer.'

All such things were taught by the Messenger of Allah <sup>pbuh</sup> to his Companions <sup>RZ</sup>. Initially two prayers were offered: first before sunrise and second after sunset. (*Ghayatul Autar*). Then five prayers are made obligatory during Holy Prophet's Accession to heavens (*Me'raj*), and a Qur'anic verse is also revealed; "***Indeed prayer at fixed hours has been enjoined on the believers***" (4:103).

Later on, all instructions in respect of the prayer are completely imparted. *Farz*, *Wajib* and *Sunnah* are determined.

The units of each prayer are fixed and the method of offering it is also regulated.

The procedure of calling for prayer through *Azan* and particular wording of *Azan* is finalized. Similarly, the specific hours of five prayers as well as the beginning and ending hours for each prayer were fixed. For instance:

1. **Fajr Prayer:** Time starts after dawn and ends before the appearance of the top line of the sun.
2. **Zuhr Prayer:** Time starts after the sun begins to decline from its zenith and lasts till the shadow of an object becomes double the original size of it.
3. **Asr Prayer:** Time starts when shadow of the objects becomes double their original size in length, and lasts till the sunset. (Offering Asr prayer after the sun becomes yellow is though permissible but disapproved to the point of being forbidden (*Makroo 'h-e-tah'rimi*). (*Noorul Hidayah*))
4. **Maghrib Prayer:** Time begins after sunset and lasts till fading of evening white twilight or till the red glow in the western horizon disappears.
5. **'Isha Prayer:** Time starts when the evening twilight fades and lasts till just before the break of dawn.

Now consider an example, the timing of *Zuhr* prayer starts just after sun begins to decline and lasts till the shadow of the object becomes double the original size of the object, say from 1:00 PM to 4 or 4:30 PM. If somebody, instead of 1:30 or 2:00 PM, offers *Zuhr* prayer at 3:30 or 4:00 PM but before end of the prescribed time, then his prayer is valid or not? Obviously, his prayer is valid, as he has offered the prayer within the time frame stipulated in *Shariah*. Similarly, the timing of the *Isha* prayer starts when the evening twilight fades and lasts just before the break of dawn. If a person offers

***Isha*** prayer at 1:00 or 2:00AM (after midnight) instead of 8:00 or 9:00 PM, then would his prayer become defective? Not at all, as he has offered the prayer within the time frame set by ***Shariah***. Definitely his prayer is valid without any defect. It is also an established rule in ***Shariah*** that if ***Azan*** was not called in any mosque, then the person at concluding time of any prayer should call ***Azan*** first, then offer prayer at that time. In accordance with the principles of ***Shariah***, the practice of Mahdavis, calling ***Azan*** after midnight and offering '***Isha*** prayer on 27<sup>th</sup> night of Ramazan is perfectly valid and complies with divine Command, ***Shariah*** and the words and deeds of the Prophet <sup>pbuh</sup>.

Let us mull over the importance of the time frame after midnight. ***Tahaj'jud*** prayer is offered after midnight only. Why? Because the timings after midnight are very special in view of their auspiciousness, beneficence, appearance of divine light and divine manifestation.

It is evident from the Traditions that the angels remain busy in remembrance (***Zikr***) and glorification of Allah (***Tasbeeh***) during that time. In addition to this, the saints used to pray and perform mystic exercise only after midnight. The devotions and mystic exercises are performed by the saints after midnight and all religious observances of ***Wilayat*** are all carried out after midnight too.

Accordingly, a Tradition is related by Hz. Jabir <sup>RZ</sup> in ***Sahih Muslim*** that "the Prophet <sup>pbuh</sup> said that there comes a moment in the third part of night when Allah accepts and grants whatever a Muslim servant prays for."

Think about the ***Witr*** prayer, whether it is included in '***Isha*** prayer?

Those who offer '***Isha*** prayer on its prescribed time and also offer ***Tahajjud*** prayer, would not offer ***Witr*** after

*'Isha* but after *Tahajjud*. Whereas, those who do not offer *Tahajjud* prayer, would offer *Witr* after *'Isha* itself. In such a case, *Witr* should be considered a part of which prayer; *'Isha* or *Tahajjud*? One practice, followed by majority of people, proves it to be part of *'Isha* while the other shows it as a part of *Tahajjud*.

Moreover, there is a difference of opinion amongst the scholars of jurisprudence in respect of the *Witr* prayer. Imam-e-Azam Abu Haneefa <sup>RH</sup> consider *Witr* as *Wajib*, whereas, his disciples Imam Abu Yousuf <sup>RH</sup> and Imam Ahmed <sup>RH</sup> as *Sunnah*. Imam Shafa'ie <sup>RH</sup>, Imam Malik <sup>RH</sup> and Imam Ahmed ibn Hanbal <sup>RH</sup> consider *Witr* as *Sunnah*, but on the contrary, Imam Zufar <sup>RH</sup> believe it as obligatory (*Farz*).

It is worth considering that all these scholars of jurisprudence are not infallible and may err in their opinion as their inferences are based on analogy. Despite this fact, their followers ardently obey them.

Imam Azam <sup>RH</sup> opines that *Witr* is *Wajib*, whereas, Imam Shafa'ie <sup>RH</sup>, Imam Malik <sup>RH</sup> and Imam Ahmed ibn Hambal <sup>RH</sup> consider it as *Sunnah* and Imam Zufar <sup>RH</sup> believe *Witr* as *Farz*. Now, a question may be asked to the followers of Imam Azam <sup>RH</sup> and Imam Zufar <sup>RH</sup>, as to how this sixth prayer became *Farz* or *Wajib* two hundred years after the Prophet (pbuh), when it is neither mentioned in the Holy Qur'an nor there any injunction in Holy Qur'an in an imperative sense for offering this prayer, and any specific nature of *Witr* is also not found in Traditions, besides, the scholars of jurisprudence differ on the number of units of *Witr* prayer.

In view of such difference of opinion, and looking at the practice of majority of people, if *Witr* is considered as a part of *'Isha* prayer, then why such part of *'Isha* prayer i.e; *Witr* is offered after midnight?

The Mahdavis, abiding by the inference of Imam Azam<sup>RH</sup>, consider and offer **Witr** prayer as **Wajib**.

It is evident from above discussion that offering whole or part of **'Isha** prayer after midnight is valid, and particularly the saints and pious servants of Allah used to offer **Tahaj'jud** prayer, other prayers and acts of devotion after midnight only. In addition to this, think about the timings of **Mer'aj**, when Allah invited His beloved Messenger<sup>pbuh</sup> to heavens, made him pray and meet other Prophets<sup>AS</sup>, indeed this happened only after midnight.

These details reveal that the time period after midnight bears significance because of the revelation of Divine Light and Manifestation, and in view of such importance, the Mahdavis offer the particular prayer of **Shab-e-Qadr** after midnight at the time of Divine Light and Divine Manifestation.

Look at the nights; some nights of a year are superior to others, such as, **Shab-e-Mer'aj**, **Shab-e-Bar'at** etc. Why? Just because of the blessings and Divine Manifestation in these nights, and when the prayers are offered in these nights? Only after midnight.

The details and circumstances of **Shab-e-Mer'aj** are mentioned in Holy Qur'an and that of **Shab-e-Bar'at** in Traditions, and devotions in these nights bear prominence, but **Shab-e-Qadr** is mentioned in Holy Qur'an in a more distinguished manner than these two nights.

Why Allah revealed a specific chapter in Holy Qur'an in admiration of **Shab-e-Qadr**, depicting its importance and excellence and descent of angels etc.? Just to prevail upon the believers, in an imperative manner, to worship in that night. In a night of such significance, which is superior than a thousand nights, worship should be done at what time? Should it be

done in the earlier hours to lose remaining part of the night or in the special time of this night of beneficence i.e; after midnight? Obviously, devotion should be performed after midnight, the time of Divine Light and Manifestation. Moreover, the time spent in waiting for the prayer is considered as spent in devotion itself. Therefore, offering prayer after midnight is equal to spending whole night in prayer.

Accordingly, the words and deeds of the Prophet <sup>pbuh</sup> on twenty-fifth night of Ramazan gives credence to this fact, as a Tradition is related by Hz. Abu Hurairah <sup>RZ</sup> in *Mishkat Shareef*:

“When five nights were left, on twenty-fifth night, the Prophet <sup>pbuh</sup> conducted prayer with us till midnight, then I said O Messenger of Allah <sup>pbuh</sup> I wish you could have conducted prayer with us for more than midnight. He said, indeed when a person conducts obligatory prayer with Imam until he accomplished, he is deemed to have been established prayer for the whole night. Which means, if ***Isha*** and ***Fajr*** prayers are offered, he will be rewarded for prayer throughout the night.”

Hz. Mahbbob Subhani Ghous-e- Azam Shaik Mohiuddin Abdul Quader Jeelani <sup>RH</sup> described the circumstances of this night in his treatise “*Ghuniyat’ut Talibeen*” with reference to Hz. Abu Zarr Ghaffari <sup>RZ</sup> : He said:

“The Messenger of Allah <sup>pbuh</sup> came on twenty-fifth night and led us the prayer till midnight, then we ask permission to offer ***Nafil*** prayer in that night. He replied that if any person remains standing along with the Imam, then he will be rewarded for standing whole night.”

Three things are revealed from this Tradition mentioned in *Mishk'at Shareef*.

1. The Prophet <sup>pbuh</sup> led prayer till midnight on twenty-fifth night of Ramazan.
2. He led obligatory prayer of '***Isha***.
3. A reward for standing whole night can be earned if '***Isha*** and ***fajr*** prayers are offered with Imam on that night.

One more thing come to light from the above Tradition that “the Prophet <sup>pbuh</sup> led the prayer till midnight” then “the companions asked permission to offer ***Nafil*** prayer in that night,” but the Prophet <sup>pbuh</sup> did not permit them and said “if any person remains standing along with the Imam till he is standing, that person would earn reward for standing whole night.” It means, offering obligatory prayer of '***Isha*** will earn reward for standing whole night in devotion. There is no need to offer ***Nafil*** prayer.

Now, after all these arguments and deliberations, look at the practice adapted by the Messenger of Allah <sup>pbuh</sup> in ***Shab-e-Qadr***, 27<sup>th</sup> night of Ramazan, at which time he conducted prayer. The following Tradition is related by Hz. Abu Zarr Ghaffari <sup>RZ</sup> in section II, chapter Ramazan in *Mishkat Shareef*.

“When three nights were left, it was twenty-seventh night, the Prophet <sup>pbuh</sup> gathered members of his family including women and other persons, and established worship till such a long period that we were scared of losing the ***Falah***. The narrator asked what is *Falah*? Abu Zarr <sup>RZ</sup> said ‘pre-dawn meal’. The prophet <sup>pbuh</sup> never stayed with us on 28<sup>th</sup> and 29<sup>th</sup> night of the month.”

This narration is also quoted by *Abu Dawood*, *Tirmizi*, *Nasa'ie* and *Ibn Maaja*, which shows that four distinguished scholars of Traditions in six authentic Books of Tradition

(*Sihah Sitta*) have consensus in this matter, and described the circumstances of twenty-seventh night of Ramazan and the practices of the Prophet <sup>pbuh</sup> in this night in detail.

The same Tradition related by the Companion Abu Zarr Ghaffari <sup>RZ</sup> was quoted by Hz. Mahboob Subhani Ghous-e-Azam Shaik Mohiuddin Abdul Quader Jeelani <sup>RH</sup> in his treatise '*Ghuniyat 'ut Talibeen*'

The details of this authentic Tradition reveal that:

1. The Messenger of Allah <sup>pbuh</sup> made special arrangement for the prayer on twenty-seventh night of Ramazan.
2. Particularly gathered all members of his family including women.
3. Also gathered all Muslim men, women and children.
4. He never conducted any other prayer with such grandeur.
5. Led obligatory prayer of '*Isha* only after midnight.
6. Led prayer till such a long time that they became anxious about missing the pre-dawn meals.
7. Did not led *Taraweeh* prayer. (Details will be given later on).

The four authentic scholars of Traditions have consensus upon this Tradition with such details, which disclose that none but all the four scholars of Tradition have accepted this Tradition with true ascriptions in the six authentic Books of Traditions. Moreover, Hz. Ghousul Azam Shaik Mohiuddin Abdul Quader Jealni <sup>RH</sup>, the man of miracles and divination, also accepted this Tradition as true and authentic and quoted in his treatise '*Ghuniyt 'ut Talibeen*'.

In view and comparison of all such details encompassed in this Tradition, look at the practice of

Mahdavis, how they conduct prayer with grandeur in *Shab-e-Qadr*, the twenty-seventh night of Holy Ramazan. They make all such arrangements for the prayer in *Shab-e-Qadr*, as made by the Messenger of Allah <sup>pbuh</sup> and perform the same deeds as performed by him, and conduct and conclude the prayer at the same time when the prophet <sup>pbuh</sup> had concluded. In a way, all the deeds and devotions of Mahdavis in this night are absolutely in adherence to the *Sunnah* of the Messenger of Allah <sup>pbuh</sup>.

Now, a question may arise as to why the Mahdavis do not offer *Taraweeh* prayer in this divine and blessed night?

The Islamic Law (*Shariah*) had determined four types of worship.

- I. **FARZ (Obligatory):** The command proved by the conclusive reason and ordained in an imperative sense. There are two kinds of *Farz*; *Farz-e-‘Ain* and *Farz-e-Kifaya*.
  - (i) *Farz-e-‘Ain* is an individual duty to be accomplished by every adult and sane person, not having any legitimate excuse, like obligatory prayer and fasting etc.
  - (ii) *Farz-e-kifaya* is a collective duty, if accomplished by some persons will relieve others from its responsibility, like funeral prayer.
- II. **WAJIB (Essential):** The command which is based on the presumptive reasoning, the one who desist from it is sinful and punishable. The presumptive reasoning is that on which the scholars of jurisprudence have difference of opinion. For example; *Witr* prayer and festival prayers etc.
- III. **SUNNAH (Deeds of the Prophet):** The deeds usually practiced by the Prophet (pbuh) and laid emphasis on

its accomplishment. *Sunnah* is of two kinds; *Mu'akkada* and *Ghair Mu'akkada*.

- i. *Sunnat-e-Mu'akkada* which the Holy Prophet (pbuh) always performed and emphatically enjoined on his followers, such as, the Sunnah prayers along with *Fajr, Zuhr* and *'Isha* prayers.
- ii. *Sunnat-e-Ghair Mu'akkada* which the Holy Prophet (pbuh) performed but missed sometime and did not emphatically enjoined, such as, four units of Sunnah before obligatory *'Isha* prayer. Rewarded if performed but no punishment if missed.

IV. **MUSTAHABB (Desirable):** Which is in excess of or other than *Farz, Wajib* and *Sunnah*, whose performance is rewarded but neglect is not punished.

Now, think over the facts and indicate which kind of worship is the *Taraweeh* prayer? *Farz* or *Wajib* or *Sunnah* or *Mustahabb*?

In fact, we cannot determine the status of any worship based on our own opinion, instead, we should refer the matter to Islamic law (*Shariah*), the scholars of jurisprudence and the Traditions of the Messenger of Allah <sup>pbuh</sup>.

Accordingly, Hz. Imamul Irfan Mahboob Subhani Ghousul Azam Shaik Mohiuddin Abdul Quader Jeelan <sup>RH</sup>, in the chapter 'Taraweeh Prayer' of his book "*Ghuniyat'ut Talibeen*" mentioned that "the *Taraweeh* Prayer with congregation is *Mustahabb*."

In addition to this, a Tradition is related by Hz. Abu Hurairah <sup>RZ</sup> explicitly in the chapter 'Taraweeh' of *'Mishkat Shareef'*; "the Messenger of Allah (pbuh) used to persuade performance of *Taraweeh* prayer but never laid emphasis upon it". And said that those who perform *Taraweeh* prayer in

Ramazan with firm belief and seeking reward but not for display, their venial sins will be pardoned.

This practice remained in operation till the last period of the Prophet <sup>pbuh</sup>, and continued during the caliphate of Abu Bakr <sup>RZ</sup> and even during the earlier tenure of Umer <sup>RZ</sup>, in such a way that the people would offer *Tarweeh* prayer by themselves for seeking reward. Later on, Umer <sup>RZ</sup> ordered it to be performed as a congregational prayer.

This Tradition was also narrated with reference to the Mother of the believers Bibi Ayeshe Siddiqua <sup>RZ</sup>. Hz. Imamul Irfan Mahboob Subhani Ghousul Azam Shaik Mohiuddin Abdul Quader Jeelani <sup>RH</sup> in chapter *Taraweeh* of his book ‘*Ghuniyat’ut Talibeen*’ and with reference to Hz. Abu Hurairah <sup>RZ</sup>, *Sahih Muslim* and Bibi Ayesha Siddiqua <sup>RZ</sup> mentioned that “the Prophet <sup>pbuh</sup> performed *Taraweeh* prayer in only one night.” Some says two nights and some three nights. (In adherence to Sunnah, the Mahdavis compulsorily offer *Taraweeh* prayer in the first three nights of Ramazan, while, some offer ten days and some offer the whole month).

Afterwards, the Prophet <sup>pbuh</sup> did not appear, though the Companions were waiting for him, and later on he said ‘if I had come out at that time, the *Traweeh* prayer might have been made obligatory upon you.’”

Accordingly, during the caliphate of Umar <sup>RZ</sup>, the *Taraweeh* prayer was conducted throughout the month of Ramazan.

It is evident from these two Traditions that:

1. The Messenger of Allah <sup>pbuh</sup> conducted *Taraweeh* prayer and even led the prayer in the first three nights of Ramazan but did not insisted imperatively on its performance.

2. Neither conducted *Taraweeh* prayer by himself nor led the prayer in the remaining nights of Ramazan.
3. In view of the above, it becomes clear that the Prophet <sup>pbuh</sup> did not conduct *Taraweeh* prayer but only offered ‘*Isha*’ prayer on twenty-seventh night of Ramazan.

In view of the words and deeds of the Messenger of Allah <sup>pbuh</sup>, it is proved that, all the deeds and devotions performed by Mahdavis on this sacred and blessed 27<sup>th</sup> night of Ramazan are strictly in obedience to the Prophet <sup>pbuh</sup>.

Now, the second part of the question;

“The Mahdavis offer two units of prayer on *Shab-e-Qadr* with intention of being *Farz*, then in addition to the five obligatory prayers, whether a sixth prayer can be considered as *Farz*?” will be answered.

The exterior (*Zahir*) of the Messenger of Allah <sup>pbuh</sup> is known as the Prophethood (*Nabuwat*) and the interior (*Batin*) as Sainthood (*Wilayat*).

The mystic theologians believe that any prophet cannot attain the position of a prophet unless he is bestowed with the rank of sainthood, and this is also an accepted truth that every prophet is benefited through the niche of the sainthood of Mohammed <sup>pbuh</sup>.

The proximity with Allah is known as the position of sainthood (*Maqam-e-Wilayat*) and dissemination of the commands and blessings of Allah is known as the position of prophethood (*Maqam-e-Nabuwat*), which means, a prophet receives the commands and blessings of Allah from the niche of Mohammed <sup>pbuh</sup> and conveys them to the created beings. The Divine Commands are revealed through *Gabriel* <sup>AS</sup> to the position of prophethood, which is called as revelation (*Wahy*) in the Qur’anic parlance.

When the Messenger of Allah <sup>pbuh</sup> proclaimed his prophethood (*Nabuwat*), Allah revealed the commands related to prophethood as well as sainthood (*Wilayat*) in His last book, as no other book was to be revealed thereafter.

Allah sent Mohammed <sup>pbuh</sup>, the Messenger of Allah and Seal of Prophets, to conclusively spread the knowledge of the last Book of Allah, in order to accomplish the task of instructional dissemination of his sayings, practices, circumstances and mysterious aspects.

Since Islam was in its initial stages in the period of the Messenger of Allah <sup>pbuh</sup>, more emphasis was laid upon dissemination of the knowledge of two injunctions; the science of Islam and the science of ‘Iman’ which are the two important parts of the Qur’an.

Now, the commands related to *Wilayat*, the interior part of *Nabuwat* was left, which is known as ‘*Ilm’ul Ehasan*’ in the Qur’anic parlance.

Though it was taught during the period of *Nabuwat*, but in a particular manner depending upon the suitability and capability of the Companions, not publicly, in the manner as the commands of *Nabuwat*; ‘*Ilm’ul Islam*’ and ‘*Ilm’ul Iman*’ were taught.

Here it is necessary and pertinent to make it clear that though the Messenger of Allah <sup>pbuh</sup> did not teach verbally, as a Call (*D’awat*), the commands related to *Wilayat* i.e; ‘*Ilm’ul Ihsan*’, but publicly illustrated through his words and deeds, however the common people did not comprehend them. Those who had the luminosity of perception, saw the Prophet <sup>pbuh</sup> as practicing the commands of *Wilayat*. Those who were bestowed with the light of wisdom and intellect, they comprehended the commands of *Wilayat* and found the

spiritual state of the Prophet <sup>pbuh</sup> absolutely in accordance with those commands. Avoiding details, few examples are presented herewith.

