

A FEW SIGNS BAAZ-UL-AAYAAT

BY

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SIDDIQ-E-VILAYAT(RZ)



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يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe, fear Allah, and be in the company of the truthful.

A Few Signs (Baaz-ul-Aayaat)

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Abbreviations

RH	Rahmatullahi Alaih
RZ	RaziAllahu Anhu
SAS	Salallahu Alaihi Wa Sallam
AS	Alahis Salaam
SWT	Subhana Wa Ta'ala

Treatise on a Few Signs

Written by Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat^{RZ}

In the name of Allah Most Gracious Most Merciful.

There are certain signs¹ in Quran and Ahadith [tradition] that have been narrated in favor of Mahdi^{AS}. These signs describe the truthfulness of his conditions, actions and sayings. These (verses and traditions) provide confirmation of Hazrat Mahdi^{AS}. Hazrat Mahdi^{AS} mentioned these verses through the teaching of Allah^{SWT} without the medium of an Angel or any other medium, and explained these verses according to the purport of Allah^{SWT}. Allah^{SWT} says,

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرُّسُخُونَ فِي الْعِلْمِ

None knows its interpretation, except God and those firmly rooted in knowledge².

The word الرُّسُخُونَ [firmly rooted] is intended for the Prophets^{AS} and those who with respect to their state and station are in their footsteps, and they are the ones who had the specialty of following them. Hence, the Prophet^{SAS} has said, "Every Prophet has in his ummah, a person like him"³. Only that person can be alike whose status near Allah is like the status of the Prophet. Thus, when he possesses a status like that of a Prophet, then in his period, it also becomes necessary for him to be a Caliph of Allah. It is also essential for the Seal of the Prophet^{SAS} to have his equal in his ummah and that is the Promised Mahdi^{AS} as mentioned in some of the traditions of the Prophet^{SAS}. And it is reported that – after the Prophet^{SAS}, the caliphate is valid for only six people. The first is Abu Bakr^{RZ}, second is Umar^{RZ}, third is Uthman^{RZ}, fourth is Ali^{RZ}. Mahdi^{AS} and Isa^{AS} will be both Caliphs and Imams.

After the Prophet^{SAS}, Caliphate amongst his Companions^{RZ} is possible only for him who follows his sunnat. And Imam^{AS} is valid only for two people after the Prophet^{SAS}, and they are Mahdi^{AS} and Isa^{AS} because Imam^{AS} is only possible for that person who can be the source of protection for his ummah and his ummah is saved due to his leadership. Hence, the Prophet^{SAS} has said – *How can my ummah perish when I am at its beginning, Isa^{AS} is in its end and Mahdi^{AS} who is from my family is in the middle⁴*. In this Hadith, the Prophet^{SAS} has

¹ As it has been mentioned in Sharah Maqasid - Verily both Mahdi^{AS} and Isa^{AS} are the signs of Allah. It is evident that accepting the signs of Allah is mandatory and its rejection is disbelief based on the command of Allah^{SWT} (Who said - الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ [Those who believed in Our signs and were Muslims S 43: 69] and in another verse it is mentioned - إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا [Those who reject Our signs, We shall cast them into Fire S 4: 56])

² Surah 3 Aal-e-Imran verse 8

³ The Messenger^{SAS} said - Amongst my Ummah is the one, Who matches me in nature and aspiration - Masnavi Maulana Room^{RH}

⁴ Mishkath al-masabih, Kanz-ul-Ammal, Aqd-ud-Durar

informed that his ummah will not be saved from perishing without obeying and adhering to these two personalities because they call (people) towards Allah based on inspiration and conclusive proof which they receive based on their *mu'aina* [actual experience] and *mushahida* [insight]. Except for these two, the other believers can only invite towards Allah based on reasoning and reports. However, a report is not equivalent to *mu'aina* (actual experience). Allah^{SWT} has said with regards to Hazrat Ibrahim^{AS} (who said) -

