

# SHIFA-UL MOMINEEN

HEALING FOR THE BELIEVERS

**Bandagi Miyan Syed Qasim  
Mujtahid-e-Groh (RH)**



ENGLISH TRANSLATION BY  
HAZRAT FAQIR SYED MOHAMMED SUHAEL

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا  
يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ

Indeed, Allah will admit those who have believed and done righteous deeds (renounced the life of this world) to gardens beneath which rivers flow, but those who disbelieve, enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them. (Surah Muhammad, 47:12)

All praise is for Allah and His Benevolence

# *Shifa-ul-Momineen* (Healing for the Believers)

**Hazrat Bandagi Miyan Syed Qasim<sup>RH</sup>**  
Mujtahid-e Giroh-e Mussadiq-e Imam Mahdi Mau'ood  
Khalifathullah Alaihi Salatu was-Salam

English Translation by  
Hazrat Faqir Syed Mohammed Suhael

This book is available online at:

<https://www.theimmehdi.com>

### **Acronyms used in the book**

SLM	Sallallahu Alahi Wo Sallam
AS	Alaihis Salam
RZ	Razi Allahu Anhu/Anha/Anhum
RH/RA	Rahmatullahi Alaih

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝ وَعَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ۝

All praise is for Allah, who has sent among the unlettered a messenger from themselves who recites to them His verses and purifies them and teaches them the Book and wisdom - for indeed they had previously been clearly astray. And (he sent) among the later ones who had not joined the unlettered (a messenger from themselves). And He is the Exalted in Might, the Wise. (Surah al-Jumu'ah, 62: 2-3)

And Who bestowed this honour and superiority upon the *Khatim-un-Nubuwwat* and the *Khatim-ul-Vilayet* and from the sacred Muslim Ummah upon the *muttaqeen* (the pious), the *asfiya* (those who are intimate with Allah), the *wasileen* (those who have achieved union with Allah) who received (blessings) through the medium of *Khatim-ul-Ambiya* and *Khatim-ul-Awliya*. Salutations and peace be upon the two Muhammads who are ever stepping into new ranks and who have complete union with Him, that is these two have perpetual union with Allah and also upon their righteous progeny and their perfect companions.

After praise and salutations, know that the purpose of writing these pages is that things contrary to the practice of Hazrat Mahdi Alaihis Salam are being seen among the *musaddiqan*, the *mu'afiqaan* and the *lisaniyan* (Acceptors, Conformers and Verbalists)<sup>1</sup>. Many differences are noticed between the sayings of a few people of this era and of the leaders who were appointed to help the religion. Due to this, we bring forth a couple of narrations of Hazrat Imam Alaihis Salam regarding the principles of religion in order to establish proof. And the name of this tract is "*Shifa-ul-Momineen*" (Healing for the Believers).

---

<sup>1</sup> These terms are explained later in this book.

We learn from the hadith of the Rasool Alaihis Salam,

The Prophet <sup>SLM</sup> said that Islam is based on five things.	قال عليه السلام بنى الاسلام على خمسة
---	--------------------------------------

Without adopting these five obligations one cannot enter Islam. As Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْخُلُوا فِي السِّلْمِ كَآفَّةً ؕ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ؕ

O believers! Enter into Islam completely and do not follow Satan's footsteps. Surely he is your clear enemy. (Surah al-Baqarah, 2:208)

And Allah says:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَآءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ؕ

Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so shaken that the Messenger and the believers with him cried out, "When will Allah's help come?" Indeed, Allah's help is near. (Surah al-Baqarah, 2:214)

The Prophet<sup>SLM</sup> said

Do you consider paradise to be a sheep pen. By Allah, you will not enter paradise until you become like the mist which falls from the sky but does not reach the earth.	اتحسبون الجنة كمرابض الغنم فوالله لا تدخلوها ابدًا حتى تكونوا كالبردة التي تنزل من السماء و لم تبلغ العرض
---	---

So, whoever is a seeker of Islam should turn his attention to the commands of Allah and his Messenger and be steadfast in following the Messenger<sup>SLM</sup> and be truthful in the pursuit of Islam. A beginner should act upon this hadith that the Prophet<sup>SLM</sup> has said, "Islam is based on five things", i.e., 1/ Kalma (Islamic Testification) 2/ Prayers 3/ Fasting 4/ Hajj and 5/ Zakat. One who performs these deeds sincerely as it has been commanded, testifying with the tongue and accepting with the heart and acting upon it with the body and any Muslim whose heart, tongue and deeds become one in

acceptance of Islam, will without doubt achieve success and salvation as proven by the command of Quran and the hadith. And if he only makes a claim without performing the deeds, there is no hope of escape and no religious person will rule that such a person has achieved salvation as the Prophet<sup>SLM</sup> has said:

Verily Allah does not see your faces or your actions, but sees your hearts and your intentions

ان الله لا ينظر صوركم و لا الى اعمالكم  
لكن ينظر الى قلوبكم و نياتكم

This is because in many places in the Quran Allah has said the same thing as stated in the hadith of the Prophet<sup>SLM</sup>.