For instance, among the precepts of *Wilayat*, the foremost is ‘Renunciation of the World’ (*Tark-e-Duniya*), apparent meaning of which is to abandon worldly activities; business, agriculture, service and all other means of livelihood and surrender self to God.

At this stage, it is not necessary to elucidate the intrinsic properties and position of *Tark-e-Duniya*, therefore, it will be explained later on for the benefit of the lovers of God.

The same nature and meanings of *Tark-e-duniya* are described by Imamul Irfan Mahboob Subhani Ghousul Azam Shaik Mohiuddin Abdul Quader Jeelani <sup>RH</sup> in his book ‘*Futu’hul Ghaib*’, in the following manner.

1. ***First Stage - Reliance upon the people and earnings:***  
“You are deprived of the divine blessings, as you rely upon the people, causes, manufacturing and earnings. The people prevent you from earning livelihood through the methods prescribed by Sunnah. As long as you expect beneficence from people and knock on their doors seeking something, you are associating people with Allah, you will be punished by Allah for not earning through lawful (*Halal*) means.”
2. ***Second Stage - Reliance upon the earning and satisfaction:***

“When you repent from turning towards the people and does not associate him with Allah, adopt any profession for earning and become satisfied therewith, and forget the blessings off Allah, then also you will be considered as a polytheist (*Mushrik*). The only

difference is that *Shirk* is hidden than the first one, therefore, Allah will punish you, and deprive you from His Blessings and direct conveyance of subsistence.”

**3. *Third Stage – Surrendering self to Allah leaving out all means and causes:***

“When you repent and renounce *Shirk*, give up reliance upon the means of earning, means and strength, and believe in Allah as an absolute provider, as only He is the causer, remove difficulties, give strength for earning, guide towards virtues and provide subsistence to His servants.”

Sometimes provide you livelihood after asking from the people.

Sometimes provide livelihood in consideration of your efforts to earn.

Sometimes provides you livelihood if you beseech from Allah.

Therefore, you should leave out all means and causes, turn towards Allah and surrender yourself to Allah. When you do this, the veil between you and beneficence of Allah will be lifted, and Allah will show mercy and directly provide you the subsistence.

In the context of above statement, look at the practice of Mahdavi spiritual guides (*Murshideen*) and other pious persons, conform to above principle or not?

To understand the positions of *Tark-e-duniya*, look at the holy life of the Messenger of Allah <sup>pbuh</sup>. After proclamation of his prophethood (*Nabuwat*), did he try to earn livelihood? Involve in cultivation or in service? Not at all. He was busy only in the propagation of divine message. Is it not evident from this deed of the Prophet <sup>pbuh</sup> that indeed he

renounced the world? But also said: ***La Ruhbaniat fil Islam*** (There is no monasticism in Islam).

Accordingly, he had marital life and was living in habitation, not confined to the corner of any forest or any place of worship, propagating and imparting the provisions of Islam, the true faith, enduring torments for the cause of Allah with patience, participating in religious wars, drawing up the compromise treaties, becoming victorious and imparting practical training of territorial governance.

These aspects of the Holy life evidently demonstrate that ‘there is no monasticism in Islam’. Along with renunciation of the world, had full trust in Allah. For instance, though three stones were tied to his abdomen, but neither sought anything from others nor tried to find the means and sources, nonetheless, distributed all receipts to migrants (***Muhajir***) and Madinite companions (***Ansars***). Doesn’t this deed of the Messenger of Allah <sup>pbuh</sup> prove that he was perfectly following the Divine Command of Trust in God (***Tawak’kul***).

Similarly, he was performing five obligatory prayers enjoined in ***Nabuwat***, and also offering ***Tahaj’jud*** prayer of ***Wilayat*** as well as spending whole night in devotion and remembrance of Allah (***Zikr***). In addition to the constant remembrance of Allah (***Zikr-e-dawam***), carrying out the command of migration (***Hijrat***).

Precisely speaking, all the injunctions of ***Wilayat*** are followed rigorously by the Prophet <sup>pbuh</sup>, which explains the obligatory nature of these injunctions. The only difference is that these injunctions were not propagated in a manner of ‘Call’ (***Dawat***), because the eloquence and rationale of Holy Qur’an can only be comprehended by one who was addressed (***Mukhatab***). In view of such an underlying reason, pursuant to the prevailing situation at that time and prudence of Qur’an,

the Call was not given to common people, several examples of which are available in Holy Qur'an.

In order to accomplish the task of propagation of these injunctions of **Wilayat** concerning '**Ilm'ul Ihsan**, the Messenger of Allah <sup>pbuh</sup> said;

***“How can my ummah may perish when I am at the beginning, Isa the son of Mary at the end and the Mahdi from my progeny in the middle”***. (Mishkat Shareef, Musnad Imam Ahmed bin Hambal related by Hz. Abdullah ibn Abbas <sup>RZ</sup>, Kanzul Ummal related by Hz. Ali <sup>RZ</sup>).

It is evident from this Tradition that, in the first part of *Ummat-e-Mohammadia*, the injunctions concerned with **Nabuwat**; '**ilm'ul Islam** and '**Ilm'ul Iman** will be communicated and imparted, and in the middle part, the injunctions of **Wilayat**; '**ilm'ul Ihsan** will be taught.

Accordingly, in the period of the Prophet <sup>pbuh</sup> the injunctions of **Nabuwat** were communicated and in the middle part of *Ummah*, our Imam Syed Mohammed Mahdi Mau'ood <sup>AS</sup> propagated the injunctions of **Wilayat**, which was also practiced by the Messenger of Allah <sup>pbuh</sup> as **Farz** but did not convey to *Ummah*.

In accordance with the prophecies and indications mentioned in the Traditions, Hazrath Imamuna Saiyaduna Syed Mohammed Mahdi Mau'ood <sup>AS</sup> had appeared and declared the injunctions of **Wilayat** as **Farz** and communicated by way of 'Call' (*Dawat*).

In addition to the declaration of the injunctions of **Wilayat** as obligatory (**Farz**) in accordance with the Holy Qur'an and in obedience to the deeds of the Prophet <sup>pbuh</sup>, the Promised Mahdi <sup>AS</sup> also declared the two units of the prayer of **Shab-e-Qadr** as **farz**. In fact, the manner in which the Messenger of Allah <sup>pbuh</sup> organized and offered prayer in **Shab-e-Qadr**, is mentioned in an undoubted Tradition (*Hadithu'l*

*Mutawatir*) accepted as authentic by four prominent scholars of Traditions associated with the six authentic books of Traditions. This Tradition substantiate that the Messenger of Allah <sup>pbuh</sup> indeed conducted the prayer by way of *Farz*.

All such details and circumstances establish the veracity of the edict of Hazrath Imamuna Syed Mohammed Mahdi Mau'ood <sup>AS</sup>, which cannot be ignored, that: "***Mazhab-e-Ma Kitabu'llah wa Ittiba'a-e-Rasoolu'llah***" (Our religion is the Book of Allah and adherence to the Messenger of Allah <sup>pbuh</sup>).

It is evident from the edict of the Promised Mahdi <sup>AS</sup> that the faith of the Mahdavis is based on the Book of Allah and adherence to the Messenger of Allah <sup>pbuh</sup>, so to say, a true Islamic faith.

It is better to understand the meaning and status of an Undoubted Tradition (*Hadithu'l Mutawatir*) so as to easily comprehend the status of the Promised Mahdi <sup>AS</sup> and which in turn enable us to understand all issues easily and clearly.

The proof of the Holy Qur'an being reliable and conclusive is that it reached us through uninterrupted transmission, in such a way that, the Venerable Companions <sup>RZ</sup> first recorded it after learning from the Messenger of Allah <sup>pbuh</sup>, then a group of the Companions <sup>RZ</sup> compiled it with unanimous consent. Later, the *Tabe'in* (those who conversed with the Companions of the Prophet) produced thousands of copies in presence of the Companions <sup>RZ</sup>. Thereafter, the *Taba'u't Tabe'in* (those who conversed with the *Tabe'in*) prepared more and more copies in the presence of *Tabe'in*. In this way, the Holy Qur'an reached us.

In view of this practice of transmission, the Uninterrupted Transmission is defined as:

“The Uninterrupted Transmission or the Undoubted Tradition, is one which is handed down by very many distinct chains of narrators, and which has been always accepted as authentic and genuine, and no doubt ever raised against it.”

Since the Holy Qur’an reached us through the uninterrupted transmission, it is absolutely authentic and genuine. Similarly, the Tradition which is transmitted uninterruptedly and which conclusively prove that indeed these are the wordings of the Messenger of Allah <sup>pbuh</sup>, then, by way of obligation, there will be no difference in such Tradition and the Qur’anic verse, as the Holy Qur’an testifies about the Prophet <sup>pbuh</sup>: **“He does not say of (His own) desire, it is no less than the Inspiration sent down to him.”** (53:3,4)

In this verse, the words **‘He does not say’** purports ‘complete generalization’, therefore, every utterance of the Prophet <sup>pbuh</sup> is a divine inspiration (**Wahy**), whether it is the verses of Qur’an or the Traditions with true ascription towards the Prophet <sup>pbuh</sup>.

The learned scholars of Tradition have delineated two kinds of the divine inspiration (**Wahy**); **Wahy Matl’u** and **Wahy Ghair matl’u**. The messages received from Allah and included in Holy Qur’an, protected and complied with, are called as **Wahy Matl’u**, whereas, the statements of the Messenger of Allah <sup>pbuh</sup> by way of elucidation of the Divine Intention, or precisely speaking, the inspiration of the **Hadith** is known as **Wahy Ghir Matl’u**. In this manner, the Traditions are the authentic commentary of the verses of Holy Qur’an and provide guidance in compliance with Qur’anic laws.

As a result, when the Messenger of Allah <sup>pbuh</sup> is vested with the divine inspiration then all of his sayings are under the guidance of Allah. In this context. it is clearly evident that all

such authentic Traditions in respect of the advent of the Promised Mahdi <sup>AS</sup> are indeed from Allah.

The Messenger of Allah <sup>pbuh</sup> had communicated in several ways, and explained in detail, the significance and necessity of the advent of the Promised Mahdi <sup>AS</sup> and such Traditions have the status of being undoubted and uninterrupted (*Mutawatir*).

Whatever characteristic features and glad tidings were disclosed by the Messenger of Allah <sup>pbuh</sup> in Traditions pertaining to the Promised Mahdi <sup>AS</sup> have been sufficiently proved to be true in respect of Hazrath Imamuna Saiyeduna Syed Mohammed Mahdi Mau'ood <sup>AS</sup>.

Here, we will furnish some of those Traditions which disclose the rank and status of the Promised Mahdi <sup>AS</sup>. First, consider the Tradition recorded in *Mishkat Shareef, Musnad Imam Ahmed ibn Hambal* <sup>RH</sup> with reference to Hz. Abdullah ibn Abbas <sup>RZ</sup> and *kanzul Ummal* with reference to Hz. Ali <sup>RZ</sup> (which was mentioned earlier). It is evident from this Tradition that the Promised Mahdi <sup>AS</sup> is the savior of Prophet Mohammed's Ummah from ruin, in the same way as the Messenger of Allah <sup>pbuh</sup> is a savior of Ummah.

Secondly, the period of his advent is also disclosed that he will appear in the middle of the Ummah. In addition to this, three authentic books of Tradition have recorded a Hadith narrated by Hz. Thowban <sup>RZ</sup>, and the last sentences of this Tradition is:

***“Then Mahdi, the Caliph of Allah will appear, when you hear about him, go to him and pledge allegiance(bai’at) to him, even if you have to crawl over snow, as Mahdi is the Caliph of Allah.”***

Three aspects are established from this Tradition: (1) Mahdi <sup>AS</sup> is the Caliph of Allah. (2) Making covenant with Imam Mahdi <sup>AS</sup> is obligatory. (3) Emphatically ordered to go

to him even if you are required to crawl over the snow. The stature of Imam Mahdi <sup>AS</sup> is unambiguously proved from this Tradition of the Messenger of Allah <sup>pbuh</sup>.

Moreover, it is evident from several Traditions that the Promised Mahdi <sup>AS</sup> will be infallible (*M'asoom anil Khata*). Accordingly, the Messenger of Allah <sup>pbuh</sup> said that “*The Mahdi will be descended from me, he will follow my footprints and will never err.*”

Shaik Akber Mohiuddin Ibn Arabi <sup>RH</sup> cited in chapter (366) of his book *Futuh-at-e-Makkiah*: “The Messenger of Allah <sup>pbuh</sup> never mentioned in respect of any Imam that he will be the heir after me, will walk on my footprint and will not err, except for Mahdi <sup>AS</sup>.”

The Messenger of Allah <sup>pbuh</sup> gave testimony to the infallibility of the Mahdi <sup>AS</sup> and his injunctions in the same manner as his own infallibility is proved by credible logic. Similarly, Allama Tah'tawi wrote in his book *Hashiya Dur'ul Mukhtar*:

“Mahdi is not a *Mujtahid*, as the inferences drawn by *Mujtahids* are based on analogy (*Qiyas*), while the analogy is forbidden for Mahdi <sup>AS</sup>. The *Mujtahid* (legist) may commit mistake but the Mahdi <sup>AS</sup> never commits mistake, because he is infallible in his injunctions, and this was confirmed by the Messenger of Allah <sup>pbuh</sup>, and such confirmation is based on the fact that *Ijtihad* (Independent judgement in theological matters based on jurisprudence) is not permissible for the Apostles and the Caliphs of Allah.”

Similarly, Imam Abdul Wahab Sha'arani also established the infallibility of Imam Mahdi <sup>AS</sup>. He says:

“In the period of Mahdi <sup>AS</sup>, the practical pursuit of all such doctrines prevailing before him

would become invalid, as explained by the people of illumination (*kashf*). Mahdi <sup>AS</sup> would expound such injunctions which are consistent with the *Shariah* of Mohammed <sup>pbuh</sup>, in such a manner that if the Messenger of Allah <sup>pbuh</sup> is present, he would also agree to such injunctions declared by the Mahdi <sup>AS</sup>, and the same is indicated in the Tradition in respect of Mahdi <sup>AS</sup> that “He would follow my footprint and would not err.” The gist of these details is:

1. Whatever injunction of *Wilayat* have been declared as obligatory by the Promised Mahdi <sup>AS</sup>, are indeed in accordance with the Holy Qur’an and the deeds of the Messenger of Allah <sup>pbuh</sup>. Therefore, all these injunctions are obligatory (*Farz*) as per divine law (*Shariah*).
2. All Traditions of the Messenger of Allah <sup>pbuh</sup> which reach you through the chain of authentic ascription (*Sanad*), are based on the instructions of Allah.
3. All authentic Traditions in respect of Imam Mahdi <sup>AS</sup> indeed conforms to our Imam Syed Mohammed Mahdi <sup>AS</sup>.

It is undoubtedly established through the genuine Traditions that:

1. Our Imam Syed Mohammed Mahdi Mau’ood <sup>AS</sup> would save the community (*Ummah*) of Mohammed <sup>pbuh</sup> from destruction.
2. He would be born in the middle period of Ummah.
3. He is a Caliph of Allah.
4. Pledging allegiance (*bai’at*) to him is obligatory.
5. He will be a descendant of Bibi Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah <sup>pbuh</sup>.
6. He would follow the footprints (glorious deeds) of the Messenger of Allah <sup>pbuh</sup>.

7. Being infallible, he will never commit any mistake.
8. He would expound upon the objective meanings of the Holy Qur'an.
9. Just as the injunctions of Apostles <sup>AS</sup> and Caliphs of Allah enjoined by Allah are obligatory, similarly the injunctions of the Promised Mahdi <sup>AS</sup> enjoined by Allah are also obligatory, because he is the Caliph of Allah.

In view of the commands of Allah and the sayings of the Messenger of Allah <sup>pbuh</sup> we came to know the rank and status of the Promised Mahdi <sup>AS</sup>. In such a case, if the two units of *Shab-e-Qadr* prayer are declared as *Farz* by the Promised Mahdi <sup>AS</sup> then definitely it is *Farz* and undeniable. The way Allah the Almighty made known *Shab-e-Qadr* and revealed a specific chapter in Holy Qur'an, illustrates its importance. Allah says in Chapter '*Qadr*':

***“We have indeed revealed this (Message) in the Night of Power. And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the angels and the spirit by God's permission on every errand; Peace! Until the rise of Morn!”***

As per the terms used by the learned scholars of the fundamentals of Islam (*Ulama'e Usool*), this chapter manifest the excellence of the Night of Power (*Lai'lat'ul Qadr*), and these Verses have the meaning that the worship in this holy night is obligatory, which means, drawing attention to the excellence of this night signify obligation of worship in this night.

In spite of the disclosure of the excellence and significance of the Night of Power, the exact month, date and night is not found to be determined explicitly in Holy Qur'an and the Traditions. In view of such anxiety, the Companions <sup>RZ</sup>, *Tabe'ien*, *Tabu't tabe'ien*, *Mujtahideen* (legists),

Commentators of Qur'an and *Muhaddiseen* (Scholars of Traditions) differed on the determination of this night.

As a result, some Companions <sup>RZ</sup> says that the night comes once in a year but the month is not fixed, some say in the last part of Ramazan but the date is not known, some say it is 21<sup>st</sup> and 23<sup>th</sup> night of Ramazan and others say it is 27<sup>th</sup> night of Ramazan and most of the *Hanafis* have consensus therewith. Even then, all these narratives do not specify with certainty the correct date and night of *Shab-e-Qadr*.

Precisely speaking, in view of such differences, any of the opinions cannot be relied upon, as all these statements are analogous and hypothetical, and hence does not lead to certainty. All Sunnis agree that these scholars are fallible and they may commit mistake.

The Mahdavis are lucky that the inconsistency of determination of the Power of Night (*Shab-e-Qadr*) is changed to certitude, in such a way that Allah the Almighty communicated to the Promised Mahdi <sup>AS</sup> that the Night of Power (*Shab-e-Qadr*) is the 27<sup>th</sup> night of Ramazan, and in return of such a privilege, Allah commanded him to “offer two units of prayer” as a mark of gratitude.

The prayer which Allah Himself had commanded to be offered, would be considered as *Farz* or not? In compliance of such Divine Command, the Promised Mahdi <sup>AS</sup> revived the *Sunnah* of the Messenger of Allah <sup>pbuh</sup> and conducted congregational prayer as thanks giving, along with the members of his family and other persons of the *Daira*. Since he performed these two units of prayer complying with the Command of Allah, these two units of prayer of *Lai'la'tul Qadr* is *Farz* and accordingly the Promised Mahdi <sup>AS</sup> declared it as *Farz*.

Look at the five obligatory prayers, who performed it? When? And Why?

The **Fajr** prayer was offered by Adam <sup>AS</sup> in gratitude for favour of Allah the Almighty.

The four units of **Zuhr** prayer was offered by Abraham (Ibrahim) <sup>AS</sup> for saving him from the blazing fire lit by Namrood.

The four units of **Asr** prayer was offered by Jacob (Ya'qoob) <sup>AS</sup>, as thank giving, when Gabriel <sup>AS</sup> gave him good news about his son Joseph (Yousuf) <sup>AS</sup> who was separated from him for a long time.

The three units of **Maghrib** prayer was offered after sunset by David (Dawood) <sup>AS</sup>, as a gratitude, for accepting his repentance by Allah.

The four units of **'Isha** prayer was offered at night by Jonah (Younus) <sup>AS</sup> in gratitude to Allah for setting him free from the belly of the fish.

These facts and circumstances were narrated by the Messenger of Allah <sup>pbuh</sup> in reply to a question posed by the Christians.

This Tradition of the Messenger of Allah <sup>pbuh</sup> is also mentioned by Hazrath Mahboob Subhani Shaik Abdul Quader Jeelani <sup>RH</sup> in the chapter 'Prayer' of his book '*Ghuniyat'ut Talibin.*'

It is evident from this Tradition that the five prayers we offer at their specific time, were performed by someone or other Apostles and Caliphs of Allah <sup>AS</sup> by way of gratitude for the favour and blessings of Allah bestowed upon them, and the same prayers were made obligatory for the community (*Ummah*) of Mohammed <sup>pbuh</sup>.

Similarly, Hazrath Imamuna Saiyaduna Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (promised Mahdi) is also a Caliph of Allah and the bearer of all attributes of the Apostles <sup>AS</sup>. Allah honoured and blessed the Promised Mahdi <sup>AS</sup> with

conclusive cognizance of the Night of Power (*Shab-e-Qadr*), and as a gratitude for such benediction, two units of prayer of *Shab-e-Qadr* was offered and made obligatory (*Farz*), by commands of Allah, hence indeed it is *Farz*.

Praise be to God, Mahdavis with perfect certainty at that special time of *Shab-e-Qadr*, as per Command of Allah and in obedience to the deed of the Messenger of Allah <sup>pbuh</sup>, offer *'Isha* prayer and two units of *Shab-e-Qadr* prayer as being *Farz* on the twenty-seventh night of Ramazan, which is absolutely justified as per the injunctions of the Holy Qur'an and prophetic Traditions.

**Q. *Is disbelief in Imam Mahdi Mau'ood (Promised Mahdi)*  
<sup>AS</sup> *amounts to infidelity (Kufr)?***

A. In the previous pages of this book, we have explained the undoubted and uninterrupted (*Mutawatir*) Narratives, Traditions and Injunctions exhaustively, and repeated here with brevity.