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ

*And when Ibrahim said, "My Lord! Show me how You give life to the dead."*⁵

He desired it so that his heart became satisfied with the promise of Allah and by seeing His actions, then he could call the people towards Allah because the invitation towards Allah can truly be done by only the one who is upon a *bayyinah* [clear proof] i.e., an indisputable argument. This is nothing but the *nur* [light] which Allah puts in the heart of His servant, so that he attains certainty through it and differentiates between truth and falsehood. *Baseerat* (Vision) is the ability to see the truth through the eye of the heart. When this condition is fulfilled then such a servant becomes an ascertainment [muhaqiq] and the one who is appointed for inviting people. Therefore, Allah^{SWT} says -

فُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

*Say [O Prophet]: This is my way. I invite unto Allah upon vision - I and the one who follows me*⁶.

This [follower] is none but Mahdi^{AS}. Thus, it should be known that Mahdi^{AS} alone is the follower of Prophet^{SAS} who invites towards Allah and was appointed to call people as the Prophet^{SAS} was appointed to call, because only Mahdi^{AS} will be perfect in following the Prophet^{SAS}. If asked, what it means to be perfect in following, then it will be said that in rulings of Shariah, calling people towards Allah and in all his sayings, actions and state, he follows Prophet^{SAS} through inspiration. On the contrary, any other person is able to follow the Prophets^{SAS} only after hearing the reports. Only Mahdi^{AS} will be upon *bayyinah* (a clear proof) from his Lord and it is a *nur* that Allah creates in his heart. Allah^{SWT} says,

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ

*Is he who is upon a clear proof from his Lord like those for whom the evil that they do is beautified?*⁷

⁵ Surah 2 Al-Baqarah verse 260

⁶ Surah 12 Yusuf verse 108

⁷ Surah 47 Muhammad verse 14

That is both cannot be equal. The one who is upon a *bayyinah* is required to call in the manner in which he is appointed for it, but the one who is not upon *bayyinah*, for him it is required to heed his call, because Mahdi^{AS} is the only one who is upon *bayyinah* while none of the believers are such that anyone amongst them is upon a *bayyinah*. Since *bayyinah* is proof for the Prophets^{AS}, it is not valid for anyone other than them, except for him who inherits from them. The *Khatim-e-Vilayet-e-Muhammadiyah^{SAS}* (Seal of the Muhammadan Sainthood) is the only one who is a valid inheritor of the Prophets^{AS} because Allah^{SWT} will conclude the Sainthood of Muhammad^{SAS} through him. Thus, when Mahdi^{AS} is the Concluder of the Sainthood, then it is necessary for him to have an incontrovertible proof, as he is the one who invites towards Allah. Therefore, Allah^{SWT} says - *أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ* [Is he who is upon a clear proof from his Lord]. That is upon such a *nur* that Allah puts in his heart. Allah^{SWT} has said - *كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ* [upon a clear proof from his Lord] - so that the word *مَنْ* [He] indicates that only Mahdi^{AS} will prevail in such a condition assisted by divine power. *وَيَتْلُوهُ شَاهِدٌ مِّنْهُ* [and a witness from Him (Allah) supports him] - That means, this *bayyinah* follows the Quran which is revealed by Allah and it supports him. *وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ* [and before it the Book of Musa] which means, before Quran, there is Book of Musa. That is, as the Book of Musa^{AS} bears witness to our Prophet^{SAS}, similarly it is also a witness over the person implied by “*مَنْ* [He] and it is Torah - *إِمَامًا* [a leader] - which is followed by *Bani Israel* [children of Israel], *وَرَحْمَةً* [and a mercy] - such that it is a mercy, because it was revealed according to the demands of their situation at that time. Hence, the Book of Musa will also follow the *bayyinah* which is attributed to the Seal of the Prophets and also [attributed] with the one who will follow him in all his conditions and his invitation towards Allah, that is none but Mahdi^{AS}. When Mahdi^{AS} has been given such a proof, then it is obligatory upon him to invite [people] towards Allah and the believers are required to believe and accept him. Therefore, Allah^{SWT} says, *أُولَٰئِكَ يُؤْمِنُونَ بِهِ* [All of these believe in him]. The pronoun in *بِهِ* [in him] refers back to *مَنْ كَانَ عَلَىٰ بَيِّنَةٍ* [Is he who is upon a clear proof]. The word *أُولَٰئِكَ* [these] is *ism ul-ishara* [demonstrative pronoun] and it refers to *bayyinah* [clear proof], Qur'an and Book of Musa. All of these believe in him, that is they confirm and agree with him. Hence, when the personality of Mahdi^{AS} is upon such proofs and Quran bears witness to him with support from Allah and a group, whom Allah has mentioned in Quran with such a special attribute which is not possible for any other. Hence, Allah^{SWT} says in Quran - *فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ* [Allāh will bring forth (in place of them) a people He will love and who will love Him⁸]. Thus, this verse bears witness to his truthfulness and reposes faith in him. There is no need for any witnesses for something when it has so many signs. Hence for any judgment, testimony of two witnesses is sufficient. However, for him [Mahdi^{AS}] such believers [numbering in lakhs] are witness who do what they say and say