As Allah says:

وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

And establish prayer and do not be of those who associate others with Allah (Surah ar-Room, 30:31)

At another place He says:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they repent, establish prayer, and give zakāh, let them [go] on their way. Indeed, Allah is Forgiving and Merciful. (Surah at-Towbah, 9:5)

Further, with regards to Hajj, He says:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

And proclaim unto mankind the pilgrimage (Hajj) (Surah al-Hajj, 22:27)

Again, He says:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا  
مِنْ خَيْرٍ يُعَلِّمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual

relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. (Surah al-Baqarah, 2:197)

Further, with respect to *Zakat* he says:

وَوَيْلٌ لِّلْمُشْرِكِينَ (۝) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

And woe to those who associate others with Allah, those who do not give zakāh, and in the Hereafter they are disbelievers. (Surah Fussilat, 41:7-8)

Thus, know O Just Man (*Munsif*),<sup>2</sup>

Hazrat Meeran Alaihis Salam has proved his Mahdiat by presenting proofs from Allah, the Book of Allah and His Messenger<sup>SLM</sup>. Since he is the *Bayyinah*<sup>3</sup> of Allah, accepting him is *farz-e ayn* (personal obligation) upon every man and woman. Therefore, the proof of Mahdaviat has been presented to the *munkaran* (the deniers of Mahdi<sup>AS</sup>) by the *musaddiqan* (those who accepted Mahdi<sup>AS</sup>) and that (proof) is as clear as daylight. There is no need to mention that here.

Thus, if one is a *talib-e-haq* (Seeker of Allah), let it be clear and evident that these five attributes have been revealed from the tongue of Hazrat Meeran Alaihis Salam and the resolution of the *ijma* (consensus) of the Ummah too has been on these attributes that without *tark-e dunya*, *tark-e alayaq*, *gosha nashini*, *sohbat-e sadiqeen*, *zikr-e kaseer* (1/ Renunciation of the World, 2/ Renunciation of Worldly Relations, 3/ Seclusion, 4/ Company of the Truthful and 5/ Abundant Remembrance of Allah) there is no hope of success and the eligibility of *Eeman* (faith) is not achieved. Thus, know that all of these pillars which are from the principles of religion are *farz-e-ayn* (personal obligation) for the *talib-e-khuda* (Seeker of Allah) and a *momin* (believer) should put these into practice so that he enters the group of *musaddiqan-e Mahdi Alaihis Salam* (acceptors of Mahdi Alaihis Salam).

---

<sup>2</sup> *Munsif* – The reader is being addressed here as *Munsif* (Judge) – one who does *insaf* (passes the right judgement) – thus appealing to the reader to do justice based on the presented proofs.

<sup>3</sup> *Bayyinah* – literally means incontrovertible proof. This word has been used in the Quran for prophets and messengers of Allah.

Thus, there is this narration of Mahdi Alaihis Salam:

Acceptance of this servant is by practice. Without practice, the acceptance is rejected.	قبولیت بنده عمل است بغير عمل قبولیت بنده مردود
---	---

Know, O Just Man, that the Prophet<sup>SLM</sup> said:

Believers ( <i>momineen</i> ) do not get peace of mind in anything other than the vision of Allah Most High.	لا راحة للمؤمنون دون لقاء الله تعالى
--	--------------------------------------

(Monostich:) See with keen eyes so that you achieve your desire.

And the *Khatim-ul Awliya* (Seal of the Saints) in his station of *وَ مَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ* (Nor does he speak out of his own desire. It is nothing but revelation sent down to him.) [Surah an-Najm, 53:3-4], has commanded this as per the order of Allah. And his commands are proven by the Quran, the hadith and the sayings of the *salaf* (the earliest generation of Muslims).

Just as the hadith of the Prophet<sup>SLM</sup> in the chapter of the principles of religion is proven through the Quran and the hadith is "Islam is based on five things", similarly one who takes the holy name of Hazrat Mahdi Alaihis Salam on his tongue should act upon the above five things as per the command of Quran, Rasool<sup>SLM</sup> and Mahdi<sup>AS</sup> and be steadfast in the pursuit of the principles of the religion of Mahdi Alaihis Salam so that he enters the group of the saved-ones (*najiyān*).