“ The Tradition which is related and narrated continuously, which conclusively prove it to be the dictates of the Messenger of Allah <sup>pbuh</sup>, then in terms of the obligation of accomplishment, there is no difference between such Tradition and the verse of Holy Qur'an, as the Holy Qur'an bear witness in respect of the Messenger of Allah <sup>pbuh</sup> that:

***“He does not say of (His own) desire, it is no less than the Inspiration sent down to him.”*** (53:3,4)

On the basis of such testimony of Holy Qur'an, every word of the Messenger of Allah <sup>pbuh</sup> is an inspiration (***Wahy***), whether it is the Qur'anic verses or the Traditions, ascription (***Sanad***) of which is authentic towards the Messenger of Allah <sup>pbuh</sup>.

The difference between the Qur'anic Verses and Prophetic Traditions was also explained in the previous pages. In such circumstances, the Traditions which has true ascription up to the Messenger of Allah <sup>pbuh</sup> and have the status of undoubted and uninterrupted (*Mutawatir*), denial of such Traditions will be considered as infidelity (*Kufr*) or not? The denial of an undoubted Tradition (*Mutawatir*) is ***kufr***, and because of the abundance of narrators, absolute certitude is achieved that it is indeed a decree of the Messenger of Allah <sup>pbuh</sup>, hence, there shall be no room for any kind of confusion in the heart of a believer (*Momin*).

The Traditions in respect of the Promised Mahdi <sup>AS</sup> are related in such a huge number that such extent of abundance is

not found on any other issue. We have already mentioned several Traditions, in this book, along with their references.

Now with the help of the books of the learned scholars of Tradition, the scholars of fundamentals (*Ulema-e-Usool*) and the transmitters of the Prophetic Traditions (*Muhaddith*), we will prove that all the authentic Traditions in respect of the Promised Mahdi <sup>AS</sup> have been accepted as transmitted uninterruptedly (*Mutawatir*), which can never be denied. If denied, it definitely tantamount to **Kufr**.

When the scholars of Tradition and that of fundamentals of Islam found abundant Traditions and unanimity in respect of the advent of the Promised Mahdi <sup>AS</sup>, they admitted that this matter has reached the status of undoubted and uninterrupted transmission (*Tawatur*).

Accordingly, Allama Qazi Muntajibuddin Juniyari quoted *Qurtubi* in his book '*Makhzan'ud Dala'el*':

“The Traditions in respect of the Promised Mahdi <sup>AS</sup> reached the status of being *Mutawatir*, because of the abundance of the narrators.

Shaik Ibn Hajar Haythami wrote in '*Al Qaul'ul Mukhtasar*':

“Some custodians of Traditions (*Huffaz A'immat'ul Hadith*) had said that the advent of Mahdi <sup>AS</sup> from the progeny of the Messenger of Allah <sup>pbuh</sup> is transmitted uninterruptedly (*Mutawatir*) from the Messenger of Allah <sup>pbuh</sup>.”

Bahrul Uloom Abdul Ali Malikul Ulama wrote in '*Ashrat'us Sa'ah*':

“The Traditions regarding the advent of Mahdi <sup>AS</sup> have gained the status of uninterruptedness (*Mutawatir*) due to their abundance.”

Shaik Abdul Haq Muhaddith Dehlavi mentioned in chapter ‘*Bab’us Sa’ah*’ of his book ‘*Lam’at Sharh Mishkat*’:

“A large number of Traditions having the sense of being *Mutawatir* have been reported in respect of the Mahdi <sup>AS</sup>.”

He also writes:

“The Traditions denoting Mahdi <sup>AS</sup> being a descendant from the family of the Prophet <sup>pbuh</sup> and from the progeny of Fatima <sup>RZ</sup> have reached the status of uninterrupted transmission.”

It is evident from several assertions made by the scholars of Tradition and that of the principles (*Usool*) that the masses have consented upon the fact that the Traditions regarding the advent of Mahdi <sup>AS</sup> have the sense of being an uninterrupted transmission, and they have categorically decided that “**the disbelief in the Tradition with a sense of being *Mutawatir* is *kufr*.**” Hundreds of references are available on this topic, but only some of them are quoted.

Accordingly, it is mentioned in a reliable book on the principles of jurisprudence ‘*Usool’ush Shashi*’ that “conclusive knowledge is derived from the undoubted and uninterrupted Tradition (*Hadith Mutawatir*) and its denial is considered as ***Kufr***.”

Just as the belief in the prophecies related to the Day of Resurrection (*Qiyamat*) etc; is essential, and their denial is *Kufr*, similarly, believing in the Mahdi <sup>AS</sup> is also indispensable and its denial is *Kufr*.

For instance, the number of Apostles sent down by Allah is mentioned as one lakh twenty- four thousand in the Prophetic Tradition, and all the scholars and the maters of Hadith (*A’immat’ul Hadith*) agreed upon this, but only twenty-eight Apostles, in total, are mentioned in the Holy Qur’an, and

nothing is mentioned either about the name or the number of one lakh twenty-four Apostles.

If a pious and devout Muslim, who believes in the Unity of Allah (*Tawheed*), Prophethood of Mohammed <sup>pbuh</sup> and Divine Books, offer Prayer, observe Fasting, perform Hajj and pay Charity (*Zakat*), refuses to believe in any one Apostle amongst the large number mentioned above, he will become an unbeliever (***Kafir***) as per ***Shariah***, because of his disbelief in one Apostle, he had negated the Messenger of Allah <sup>pbuh</sup>, which in turn, is a case of negation of Allah. Therefore, such a person, in spite of being pious and devout, will become a ***Kafir***.

Now consider another example. A Muslim who believes in all the principles of faith, such as, Unity of Allah, Angels, Divine Books, Apostles, Day of Judgement, Destiny and that all that is good and evil is from Allah the Almighty, except in ‘Resurrection after Death.’ Denial of just one thing rendered him ***Kafir***, though he is a very pious and a devout person. By just one misconception, he refuted not only the edict of the Messenger of Allah <sup>pbuh</sup>, but also the Divine Book, Holy Qur’an, thus refuted Allah the Almighty. Denial of a single word or alphabet of Holy Qur’an is ***Kufr***.

Similarly, disbelieving in Imam Mahdi Mau’ood <sup>AS</sup> is also ***Kufr***, though such person might be very pious, devout and God-fearing but he refuted the Prophetic Tradition in respect of Mahdi <sup>AS</sup> which has the status of undoubted (*Mutawatir’ul ma’na*). Refutation of the command of the Prophet <sup>pbuh</sup> is the refutation of the command of Allah.

Allah clearly says in Holy Qur’an: ***“They are those whose works will bear no fruit”***. (3:22). Now look at the statement of the Messenger of Allah (pbuh): He said that ***“Whoever refuted the advent of Mahdi <sup>AS</sup>, he had disbelieved in whatever revealed on Mohammed <sup>pbuh</sup>.”***

It is evident from this *Hadith* that refutation of Imam Mahdi <sup>AS</sup> is refutation of the Messenger of Allah <sup>pbuh</sup> as well as of the Holy Qur'an.

This authentic *Hadith* is recorded by Imam Abu Bakr As'kaf in '*Fawa'id'ul Akah'bar*' as narrated by Hazrath Jabir <sup>RZ</sup>, and by Imam Abul Qasim Suhayli in his book '*Sharh'us Siyar*' and also found in '*Fasl'ul Khitab*'.

It is crystal clear that the refutation of Imam Mahdi Mau'ood <sup>AS</sup> is **Kufr**.

Now, a question arises, whether refutation of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) will be considered as **Kufr** or not?

Whatever glad-tidings, signs and attributes of Imam Mahdi <sup>AS</sup> are described by the Messenger of Allah <sup>pbuh</sup> in authentic Traditions, all of them fit exactly and proved to be true in respect of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri). Some of the corresponding Traditions are mentioned here briefly for the seekers of truth, as one proof is enough for their satisfaction, whereas, hundreds of proofs will not have any impact if they are not inclined to accept the truth.

Accordingly, only one word of the Messenger of Allah <sup>pbuh</sup> was enough for Abu Bakr Siddique <sup>RZ</sup> to express belief in him, whereas, noble manners, truthfulness, compassion and hundreds of miracles of the Prophet <sup>pbuh</sup> as well as the Divine Revelations could not inspire Abu Jahl.

Now, some authentic Traditions are furnished here with corroboration.

**1. The Messenger of Allah <sup>pbuh</sup> said "Mahdi <sup>AS</sup> is a descendant from Fatima'tuz Zahra <sup>RZ</sup>."**

This tradition is reported in *Tirmizi* as related by Ibn Mas'ood <sup>RZ</sup>, in '*Fawa'id*' Hafiz Abu Nu'aym as related by Abu Hurairah <sup>RZ</sup>, Abu Nu'aym reported with reference to Abdullah

ibn Umer <sup>RZ</sup> and in *Sunan Abu Dawood* as related by Umme Salmah <sup>RZ</sup>.

Accordingly, Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) is a descendant from Imam Hussain <sup>RZ</sup>, the son of Fatima'tuz Zahra <sup>RZ</sup>.

- 2. The Prophet <sup>pbuh</sup> addressed Fatima <sup>RZ</sup> thus; “By Allah who has deputed me with the truth (*Haq*), from these two (Hassan and Hussain), Mahdi <sup>AS</sup> would be born .....**

This Tradition is narrated by Hafiz Abu Nu'aym Asfahani through Ali Bin Huzayli, in the chapter 'Attributes of Mahdi.'

Accordingly, the mother of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) Bibi Amena is a descendant from Imam Hassan <sup>RZ</sup> while his father Syed Abdullah is a descendant from Imam Hussain <sup>RZ</sup>. In this manner, he is descendant from both; Imam Hassan <sup>RZ</sup> and Imam Hussain <sup>RZ</sup>.

- 3 The Messenger of Allah (pbuh) said:” Mahdi would have my name and his father and mother will have same names as that of my father and mother.”** (*Sunan Abu Dawood, Tabrani and Sunan Ibn Abi Shiba* and related by Ibn Mas'ood <sup>RZ</sup>.)

Accordingly, the name of Imam Mahdi Mau'ood <sup>AS</sup> is 'Mohammed', and the name of his father is 'Syed Abdullah' and mother's name is 'Bibi Amena'.

- 4. Ibn Umer <sup>RZ</sup> narrated that the Prophet <sup>pbuh</sup> said:” The Day of Judgement will not be established until a man from my progeny shall emerge, and he will bear my name and my surname (*Kun'yat*).”**

This Tradition represent the necessity and significance of the emergence of Mahdi <sup>AS</sup>. Hazrath Syed Mohammed

Mahdi Mau'ood <sup>AS</sup> is a descendant from the Messenger of Allah <sup>pbuh</sup>, and bears his name and surname (*Kunyat*).

- 5. Hazrath Ali <sup>RZ</sup> asked the Prophet <sup>pbuh</sup> “Is Mahdi from us or from others.?” The prophet <sup>pbuh</sup> replied “He is from us and Allah will conclude the religion (*Deen*) through him, as it was commenced from me.”** (Nayeem bin Hammad, Abu Nu'aym and Tabrani unanimously reported the narrative of Ali <sup>RZ</sup>)

Accordingly, Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) is a descendant from the Prophet <sup>pbuh</sup>, and he accomplished the task of the conclusion of faith (*Deen*) by way of call (*Da'wat*), through promulgating the injunctions of *Wilayat* concerning *Ilm'ul 'ihsan* as well as by expounding upon the injunctions of the Holy Qur'an.

- 6. It is narrated by Abi Wa'il <sup>RZ</sup> that Hazrath Ali <sup>RZ</sup> looked at Hussain <sup>RZ</sup> and said that my son is sayyid, and the Prophet <sup>pbuh</sup> also gave him the same name, a person namesake of your Prophet <sup>pbuh</sup> would be born from him. At that time people would be awry from religion, but his priority would be truth and generosity. The inhabitants of heavens shall be pleased with him. He will have bright forehead, high nose, big back, thin thighs and gaps between teeth. He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression.”**

Accordingly, Syed Mohammed Mahdi Mau'ood <sup>AS</sup> is a descendant from Imam Hussain <sup>RZ</sup>. The anarchy, ignorance and negligence from faith prevailing among Muslims at the time of his birth, is explicitly recorded by contemporary historians in their books; *Tarikh -e- Farishta*, *Aa'ien-e-Akbari*, *Munta'khab 'ut Tawarikh*, *Tab'qat-e-Akbari* and *Naj'at'ur Rasheed* etc.

**Maulana Abul Kalam Azad writes;**

“The period before Emperor Akbar in 9<sup>th</sup> century (Hijri) was full of disturbance and anarchy. Monarchy was changing hands more frequently and there was no central government which can implement *Shariah*. Godly scholars were very less, whereas, the so-called scholars with mundane tendency were spread over everywhere in the world. Worldliness, deceit and coercion were prevalent. Moreover, the heretical doctrines and misguided actions of ignorant mystics (*Soofis*) were misleading the people.” (*Tazkira* p 27)

The Muslim world was enjoying gaiety and luxury and afflicted with civil wars. The western powers were conspiring to destabilize the Islamic Caliphate by creating chaos. The sectarian conflicts and political parties were colluding with western powers to weaken each other. In addition to such turbulent situation, the most dangerous circumstances were the collusion of religious guides with politicians and rulers to distract Muslims from Islam and divest them of the spirit of holy war (*Jihad*). A large group of priests, dervishes and religious guides were assigned the task of seducing and misleading the common Muslims. The Muslims were involved in superstitions, worship of spiritual guides, worshipping the graves and patriotism. They were devoid of Islamic spirit and sagacity.

In short, it is crystal clear from the events recorded by contemporary historians that, not only common Muslims, even the scholars and religious guides were indifferent towards faith. In such an aggravated situation, when the Muslim community was moving towards destruction, emergence of a divinely guided person, a Caliph of Allah was utmost necessity, to save the ship of Muslim community from drowning. For such a situation, the Messenger of Allah <sup>pbuh</sup>

prophesied that; “ *How my Ummah would be ruined, when I am at its beginning, Isa the son of Mary is at the end of it and Mahdi from my progeny is in the middle*” (Mishkat and Musnad Imam Ahmed ibn Hanbal narrated by Abdullah ibn Abbas <sup>RZ</sup>, and Kanzul ‘Ummal with reference to Ali <sup>RZ</sup>.)

Accordingly, Allah sent Mahdi <sup>AS</sup> as per His promise and desire, in the middle of Ummah, to save the Muslim community from ruin, and he saved the community by calling upon them to follow Islam and lead a virtuous life. His features were same as described in Traditions.

- 7. The Messenger of Allah <sup>pbuh</sup> said “Mahdi would accept oath of allegiance (*Bai’at*) from people between *Rukn* and *Maqam* in Holy Ka’aba.”** (Nu’aym bin Hammad as narrated by Qatadah <sup>RZ</sup> )

Accordingly, Hazrath Syed Mohammed Mahdi Mau’ood <sup>AS</sup> (Jounpuri) travelled to Makkah in 901 AH/1496 AD for Hajj and proclaimed himself to be the Promised Mahdi by standing between *Rukn* and *Maqam* in presence of the Muslims from throughout the world. The people accepted him to be the Mahdi and pledged allegiance.

- 8. The Messenger of Allah <sup>pbuh</sup> said “Mahdi <sup>AS</sup> would be in the middle of Ummah and Isa <sup>AS</sup> at the end.”**(Mishkat and Musnad Imam Ahmed ibn Hambal)

Accordingly, Hazrath Syed Mohammed Mahdi Mu’ood <sup>AS</sup> (Jounpuri) appeared before advent of Hazrath Isa <sup>AS</sup> in the middle of *Ummah*, and enunciated his claim of being Mahdi before Muslim community, and also sent invitations to all rulers of that time saying ‘ *If I am not true in my claim of being Mahdi, then it is incumbent upon you to kill me, and the learned scholars should ascertain the veracity of my claim,*’ and also wrote “ the genuine proof of my *Mahdiyat* is that I am a perfect follower of the Book of Allah and the

Messenger of Allah<sup>pbuh</sup>, neither I claimed to be a prophet (*Nabi*) nor brought any new *Shariah*, and I am a constant caller (*Musta'qil Da'ie*) towards the injunctions of *Wilayat* of Prophet Mohammed<sup>pbuh</sup> i.e; *Ilm'ul Ihsan*, I am not indigent and I am in my full senses and conscious.”

9. **The Messenger of Allah<sup>pbuh</sup> said “Mahdi will fill the earth with equity and justice, even as it has been filled with tyranny and oppression.”** (*Sunan ibn Abi shiba, Tabrani, Abu Nu'aym and Hakim* as related by Ibn Mas'ud<sup>RZ</sup>)

Accordingly, those who were in pursuit of truth, reposed faith and believed in him.

***‘He will fill the earth with equity and justice’*** does not imply spreading of the equity and justice throughout the world and all human-beings of the world would become believers. In fact, since the period of the Messenger of Allah<sup>pbuh</sup> till now, the whole human race neither believed nor would believe in Islam in future.

The Messenger of Allah<sup>pbuh</sup> persuaded his uncle Abu Talib to believe in Allah and his prophethood, but he refused, which caused great distress to the Prophet<sup>pbuh</sup>, then Allah, to console him, revealed the Verse: ***“It is true thou wilt not be able to guide everyone whom thou lovest; but God guides those whom He will.”*** (28:56) This Verse indicates that the Apostle<sup>AS</sup> and Imam Mahdi Mau'ood<sup>AS</sup> are obligated only ‘to show the right path towards Allah’ and they are not responsible for bestowing guidance (*Hidayat*) upon people, as it is a prerogative of Allah. He says: ***“For God leaves to stray whom He wills, and guides whom He wills.”*** (35:8)

In view the Tradition *‘He will fill the earth.....’* assuming that the whole earth will be filled with equity and justice, in the period of Imam Mahdi<sup>AS</sup>, and the whole humanity would become believer, is entirely against the purport of Holy

Qur'an. Precisely, Imamuna Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri), like the Messenger of Allah <sup>pbuh</sup>, had invited the people towards insight and guidance, and substantiated his Call also through his miracles. But only those people reposed faith and believed in his *Mahdiyat*, in respect of whom Allah said; **“Guidance is for those who fear God, who believe in the Unseen.”** (2:2,3) Those who were devoid of such attributes, remained entangled in the controversies of signs and symptoms.

In fact, the signs and symptoms are the disguised indications, of which real meaning cannot be derived, and because of such misconception, the Jews refuted Isa <sup>AS</sup> and the Jews as well as the Christians refuted Mohammed, the Messenger of Allah <sup>pbuh</sup>.

**10. The Messenger of Allah <sup>pbuh</sup> said; “Mahdi <sup>AS</sup> would be hard-hearted with rich people and kind-hearted with poor people.”** (*Kitab 'ul Fitān* by Hafiz Abu Abdullah Nu'aym bin Hammad and related by Ta'oos <sup>RZ</sup>).

Accordingly, Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> was very strict with worldly people and they would not come closer to him because of fear, whereas he was affectionate with indigent people in the manner like a brother with another brother and a son with his father.

11. Abdullah ibn Ataa <sup>RZ</sup> narrated that he enquired with Abu Jafer Mohammed bin Ali <sup>RZ</sup> ‘what will be the mission of Mahdi?’ He replied:” He will obliterate the improper and unjust practices, same as done by the Prophet <sup>pbuh</sup> and restore Islam to its pristine purity”.

This narrative is recorded in *Iqd'ud Durar*, a book of Traditions. Accordingly, Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) had eliminated all such innovations,

customs, reprehensible and unjust practices mixed with the religion and rectified misconceptions created by the legists (*Mujahideen*) in practices and beliefs. He summoned Muslims to follow the Book of Allah and the Sunnah of the Messenger of Allah <sup>pbuh</sup>. This narrative is substantiated by a prophetic Tradition: ***“He (Mahdi) would establish the faith in last era, same as it was instituted by me”***.

Another narrative is mentioned in *Iqd’ud Durar* as related by Ali <sup>RZ</sup> : ***“Mahdi would not leave any innovation (Bid’at) without it being wiped out, and would not leave any Sunnah without it being established”***. Therefore, his practices and teachings confirm that he wiped out every heretical doctrine and established every *Sunnah*.

12. Before believing in any Messenger of Allah, the exalted attributes required to be possessed by him before attaining the prophethood, all such attributes were possessed by him (Mahdi) and he was following *Shariah* even from childhood.
13. To know the veracity of any Messenger of Allah, he must have two things after proclamation of prophethood (*Nabuwat*); first he should proclaim his prophethood, and secondly miracle should be performed by him if demanded by the unbeliever.

Both these attributes were possessed by him (Mahdi), first he proclaimed himself to be the Promised Mahdi and secondly the miracles were shown by him whenever required. In short, the life and circumstances of Hazrath Syed Mohammed Mahdi Mau’ood <sup>AS</sup> (Jounpuri) establish the fact that all the sublime attributes required as a proof of prophethood, were possessed by him.

Therefore, the contemporary historians of his times have consented upon this fact. Mulla Abdul Quader Badayuni has quoted in his book *Naja’tur Rasheed*, the statement of the

religious scholars of Herat in admiration of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri): "This person is a sign among the signs of Allah".