⁸ Surah 5 Al Maidah verse 54

what they do, and they are aware of the thing which they testify. When Mahdi^{AS} is true and its proof is the testimony of these believers, then accepting him becomes obligatory upon others as well. Whoever does not accept him and becomes his denier and turns his back, then his appointed place is hell, because he is the Seal of the Muhammadan Sainthood. A person who reposes faith in the Seal of the Prophet but denies his (Prophet's) Sainthood then without a doubt he is a disbeliever similar to the Jews and Christians who deny the Prophethood of Muhammad^{SAS}, because Prophethood is the outward nature of the Prophet and Sainthood is his inner nature. Since Mahdi^{AS} is the manifestation of this Sainthood and its appearance was necessary only in his personality, then for the Prophet^{SAS}, it (sainthood) is one of the specialties amongst his specialties, as the Prophet^{SAS} being established in the station of being a Messenger continued to disclose the [orders of] Shariah [sacred law pertaining to the external matters]. And his Sainthood which is divine oneness, that is unity of all the divine names – was not disclosed by the Prophet^{SAS} so that the name "*Hadi* [Guide]" would completely manifest its reality.

Hence, this specialty that is the Sainthood, always remained hidden so that it gets disclosed with the appearance of the Seal of Sainthood. Thus, the Prophet^{SAS} said, *I remind you of Allah in my household*⁹ and that is Mahdi^{AS} which means Mahdi^{AS} will be the manifestation of the Sainthood of the Seal of the Prophets and it will only appear in the personality of Mahdi^{AS}, so that he reminds you of Allah^{SWT} in him i.e. specifically in the personality of Mahdi^{AS}. Even so, his Sainthood present in his personality [was disclosed as] in a wholesome form though it was not disclosed in detail. For this reason, Hazrat Muhammad^{SAS} was called the Seal of the Prophethood because Allah^{SWT} concluded the Prophethood upon him and for his Sainthood too, there is one more Seal from his *ummah* who is proved to appear in the last era. Therefore, the Apostle of Allah^{SAS} has said, "*If there remains none but one day from the life of the world then Allah will prolong the day to such an extent that Allah will send a person from my Ahl-e-Bait whose name will be like my name and his kuniyah [patronym] will be like my kuniyah [patronym]*"¹⁰. If asked, what this means, then our response is – Mahdi^{AS} was in possession of all the manifest and immanent attributes of the Messenger of Allah^{SAS}, and like the Messenger of Allah^{SAS} was manifestation of all the divine names.

This completes the *Treatise on Some of the Signs* written by **Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat^{RZ}**.

Praise and Glory be to Allah who enabled the completion of this translation on 29th Rabi-ul-Awwal 1445 / October 15, 2023 - Syed Mahmood Mukarram, New York, USA.

⁹ Sahih Muslim: The Book of the Merits of the Companions

¹⁰ Aqd-ud-Durar Chapter 2 Page# 26, Darul Kutub Ilmiyah, Beirut Edition

Change Log		
11/19/2023	Page 1 – Footnote# 1	The verse number for S43:69 was incorrectly mentioned as S4: 56 and vice-versa for verse S 4:56. This has been corrected to show the correct verse numbers