From the *naql* (narration) of Hazrat Mahdi Alaihis Salam we learn that in the *groh* (community) of Mahdi<sup>AS</sup> 1/ *musaddiqān*, 2/ *mu'afiqān* and 3/ *lisaniyan* are present.

*Musaddiqān* are those who strive fully to follow Hazrat Mahdi Alaihis Salam physically and spiritually and as per their capacity they receive the *bahr-e vilayat-e muhammadia*<sup>SLM</sup> (share of the sainthood of Muhammad<sup>SLM</sup>).

*Mu'afiqān* are those who stay in the *daira* and fully follow the *musaddiqān* in practice of religion. Sometimes (due to hunger) human considerations overpower them and they become restless, then they work as per the *sharah* of Muhammad<sup>SLM</sup> and under



the stipulation of earning a few rupees (required for survival) and do not leave the company of the *musaddiqan*.

*Lisaniyan* are those who have the name of Mahdi Alaihis Salam on their tongues and hope that Allah will end their lives upon the faith of Mahdi<sup>AS</sup> (i.e. on *tawba* and *tarak* – repentance and renunciation) so that there is hope of success in the hereafter.

Thus, it is written in the Masnavi that:

In the court of Shah Muhammad Mahdi of the Last Era  
Mahdavis were subjected to five things constantly  
Sacrificing their life and body, leaving their households behind  
Adopting hunger and misery, and being patient  
One who loves Mahdi<sup>AS</sup> and adheres to his command  
Without doubt, will achieve vision of Allah with no veil in between

Know O Friend, that the purport of Allah Most High in the advent of Mahdi Alaihis Salam is to reveal all the commands pertaining to the *vilayet* (sainthood) of Muhammad<sup>SLM</sup> and invite the people, commoners and elite, towards the vision of Allah and pull back the seekers of Allah from the world and its people and turn them towards the path of Allah just like the invitation of all the Prophets<sup>AS</sup>.

As Allah says:

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

O my people, worship Allah; you have no deity other than Him... (Mentioned 9 times in Quran, 7:59, 7:65, 7:73, 7:85, 11:50, 11:61, 11:84, 23:23, 23:32)

And Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي

I did not create jinn and humans except to worship Me (لِيَعْبُدُونِي). (Surah Adh-Dhariyat, 51:56)

That is, لِيَعْرِفُونِي (created for the *marifat* [gnosis] of Allah).

Couplet:

We have been created for the vision of the Friend  
Else, what could be the reason for our existence?

The Prophet<sup>SLM</sup> said:

<p>The Prophets<sup>AS</sup> were not sent for anything other than to lead people away from the world towards their Lord.</p>	<p>ما بعث الانبياء قط الا لانفرارا الخلق عن الدنيا الى المولى</p>
---	---

And there is no difference between the principles of this religion (of Mahdi<sup>AS</sup>) and the call of all other prophets. Which is why this authenticated *naql* (narration) of Hazrat Mahdi Alaihis Salam has come down that:

<p>The existence of the life of the world is <i>kufir</i> (infidelity), that is, living with the self. It is called <i>hasti</i> (self) and <i>khudi</i> (ego). And wealth and children are named <i>mata'-e hayat-e dunya</i> (possessions of the life of the world). One who is desirous of these possessions and obtains them and is preoccupied with them and wishes to live this (kind of) life of the world is a <i>kafir</i> (infidel). And if anyone joins the company of such a person or goes to his house or befriends him, he is not from us and not from Muhammad<sup>SLM</sup> and not from Allah.</p>	<p>وجود حیات دنیا کفر است یعنی زیستن بجان این را هستی و خودی گویند و اموال و اولاد را متاع حیات دنیا نام کرده اند هر که اراده او دارد و یابد و مشغول شود و زیستن حیات دنیا خواهد او کافر است و اگر کسی با او صحبت کند یا در خانه او برود یا با او الفتی دارد حضرت میران <small>عليه السلام</small> فرموده اند که او از آن ما نیست و از آن محمد نیست و از آن خدا نیست</p>
--	--

He further said:

<p>Every command that I explain is from Allah and I explain it by the order of Allah. If one denies even a single letter of these commands, he would be seized by Allah.</p>	<p>هر حکمی که بیان میکنم از خدا و بامر خدا بیان میکنم هر که ازین احکام یک حرف را منکر شود او اند الله ماخوذ گردد</p>
--	--

Thus, we understand from this, that the command of Mahdi<sup>AS</sup> is the command of Allah.