Similarly, Khairuddin Mohammed Allahabadi wrote in his book '*Jounpur Naama*', chapter V, under caption 'Khaja Syed Mohammed':

"He (Khaja Syed Mohammed Mahdi <sup>AS</sup>) is a sign amongst the signs of Allah, and a miracle amongst the miracles of the Messenger of Allah <sup>pbuh</sup>."

14. His morality and attributes were same as those of the Messenger of Allah <sup>pbuh</sup>. This fact is substantiated by not only our books of biography, but also other sources and chronicles. Such as, Shaik Abdul Haq Muhaddith Dehlawi: "In the matter of the belief of Syed Mohammed Jounpuri, every perfection possessed by the Messenger of Allah <sup>pbuh</sup> was also possessed by Syed Mohammed Jounpuri. The only difference was that there (Prophet) it was in his personal capacity and here (Mahdi) it is through adherence, and in the matter of adherence to the Messenger of Allah <sup>pbuh</sup> he (Syed Mohammed) reached to such an extent that emerged similar to him (Prophet <sup>pbuh</sup>)."

All the glad-tidings and signs specified by the Messenger of Allah <sup>pbuh</sup> regarding Imam Mahdi <sup>AS</sup>, have been proved to be true in case of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri). Only his person is the Promised Mahdi, Imam of the Last Era, Caliph of Allah, Inviter towards Allah and Objective of Allah (*Murad'ullah*), and all these qualities have been substantiated by Holy Qur'an and Prophetic Traditions.

15. Moreover, not only our community literature testifies the life, character and miracles particularly the

exposition of Qur'an, which itself was a miracle as well as a distinct rank, but also other's literature affirm that he was the one, in whose favour, Messenger of Allah <sup>pbuh</sup> had prophesied. Even after such corroboration and evidence, can the denial of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) as Mahdi be not considered as **Kufr**?

16. *Baghawi* narrated with his ascriptions and quoted Ibn Malik Ash'ari <sup>RZ</sup>. He said that in his presence the Messenger of Allah <sup>pbuh</sup> said:

“Indeed, there are some servants of Allah, who are neither Apostles nor martyrs, but on the Day of Judgement, the apostles and martyrs would be envious of them, because of their status and proximity to Allah.”

Ibn Malik says that a *bedouin* was sitting there, he bent down and asked; *O Messenger of Allah <sup>pbuh</sup>, please tell me about those people and who are they? The face of the Prophet <sup>pbuh</sup> started glowing and he said; “They are some servants of Allah who belong to different cities and tribes, they do not have any lineal relation, still they will meet each other, they will not have wealth but spend together. Their mutual affection would be just because of Allah's Mercy. Allah will make their faces luminous, and pulpits made with pearls would be set up for them in front of Allah.”*

In addition to the status of Syed Mohammed Mahdi Mau'ood <sup>AS</sup>, the stature of his companions too would become evident from this Tradition. His companions were drawn from different cities and tribes, had no lineal relationship, even then their mutual affability and kindness was exemplary. It is mentioned in *Jounpur Naama*, chapter V under the caption 'Khaja Syed Mohammed' that

“*He is a sign amongst the signs of Allah and a miracle amongst the miracles of the Messenger of Allah <sup>pbuh</sup>. All those*

who benefited from his guidance, were openly engaged in spreading the knowledge about the commands and interdictions (*Awamir wa nawahi*), daringly participating in religious wars, making strenuous efforts to let the faith triumph, whatever alms received are distributed equally without hoarding anything for next day, sword in hand and *Qur'an* on head was their unique feature, followed Imam Azam <sup>RH</sup> in case of derivatives (*Fur'u*) but rigorously attached to the prophetic Traditions without accepting analogous things, never inclined towards anything except divine guidance and they had belief that no one else is Mahdi except Khaja Syed Mohammed.”

The companions whose state of affairs, attributes and status is established by contemporary chronicles and authentic Traditions, then there is no room of suspicion left when they are testifying that Syed Mohammed (Jounpuri) is the Promised Mahdi, Leader of Last Era, Caliph of Allah, Inviter towards Allah and Objective of Allah, Even then if denied, will it not tantamount to **Kufr**?

Mulla Abdul Quader Badayuni, who lived in the period of *Tabe'in* and *Taba'ut tabe'in* of Imam Mahdi <sup>AS</sup> gives an account of Mahdavis of his period in his book '*Naja'tur Rasheed*':

“I lived with many people of this class (Mahdavis), they have excellent disposition, exemplary attributes and exalted level of mendicity and contemplation (*faq'r-o-fana*). Though they were bereft of formal education, but their typical perfection in exposition of Holy Qur'an (*Bayan-e-Qur'an*) and its injunctions and minute details of its essence as well as intricate aspects of gnosis (*m'arifat*), was such that I have listened to such an extent that if I want to reduce them in writing even with brevity, it would become another '*Tazkirat'ul Auliya*' (Memoirs of the saints).”

Mulla Abdul Quader Badayuni described his first-hand account of the followers (*Tabe'in*) and followers of the followers (*Taba'ut Tabe'in*) of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri), in such high tone as above, then imagine the stature and state of affairs of his companions (*Sahaba Kiram*)<sup>RZ</sup>. All such qualities and attributes of these people were the result of living in the company of and acquiring knowledge and beneficence from the Caliph of Allah.

Even though they did not acquire formal education, the *Tabe'in* and *Taba'ut tabe'in* surprised everyone by their expertise in revelation of the real meaning, allusions and core knowledge of Holy Qur'an and the original aspects of gnosis (*Ma'rifat*). This was the result of beneficence and efficacy of the exposition of Holy Qur'an by Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri), the man who was endowed with the responsibility of the manifestation of original meaning of Qur'an, indisputable evidence of Allah (*Bayyinat'ullah*) and Objective of Allah (*Mura'dullah*).

Just as the Messenger of Allah <sup>pbuh</sup> produced jewels of Islamic knowledge from uncultivable valley, the Caliph of Allah Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) brought revolution in Islamic world, which was overwhelmed by ignorance and heading towards destruction, and produced jewels through manifestation of Qur'anic teachings and invited people to follow the Messenger of Allah <sup>pbuh</sup>. Thus revived Islam to its original form.

It is evident from these facts and circumstances that Syed Mohammed (Jounpuri) is indeed the Promised Mahdi and Imam of Last Era. All glad-tidings and signs mentioned in Authentic Traditions have been proved to be true about him. Even then if denied, will it not be considered as ***Kufr?***

The signs, circumstantial evidences and state of affairs at the time of the birth of Imam Mahdi Mau'ood <sup>AS</sup> are explicitly mentioned in authentic Traditions, and with reference to the historical records, the same situation was proved to be prevailing at the time of his birth, and the world was waiting for a true guide for salvation.

The lineage, name and surname of Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri), circumstantial events of his birth, childhood and adherence to *Shariah*, noble characteristics, fabulous attributes, perfect following of the Book of Allah and the Messenger of Allah <sup>pbuh</sup>, propagation and call of guidance (*D'awat*), proclamation of him being Mahdi, letters to the kings and rulers, assertions of godly religious scholars are the historical facts.

He endured the affliction and oppressions by vicious scholars, but he remained resolutely adamant to his claim to be Mahdi. Twenty three years of his claim and propagation, miracles, efficacy of exposition of Qur'an, beneficence of his exalted company, his injunctions and teachings, constant remembrance of Allah and devotion and its impact, his augustness and fearfulness, his magnanimity and compassion and the events and circumstances of his holy life, have been recorded in contemporary historical books then.

All these qualities have been proved to be true in respect of Syed Mohammed Jounpuri, with reference to the Holy Qur'an, authentic Traditions and provide evidence that indeed he is the Promised Mahdi, Caliph of Allah and Imam of Last Era. It is also proved from the commands of Allah and prophetic Traditions that obedience and adherence to him is obligatory (*farz*). Even then if denied, will it not be considered as *Kufr*?

Now, think over *Kalima-e-Shaha'dat: Ash'hadu an laa ilaha illa'lahu wa ash'hadu anna Mohammedan*

***ab'du'hu wa rasu'lahu.*** It has two parts; first; 'I bear witness that there is no deity but Allah', and the second; 'I bear witness that Mohammed is His servant and His messenger'.

Deliberate on all the Prophets <sup>AS</sup>, each of them manifested one or the other attribute of Allah, such as;

***La Ilaaha illal'lah, Adam Safy'yullah***

***La Ilaaha illal'lah, Nooh Naji'yullah***

***La Ilaaha illal'lah, Ibrahim Khaleel'ullah***

***La Ilaaha illal'lah, Ismael Zabih'ullah***

***La Ilaaha illal'lah, Moosa kaleem'ullah***

***La Ilaaha illal'lah, Dawood Khalifa'tullah***

***La Ilaaha illal'lah, Isa Rooh'uullah***

None of them is named as Messenger of Allah except Mohammed <sup>pbuh</sup> who is the Messenger of Allah; ***La Ilaaha illal'lah Mohammed'ur Rasool'ullah***, which means, only Mohammed <sup>pbuh</sup> had been appointed to the post of apostleship of Allah and he is the manifestation of the entity of Allah.

This fact is admitted by the philosopher mystics that all Prophets <sup>AS</sup> have been benefitted from the niche of ***Wilayat-e-Mohammedi***, and his ***Wilayat*** (sainthood) as well as his ***Nabuwat*** (prophethood) is eternal, as the Prophet <sup>pbuh</sup> himself said: *Kuntu Nabiyan wa Adama bainal ma'a wat teena* (I was an apostle at that time when Adam was still in water and clay).

***Nabuwat*** and ***Wilayat*** both belong to Mohammed, the Messenger of Allah <sup>pbuh</sup>, therefore, his position of prophethood comprises both of ***Nabuwat*** and ***Wilayat***.

In second part of ***Kalima-e-Shahaat*** we have to bear testimony of the prophethood of Mohammed, the Messenger

of Allah <sup>pbuh</sup>, which means bearing testimony of his *Nabuwat* and *Wilayat* both, otherwise the testimony would be inconclusive.

Now a question may arise that *Nabuwat* of Mohammed <sup>pbuh</sup> was revealed and testimony thereof was borne, but testimony of *Wilayat* will be borne when revealed. When the *Wilayat* of the Prophet <sup>pbuh</sup> would be manifested and in which year? Who will answer this question? Of course, Holy Qur'an or the second part of *Kalima-e-Shahadat*, which is a testimony to his prophethood may reveal the year of manifestation of his *Wilayat*, which is ***Wa Ash'hadu anna Mohammedan Abduhu was Rasooluhu***. A total of 847 is obtained according to the system of reckoning the numerical values of alphabets:

W, a, sh, h, d, a, n, Mohammed, a', b, d, h, w, r, s, u, l, h

$$6+1+300+5+4+1+50+92+70+2+4+5+6+200+60+6+30+5=847$$

<b>Sequential Value</b>	1	2	3	4	5	6	7	8	9	10	11	12	13	14
<b>Arabic Letters</b>	ا	ب	ج	د	ه	و	ز	ح	ط	ي	ك	ل	م	ن
<b>English</b>	A	B	G	D	H	W	Z	HH	TT	Y	K	L	M	N
<b>Gematrical Value</b>	1	2	3	4	5	6	7	8	9	10	20	30	40	50
<b>Sequential Value</b>	15	16	17	18	19	20	21	22	23	24	25	26	27	28
<b>Arabic Letters</b>	س	ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ
<b>English</b>	S	'A	F	SS	Q	R	Sh	T	Th	Kh	Dh	DD	ZZ	Gh
<b>Gematrical Value</b>	60	70	80	90	100	200	300	400	500	600	700	800	900	1000

It is proved that the year of manifestation of Imam Mahdi Mau'ood, the Seal of Wilayat of Mohammed <sup>pbuh</sup> is 847AH. If anyone claimed to be Mahdi before or after 847AH would be considered as baseless and fallacious, because the year of manifestation of the Seal of Sainthood is 847AH derived from *Kalima-e-Shahadat*, and same is the middle

period of *Ummah*. Therefore, the claimant in 847AH is indeed considered to be Imam Mahdi Mau'ood <sup>AS</sup>, no one else.

By believing in Hazrath Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) only, the testimony to *Kalima-e-Shahadat* and *Risalat* of Mohammed <sup>pbuh</sup> could be accomplished, otherwise not.

It is evident from all these credible facts that definitely he is the Promised Mahdi and Imam *Akhir'uz zaman*. We believed in and confirmed it. In spite of all these details, if denied, will it not be called *Kufr*?

Now a question arises about the nature and status of *Kufr* implied on denial of Imam Mahdi Mau'ood <sup>AS</sup>.

There are several grades of infidelity (*Kufr*), depending upon the nature of the event and circumstances.

1. A polytheist (*Mushrik*) or idolater who does not believe in the Unity of God (*Tawheed*) and associate others with God, or believe that there are more than one God, he is a *kafir*.
2. A person who believes in the existence as well as the Unity of God and in previous Apostles <sup>AS</sup>, but refutes the prophethood of Mohammed, the Messenger of Allah <sup>pbuh</sup>, is also a *Kafir*. (They are called *Ahl-e-Kitab*, the People of the Book; like Jews, Christians etc.)
3. A person who believes in the existence and Unity of God, previous Apostles <sup>AS</sup> and also Mohammed, the Messenger of Allah <sup>pbuh</sup> but refutes any of his mandatory injunction which is imperative as per religious obligations. (Such injunctions are known as the Essentials of Faith). For example; whoever denies the obligatory nature (*Farz*) of prayer (*Salat*) or prohibition of wine or any such injunction, indeed he is a *kafir* too.

It is explicitly mentioned in the books of scholastic theology, jurisprudence and judicial opinions (*Fatawa*) that whoever possess such types of the causes of infidelity (*Kufr*), indisputably he is a **Kafir**. For instance, it is mentioned in *Sharh Maqasid*:

“Any Muslim who is obedient, pious and devout throughout his life, but if he has a belief that the universe is not existing from time immemorial (*Qadim*), or the Day of Resurrection (*Hashr*) will not be held or Allah does not have cognizance of the minor aspects (*Juz'iyat*) or involved in any such kind of beliefs causing infidelity, then there is no dissent or litigation in the matter that he had committed infidelity (*Kufr*).”

However, in all such kinds of *Kufr*, there are different precepts based on the religious provisions. For example:

1. In case of polytheists or infidels, the animal slaughtered by them is not permissible for Muslims, inheritance cannot be enforced between them and Muslims. Matrimonial relationship between them from both sides is not permissible. Their testimony in certain matters of Muslims is not acceptable and no salvation for them from the torment of the Hereafter.
2. In case of the second kind of infidels, the people of books, they too are deprived of salvation from torment of the Hereafter, and inheritance is not enforceable between them and Muslims. Their testimony is not acceptable in certain matters of Muslims, but animal slaughtered by them is permissible for Muslims. One sided matrimony is allowable- which means a woman of that faith can be married to a Muslim.
3. In case of the third kind of infidelity, except the torment of the Hereafter and following in prayer (*Iq'tida*), all

other injunctions of *Kufr* relevant to the polytheists and people of the book (*Ahle-kitab*) are not applicable. For instance, inheritance is permissible between them and other Muslims. It is mentioned in *Fara'iz-e-Shareefi'ya*: “Precisely, the difference of religion and community is prohibitive of inheritance, but inheritance is permissible between desirables, as they believe in the Apostles and Divine Books, however, differ in interpretation of Qur'an and *Sunnah*, and this does not amount to the difference of community.”

Because of this reason, mutual inheritance is lawful in all sects of Islam.

There is an issue of ‘application of *kuf*r according to *Shariah*’, under which wherever any legitimate cause of infidelity is found, application of *Kufr* is inevitable and permissible as per Islamic law. Even the principles of law specify that nobody can be declared as guilty without any legitimate reason, however, anyone can be convicted as an accused or guilty under provisions of a law.

Hence, in whatever matters the injunctions of *kuf*r had been enforced by the eminent and senior-ranking religious scholars, all those are included in this kind of *kuf*r, as in view of their belief or principle, one or the other legitimate cause of *kuf*r is found.

Therefore, the *kuf*r applied because of the disbelief in Hazrath Syed Mohammed Mahdi Mau'ood<sup>AS</sup> is in accordance with the principle of the ‘application of *kuf*r according to *Shariah*’, hence, this *kuf*r is based on *Shariah*.

Based on this injunction of *Shariah*, Mahdavis do not consider following others in prayer, as permissible, who does not believe in Hazrath Syed Mohammed Mahdi Mau'ood<sup>AS</sup>. Except this, in all other matters they go along with them.

***Q. Mahdavis loudly pronounce Tasbeeh (Glorification of God) every day after 'Isha prayer. Is this practice conform to the Sunnah of the Messenger of Allah <sup>pbuh</sup>?***

**A.** In Islam, different kinds of *Tasbeehat* (Glorification of Allah) are pronounced at different times. Think over the necessity and benefit of such *Tasbeehat* at their appropriate places. Here are a few examples:

1. *Azan* is called every day before five obligatory prayers, which is also a *Tasbeeh*. Except the words *Hayya ala 's-salaat* (come to prayer) and *Hayya ala 'l-falah* (come to salvation), all other phrases are the same which are recited in different *Tasbeehat*. By including above two phrases along with other phrases, it becomes an *Azan*.

*Azan* is a call or summon inviting people to come for prayer on time as the congregation is getting ready. By listening to the phrases 'come to prayer' and 'come to salvation' a strong desire of turning towards Allah and His devotion is aroused.

2. *Azan* is called even in the forest if congregational prayer is offered. It may or may not be the purpose of inviting others, if present there, to come for prayer. However, the real purpose is to drive away ferocious and wild animals, so that these pious servants of Allah may perform prayer with sheer peace of mind and heart.

*Azan* is the same, but effects and results are different when the place is changed.

3. The slogans of exaltation are raised at the time of war, which is also a part of *Tasbeeh* (Glorification). Very purpose of such slogans is to get the hearts and minds overwhelmed with the concept of reverence and omnipotence of Allah, and to save them from apprehensiveness about attack and dominance of enemy.

Such slogans make them overambitious and promote zeal, bravery and willingness for martyrdom. The warrior thinks facing death is a child's play. They receive heavenly support.

This is a natural instinct. It is generally observed in play grounds, when two teams are facing each other, sometimes the name of the best player is shouted and slogans are raised, which make the players overenthusiastic, they forget the surrounding atmosphere and play with full devotion for victory.

Though words of the slogans are different but deed is the same. If the place of sloganeering is changed, the results and effects are also changed. As a consequence of one type of slogan, laying down one's life for the cause is an amusement, whereas, the sporting event is the outcome of another slogan. As such, the impact and consequences of slogans are undeniable.

4. During *Ayyamu't Tashriq* (the three days following the festival of sacrifice – 10<sup>th</sup> Zul'hijja) the *Takbeerat* (Glorification) are recited loudly after every obligatory prayer, which is also a kind of *Tasbeeh*. Why is it recited and what are the meanings of *Tashriq*?

*Tashriq* means drying up of the meat of the sacrificed animal, as lakhs of animals are sacrificed on 10<sup>th</sup> Zul'hijja during Hajj and the meat is dried on mountains, therefore, the following three days are known as *Ayyamu't Tashriq*, during which, all Muslims across the globe recite *Takbeerat* aloud every day after obligatory prayers, in which the magnificence, quality of being deity and praise of Allah is admitted and recited loudly. The actual purpose of such recitation is to mentally prepare one-self to sacrifice his life and desires for the sake of Allah, and to consolidate its impacts and reflections on the mind and heart.

5. *Takbeerat* are recited loudly while going towards the place of worship to offer *Eid'ul Azha* prayer. The believers are moving towards Allah with His glorification, which charges the ambience with positive emotions. Though tongue and other external organs are involved in such verbal recitation, but it influences the heart with the feelings of piousness, abstinence, submissiveness and humility, and as a result of the upswing of these feelings, the body and heart are overpowered with unimaginable spiritual conditions of truthfulness and submissiveness. Consequently, such conditions, at the time of sacrifice of animal, enhances sincerity, fidelity and godliness. Look at the impact of *Takbeerat*, which itself is a kind of *Tasbeeh*.

6. During the month of Ramazan, in between *Tarawih* prayers, different forms of *Tasbeehat* are recited loudly, but after *Tarawih* and *Witr* prayers, all worshippers recite the *Tasbeeh* '*Sub'hana zil Mulki wal Malkoot.....*' very loudly. By reciting this *Tasbeeh*, it is declared and admitted that:

“Glorified is He, who is the Master of the earth and heavens, who is the possessor of Honour, Dignity, Reverence, Omnipotence and Grandeur, Glorified is He, who is the sovereign, Who never sleeps nor dies, He is the most Venerated and Glorified, He is extremely Pure and Sacred, He is our Sustainer and that of the Angels in general and of Gabriel in particular”.

Then it is declared and admitted that there is no deity except Allah, and besought forgiveness of sins and from hell and wish for paradise.

(Mahdavis recite this *Tasbeeh* quietly in obedience to the practice of the Messenger of Allah <sup>pbuh</sup> (*Ghayatul Autar*))

The logic behind such vociferous recitation of *Tasbeeh* can be realized from a point of view of a psychologist, as said:

‘The spirit cast its impact on the body and the deeds of body influences the spirit.’