And from the blessed tongue of Hazrat Mahdi Alaihis Salam the following verses have been made apparent on the topic of worldly people and the censure of the world and its seekers.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (١) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ (٢)

Whoever desires this worldly life and its luxuries, We will pay them in full for their deeds in this life and they shall not be made to suffer loss with respect to them. It is they who will have nothing in the Hereafter except the Fire. Their efforts in this life will be fruitless and their deeds will be useless. (Surah Hud, 11:15-16)

And likewise,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَقَابِلِ

Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. (Surah Aal-e-Imran, 3:14)

And,

وَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ (١) الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ (٢)

And woe to the disbelievers because of a severe torment! They are the ones who prefer the life of this world over the Hereafter and hinder [people] from the way of Allah, seeking to make it [seem] deviant. It is they who have gone far astray. (Surah Ibrahim, 14:2-3)

And likewise,

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ (١) وَاللَّهُ يَزُوقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (٢)

Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Judgement. And Allah gives provision to whom He wills without account. (Surah al-Baqarah, 2:212)

And likewise,

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (٠) الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (٠) أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (٠) ذَلِكَ جَزَاءُ كَفَرُوا وَأَتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا

Say: "Shall we tell you of those who lose most in respect of their deeds? They are those whose efforts are wasted in the life of this world, while they think that they are acquiring good by their deeds. They are those who reject the signs of their Lord and His vision, rendering their deeds void, so We will not give their deeds any weight on Judgment Day. That is their recompense - Hell - for their denial and mockery of My signs and My messengers. (Surah al-Kahf, 18:103-106)

And likewise,

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ  
أُولَئِكَ مَا لَهُمْ مِنَ النَّارِ بِمَا كَانُوا يَكْسِبُونَ

Indeed, those who do not expect to have Our vision, but are pleased and satisfied with the life of this world, and who are heedless of Our signs, for those, their abode will be the Fire, because of what they used to earn. (Surah Yunus, 10:7-8)

Thus, for the person who is intent on (obtaining) the world until his last breath and does not desist from it, Hazrat Mahdi Alaihis Salam has recited the following verse in his favour and hell has been promised for him.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا  
مَذْحُورًا

Whoever is a seeker of the world, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected. (Surah al-Isra, 17:18)

As has been said by the Prophet<sup>SLM</sup>:

The world is a cadaver and those desirous of it are dogs. And the worst among the dogs is one who has remained with it.	الدنيا جيفة و طالبها كلاب و شر الكلاب من وقف عليها
---	---

Also (the Prophet<sup>SLM</sup> said),

The world is a dunghill and the meeting place of dogs. Who has less of the attributes of a dog will take from the world only as much as is required and then turns away from it and one who loves it does not move away from it and does not let it go under all circumstances.	الدنيا مزبلة و مجمع الكلاب و اقل الكلاب ياخذ منها حاجته و ينصرف والمحب لها لا يزول و لا يتركها بحال
---	--

It is written in the book “Mukhtasar Ihya-ul Uloom” that :

Most of the Quran is on the topic of censuring of the world and turning the people away from the world and calling them towards the hereafter. Rather, the objective of the Prophets<sup>AS</sup> is only this and their advent has been only for this purpose. There are ahadith on this topic. The Prophet<sup>SLM</sup> said: Allah has not created anything more detesting for Him than this world. And since He created it, he has not looked at it (with love). And it is reported regarding Hazrat Adam<sup>AS</sup> that when he ate from the tree he felt sensations in his stomach to excrete. This was not the case with any other food in paradise, but for that particular tree, which was why he was forbidden from eating from it. The Prophet<sup>SLM</sup> said: He started wandering in paradise. Allah sent an angel to ask him what he wanted? Adam<sup>AS</sup> said, “I wish to remove the excrement from my stomach.” The angel was instructed to ask him where he wanted to deposit the excrement – on the carpet (earth) or on the throne or on the rivers or under the shade of trees. Do you see any place here worthy of such an act? You descend down to the world.

The sayings of some of the companions<sup>RZ</sup> of the Prophet<sup>SLM</sup> and some of their successors<sup>RH</sup> are similar to this. Like it has been reported by Hazrat Ali<sup>RZ</sup> that companionship with kings is a trial and a fatal poison which has no cure.

Another of his (Hazrat Ali's<sup>RZ</sup>) sayings is to renounce the world, the company of the wealthy and kings and carnal desires, in order to establish the spiritual path and engage in devotion.

Hasan Basri<sup>RH</sup> has reported from Amir-ul Momineen Ali<sup>RZ</sup> bin Abi Talib that he said, "if you see a person who mingles with people unnecessarily and desires the world and also claims to be a seeker of Allah, then know that he is a *zindiq* (heretic) and *mardood* (rejected) and a thief and robber of religion."

It is reported by Bayazid<sup>RH</sup> that he said, "A seeker of the world cannot be a seeker of Allah. And mingling with people of the world is *shirk* (polytheism) for people walking on the path of Allah."

Hazrat Mahdi Alaihis Salam said regarding *tark-e hayat-e dunya* (renunciation of the life of the world) that Allah says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does a righteous deed (renunciation of the life of the world), whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward according to the best of what they used to do. (Surah an-Nahl, 16:97)

And all the followers of Hazrat Mahdi Alaihis Salam based on the above command, issued the command to themselves that *tark-e dunya* (renunciation of the world) is obligatory.

As Allah says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ

Your wealth and children are only a test... (Surah at-Taghabun, 64:15)

And likewise,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوَّكُمْ فَآخْذِرُوهُمْ ۗ

O believers! Indeed, some of your spouses and children are enemies to you, so beware of them... (Surah at-Taghabun, 64:14)

Abu Darda<sup>RZ</sup> has said, "The sign of the world being lowly before Allah is that he does not grant the world to people except in this world only and one does not get that thing which is with Allah except when he lets go of the world. Know that there are many *fitnas* (trials) in the world and the big *fitna* (trial) among them is wealth."

And the Prophet<sup>SLM</sup> said:

The desire for the world is the head of all sins and renunciation of the world is the head of all worships.	طلب الدنيا راس كل خطيئة و ترك الدنيا راس كل عبادة
---	---

And the Prophet<sup>SLM</sup> also said:

The thing which turns you away from Allah is your idol, that is, your false god that you worship.	ما شغلك عن الله فهو سنمك اى فهو طاغوتك
---	--

It is reported by Khwaja Junaid Baghdadi<sup>RH</sup>, "In every creed it is impermissible for a *faqir* to mingle with the people of the world and to visit the rulers and kings."

The Prophet<sup>SLM</sup> said :

Stay away from kings. If they turn against you, they will kill you. If they become friendly with you, they will mislead you.	اياك والملوك فان خالفوك قتلوك و ان وافقوك اضلوك
--	---

The Prophet<sup>SLM</sup> was commanded by Allah:

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۗ وَرِزْقُ رَبِّكَ خَيْرٌ ۗ وَأَبْقَىٰ ۗ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۗ لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

Do not let your eyes crave what We have given for the use of all kinds of people; the splendour of this worldly life, which We test them with. But your Lord's provision (prophethood and guidance) is far better and more lasting. Bid your family to pray salat, and you too be steadfast in observing it. We do not ask you to provide. It is We Who provide for you... (Surah Taha, 20:131-132)

The Prophet<sup>SLM</sup> said:

When the <i>salikeen</i> ( <i>fuqara</i> ) (seekers of Allah) go to the door of kings, then the <i>salikeen</i> are bad and so are the kings; when the kings go to the door of the <i>salikeen</i> , then the kings are good and so are the <i>salikeen</i> .	إذا جاء السلوك على باب الملوك فبئس السلوك و بئس الملوك و إذا جاء الملوك على باب السلوك فنعيم الملوك و نعم السلوك
---	--

Hazrat Ali<sup>RZ</sup> said: A bad *faqir* is one who goes to the door of the wealthy and a good wealthy man is one who goes to the door of a *faqir*.

Thus, one should know that for a seeker of Allah, *tark-e-dunya* (renunciation of the world) is a must. And the work of religion is obligatory for a seeker of Allah and adhering to it is most important and if at any time human weakness overpowers him he should act upon the command of Hazrat Mahdi<sup>AS</sup> so that he is not seized (by Allah). Thus, it is narrated that someone asked Hazrat Meeran Syed Muhammad Mahdi Mau'ood Alaihis Salam, if a person (*tarik-ud-dunya*) cannot be patient with Allah (due to his hunger of three days) and he may die, what should he do? Hazrat Meeran Alaihis Salam said he should work to earn a few rupees and eat. Then he said, "Beware! Do not become greedy and do not desire for more; Allah will not question you."