For instance, when a person is frightened by looking at any dreadful thing or hearing a terrible news, the first thing gets affected is his spirit, and as a result, his face turns pale and body starts trembling, despite the fact that no harm was caused physically, and it was the consequence of just looking or hearing.

Similarly, when someone is abused or denigrated, it will be disgusting for the spirit, and consequently the face turns red, and hands and legs start trembling with anger, though physically no harm was caused.

Whereas, when a person speaks mannerly or listens nice conversation, praise or good news, his spirit gets delighted and face turns glittering with happiness.

Similarly, when a believer raise slogan or recite *Tasbeeh* loudly, it deeply influences his spirit, mind and heart. Greater the zeal would create greater the impact. Therefore, *Tasbeeh* is recited loudly after *Taraweeh* prayer in the month of Ramazan, which intensely influences the pious and devout persons, and even those who are not participating in prayer, also get influenced and love of Allah blossom in their heart and mind, consequently they too turn towards devotion of Allah.

When repercussions of *Tasbeeh* have such level of importance, then why only once in a year in the month of Ramazan? Why not every day? It is because this *Tasbeeh* is associated with *Taraweeh* prayer which is performed only in Ramazan, just as fasting.

Coming to the point, leaving aside the fasting and *Taraweeh* prayer in Ramazan, recital of *Tasbeeh* every day and its positive results would be deliberated. The necessity,

purpose, advantages and effects of recitation of different kinds of *Tasbeeh* on different occasions have become known.

Whatever Islamic practices and concepts are there, they would be considered as valid only if corroborated by Holy Qur'an and *Sunnah* of the Messenger of Allah <sup>pbuh</sup>. Allah says in Holy Qur'an:

1. ***“The seven heavens and the earth, and all beings therein, declare His glory: There is not a thing but celebrates His praise; and yet ye understand not how they declare His glory!” (17:44)***
2. ***“And the herbs and the trees- both (alike)bow in adoration.” (55:6)***

These verses of Holy Qur'an reveal that all created beings in the universe declare His glory, celebrate His praise and bow down in adoration every day. Now think over a believer, who is also narrating the praise of Allah in prayer and bowing down for prostration, but *Tasbeeh* (glorification) is left out.

Here, the matter of invocation (*Du'a*) is not deliberated, but *Tasbeeh*, which should be recited every day other than prayers. The Qur'anic directives are further illustrated by the edicts and practices of the Messenger of Allah <sup>pbuh</sup>. It is mentioned in the authentic book of Traditions '*Nasa'P*' under the chapter 'The Glorification after completion of *Witr*:

“The Messenger of Allah <sup>pbuh</sup> used to recite Surah *al'A'ala*, *al-kafiroon* and *al-Ikhlās* in *Witr* prayer, and after salutation (*Salaam*), ***Sub'ha'nal Malik'il Qud'doos*** thrice loudly.” It is mentioned in another narrative that he used to recite third time in a very loud voice.

Two things are evinced from these details of Holy Qur'an and *Sunnah* of the Prophet <sup>pbuh</sup>; First, every believer must perform the prayers five times a day, which comprises

the praise and prostration. Second, glorification (*Tasbeeh*) must be recited ever day after *'Isha* prayer.

Now, ponder over the practice of Mahdavis; they perform prayer five times a day, and declare Glorification of Allah (*Tasbeeh*) every day after *'Isha* prayer. Their practice is absolutely valid according to Holy Qur'an and Sunnah of the Messenger of Allah <sup>pbuh</sup>. This *Tasbeeh* is a gist of all teachings of Holy Qur'an.

The wording of the *Tasbeeh* is as follows:

<b><i>La Ilaaha Il'al'lah</i></b>	<b><i>Mohammed'ur Rasool'ullah</i></b>
There is no deity except Allah	Mohammed is the Messenger of Allah
<b><i>Allahu Ilaa'huna</i></b>	<b><i>Mohammed Naby'yuna</i></b>
Allah is our Deity	Mohammed is our Prophet
<b><i>Al-Qur'anu wal Mahdy'yu Imamuna</i></b>	<b><i>Aaman'na wa sad'daq'na</i></b>
The Qur'an and Mahdi are our Imam	We believed and accepted

This *Tasbeeh* is declared loudly by all worshippers present in the mosque every day after completion of *'Isha* prayer.

The first part of this *Tasbeeh* is the '*kalima-e-tayyaba*' which is expressive of Islam i.e; 'There is no deity but Allah, and Mohammed <sup>pbuh</sup> is the Messenger of Allah. To further strengthen the bond with this *kalima*, the second part is declared i.e; 'Allah is our deity and Mohammed <sup>pbuh</sup> is our prophet'. Which is a repetition that we never ever worship anyone except Allah, as directed in Qur'an '*Ty'yaka Na'abudu*' (He do we worship). Though He only is worshiped, but Mahdavis are admitting and declaring it every day.

Moreover, the second part of *Tasbeeh* is a condensed form of *Iman-e-Mufassal* (The detailed declaration of faith), which means when someone admitted that Allah is the Deity and Mohammed <sup>pbuh</sup> is His Messenger, as if he expressed belief in Allah, Angels, Divine Books, Apostles and Day of Judgment etc. all injunctions of Iman. Precisely, this small sentence of *Tasbeeh* is a gist of all Qur'anic precepts, and Mahdavis, with the help of the word 'We' connect with Allah and His Messenger <sup>pbuh</sup> and declare it loudly.

Now, with regard to the third part of *Tasbeeh*; ***The Qur'an and Mahdi are our Imam***. verily, a guide (*Imam*) and intercessor (*Waseela*) is required to reach Allah and His Messenger <sup>pbuh</sup>, as Allah says in Qur'an ***"Seek the means of approach unto Him"*** (5:38)

Moreover, the leadership (*Imamat*) of Qur'an and Mahdi <sup>AS</sup> is evident from Holy Qur'an and prophetic Traditions, therefore, in respect of Torah Allah says in Qur'an ***"A Guide and a Mercy"*** (11:17). When Torah is declared as Guide by Allah, then definitely Qur'an is more prominent a guide. The Messenger of Allah <sup>pbuh</sup> said: ***"Whoever adapt Qur'an as his guide (Imam), the Qur'an will take him towards paradise, and whoever leaves Qur'an behind the back, the Qur'an will pull him towards hell."***

The position of Qur'an being a guide has been proved by the commands of Allah and prophetic Traditions, and except a polytheist, nobody would dare to deny this. Similarly, the *Imamat* of the Promised Mahdi <sup>AS</sup> is also established by the Holy Qur'an and uninterrupted prophetic Traditions.

Think over the daily prayers. When congregational prayer is performed, it is incumbent upon the follower in prayer to declare his intention that 'I do follow this Imam' or 'I am offering prayer behind this Imam', otherwise, such prayer would not be valid.

Therefore, Mahdavis acknowledge and declare every day the *Imamat* of both Qur'an and Imamuna Saiyeduna Mahdi Mau'ood <sup>AS</sup>. It has two benefits:

First, spreading this throughout the universal atmosphere and adherence to Prophet <sup>pbuh</sup>. Second, according to the experts in psychology, if *Tasbeeh* is declared more loudly and zealously, it will cause more strong impact on the mind, heart and spirit. Therefore, Mahdavis have such a deep influence on their mind and heart that any Mahdavi would agree to sacrifice whole world, including himself and his family, but never agree to leave the *Tasbeeh*.

When a person finishes worldly activities and business, he worship Allah and declare *Tasbeeh*, which causes strong impressions of the unity of Allah, prophethood of Mohammed <sup>pbuh</sup>, the guidance and *Imamat* of Holy Qur'an and *Imamat* of the Promised Mahdi <sup>AS</sup>. He goes to sleep with all these impressions in mind and heart, and will get up with the same impressions, as if throughout the night he was under the influence of all these concepts. If dies in sleep, he will rise in grave as well as on the Day of Judgement taking along such state of mind and heart.

Praise be o Allah! The practice of Mahdavis declaring *Tasbeeh* every day after 'Isha prayer in a loud voice is right and proper as per Holy Qur'an and *Sunnah* of the Messenger of Allah <sup>pbuh</sup>, and has far reaching consequences.

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## PART -II

***Q. Why Mahdavis do not perform Nafl (supererogatory) prayer, when the Messenger of Allah <sup>pbuh</sup> had performed regularly?***

**A.** First, look at the status of *Nafl* prayer in *Shariah*. (*Nafl* is defined as a work of supererogation, or a voluntary act, more than is required by duty or obligation). There are four schools of interpretation of the commands of Allah and deeds of the Messenger of Allah <sup>pbuh</sup>, who compiled the Islamic Law (*Shariah*) and Legal Punishments (*Hudood*). The four Imams are:

1. Abu Hanifa N’oman bin Thabit Imam Azam <sup>RH</sup>
2. Mohammed bin Idrees Imam Shafa’ie <sup>RH</sup>
3. Imam Malik <sup>RH</sup>
4. Imam Ahmed ibn Hambal <sup>RH</sup>

First of all, Imam Malik <sup>RH</sup> collected the Prophetic Traditions and compiled a book ‘*Maw’ta*’, and started teaching the *Hadith* in Madina. Later on, Imam Azam Abu Hanifa <sup>RH</sup> and Imam Shafa’ie <sup>RH</sup> endeavoured to collect the Traditions and compiled the injunctions of jurisprudence (*Fiqh*). Thereafter, Imam Ahmed ibn Hambal <sup>RH</sup> and other learned scholars contributed to this field.

The classification of any act of devotion, such as *Farz*, *Wajib*, *Mustahab* or *Nafl* is rarely found in the commands of Allah and that of the Messenger of Allah <sup>pbuh</sup>. However, the masters of Traditions (*a’imma kiram*), legists (*Mujtahidin*) and learned scholars have categorized the acts of devotion as per their opinion taking into consideration the significance, emphasis, merit, threat and evidence coming out of the injunctions of Qur’an and Hadith.

Because of this reason, one act or practice is designated as *Farz* by an Imam but *Mustahab* by another Imam. Several

such examples are available in issues of jurisprudence. For example, Imam Azam <sup>RH</sup> categorized the Islamic injunctions into *Farz*, *Sunnah*, *Mustahab* and also *Wajib* and *Nafl*. Whereas, Imam Shafa'ie <sup>RH</sup>, Imam Malik <sup>RH</sup> and Imam Ahmed ibn Hambal <sup>RH</sup> have described only three kinds of Islamic injunctions; *Farz*, *Sunnah* and *Mustahab*. These three masters of jurisprudence did not make a mention of *Wajib* and *Nafl*, as if they are not so important. Even after this, is it correct to say that the Messenger of Allah <sup>pbuh</sup> had performed *Nafl* prayer?

In fact, the prayers performed regularly by the Messenger of Allah <sup>pbuh</sup> is designated as *Sunnah*, not *Nafl* as per Islamic law, and subject to the condition of regularity. Mostly he performed farz and Sunnah prayers, and other prayers performed by him are *Mustahab*. Details of such prayers are found in Traditions related with *Salat'uz Zuha* or *Tatawwu'*, like prayer of *Ish'raq* (just after sunrise) and *Zuha* (forenoon) etc.

These prayers were performed by the Messenger of Allah <sup>pbuh</sup>, not in the mosque but within his residence and also without regularity lest these prayers would become obligatory, if performed by the Prophet <sup>pbuh</sup> regularly. Same was the case with *Taraweeh* prayer when the Prophet <sup>pbuh</sup> said: "Had I come out at that time, *Taraweeh* would have been made obligatory for you". This matter is elaborately dealt with in Part-I of this book.

The prayers categorized as *Wajib* by Imam Azam Abu Hanifa <sup>RH</sup>, have been classified as Sunnah by other three prominent scholars of jurisprudence, such as *Witr* and both festival prayers (*Ei'dayn*). Hazrath Mahboob Subhani Shaik Mohiuddin Abdul Quader Jeelani <sup>RH</sup>, a follower of Imam Ahmed ibn Hambal <sup>RH</sup>, also consider *Witr* and Eid prayers as *Sunnah*.

**Mustahab** is defined by all the four masters of jurisprudence, as: “Which is an exception and more than *Farz* and *Sunnah*, its practice would earn reward but no punishment if omitted”.

The words *Mustahab*, *Tatawwu’* and *Nafl* have all the same meaning of superfluous and voluntary, by way of definition and outcome, then why should we discuss only about *Nafl*?

Whatever prayers are described as *Nafl*, among them only *Salat’ul Ish’raq*, *Salat’uz Zuha*, *Salat’ut Tahi’yat’ul Wuzu* and *Salat’ut Tahi’yat’ul Masjid* have been performed by the Messenger of Allah <sup>pbuh</sup>, and they are *Mustahab* and timing are different from five obligatory prayers. Among them, only the prayers *Tahi’yat’ul Wuzu* and *Tahi’yat’ul Masjid* said to have been performed by the Prophet <sup>pbuh</sup> regularly, therefore, some masters of jurisprudence have made them *Sunnah*. Whereas, in case of other prayers, like *Salat’ul awwabeen*, *Salat’ul Hajat*, *Salat’ut Tasbeeh* and *Salat’ul Is’tikhara* etc. only narratives are available without any ascription (*Sanad*). Even the masters of jurisprudence have difference of opinion in the matter of these prayers.

In case of *Salat’ul Is’tis’qa* (Prayer for rain), it is said that the Messenger of Allah <sup>pbuh</sup> did not perform any prayer but only prayed for rain. Similarly, the second caliph Umar <sup>RZ</sup> only recited *Is’tigh’far* (asking Allah’s forgiveness) to seek rain.

In view of this, it is necessary to verify the validity of *Nafl* prayers offered now a days, along with the five obligatory prayers.

## THE REALITY OF NAFL PRAYER

The *Nafl* prayer performed by the Messenger of Allah <sup>pbuh</sup> is different from what is performed today along with five prayers. He performed this prayer in third part of the night, which is named as '*Tahaj'jud*' by Holy Qur'an. Allah says; ***“Establish regular prayers at the sun’s decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!”*** (17:78,79)

In these verses of Holy Qur'an, the first prayers ordered to be established are the five obligatory prayers. Then the prayers offered in obedience to the Messenger of Allah <sup>pbuh</sup> are called as '*Sunnah*', and the prayer in excess of *farz* and *Sunnah* is '*Tahajjud*' which is referred to as 'an additional prayer' and even time is also specified that it should be performed in night.

Actually, the real *Nafl* prayer has been abandoned, and some other prayer is adapted as *Nafl*, which is baseless, and has no importance in comparison to the *Farz* and *Sunnah*. There is no compulsion nor injunction to offer such *Nafl* and moreover there is no punishment if not offered. In spite of this, performance of such *Nafl* prayer is constantly insisted upon!

Imamuna Saiyeduna Mahdi Mau'ood <sup>AS</sup> has prohibited performance of such adapted *Nafl* prayers, and permitted the real *Nafl* '*Tahajjud*' prayer. He himself had performed this prayer and ordered his followers to establish *Tahajjud* prayer in obedience to the Messenger of Allah <sup>pbuh</sup>. He also permitted performance of other authentic *Nafl* prayers, such as '*Ish'raq*' and '*Zuha*' prayers.

## ***TAHY'YA'TUL WUZU PRAYER***

Usually, the *Tahy'ya'tul Wuzu* prayer is considered as *Nafil* by the people, but actually it is a *Sunnah*, as opined by some masters of jurisprudence, reckoning with the regularity of its performance maintained by the Messenger of Allah <sup>pbuh</sup>.

It is narrated by Uqaba bin Amer <sup>RZ</sup>, the Messenger of Allah <sup>pbuh</sup> said:

“There is no any Muslim, who makes ablution properly, then stands up and offer two units of prayer sincerely and attentively, certainly he is destined towards paradise.” (*Sahih Muslim*)

Since the Messenger of Allah <sup>pbuh</sup> did not emphasized on its performance, the *Tahy'ya'tul Wuzu* prayer is considered as *Ghair-Mu'akkad* (Non-emphatic) *Sunnah*.

There are innumerable virtues of *Tahy'ya'tul wuzu* prayer (offering of thanks to God). The incidence of Bilal <sup>RZ</sup> in the Night of Ascension (*M'eraj*) is an example, when the Prophet <sup>pbuh</sup> heard the sound of footfall of Bilal <sup>RZ</sup> walking in front of him in Heaven. “It is related by Buraidah <sup>RZ</sup> that the Messenger of Allah <sup>pbuh</sup> called Bilal <sup>RZ</sup> and asked what made you walk in front of me while entering the Heaven? Bilal <sup>RZ</sup> replied; O Messenger of Allah <sup>pbuh</sup>, I never called Azan unless I offered two units of prayer, and whenever I performed ablution, I offered two units of prayer and constantly practiced the same. The Messenger of Allah <sup>pbuh</sup> said; because of such practice you got that status.” (*Tirmizi, Bukhari, Muslim*)

The status and reward of *Tahy'ya'tul Wuzu* prayer and stature of its performer is evident from this Tradition. The Prophet <sup>pbuh</sup> himself performed and those who performed in obedience to him also got rewarded. In view of the above, is it not the duty of his followers to offer this prayer consistently?

Consequently, the Guide of the Universe, Syeduna Mahdi Mau'ood <sup>AS</sup> performed the prayer of *Tahy'ya'tul Wuzu* regularly and emphatically ordered his followers to follow suit, and called the non-performers as 'religious miser'.

Imagine the level of adherence of the Promised Mahdi <sup>AS</sup> to the Prophet <sup>pbuh</sup>. He prohibited performance of such *Nafl* prayers which does not have true ascriptions (*sanad*) for it by the Messenger of Allah <sup>pbuh</sup>. Indeed, every honest and sane person will accept this truth.

It is evident from the above deliberation that the prayer which was performed by the Messenger of Allah <sup>pbuh</sup> and corroborated by Holy Qur'an must be performed, and the prayers not confirmed by the Qur'an and Sunnah, need not be performed.

## GRAND WORSHIP

After performing the *Farz* and *Sunnah* prayers, such acts of devotion should be adapted which are superior than the prayer and more beneficial. For instance, except *Tahaj'jud* prayer, all other *Nafl* prayers may accrue some reward. However, the Remembrance of Allah (*Zikr'ullah*) is far better and greater than *Nafl* (Voluntary) prayers, to which Allah Himself referred to as 'the Greatest' (*Akbar*). Allah says in Qur'an: ***“And establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt.”*** (29:45)

In this verse, Allah ordained to establish prayers, which stand for the obligatory (*Farz*) and *Sunnah* prayers, and also highlighted the benefits thereof, that the prayers inhibits from shameful and unlawful deeds, and also mentioned along with the prayers that the 'Remembrance of Allah' is the greatest (of all devotions).

If such is the case, think over carefully, whether to conduct *Nafl* prayer, which has lesser status and reward, after *farz* and *sunnah* prayers, or perform ‘Remembrance of Allah’ which has higher status and has more reward. Obviously, any sensible person would love to perform such an act which is excellent as well as more beneficial. Besides such natural instinct, it is incumbent upon every believer to obey such directive, being a divine command.

Therefore, after conducting five obligatory and sunnah prayers, Mahdavis do not offer *Nafl* prayer, instead, perform ‘Remembrance of Allah’ which is mandated from Holy Qur’an, and higher in status and reward, than *Nafl* prayers.

## **OBLIGATION OF ZIKR’ULLAH AND ITS REWARD**

In case of regular prayers, Allah the Almighty, had only ordained His servants to ‘establish the prayer’, but in case of the ‘Remembrance of Allah’ He says in Qur’an: **“Then do ye remember Me; I will remember you.”** (2:152)

The first part of this verse **‘Then do ye remember Me’** is a divine directive in imperative sense, which has the status of ‘religious duty’ (*Farz*) as per the law of principles and jurisprudence. Just as the verse *‘Establish the Prayer’* infers the obligatory nature of prayer, similarly, the verse *‘Then do ye remember Me’* confirms that the ‘Remembrance of Allah’ is also obligatory (*Farz*).

Therefore, Imam Zahid <sup>RH</sup> explicated this verse; “For achieving the goal, the Remembrance of Allah is the greatest amongst all religious duties (*Fara’iz*)”.

The other part of the verse **‘I will remember you’** is a reward for performing ‘Remembrance of Allah’ (*Zikr’ullah*).

It is apparent from this deliberation that, just as the Prayer, the Remembrance of Allah is also a religious duty (*Farz*), which has greater status and reward.

In view of the above, the Remembrance of Allah is mandatory after *Farz* and *Sunnah* prayers in obedience to Allah, otherwise it will be considered as a defective performance and obedience. Accordingly, Mahdavis perform *Zikr'ullah* after *Farz* and *Sunnah* prayers, in absolute obedience to Allah and His beloved Prophet <sup>pbuh</sup>, which is far better and higher than *Nafl* prayer in status and reward.