Thus, Allah has permitted as he says in the Quran:

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful. (Surah al-Baqarah, 2:173)

Hazrat Meeran Alaihis Salam said:



This quantum of trade or work should be to earn just enough to preserve one's life, but if his purpose is not to get bodily strength to perform worship, but the purpose is pretense and power and pelf of the world, then he is a seeker of the world. (He does this) to the extent that he does not want even the meagre amount which is considered permissible and outwardly appears to be such a *mutawakkil* (a person who trusts on Allah) that he is always pious, worshipping, in poverty and naked due to want of clothes, but his desire is *ghair-e-khuda* (other than Allah). Despite all this show of piety and fear of Allah, he will enter hell.

اما همان مقدار سوداگری و یا کسب قوتِ لایموت کند و مقصود او برائے قوتِ عبادت نباشد بلکه برائے ریا و ریاست دنیا می کند طالب دنیا است بحدیکه این مقدار که رخصت داده شده است بهم طلب نکند بلکه بر توکل ظاهر چنان می نماید که زید و ریاضت با و گرسنگیها و برهنگیها می کشد لیکن مقصود او غیر خدا باشد باوجود بدین تقوی و پریشیزگاری داخل دوزخ گردد

As Allah says:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (١) أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْأٰخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَلَطٌ ۖ ثَمَّ كَانُوا يَعْمَلُونَ (٢)

Whoever desires this worldly life and its luxuries, We will pay them in full for their deeds in this life and they shall not be made to suffer loss in respect of them. It is they who will have nothing in the Hereafter except the Fire. Their efforts in this life will be fruitless and their deeds will be useless. (Surah Hud, 11:15-16)

And likewise,

هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Shall we tell you of those who lose most in respect of their deeds? They are those whose efforts are wasted in the life of this world... (Surah al-Kahf, 18:103)

And likewise,

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ

Whoever is a seeker of the world, We readily grant him what We will for whom We like. (Surah al-Isra, 17:18)<sup>4</sup>

There are many verses of Quran and ahadith in support of these sayings of Hazrat Mahdi Alaihis Salam, but have been shortened so that the matter is not lengthened.

Some *awliya* of the sacred Ummah like Ibrahim Adham<sup>RH</sup> and Rabia Basri<sup>RH</sup> have said in this matter that if there is three days of hunger upon a *darvoesh* (seeker of Allah) he should die, but should not go and earn so that the compensation is due on the killer (i.e.Allah).

Couplet:

Compensation for one killed by man is Dinars

Compensation for one killed by Allah is His Vision

After listening to these sayings Hazrat Mahdi Alaihis Salam said, "Ibrahim Adham<sup>RH</sup> and Rabia Basri<sup>RH</sup> have talked of *azimat*<sup>5</sup> (excellence). If a person cannot remain on *azimat* Allah has also allowed *rukhsat*<sup>6</sup> (permissible) in His Word (Quran). Allah says:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ  
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful. (Surah al-Baqarah, 2:173)

And Allah has not said, "Pursue the life of this world" or "If someone is a seeker of the world, then mingle with him and go to his house and ask for something from them". Hazrat Mahdi Alaihis Salam too has not given this *rukhsat* (not made it permissible), but in their matter has quoted this verse of the Quran: "Whoever desires this worldly life and its luxuries..." (Surah Hud, 11:15-16), and likewise, "Say: "Shall

---

<sup>4</sup> NOTE: These 3 verses appear only in part here, the complete verses are cited in the previous pages

<sup>5</sup> *Azimat* – Acting upon a command of Allah diligently even in the face of difficulties and hardship.

<sup>6</sup> *Rukhsat* – Permission from Allah for relief or reduction in any deed

we tell you of those who lose most in respect of their deeds..." (Surah al-Kahf, 18:103-106), and likewise,

وَلَا تَزُكُّوْا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

And do not be inclined to the wrongdoers or you will be touched by the Fire. For then you would have no protectors other than Allah, nor would you be helped. (Surah Hud, 11:113).

And many such verses have been mentioned above.

Thus, know O Brother, since whatever has been said by Hazrat Mahdi<sup>AS</sup> regarding *tark-e-dunya* (renunciation of the world) is entirely in conformity with the Quran, the ahadith and the sayings of the *sahaba*<sup>RZ</sup> (companions<sup>RZ</sup>) and the *taba'yin*<sup>RH</sup> (successors of companions) of *nabuwat*, thus whoever is a *musaddiq* (acceptor) of Mahdi Alaihis Salam should do *tark-e-dunya* (renounce the world) and refrain from inclining towards the world and during times of scarcity, when human considerations come to the fore, he should take recourse to *rukhsat* (permissible) as per the specified conditions which are clear in this verse: "But whoever is forced [by necessity]..." (Surah al-Baqarah, 2:173)