## **THE PRAYER AND THE REMEMBRANCE OF ALLAH**

Some people believe that the ‘Remembrance of God’ mentioned in the verse **“*And establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt.*”** (29:45) is nothing but the prayer itself, which is absolutely wrong. The Prayer and the Remembrance of Allah are two different deeds and have different effects and status. Allah the Almighty had clearly mentioned both things separately in Holy Qur’an: **“*When you accomplish (congregational) prayers, remember God, standing, sitting or lying down on your sides.*”** (4:103)

There is a pre-condition ‘*when*’ and then says ‘*you accomplish prayer*’ then ‘*remember God*’ which means after performing *Farz* and *Sunnah* prayers, invocation of God (*Zikr'ullah*) is obligatory. It is clearly evident from this verse that the Prayer (*Salat*) and Remembrance of God (*Zikr'ullah*) are entirely separate deeds. In obedience to this Divine Command, the Mahdavis carry out ‘*Zikr'ullah* after prayers.

Before concluding my answer to ‘why Mahdavis do not offer *Nafl* prayer’ a *Hadith Qudsi* is furnished here which is

quoted in Tafseer *ad-Durr'al Man'thoor'* with reference to Tabrani and Abu Nu'aym, as an explanation of the verse "**You remember me, I will remember you**" (2:152)

*"Related by Abu Hurairah <sup>RZ</sup> from the Messenger of Allah <sup>pbuh</sup> that Allah says O son of Adam! When you remember me, you are offering thanks to me, and when you forget me, you are ungrateful to me'.*

Now, it is worth considering that it is clearly defined in Holy Qur'an that the remembrance of Allah is to be performed after accomplishing prayers, and significance and emphasis of *Zikr'ullah* is depicted through this *Hadith Qudsi*, in such a case, one has to decide whether *Nafil* Prayer is to be performed after *Farz* and *Sunnah* prayers, or *Zikr'ullah* is to be performed? Obviously, *Zikr'ullah* must be performed to achieve the objective. *Wama Alaina illal balaagh.*

### ***Q. What is the reality of Prayer (Salat)?***

**A.** Before moving forward, it is necessary to ponder upon few things. First think about human-being who is made of two things; body and spirit. The body becomes useless and dead without spirit, and the spirit cannot manifest without body, which means both are inseparable, and a conglomerate of physical body and spirit is called a human-being.

Similarly, there are two qualities of the prayer; physical and spiritual. Along with the corporal organs, the spirit also should take part in the prayer. Just as making intention is a condition for performing prayer physically, same as the intention and conception is necessary for performing the prayer spiritually. In short, both factors are essential for a perfect prayer. Here is a Tradition which more clearly and precisely defines the concept of *Ihsan*.

“It is narrated by Umar <sup>RZ</sup> that a person (Gabriel <sup>AS</sup>) appeared and asked the Messenger of Allah <sup>pbuh</sup> to enlighten him about *Ihsan*. The Prophet <sup>pbuh</sup> replied:

*“To worship Allah with such a concentration that you are perceiving Allah, or if it is not possible, then worship with such a certainty that Allah is looking at you.” (Mishkat).*

It is apparent from this Tradition that the servant of Allah should worship Him keeping Him in vision, and this stage is known as the destination of witnessing (*Manzil-e-Mushahada*). However, if he is lacking such spiritual power, then worship Allah with absolute certainty that He is looking at you, and this stage is called as the destination of contemplation (*Manzil-e-Muraqaba*).

It must be remembered that the visualization and concentration of mind is related with spirit, not body. Praise be to Allah; the reality and spiritual splendor of the Prayer is

very fascinating. The Messenger of Allah <sup>pbuh</sup> said, '*the ablution (Wuzu) is dissociation and the prayer (Salat) is union*', which means, when a person is making ablution, as if he is washing away from him, everything except Allah including his desires and the pursuit of pleasure etc. and when he enters the mosque, the prayer connects him with Allah. The real purpose of the life is to link-up with Allah, or in other words, to attain vision of Allah, and indeed this is the reality of prayer. Allah commends the worshippers and says:

- \* ***“Those who remain steadfast to their prayer (70:23)***
- \* ***“And who (strictly) guard their prayers.” (23:9)***
- \* ***“Those who humble themselves in their prayers.” (23:2)***

It means, such types of worshipper guard themselves from associating any creature with Allah (*Shirk*), intrinsic infidelity (*Kufr-e-batini*) and any kind of hindrance in the mission of the Vision of Allah (*Deedar*).

Now a question arises; what is intrinsic polytheism (*Shirk-e-batini*) and intrinsic infidelity (*Kufr-e-batini*)? This will be replied later on, but now we will concentrate on the issue of prayer. If the prayer is performed physically by fulfilling all conditions but bereft of spiritual qualities, the status of such prayer is depicted by the poet Iqbal:

Your guide(imam) is inattentive, your prayer is not joyous  
Leave such prayer, leave such guide (Imam)

The worshippers of such prayers which are performed inattentively without presence of any spiritual concentration are defined in the Holy Qur'an: ***“So woe to the worshippers who are neglectful of their Prayers.” (107:4,5)***

In fact, negligence is a cause of destruction, and negligence occurs when the spirit is not involved. Therefore, physical as well as spiritual attention are essential ingredients of a perfect prayer. All physical organs and spirit, both must

participate in the prayer, to make it a complete prayer, and with regard to such prayer, the Messenger of Allah <sup>pbuh</sup> said: “*as-Salatu me’raj’ul momi’neen*” (The prayer is the ascension of believers).

Now a question arises again as to how such a perfect prayer can be offered and where to learn its method? The answer is to come under the protection of any perfect spiritual guide and get enlightened. In fact, no one can become a confident medical practitioner unless he receives supervised training and education under any perfect physician or surgeon. The Qur’an also gives same guidance. Allah says; “***O ye who believe! Do your duty to God, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.***” (5:38)

In this verse, the word ‘***Believe***’ denotes believing in the Qur’an and authentic Prophetic Traditions, and addressing such believers, Allah says ‘***fear God and do your duty to God***’, which includes the commands and interdictions to be followed by every believer. ‘***Seek the means of approach unto Him***’ stands for pledging allegiance with perfect spiritual guide, which means the perfect spiritual guide is a channel of access to God, therefore, search for a most perfect spiritual guide for guidance, and remember, any imperfect and superficial guide will not serve the purpose. ‘***And strive with might in His cause***’ implies spiritual exercise and self-restraint to reach the path of gnosis (*Ma’rifat*).

Precisely speaking, one can reach the goal of perceptiveness and vision of Allah through practising spiritual exercise and self-restraint under the supervision of a perfect spiritual guide with whom one pledged his allegiance.

Whoever refutes the necessity of pledging allegiance (*Bai’at*) with a perfect spiritual guide, he is denying the Sunnah and Qur’anic provision.

Therefore, it is proved by Holy Qur'an that the means (*Waseela*) are essential to tread the path of cognition of Allah (*Irfan*).

A famous mystic poet Maulana Jalaluddin Rumi <sup>RH</sup> says: 'Anything could never become a thing by itself unless there is a maker; and a piece of iron cannot become sword by itself unless it goes through the hands of a blacksmith. Similarly, Mulla of Rome did not become a priest (*Maulvi*) unless he is undergone servitude with Hazrath Shams Tabrez <sup>RH</sup>.

In view of the above discussion, Imamuna Mahdi Mau'ood <sup>AS</sup> declared the company of truthful (*Suhbat-e-Sadiq*) as obligatory, and 'truthful' implies the perfect spiritual guide.

## IMPORTANCE OF THE REMEMBRANCE OF ALLAH AND ITS VIRTUES

The significance and virtues of the remembrance of Allah (*Zikr'ullah*) are mentioned at several places in Holy Qur'an and Prophetic Traditions, which establishes the obligatory nature of *Zikr'ullah*, which is explained here briefly.

1. In Tafseer '*Ma'alim'ut Tanzil*' a Tradition is mentioned by way of explanation of the verse "***and remembrance of God is the greatest (thing in life) without doubt.***" (29:45)

*"Those who sit down for remembrance of Allah, they are surrounded by the angels, mercy of Allah covers them, God-inspired peace of mind prevail upon them and Allah mentions them in front of the creatures living there."*

Four things are revealed from this Tradition;

- i. The higher status of those who sit down and perform *Zikr'ullah*
  - ii. The virtues of *Zikr'ullah* that the angels encircle them and Mercy of Allah covers them.
  - iii. God-inspired peace of mind prevails over them which is unique compassion of Allah.
  - iv. Allah would make a mention of them in front of angels close to Him. Praise be to Allah! Just because of *Zikr'ullah*, Allah is speaking about human-beings made of soil, before angels made of light (*Noor*).
2. The Prophet <sup>pbuh</sup> said: *“Those who remember Allah constantly, would have higher status amongst all servants of Allah, on the Day of Judgement.”*(Tirmizi)
  3. The Prophet <sup>pbuh</sup> said: *“The passion of Zikr'ullah is a sign of affection with Allah, and having aversion to Zikr'ullah is a sign of having animosity with Allah.”*  
The reward of the prayer is a place in heaven and exoneration from hell, however, the reward of *Zikr'ullah* is attachment with Allah, which is better than a thousand heavens.
  4. The Prophet <sup>pbuh</sup> said: *“Zikr'ullah with a congregation after Fajr prayer till sunrise and from Asr prayer till sunset is more pleasing for me than the whole world and whatever therein.”* (*Kan'zul Ummal*)

Most preferable timing for *Zikr'ullah* are mentioned in this Tradition, which are known as the Might of the Night (*Sul'tan'ul La'il*) and the Might of the Day (*Sul'tan'un Nahar*), therefore, *Zikr'ullah* must be performed compulsorily during these hours. This Tradition, as if, is an explanation of the following verse in Qur'an: ***“And celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting.”*** (20:130)

Accordingly, Mahdavis perform *Zikr'ullah* compulsorily as directed by Hazrath Bandagi Miyan Syed Mahmood Khatimul Murshideen <sup>RH</sup>, in obedience to the injunctions of Holy Qur'an and the Messenger of Allah <sup>pbuh</sup> which reveals the obligation, virtues, status and rewards of *Zikr'ullah*.

Now look at the consequences of those who are neglectful of *Zikr'ullah*, in Holy Qur'an. Allah says: ***“Woe to those whose hearts are hardened against celebrating the praises to God! They are manifestly wandering (in error).”*** (39:22)

It becomes very clear from this verse that the hearts of the performers of *Zikr'ullah* are purified and get rid of hardness and apostasy, whereas, the hearts of those who neglect *Zikr'ullah*, gets hardened and he goes astray. Allah says in Qur'an: ***“But whoever turns away from My remembrance, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgement.”*** (20:124)

It is evident from this verse that Allah gets displeased with those who are negligent of *Zikr'ullah* and punishes by raising them up blind on the Day of Judgement, which is a very severe punishment, as they would not be able to see their Lord, or say deprived of the Vision of Allah. However, those who carry out *Zikr'ullah*, they would be raised up on the Day of Judgement with intact eyesight, and they would be able to enjoy the Vision of Allah, a greatest reward for *Zikr'ullah*.

A gist of all the above detailed deliberations is as follows:

1. The prayer does not mean only physical movements, whereas, both physical as well as spiritual components must be involved, to reach the status mentioned by the Prophet <sup>pbuh</sup> that ‘the prayer is the ascension of believer’.

2. The prayer performed with remissness is unacceptable, however punishable.
3. The Prayer and Remembrance of God (*Zikr'ullah*) both are different things.
4. The importance, virtues and obligation of *Zikr'ullah* is evident from Holy Qur'an and authentic Traditions of the Prophet <sup>pbuh</sup>.
5. The servant remembers Allah on earth, but Allah remember His servant on the Empyrean (*Ar'sh*).
6. When they sit down for *Zikr'ullah*, they are surrounded by the angels and covered by the Mercy of Allah.
7. Allah makes a mention of the performers of *Zikr'ullah* in front of the angels close to Him.
8. The status of those who perform *Zikr'ullah* , would be supreme than others on the Day of Judgement.
9. Obedience to Allah is different from love towards Allah.
10. Obedience to Allah is the compliance with the commands and interdictions and duties enjoined upon the servant, whereas, affection with Allah is the remembrance of Allah.
11. Those who perform *Zikr'ullah* are the people who love Allah.
12. The reward for the prayer and compliance with other injunctions is the Heaven (*Jannah*), which is a created being of Allah.
13. The reward for *Zikr'ullah* is the love of Allah, which is related with Allah Himself.
14. *Zikr'ullah* is a duty (*Farz*) after completion of five obligatory prayers.
15. Purification of heart and mind, freedom from intrinsic polytheism (*Shirk-e-Khafi*) and elevation of the spirit is attained because of *Zikr'ullah*.
16. Performing *Zikr'ullah* after *Fajr* prayer till sunrise and from *Asr* prayer till sunset is more pleasing for the

Prophet <sup>pbuh</sup> than the whole world and whatever therein, and the same is also endorsed by the Holy Qur'an.

17. Divine insight and light of perception is attained through remembrance of Allah and its reward is the Vision of Allah.

## **WARNING TO NON-PERFORMERS OF *ZIKR'ULLAH***

1. Non-performance or turning away from and having aversion to *Zikr'ullah* is a sign of having animosity with Allah, which leads to *kufr*.
2. As a result of negligence from *Zikr'ullah* the heart becomes hardened and deviates from right path.
3. As a result of negligence from *Zikr'ullah*, a person plunges into blatant misguidance.
4. Non-performers of *Zikr'ullah* would be punished severely.
5. Turning away from *Zikr'ullah* results in poverty and wretched life.
6. Turning away from *Zikr'ullah* results in raising up blind on the Day of Judgement.
7. Turning away from *Zikr'ullah* results in deprivation of the vision of Allah (*Deedar*).

It is evident from Holy Qur'an and authentic Prophetic Traditions that remembrance of Allah is a duty during all times and in all circumstances, as it is commanded in an imperative sense. The emphasis on performance and disclosure of reward and punishment is a clear evidence that *Zikr'ullah* is very important *Farz*, and believing in and acting upon such an important injunction is compulsory for every pious believer.

In view of such divine commands and prophetic Traditions, Imamuna Saiyeduna Mahdi Mau'ood, Imam of last era, Caliph of Allah <sup>AS</sup> designated *Zikr'ullah* as *Farz*.

In obedience to such commands, Mahdavis perform *Zikr'ullah* regularly after five obligatory prayers, as well as after *Fajr* prayer till sunrise and after *Asr* prayer till sunset. Those who conduct *Tahaj'jud* prayer, carry out *Zikr'ullah* till *Fajr* prayer, thereafter continue till sunrise, and even perform incessant remembrance of Allah in addition to these timings.

Praise be to Allah, the Promised Mahdi <sup>AS</sup> the Guide of Last Era had blessed the believers by imparting knowledge of prayer and remembrance of Allah, free from hypocrisy and imagination of anything other than Allah, and guided them towards easiest route to cognition of Allah.

## REALITY OF ZIKR'ULLAH

Whatever verses in respect of *Zikr'ullah* are found in Holy Qur'an, some of the scholars and commentators of Qur'an have taken their meaning as citation of the actions of Allah, that is to say, to deliberate in manifestation of Omnipotence existing in the world and to describe its distinctive features. Deriving only these meaning from such verses is not correct, as verses clearly directing the remembrance of the names of Allah are present in Qur'an. Allah says:

**\*“But keep in remembrance the name of thy Lord”. (73:8)**

**\*Say: “Call upon God, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names”. (17:110)**

Another verse with more clarification is as below;

***“The most beautiful names belong to God: so, call on Him by them; but shun such men as use profanity in His names”.*** (7:180)

It is clearly evident from these verses of Qur’an that the citation of only Divine Activities (*A’amal-e-Ilahi*) is not enough, but it is also commanded to remember His own names (*‘Ism-e- Zaat*) and that of His attributes (*‘Ism-e-Sifaat*).

The purpose of divine directive to perceptively think about creations of Allah, is to acquire the knowledge of His being, His power and manifestations.

The objective of the advent of Promised Mahdi <sup>AS</sup> is to guide the people towards love of Allah. The intent of the injunctions of the Messenger of Allah <sup>pbuh</sup> is the Vision of Allah, which is the accomplishment of the purpose of Qur’anic injunctions and creation of human beings.

There are different types of the Remembrance of Allah (*Zikr’ullah*), which also includes the attributes of Allah. The recitation of the names of divine attributes is also a form of *Ziagr’ullah*, but if deliberated in depth, it is found that every name depicts a limited and special attribute. Moreover, the divine attributes are subjected to His being, but His being is not subjected to His attributes. The attributes originated from His being Who is eternal. When His being willed to manifest Himself, then His attributes were made explicit. Therefore, remembrance of His name, in view of its completeness, is more preferable and exalted.

It is an undeniable fact that the gist of all Divinely Revealed Books and Scrolls is ***La Ilaa’ha Il’al’lah***. Indeed, all Apostles of Allah, including Mohammed the Last Messenger of Allah <sup>pbuh</sup> invited the people towards this maxim of unity of Allah (*Kalima-e-Tawheed*).

Therefore, Hazrath Imamuna Saiyeduna Mahdi Mau'ood <sup>AS</sup> chose/designated ***La Ilaa'ha Il'al'lah*** for *Zikr'ullah*, in which true qualities of Zikr'ullah are present, and such *Zikr* is called as *Zikr-e-Khafi* (Hidden Remembrance of Allah). The realities of *Zikr'ullah* becomes manifest at the stage of *Zikr-e-Khafi* and actuality of the Unity of Allah is attained.

The hidden remembrance (*Zikr-e-Khafi*) is superior to all types of remembrances, in which the performer of *Zikr-e-Khafi* establish connection directly with His being. Whereas, in case of other types of prayer formulas (*Aurad*) and recitals (*Waza'if*), one can connect with other than Allah and also the purpose would be different.

For example, “*Ya Qawy'yu*” is recited several times for the purpose of seeking extensive means of subsistence. Similarly, “*Ya Wadoodu*” is recited to captivate someone with love. Several other recitals, methods and purposes are there. Though these too are the names of Allah, but the purpose is different than reaching God. Therefore, such types of recitals have been prohibited by Saiyeduna Mahdi Mau'ood <sup>AS</sup> , instead, he declared as obligatory, the *Zikr* of ***La Ilaa'ha Il'al'lah***, which does not contain any trace or purpose of anything other than Allah.

Allah has commanded in Holy Qur'an at several places that *Zikr'ullah* and other devotions must be done only for Allah, because the purpose for which it was performed, would be considered as its object and deity.

***Q. What is hidden remembrance of Allah (Zikr-e-Khafi)?***

A. Though there are several types of *Zikr'ullah*, but the mystics have particularly mentioned five types of *Zikr*. They are:

1. *Zikr* done loudly with tongue (*Zikr-e- Lisani* or *Jahri* or *Laqlaqa*).
2. *Zikr* by heart (*Zikr-e- Qalbi*).
3. Spiritual *Zikr* (*Zikr-e-Roohi*), also known as *Musha'hada* (Witnessing).
4. Secret *Zikr* (*Zikr-e-Sirri*), which is also called *Mu'a'yana* (Viewing)
5. Hidden and inaudible *Zikr* (*Zikr-e-Khafi*) which is also called *Mu'gha'yaba* (Invisibility).

In the first type of *Zikr*, ***La Ilaa'ha*** is recited loudly, then by twitching the neck recited ***Il'lah'lah*** emphatically to strike on heart. Though this type of *Zikr* is taught to beginners, but it gives no benefit to the performer, as its impact is limited up to the tongue, while other parts of the body are deprived of any benefit. Moreover, such type of *Zikr* is prohibited in Holy Qur'an. Allah says: ***“And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.”*** (7:205)

Six commands are mentioned in this verse:

1. Remember your Lord. (Command imperatively denotes the obligation of *Zikr*).
2. Remember Allah in your heart, inaudibly.
3. Remember Allah with humility and in reverence, not with carelessness, impudence, improper sitting posture and wrong conceptions.

4. Remember Allah without loudness in words.
5. Remember Allah regularly in the mornings and in the evenings.
6. Don't be neglectful from the remembrance of Allah.

It is evident from Divine Commands that the *Zikr* with loudness in words should not be performed. The remaining three types; *Zikr-e-Qalbi*, *Zikr-e-Roohi* and *Zikr-r-Sirri* are correct, but suitable only for keeping the seekers of Allah busy in *Zikr*, however, pure belief in the Unity of God is not obtained, which is the actual objective of *Zikr'ullah*. Pure belief in the Unity of God (*Tawheed-e-Khalis*) is also known as the absolute belief in the Unity of God (*Tawheed-e-Kulli*). Achievement of partial belief is different from absolute belief in the Unity of God.

In the process of these remembrances, initially a state of trinity crops up; one the performer (*Zakir*), second the spiritual Guide (*Shaik*) and his conception and third the remembered or celebrated being (*Mazkoor*) or His being.

The absolute belief in the Unity of God, the real purport of *Zikr'ullah*, is not possible to be obtained with existence of these three conceptions in *Zikr'ullah*. Usually it is seen that the performer (*Zakir*) commit mistake and loses his way instead of reaching goal. Even if the performer moves forward from the state of trinity, concept of two beings or *Shirk* still remains, because if the *zakir* obliterate his self and with the help of *Musha'hada*, get merged with the entity of the *Shaik*, still remains two; the entity of *Shaik* and His being.