Therefore, if any (*tarik-ud-dunya*) person goes against this command and makes a claim without proof and explains *rukhsat* without citing the condition attached to it, and in the matter of desire of Allah he makes meaningless claims, such a person will not benefit from *eeman* (faith). As Allah says:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Why do you say what you do not do? (Surah as-Saf, 61:2)

And likewise,

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Do you preach righteousness and fail to practice it yourselves, although you recite the Scripture? Do you not understand? (Surah al-Baqarah, 2:44)

Thus, one should know that without *tark-e-dunya* (renunciation of the world) there is no *eeman* (faith). And it is obligatory for the seeker of Allah to do *tark-e-dunya* and

confine himself to the limits of religion which have been explained above, else after verbally claiming that he has done *tark-e-dunya* he thinks he is deserving of *maghfirat* (forgiveness), then it is his big mistake and a gift from hell for him, as Allah says:

فَأَمَّا مَنْ طَغَىٰ (۱) وَءَاثَرَ الْحَيَاةَ الدُّنْيَا (۲) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

Then as for he who transgressed and preferred the life of this world, the Hellfire will certainly be [his] home. (Surah an-Naziat 79:37-39)

Similarly, a *naql* has come from the holy tongue of Hazrat Mahdi<sup>AS</sup> that:

Accepting this servant is doing deeds; without deeds, acceptance of this servant is rejected.	قبولیت بنده عمل است بغير عمل قبولیت بنده مردود
---	---

See O Just Man, the Prophet<sup>SLM</sup> said:

The believers do not get contentment without the vision of Allah	لا راحة للمومنين دون لقاء الله تعالى
--	--------------------------------------

(Monostich:) See with keen eyes so that you achieve your desire.

Further, know that for a seeker of Allah, after *tark-e-dunya* (renunciation of the world) and *tark-e-alayaq* (renunciation of worldly relations), *uzlat-az-khalq* (seclusion from people) is obligatory.

Thus, a *naql* (narration) of Hazrat Imam Alaihis Salam says that a seeker of Allah faces four veils. Two of those, forsaking the world and staying away from people, are within a man's control. (The other two are) *nafs* (self) and *shaitan* (satan) from whom one should seek refuge from Allah so that the belief and the commands and limits of *tark-e-dunya* which are described above are protected.

As for the second veil of staying away from people and severing of relations, Hazrat Mahdi Alaihis Salam described it in this way:

What is obligatory for the seeker of Allah in order to reach Allah? He said, "It is <i>ishq</i> (love)." Then he said, "How does one achieve <i>ishq</i> (love)?" Again	بر طالب خدا چه چیز فرض است که بدان بخدا برسد فرمودند آن چیز عشق است باز فرمودند عشق چگونه حاصل
---	--

he said, "The attention of the heart should be always kept on Allah in such a way that it is not inclined to any other thing and to achieve this, one should take to perpetual seclusion and not mingle with anyone, be it friend or stranger. Standing, sitting, lying down, eating and drinking, rather under all conditions keep your attention upon Allah, and do not be dependent on the people even for a moment because the believers have complete belief on the saying of Allah and His promise; thus they have confined themselves and do not mingle with worldly people for their provision; because they do not sweet-talk to curry favour with the friends of the world in order to obtain provision.

شود باز فرمودند توجه دل دائم بسوی  
حق داشته باشد

Thus, the attribute of the community of Mahdi Alaihis Salam is that they do not seek enjoyment of their carnal self from the people but trust their Creator and confine themselves to the path of Allah.

Like Allah says:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ

(Charity is ) for those *fuqura* (indigents) who have been confined in the path of Allah...  
(Surah al-Baqarah, 2:273)<sup>7</sup>

That is, those who sit at one place in *muraqaba* (contemplation) of Allah and do not pay attention to *ghair-ullah* (things other than Allah), they see Allah through Allah, they accept the fate that Allah has decreed for them, they are patient on the trials inflicted upon them as per the wish of Allah, they are confined to the battle against

---

<sup>7</sup> The complete verse is (Charity is ) for those *fuqura* (indigents) who have been confined in the path of Allah, and they cannot travel about the land. The ignorant look at their condition of being free from any want and think that they are wealthy. You will recognise them by their foreheads; they do not beg from people persistently. And whatever you spend in good, surely Allah knows it well.' (Surah al-Baqarah, 2:273). This verse is broken into parts and each part is explained in the sections below.

their self until their death, they do not break their vow taken on the day of *misaq-e azal* (covenant of eternity). That is, Allah has used the words 'they have been confined' to give a hint of their attributes;

Allah says: لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ 'they cannot travel about the land' (Surah al-Baqarah, 2:273). That is, they cannot leave their sitting place and due to their *muraqaba* (contemplation) dominating their condition and the perpetuality of their *zikr*, and being immersed in the *mushahada* (observation) of their *peer* (preceptor), and having intense and abundant love, and having complete certainty on their Lord, they don't go hither and thither seeking provision (desiring food and money) because the company of *tawakkul* (trust on Allah) and the beauty of *raza* (acceptance) and the reality of *tasleem* (resignation) has enveloped them. These are the very people who have surrendered all their affairs to Allah and remain steadfast on His promise.