Here it may be said that the entity of *Shaik* is united with God or Divine Manifestation is seen in the entity of *Shaik*, though apparently this seems to be a concept of *Tawheed*, but if think deeply, it is found that existentially, still remain two entities, which is against the absolute belief in the Unity of God.

Despite this, one more important aspect is that during the remembrance of Allah in the state of witnessing (*Musha'hada*) if one is visualized, then the ritual of *Tawheed* will breakdown in prayer, and becomes two as the prostrater and prostrated being. The state of *Tawheed* must be such that the concept of being two is dissolved and absolute belief in Unity of Allah is achieved. As a result, the status of *Salat'ut tawheed* or *Salat'ul Wusta* is attained. The main purpose of *Zikr'ullah* is to achieve the absolute belief in the Unity of Allah during *Zikr* as well as during prayer.

*Zikr-e-Khafi* holds the state of absolute belief in the Unity of Allah and is free from invisible polytheism, as the performer of *Zikr* also becomes free from the invisible polytheism (*Shirk-e-Khafi*).

## VISION OF ALLAH

Allah says:

***“Whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner”.*** (18:110)

In this verse, Allah has stipulated two conditions for His vision:

1. Righteousness, which denotes *Zikr'ullah*, as its reward is Vision of Allah. Here the righteousness does not mean prayers, because if it was prayer then Allah would have said “Establish Prayer”. Righteousness is linked with *Zikr'ullah*. In the previous pages it has been proved that the Vision of Allah can be achieved only through *Zikr'ullah*, therefore, the virtuous deed for Vision of Allah would be that which qualify for reward of the Vision of Allah. It proves that the

virtuous deed means indeed *Zikr'ullah*. The other deeds would be the ingredients of *Zikr'ullah*.

2. Not to make any one as partner in the worship of Allah, which means it must be free from polytheism. This condition is very important and delicate.

Here, the worship and the virtuous deeds, both have same meaning and same purpose and both are linked to the Vision of Allah, which is impossible to be attained without *Zikr'ullah*. The worship also refers to *Zikr'ullah*.

Precisely speaking, the vision of Allah is obtained through such type of *Zikr*, which is free from invisible polytheism. The perception of anything other than Allah is known as Invisible Polytheism (*Shirk-e-Khafi*), therefore, during the course of *Zikr'ullah*, the mind and the heart must remain free from any kind of misconception. This stage was explained by the Messenger of Allah <sup>pbuh</sup> in this manner: “*Whoever say **La Ilaaha Il'al'lah** unadulterated, truly and sincerely, he will enter the paradise*”. Here paradise refers to the Vision of Allah, not the physical paradise. In this Tradition, three qualities of ***La Ilaaha Il'al'lah*** are described; (1) Unadulterated (2) Sincerity (3) Faithfulness.

There are three stages of *Kalima-e-Tawheed*:

1. In the position of *La Ta'ay'yun* , the essence of ***La Ilaa'ha***.
2. In the position of *Ta'ay'yun Aw'wal*, ***Il'al'lah*** in brief.
3. In the position of *Ta'ay'yun Thani*, ***Muhammad'ur Rasool'ullah*** in detail.

When all these three qualities of *kalima-e-Tawheed* are blended with the performer of *Zikr* (*Zakir*) and the follower of the spiritual path (*Salik*), becomes entirely *Kalima-e-Tawheed*, and then enters the paradise of the Vision of Allah. For this

reason, the Prophet <sup>pbuh</sup> said that the '*Remembrance of Allah is supreme in All deeds*', and determined that the *Zikr-e-Khafi* is superior to all types of remembrances such as *Zikr-e-Lisani*, *Zikr-e-Qalbi*, *Zikr-e-Roohi* and *Zikr-e-Sirri*. And declared that the '*Zikr-e-Khafi is the excellent form of Zikr*'.

In view of all these evidences, the Imam of the Universe, Saiyeduna Mahdi Mau'ood <sup>AS</sup> has proclaimed the inaudible remembrance (*Zikr-e-Khafi*) as obligatory (*Farz*), and imparted instructions of *Zikr-e-Khafi* which is free from invisible polytheism (*Shirk-e-Khafi*) and a recourse to the accomplishment of very purpose of the creation of mankind. He also said: "*Zikr-e-Khafi is Iman (Faith) and the Iman is the Being of Allah*".

This edict of the Promised Mahdi <sup>AS</sup> is true and authenticated by the Qur'anic Verses and authentic Prophetic Traditions. Definitely vision of Allah is achieved through *Zikr-e-Khafi*. Just as a polytheist becomes Muslim as soon as he recites the creed *Kalima-e- Tayyab*, a Muslim becomes Momin as soon as he receives instruction of *Zikr-e-Khafi*. Strangely, in spite of its higher status, its instruction is easy, and (*Zikr-e-Khafi*) is known as the 'Nearest Route' to the Vision of Allah. Whoever receives the instruction of *Zikr-e-Khafi* with correct guidance and conceptions, attains communion with Allah along with His vision.

The incidence of Bandagi Miyan Shah Dilawar <sup>RZ</sup> is an example, when after pledging allegiance and receiving instructions of *Zikr-e-Khafi* at Danapur (Bihar), he became so engrossed in the Vision of Allah, that he lost consciousness and attained communion with Allah. Similar was the case of Haji Mali at Ahmedabad.

## GUIDANCE OF ZIKR-E-KHAFI

Before understanding the teaching and method of *Zikr-e-Khafi*, it is necessary to comprehend the reality of ‘humans’ and their ‘breath’. Allah defines ‘Breath’ through the speech of Mohammed, the Messenger of Allah <sup>pbuh</sup>, in this manner:

*“O son of Adam! Your breaths are like My Apostles. If you breathe along with My remembrance, then that breath will connect you with Me, and if you breathe without remembering Me, then you had killed My Apostles.*

The fact about human breath has become known from this sacred Tradition (*Hadith Qudsi*), that each and every breath is like an Apostle.

The inaudible remembrance of Allah (*Zikr-e-Khafi*) is linked with and done with the breath, and every breathe used for *Zikr-e-Khafi* is in the position of an Apostle. Moreover, think over the nature of breath; it is a source of life, and without breath there is no life. In the process of respiration, the inhalation provides life to human body and exhalation refreshes it.

*Zikr-e-Khafi* bound together with breath reaches all organs of human body, such as heart, mind, arteries and muscles etc. and turn whole earthly human body into a heavenly body, as a result of which, the servant of Allah becomes able to hear, speak and see from such a body.

Now a question arises that, when someone sits down for *Zikr’ullah* or perform prayer, some kind of confusion and distraction appears in his thoughts, and he is unable to concentrate fully. What is the reason?

The answer is very lengthy. First, let us understand the nature of Spiritual world (*Aalam-e-Arwah*), World of ideas (*Aalam-e-Misal*), Pensive mood (*Aalam-e-Khayal*), the reality

of conception of cognition (*Suwar-e-Ilmiya*), the signs of sensation and testimony (*Aalam-e-Hiss wa Shahadat*), and the qualities of assent and negation (*Sifat-e-Ijabi wa Salbi*). Here is there is no room for discussion in detail on all these matters. Therefore, it is enough to mention briefly, two reasons for distraction of thoughts.

Apparently and basically there are two reasons for distraction of thoughts.

First, lack of proper instruction of *Zikr'ullah* and lack of correct guidance and perceptivity of conception and approach, leads to lack of concentration of mind, which in turn causes the distraction of thoughts.

Second, even after receiving proper instructions and perceptivity of correct conception, the distraction of thoughts still persists, which is a positive sign. For example, if sweeping and cleaning is carried out in a house, the dust will spread and pollute the whole atmosphere. Similarly, when a performer of *Zikr* armed with correct instructions of *Zikr* and proper perceptivity, sweeps the house of heart with a broom of *Il'lah'lah*, it will definitely cause distraction of thoughts and pollution of the atmosphere of mind. In such a condition, *Zakir* should remain patient, stable and self-confident and focus attentively on thoughts. After few days of hard work, such condition would disappear and purpose would be achieved. This is possible only if proper guidance of *Zikr'ullah* and correct perceptivity and approach is available, otherwise, nothing would be achieved throughout life.

One more thing is clarified here that seeking Allah's forgiveness (*Is'tigh'far*) and invoking Allah's blessings on the Holy Prophet (*Darood*) related to *Zikr'ullah* should be recited continuously to protect the senses and have tranquility, which in turn will save oneself from distraction of thoughts.

Actually, the **Zikr-e-Khafī** is the Creed of the Unity of Allah (*Kalima-e-Tawheed*) **La Ilaa'ha Il'lal'lah**, which has two parts; **La Ilaa'ha** negation (*Nafy*), **Il'lal'lah** affirmation (*Ith'bat*). **Zikr-e-Khafī** is performed with these two parts of the Creed. The breath also consists of two parts; inhalation (drawing in of breath) and exhalation (breathing out).

During the course of inhalation, **Il'lal'lah – Tu hai** (You are) is recited by heart, which means to affirm that except Allah no one is Supreme Being. Similarly, during exhalation, **La Ilaa'ha – Hoon Na'i** (Me not) is recited by heart, which denotes negation of self as well as everything other than His being. When everything other than Allah is eliminated from heart, then only Allah persist in the heart.

The method of imagination is taught in these instructions. It has three stages and approaches; 'You are' is the first stage of approach, "Me" is the second and "Not" is the third stage of approach.

The phases of conception are embedded in these approaches, which are known as Contemplation (*Mura'qaba*) and Perception (*Musha'hada*). Those who seek closeness to Allah (*Talib*), can receive real guidance in respect of these things from a perfect spiritual guide (*Peer-e-Kamil*) by pledging allegiance to him, as an imperfect guide is incapable to tread this path. Remember that these stages are very delicate. Perfect guidance is utmost necessary to achieve the objective, otherwise he will lose the way and enter the stage of idolatry. May Allah save us. *Aamen*.

## PART - III

### Injunctions of Following (*Ah'kam-e-Iq'tida*)

#### THE DIFFERENCE AMONG MASTERS OF FAITH AND ITS EFFECTS

The learned scholars of Fundamentals (*Usool*) and Traditions (*Hadith*) have formed unanimous opinion that all religious deeds and devotions are based on sound belief. The deeds and devotions would be considered as correct and rightful if the belief is perfect. If the belief is impaired, definitely it will spoil the deeds and devotions.

It is an undeniable fact that all Muslims have to believe essentially in the directives of Allah and His Messenger <sup>pbuh</sup>, and all beliefs and deeds are based on this principle.

Among all, some of the beliefs and deeds are not mentioned explicitly in the Holy Qur'an. For instance, in respect of the prayer (*Salat*) and alms (*Zakat*), the Qur'an says "***Establish regular prayer and spend in regular Charity***" (4:77), but details of implementation of these religious deeds are emanated from the Traditions (*Hadith*).

Similarly, in case of prayer, the issues related with congregation, leading and following in the prayer, who can or cannot lead the prayer, and following which Imam is valid; all these issues are based on the divine law and religious injunctions. These injunctions cannot be altered or acted upon on the basis of any personal opinion or expediency.

Suppose, someone opines that purity is not necessary for leading the prayer, and following an Imam who had not made ablution (*Wuzu*) or dry ablution (*Ta'yam'mum*) without any lawful excuse is valid, then every Muslim would say that prayer of such a person is not valid.

These are the examples of such issues which nullifies the prayer, and which had been unanimously ratified by all the four distinguished masters of jurisprudence. Still, there are certain basic elements and conditions of purity and prayer, where they have different opinions. Some of them emphasize on fulfilment of all conditions for accepting purity and validity of prayer, while others are not so much emphatic about it, and take it as just an omission of a preferable part or reprehensible, but the purity or prayer are still accepted.

In such points of difference, every Muslim would follow his favourite guide (*Imam*), and this practice is adapted in all religions. There are several points of difference, but here are the few. For instance.

**1. In case of ablution (*Wuzu*), the Qur'an enjoins 'wiping off the head' or 'anointment' (*Mas'h*).**

This Qur'anic injunction has been interpreted differently by the four jurists of Islamic law.

- As per viewpoint of Imam Azam Abu Hanifa <sup>RH</sup> , anointment of one fourth head is obligatory (*Farz*) and that of whole head is desirable (*Musta'hab*).
- Imam Malik <sup>RH</sup> believes anointment of whole head is obligatory.
- Imam Shafa'ie <sup>RH</sup> says that just wiping a little part of head will suffice to fulfil the obligation of anointment, and there is no condition of one-fourth or whole head.

Now give thought to this issue. Anointment of head, as enjoined by Qur'an, is an obligatory part of the ablution. Omission of or defect in this obligatory act will render the ablution invalid, and without proper ablution, a valid prayer cannot be performed. In spite of such importance, the masters of jurisprudence have differed emphatically.

As per the point of view of the followers of Imam Malik<sup>RH</sup>, the ablution of the followers of Imam Abu Hanifa<sup>RH</sup> and Imam Shafa'ie<sup>RH</sup> is invalid. Similarly, the followers of Imam Abu Hanifa<sup>RH</sup> believe that the ablution of the followers of Imam Shafa'ie<sup>RH</sup> is invalid.

In such a case, the prayer of the follower of Imam Malik<sup>RH</sup> is not acceptable behind the Imam of Hanafi school of thought, since the ablution of Hanafi Imam is defective as per the Malikite belief. Similarly, the prayer of any Hanafi follower is not acceptable behind a Shafa'ie Imam, as the Imam's ablution is defective.

- 2. Any person after making ablution perform a venesection or phlebotomy to allow blood- letting, or perform scarification, or apply a leech on abscess to suck spoiled blood and pus, or bleeding starts from any part of the body, in these cases the ablution becomes invalid as per the Hanafi school of theology, whereas, the ablution remains valid in view of Imam Shafa'ie<sup>RH</sup>.**

For instance, it is mentioned in '*Bajoori*' the book of Shaf'ie jurisprudence, that:

“If any impurity is discharged from any part of the body except the places from where the urine or feces is passed out, and even in case of phlebotomy or scarification, the renewal of ablution is not necessary”.

Accordingly, if any Shafa'ie Muslim, as per his belief, leads the prayer without making fresh ablution after phlebotomy or scarification, any Hanafi Muslim cannot follow him in the prayer, as the Hanafi follower consider the Shafa'ie Imam as without ablution.

**3. In the opinion of Imam Abu Hanifa <sup>RH</sup> renewal of ablution is necessary if laughed loudly during the prayer consisting of bowing down and prostration.**

It is mentioned in *'Kitab'ul Fiqh Alaa Maza'hib'il A'imma'til Ar'ba'a'* :

“Hanafia believe that the ablution becomes nullified if laughed loudly in prayer. Laughing loudly means a sound of laughter which can be heard by the person praying beside. Therefore, the laughter renders the ablution as well as the prayer invalid.”

Whereas, Imam Shafa'ie <sup>RH</sup> opines that the laughter in prayer does not render ablution invalid. It is mentioned in *'Bajoori Fiqh Shafa'ie'*:

“The laughter in prayer does not nullify the ablution. The narrative about rendering ablution defective is weak.”

In view of above, if a person of *Shafa'ie* school of thought continue to lead the prayer without making ablution afresh even after laughter in prayer, a person of Hanafi school of thought cannot follow him in prayer, since, as per his belief, the Imam is without ablution and the prayer is invalid.

**4. In the opinion of Imam Abu Hanifa <sup>RH</sup> the semen is a major impurity, which is compulsorily required to be washed away from body or clothe to obtain purity. The prayer is not valid without purity. Whereas, from viewpoint of Imam Shafa'ie <sup>RH</sup> the semen is pure and washing is not a condition for purity, it is enough if just dried.**

In this case, if the *Shafa'ie* Imam does not cleanse his body and clothes by washing away the semen, then a Hanafi Muslim cannot follow him in prayer, as such prayer is invalid.

- 5. Similarly, there are different points of view in respect of several issues, such as; the condition of turning face towards Qibla, the quantity of water required for ablution (*Wuzu*), issues of impurities (*Najasat*), recitation of Surah *Fatiha* by follower (*Muq'tadi*) in the prayer is necessary or not etc. Based on such differences, following each other in prayer is not permissible.**

*Ahl-e-Sunnat wal Jama'at* have consensus on all these issues of purity and prayer and the differences therein. In view these few examples, following each other (*Iq'tida*) becomes unlawful, then think, how a person of Mahdavi faith could follow a non-Mahdavi, when basically there is a difference of belief between the Imam and the follower (*Muq'tadi*).

## **INFLUENCE OF BELIEFS ON FOLLOWING (*IQ'TIDA*)**

Just as the external cleanliness and correct performance of external elements of prayer is a prerequisite for a perfect prayer and lawful following, similarly, flawless belief which means internal purity is an essential factor for the following (*Iq'tida*) to be valid.

For example, a polytheist, or the People of Book or any non-Muslim fulfils all external conditions of cleanliness and prayer, such as, clean dress and body, face towards Qibla and performs all basic elements of

prayer; standing, reciting, bowing down, prostrating, sitting down etc. perfectly, even then, as per Islamic belief, if any Muslim follow the infidel in prayer, such prayer is invalid, because of infidelity and wrong beliefs. Following (*Iq'tida*) is absolutely unlawful in such a case. It is clearly mentioned in the book '*kitab'ul Fiqh Alaa Maza'hib'il A'imma'til Ar'ba'a* :

“There are certain conditions for a congregational prayer to be lawful, and Islam is one of them; therefore, leadership (*Imamat*) of an infidel in prayer is not valid.”

Based on this principle, the learned scholars of fundamentals and faith have unanimously consented that “For a perfect prayer and lawful following, the Imam must possess perfect belief, otherwise the prayer would be nullified.”

With regard to internal cleanliness or corrupt belief, the learned scholars of fundamentals, faith and hadith have framed a rule, which says:

“If any defect in belief of a person amounts to infidelity (*Kufr*), following such person in prayer is unlawful.”

For example, a person is very pious, ascetic, performs regular prayers and night prayer, recites Qur'an and does everything religiously but consider wine as permissible (*Halal*), though it is forbidden (*Haram*). Because of such corrupted belief all of his virtues have been lost, and he entered in the category of infidel, therefore, following him in prayer is unlawful.

Here are few more examples from recognized books of the learned scholars. It is mentioned in the book '*Kifaya Sharh Hidayah*' of Hanafi jurisprudence, under chapter 'Imamath':

“The prayer is not valid behind a person of *Jahami* and *Qadari* sect who believes Qur'an is a created- being (*Makh'looq*), and a fanatic dissenter (*Ghali Rafzi*) who refuses to accept the caliphate of Abu Bakr Siddique <sup>RZ</sup> .”

It is worth consideration that when following a person in prayer who rejects the caliphate of Abu Bakr Siddique <sup>RZ</sup> is not permissible, then how can the following a person in prayer be permissible, who refuses to believe in Imam Mahdi Mau'ood <sup>AS</sup>, the Caliph of Allah? It is absolutely not valid.

Similarly, it is mentioned in the book '*Al Mo'tabar al-Mun'taha Sharh Daqa'iq*':

“The prayer behind an infidel is invalid even if his infidelity is not known, as the prayer of a follower behind an infidel is not permissible, whether he is an original kafir or apostatized because of any misbelief.”

It is also mentioned in the same book:

“Leadership of a sinful (*Fasiq*) person in prayer in unlawful, whether such sinfulness (*Fisq*) is because of his belief or commission of unlawful things, as Allah says; ***'Is then the man who believes no better than the man who is rebellious and wicked? They are not equal'***. (32:18)”

A Tradition is mentioned in *Ibn Maja* as narrated by Jabir <sup>RZ</sup> :

“Woman should not lead man in prayer, nor any Bedouin to migrant and a sinner to believer”.

It is more preferable if a person who had renounced the world (*Faqeer Tarik’ud Duniya*) leads the prayer, however, following such *Faqeer* in prayer is not permissible who is found to be involved in sinfulness and irreligious activities, as they ruin the saintliness (*Faqeeri*) and he becomes a sinner.

Mohammed bin Ali Halabi quoted a narrative of Abu Abdullah <sup>RH</sup> . He said:

“Don’t follow a person in prayer who brand you as a *Kafir* and to whom you consider as *Kafir*”. (*Mif’tah’sh Shifa Iqama’tus Salat wal Jama’at*).

It is evident from all these injunctions that almost all scholars opine that following such a person in prayer is not permissible on whom causes of *Kufr* are applicable. Even as per Hanbali and Shia *Fiqh*, following a sinner is also unlawful, though the sinfulness is not equal to *Kufr*.

All these rules were derived by the learned scholars from Qur’an and Hadith and approved by all *Sunni* scholars. In view of this injunction, a person in whose belief such defect is found which amounts to *Kufr*, following such a person in prayer is not permissible. All *Sunni* scholars have consented upon this injunction which cannot be denied.

Precisely speaking, under this agreed upon injunction and Shariah Law, prayer of a Mahdavi Muslim behind non-Mahdavi is absolutely not permissible, and even invalid.

## IS KUFR APPLICABLE TO ANY MUSLIM?

*Kufr* is a technical term of Islamic law used opposite to *Islam* and *Iman*. Those things which are contrary to *Iman* and *Islam* are known as the causes of *kufr*. Application of *kufr* or *Iman* is not concerned with persons but their attributes. The decision will be made as per the characteristics.

Just as a person is categorized as sick if symptoms of illness are found, and healthy if having good health. Similarly, if signs and conditions of faithfulness are found in any infidel, he may become a believer, and if signs of infidelity are found in a believer, he might be called an infidel.

Only on the basis of this principle, the reasons and causes of infidelity are deliberated in the books of jurisprudence and theology, and the circumstances which implies infidelity are mentioned in detail.

It is not necessary that all the signs and causes of infidelity must be found in any person, any one of them is enough to result in infidelity. Refusal to accept the final commands of Allah and His Messenger <sup>pbuh</sup> or to accept some and refuse others indeed amounts to a revolt against Allah and His Messenger <sup>pbuh</sup>. Such revolt is identified as infidelity in religious terminology. If the signs of rebelliousness against Allah and His Messenger <sup>pbuh</sup> or traits against *Iman* and *Islam* are found in any Muslim, then definitely *Kufr* can be applied to him.

In a famous book of scholastic theology '*Sharh Maqa'sid*', it is mentioned that:

“Any Muslim who is obedient, pious and devout throughout his life, but believes that the universe is not existing since time immemorial (*Qadim*), or the Day of

Resurrection (*Hashr*) will not be held or Allah does not have cognizance of minor aspects (*Juz'iyat*) or involved in any such kind of beliefs causing infidelity, then there is no dissent or litigation in the matter that he had committed infidelity (*Kufr*).”

Similarly, in the book '*Tahtawi Hashiya Durrul Mukhtar (Fiqh Hanafi)*', it is mentioned that:

“Denial of the Day of Resurrection (*Hashr*), disbelief in the Messenger of Allah <sup>pbuh</sup> or the things which were made known by him, to consider forbidden things (*Haraam*) as permitted (*Halal*) and to refute all essentials of faith and legal decrees of Islam, will undoubtedly render such believer a Kafir.”

All these regulations were not framed by Mahdavis, rather, deduced by the learned scholars of faith, fundamentals and Traditions from Qur'an and Hadith, and consented upon by all *Sunni* scholars.

It is clearly evident from all these injunctions that, if any one of the causes of *Kufr* is found in any believer, there is no dissent that *kufr* is applicable to him.

The famous incidence during the caliphate of Abu Bakr Siddique <sup>RZ</sup> is a clear example. After the demise of the Messenger of Allah <sup>pbuh</sup> some Arab tribes declared that they will perform prayer but will not pay alms (*Zakat*). Abu Bakr Siddique <sup>RZ</sup> responded by saying that I will wage war against those who differentiate between *Salat* and *Zakat*. Though initially some Companions disagreed but later on they endorsed the opinion of Abu Bakr Siddique <sup>RZ</sup> and those who

did not pay Zakat were deemed as apostates (*Murtad*) and *Jihad* against them as permissible. (*Tari'khul Khulafa*).

Now it is crystal clear that those who believed in Unity of Allah and Prophethood and performed prayer, but because of their refusal of just one injunction of *Zakat*, they were deemed as apostates and the Companions of the Prophet <sup>pbuh</sup> decided to wage war against them, and almost all Muslims, particularly *Sunnis* endorsed this decision as correct.

Hence, it is clearly evident from these injunctions that, in case of disobedience and denial of any injunction of Allah and His Messenger <sup>pbuh</sup> or anything contrary to *Iman* and Islam, or presence of any of the signs and causes of *Kufr* in any Muslim, then definitely *Kufr* can be applied to him.

### **PRECEPTS OF INFIDELITY (*KUFR*)**

The learned scholars of fundamentals and Traditions have specified three grades of infidelity, with details thereof, keeping in view the Qur'anic verses and Prophetic Traditions.

- 1. First grade of infidelity is that, a person who refutes existence of Allah or a polytheist who believe in several Gods, or make someone as partner of Allah and does not believe in Apostles <sup>AS</sup>, Indeed he is an infidel (*Kafir*).**

In case of this first grade infidels, the animal slaughtered by them is not permissible for Muslims, inheritance cannot be enforced between them and Muslims. Matrimonial relationship from both sides is not permissible. Their testimony in certain matters of Muslims is not acceptable, and no salvation for them from the torment of the Hereafter.

- 2. Second grade of infidelity is that, a person who believes in the existence and attributes of Allah, as**

**well as, all Apostle<sup>AS</sup>, but refutes the prophethood of Mohammed<sup>pbuh</sup>, He is an infidel (*Kafir*).**

In case of this second- grade infidels, who are mostly People of the Book (*Ahle Kitaab*) like Jews, Christians and others, It is enjoined that, the animal slaughtered by them is permissible for Muslims, one sided matrimony is allowable, which means a woman of that faith can be married to a Muslim. Inheritance is not enforceable between them and Muslims, and their testimony is not acceptable in certain matters of Muslims, and they too are deprived of salvation from the torment of the Hereafter.

- 3. Third grade of infidelity is that, a person believes in Allah and Unity of Allah, prophethood of all Apostles and Mohammed, the Messenger of Allah<sup>pbuh</sup>, but refutes any of the mandatory injunctions laid down by Allah and His Messenger<sup>pbuh</sup>, or any of the causes of infidelity is found in him, then undoubtedly he is an infidel (*Kafir*).**

In case of this third grade of infidels, it is enjoined that, following them in prayer is not permissible, and there is no salvation for them from the torment of the Hereafter. Their testimony is admissible in Islamic matters and inheritance is enforceable between them and other Muslims.

Three aspects are evident from these injunctions.

- Some causes of infidelity are such severe that, if found, results in dispossession of Islam.
- Some causes of infidelity are such that, it does not cause deprivation of external injunctions but causes defect in beliefs which undermines all virtues and devotions.
- Following an infidel in prayer (*Iq'tida*) is not permissible, even if the level of infidelity is at its

lowest, and though he is not driven out of Islam, but still following him in prayer is not permissible.

This is an undeniable fact that all these precepts have been accepted by learned Sunni scholars. The belief and practice of Mahdavis is based on the same injunction of the scholars.

### **DO ISLAM AND IMAN BOTH ARE THE SAME?**

Some scholars opine that Islam and Iman are the same, however some believe that, based on certain parameters, Islam is ordinary while Iman is special. Imam Ghazali <sup>RH</sup> wrote in '*Ehya'ul Uloom*' :

“Literally Islam is ordinary and Iman is special, as if Iman denotes higher elements of Islam. Therefore, every Momin is Muslim but every Muslim is not a Momin.”

He further writes:

“The faith consists of three elements; Islam, Iman and Ihsan. Islam is inferior, Iman is medium and Ihsan is superior. Therefore, every Mohsin is Momin as well as Muslim, and every Momin is a Muslim, but it is not necessary that every Momin should be a Mohsin or every Muslim should be a Momin.”

Those who consider Islam and Iman as one, or those who differentiate between them, both sides have consensus upon the precepts regarding third grade of infidelity.

## **VALIDITY OR INVALIDITY OF FOLLOWING (IQ'TIDA) DEPENDS UPON THE BELIEF OF THE FOLLOWER (MUQ'TADI)**

In deciding the matter of validity or invalidity of following (*Iq'tida*), importance is given to the belief of follower (*Muq'tadi*), not of the Imam. According to the belief of follower, if anything which makes ablution or purification or prayer defective and imperfect or any cause of infidelity is found in Imam, then following such Imam is not valid, irrespective of the belief of Imam.

It is mentioned in the book '*Risala Gha'yat'ut Tah'qeeq Niha'yat'ud Tad'qeeq*' with reference to *Fatawa Taatar Khaniya*, that:

“If the follower finds anything in Imam which render prayer invalid, then following such Imam is not permissible, because, in deciding the validity or invalidity of prayer, opinion of the follower is considered, not that of the Imam.”

Several such examples are found in issues related to jurisprudence in Islam. Some of them were mentioned earlier in which the masters of jurisprudence have difference of opinion, which prohibits follower of a particular school of theology from following Imam of the other school of thought.

It is mentioned in '*Kitab'ul Fiqh Alaa Maza'hib'il A'imma'til Ar'ba'a*' under the chapter 'Study of prayer behind a person of different belief' that:

“Among others, one of the conditions for acceptability of following (*Iq'tida*) is that the prayer of Imam must be valid according to the belief of the follower

(*Muq'tadi*). If a Hanafi follow a Shafa'ie Imam who did not make fresh ablution after bleeding from his body, or a Shafa'ie follow a Hanafi who had touched a woman, then the prayer of the follower would be invalid, as in his opinion, the prayer of Imam is invalid.”

Similarly, in the book '*Al-Anwar'ul Aamal'ul Abraar*' under the caption 'Conditions of Following' it is mentioned that:

“It is a compulsory requirement that the prayer of Imam must be valid according to the belief of the follower.”

Similarly, same rule applies in case of causes of infidelity. If according to follower, any cause of Kufr is found in Imam, following such Imam is not permissible, even when that cause is not considered as kufr by the belief of Imam.

Accordingly, it is mentioned in '*Durrul Mokhtar*' of Hanafi jurisprudence:

“He will become *kafir* if he refutes the essentials of faith, such as believing that Allah is a mass like other bodies or refuses to acknowledge that Abu Bakr Siddique<sup>RZ</sup> is a Companion, then following him in prayer is not valid.”

Based on this precept, the Islamic sect which does not believe in companionship of Abu Bakr Siddique<sup>RZ</sup>, though they does not consider themselves as *Kafir*, but as per the Hanafi jurisprudence such belief is a cause of *Kufr*, therefore, a Hanafi Muslim, as per his belief, would never follow such a person in prayer.

This is a final and conclusive verdict of the learned scholars of fundamentals of Islam and Traditions, that “the denial of uninterrupted Tradition (*Hadith Mutawatir*) is *Kufr*.”

Similarly, it is mentioned in ‘*Usool’ush Shashi*’, a renowned book of the principles of jurisprudence, that: “Conclusive knowledge is enjoined through *Hadith Mutawatir*, and its refutation is *Kufr*.”

Based on these rulings, it is mentioned in ‘*Fatawa Qazi Khan*’ volume-3 of Hanafi jurisprudence, that: “Whoever refutes *Hadith Mutawatir* indeed he is a *kafir*.”

All these precepts and beliefs were **not** produced by Mahdavis, but prescribed by distinguished scholars of fundamentals of Islam and Traditions, and consented upon by all Sunni scholars, which cannot be denied.

In view of these injunctions and beliefs, think over the level of importance attached to the subject of the prayer and following therein (*Iq’tida*), and owing to such importance, Mahdavis follow strictly these injunctions and believe that, a Mahdavi following a non-Mahdavi in prayer is invalid and not permissible.

Now a question arises, whether the issue of application of *Kufr* to those who does not believe in Imam Mahdi Mau’ood <sup>AS</sup> has been created by Mahdavis. In this matter, Mahdavis follow the injunction deduced by the learned scholars of fundamentals and Traditions from the authentic Traditions of the Messenger of Allah <sup>pbuh</sup>.

A Tradition is mentioned in a well- known compendium of Traditions ‘*Iq’dud Durar*’ through Jabir bin Abdullah <sup>RZ</sup> that:

“The Messenger of Allah <sup>pbuh</sup> said that whoever refute the existence of antichrist

(*Dajjal*) is a *kafir*, and whoever refutes Mahdi<sup>AS</sup>, is a *Kafir too*.”

The religious scholars have no role in this matter, as the Messenger of Allah<sup>pbuh</sup> himself has said that “Disbelief in Imam Mahdi<sup>AS</sup> is *Kufr*.”

In addition to this, Abul Qasim Suhayli recoded this Tradition in his book ‘*Sharh’us Siyar*’, and Barzanji, Shaik Imam Nooruddin Ahmed bin Mahmood Bukhari Sabooni has also mentioned these words: “Whoever refutes Mahdi<sup>AS</sup>, is a *Kafir*.”

This Tradition has been repeatedly and unanimously quoted by a large number of narrators and scholars of Traditions.

Similarly, Khwaja Mohammed Parsa mentioned in ‘*Fas’lul Khitab*’:

“Whoever refutes advent of Mahdi<sup>AS</sup>, in a way he had refuted the revelations on Mohammed<sup>pbuh</sup>, and rendered himself *Kafir*, and whoever refutes descend of Isa, the son of Mary, is a *kafir*.”

Similarly, Imam Abu Bakr al-Askaf had also quoted this Tradition in his famous book of Traditions ‘*Fawa’id’ul Akh’baar*’ as narrated by Jabir<sup>RZ</sup>:

“The Messenger of Allah<sup>pbuh</sup> said that, whoever deny the advent of Mahdi<sup>AS</sup>, in a way denied that which was revealed on Mohammed<sup>pbuh</sup> (Holy Qur’an).”

It is clearly evident from these authentic Traditions that the denial of Imam Mahdi Mau’ood<sup>AS</sup> amounts to ***Kufr***, even though such a person may be a devout, ascetic and pious and

believes in the Prophet <sup>pbuh</sup> , but all his virtuous deeds, worships, spiritual exercises and late night prayers would be wasted. This is because, by denying Imam Mahdi Mau'ood <sup>AS</sup> he denied the Prophetic Traditions which has the status of *Mutawair*, and consequently he refuted such dictum of the Prophet <sup>pbuh</sup> which is concerned with the essentials of faith. The Messenger of Allah <sup>pbuh</sup> said that:

“The advent of Imam Mahdi <sup>AS</sup> is among the essential elements of faith, and he is the Caliph of Allah, pledge allegiance with him, even if you have to go crawling on the mounds of snow.”

Indeed, denial of the dictum of Prophet <sup>pbuh</sup> is a denial of the command as well as objective of Allah. Accordingly, Allah clearly says in Qur'an: ***“Their works will bear no fruits.”***

These commands of Allah and His Messenger <sup>pbuh</sup> are the foundation of belief. The learned scholars of *Hadith* and fundamentals of Islam have formed unanimous belief on the basis of these authentic Traditions, and Mahdavi Muslims also possess same belief, and follow it strictly. Accordingly, Mahdavi Muslims do not follow any non-Mahdavi in prayer, and raising any objection over this practice amounts to raising objection over commands of Allah and His Messenger <sup>pbuh</sup> and the injunctions deduced by learned scholars. Think and decide.

Here a question may arise. Though denial of Imam Mahdi <sup>AS</sup> amounts to *kufr*, as denial of Uninterrupted Traditions (*Mutawatir*) is *Kufr*, but whether denial of Syed Mohammed Mahdi Mau'ood <sup>AS</sup> (Jounpuri) amounts to *Kufr* or not?

This matter was deliberated in detail with the help of authentic Traditions, renowned books of learned scholars of

fundamentals of Islam, Traditions and historic chronicles, in Part-I of this book, and it was proved conclusively that:

“Whatever glad-tidings, signs and symptoms, attributes etc. of Imam Mahdi <sup>AS</sup> are mentioned in authentic Traditions of the Messenger of Allah <sup>pbuh</sup> all of them fit exactly and proved to be true in respect of Imamuna Saiyeduna Syed Mohammed Mahdi Mau’ood <sup>AS</sup> (Jounpuri). Even the period of advent had been deduced from *Kalima-e-Shahadat* and it was proved beyond doubt that he is the Promised Mahdi.”

Just as Mohammed Mustafa, the Messenger of Allah and Seal of the Apostles <sup>pbuh</sup> appeared according to prophecies mentioned in Torah and Bible, in the same manner, Imam Mahdi Mau’ood <sup>AS</sup>, the Caliph of Allah and the Guide of Last Era also appeared as promised by Allah and predicted in authentic Traditions.

In spite of all these facts, denial to acknowledge him as Mahdi Mau’ood would definitely tantamount to infidelity (*Kufr*).

In view of the difference of basic belief, which is in fact a cause of infidelity as per the Divine Commands, authentic Traditions and rulings of scholars of faith, Mahdavi Muslim following a Non-Mahdavi in prayer is not permissible, and even invalid.

In obedience to these injunctions, it is the religious duty of Mahdavis to shun following any Non-Mahdavi in prayer to save his own prayers.

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**Khwaja Parsa:** Khwaja Muhammad bin Muhammad Parsa Bukhari. Hafiz Bukhara. Islamic scholar, Spiritual guide. Works- *Fasl'ul Khitab li Wasl'il Ahabab*. *Tahqeeqat*, *Risala Qudsiya*. Died 1419/822AH.

**Kitab'ul Fiqh:** *Al-Fiqh Ala'l Mazahib'il Arba'a* (Four Volumes), a book that records and analyses the differences among Muslim jurists. Author-Shaykh Abdur Rahman ibn Muhammad Awad al-

Jaziri. Studied and taught at al-Azhar University. Born 1882/1299AH, Died 1941/1360AH Egypt.

**Mishkat:** *Mishakat'ul Masabih*, an expanded version of al-Baghawi's *Masabih al-Sunnah* by Muhammad ibn Abdullah Khatib al-Tabrizi. Many commentaries of this book has been written. Died 1340/741AH.

**Nasa'i:** Abu Abdur Rahman Ahmed ibn Shu'ayb ibn Ali ibn Sin'an al-Nasa'i. Collector of Hadith. His book *Sunan Nasa'I* is included in *Sihah Sitta*. Born 829/215AH Nasa Turkemenistan, Died 915/303AH Ramla or Makkah.

**Qatadah:** Abu Qatadah al-Ansari. Companion and participated along with the Prophet <sup>pbuh</sup>. Islamic scholar, Narrator of several Hadith included in Sahih Bukhari. Born 584/38BH, Died 656/34AH Madinah.

**Qurtubi:** Abu Abdullah Muhammad ibn Ahmed ibn Abu Bakr al-Ansari al-Qurtubi. Andalusian jurist, Islamic scholar, Muhaddith and Mufassir. Works-*Tafsir al-Qurtubi*, *Al-Asna fi Sharh Asma'ul Husna* etc. Born 1214/611AH Spain, Died 1273/672AH Egypt.

**Razeen:** Abul Hasan Razeen bin Muawiyah al-Abdari al-Andalusi. Great scholar, Prominent Muhaddith. Work- '*Tajreed fil Jam'a byn al Sihah*'. Died 1126/520AH.

**Tabqat-e-Akbari:** Khwaja Nizamuddin Ahmad Bakshi. Historian. This book is a comprehensive work on history covering the period from Ghaznavids upto 38<sup>th</sup> year of Akbar's reign. Born 1551/958AH, Died 1621/1031AH.

**Tabrani:** Abul Qasim Sulayman ibn Ahmad ibn Ayyub ibn Mutawyyir al-Lakhmi ash-Shami at-Tabrani al-Hanbali. Traditionist. Works- *Al-Mu'jam al-Kabir*, *Al-Mu'jam al-Awsat*, *Al-Mu'jam al-Saghir*. Born 873/260AH Tiberias (Israel), Died 918/306AH Isfahan (Iran).

**Taftazani:** Sa'aduddin Mas'oosd ibn Umar ibn Abdullah at-Taftazani. Islamic jurisprudence, Theology, Rhetoric, Logic, Linguist. Several books to his credit. Commentary on Qur'an

'*kashf'ul Asrar*' in Persian, *Sharh'ul Maqasid* etc. Born 1322/722AH Taftazan (Khorasan), Died 1390/793AH Samaraqand.

**Tahtawi:** Allama Ahmad bin Muhammad bin Ismail al-Husayni at-Tahtawi. Renowned Hanafi Mufti of Egypt. Studied and taught at Al-Azhar University. Expert in Tafsir, Hadith, Fiqh. Work-*Hashiya at-Tahtawi ala al-Durr al-Mukhtar*. Born 1164AH.

**Tarikh-e-Firishta:** Muhammad Qasim Hindu Shah Astrabadi. A historian of Persian origin, who served the Deccan Sultans as their court historian. Born 1560/968AH, Died 1620/1030AH.

**Thawban:** Attained the honour of serving the family of the Prophet <sup>pbuh</sup>. Memorized Hadith he heard from the Prophet <sup>pbuh</sup>. His narratives are recorded in books of Hadith. Died 54AH.

**Tirmizi:** Abu Isa Muhammad ibn Isa as-Sulami az-Zarir al-Boghi at-Tirmizi. His collection of Hadith '*Jami at-Tirmizi*' is included in *Sihah Sitta*. Another work is '*Shama'il Muhammadiyah*'. Born 824/209AH Tirmiz (Uzbekistan), Died 892/279AH Tirmiz.

**Uqba ibn Amir:** Uqba ibn Amir al-Juhani. Companion of the Prophet <sup>pbuh</sup> credited with transmission of several Traditions. Died 677/78AH.

**Usool'ush Shashi:** A text on principles of Islamic jurisprudence according to Hanafi school. Several commentaries of this book have been written.

# Tasbeeh

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ  
کوئی معبود اللہ کے سوا نہیں ہے محمدؐ اللہ کے رسول ہیں

There is no deity but Allah. Muhammad is the Messenger of Allah

اللَّهُ هُمَا مُحَمَّدٌ  
اللہ ہمارا معبود ہے محمدؐ ہمارے نبی ہیں

Allah is our Deity. Muhammad is our Prophet.

الْقُرْآنُ وَالْمَهْدِيُّ  
قرآن اور مہدی ہمارے امام ہیں ہم ان پر ایمان لائے اور ان کی تصدیق کی

The Qur'an and the Mahdi are our Imam.

We believed and confirmed