And Allah says: يَخْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ " - the ignorant look at their condition of being free from any want and think that they are wealthy" (Surah al-Baqarah, 2:273) because they do not sweet-talk with the people of the world and do not exhibit friendship with them and do not reveal their condition in order to curry favour with them.

Despite them being totally dependent on Allah, the ignorant, being unaware of them, think that they are wealthy. A man of knowledge with the light of knowledge and faith inside him will recognise them.

Allah says, تَعْرِفُهُمْ بِسِيَاهِهِمْ 'you will recognise them by their foreheads' (Surah al-Baqarah, 2:273). Their faces will have the glad tidings of Truth written on them and their hearts will possess the freshness of *nur-e-marifat* (the light of gnosis) because Allah will create the glow of attributes on their faces and will shine the *jamal-e-zat* (beauty of the One) on their foreheads. You will recognize them by looking at these attributes because they are the chosen virtuous people who do not incline towards the worldly people for gaining the world and the adornment of the world, they are patient and have adopted confinement in the love of Allah.

Bandagi Miyan Syed Khundmir<sup>RZ</sup> said that asking is akin to begging importunately.

Allah says: لَا يَسْتَعْلُونَ النَّاسَ إِحْفَافًا ۗ they do not beg from people importunately (Surah al-Baqarah, 2:273). That is they do not even cast their glance at the people of the world, they do not pursue their carnal desires. Of course, they treat their brothers in the path of Allah with kind attention; their attention is not on their desires and things which the self is habituated to.

Further, Hazrat Mahdi Alaihis Salam has said, "If a person (*tarik-ud-dunya*) meets another person (*tarik-ud-dunya*), then do not call him *muztar* (helpless).

Further, know that Bandagi Miyan Syed Khundmir<sup>RZ</sup> migrated from Gujarat to Jalore. There, Khwaja Mahmood said, "If you order it, I will arrange for bullock-carts to bring wood and straw to build the Jamat Khana (Masjid)." Bandagi Miyan Syed Khundmir<sup>RZ</sup> said, "There is no need." Khwaja Mahmood then said, "It's the rainy season, the brothers of the *daira* will get distracted during prayers." He replied, "There will be no distraction. They will say their prayers in their homes." Some of the brothers asked, "Why did you not accept?" Bandagi Miyan<sup>RZ</sup> replied, "One should never desire anything from the *ahl-e-nafs* (people who follow their carnal self) because what we have (achieved) now gets broken." Yet, everyone knew that Khwaja Mahmood was such a *mu'afiq* (conformist, a Mahdavi who had not renounced the world yet) that, a few years later (after this incident) he did *tark-e-dunya* and came to the *daira* of Bandagi Malik Ilahdad<sup>RH</sup> and breathed his last in a good condition.

And further know that Bandagi Miyan<sup>RZ</sup> had kept a cart and two bullocks for use by the brothers of the *daira* so that they didn't have to ask for it from others; as the Prophet<sup>SLM</sup> said:

Be needless of people, even for a <i>miswak</i> (toothbrush stick)	استغنوا عن الناس و لو بشوص السواك
--	-----------------------------------

Do not be dependent on the creation (people) even to this extent and refrain from asking for help from them and seek the refuge of the Creator in all affairs so that you get a place in the abode of nearness to Allah; as the Prophet<sup>SLM</sup> said:

Greed is the dagger which slaughters the heart	الطمع خنجره يذبح بها القلب
--	----------------------------

Therefore, one should leave greed and flattery and should not slaughter his heart.

Poem:

Flee like an arrow from the world and its inhabitants

Having fled, do not mingle with them

Sever all relations with the world

Be a stranger in it, have a grieving heart

Thus, it is narrated that Bandagi Miyan Syed Khundmir<sup>RZ</sup> said, "After Hazrat Meeran Alaihis Salam passed away, this servant has been alive for twenty years and in these twenty years migration and expulsion has happened from twenty places."

Further, in the sixth chapter of Mukhtasar Ihya-ul-Uloom in explanation of *Uzlat* (seclusion), it is reported from Abdullah ibn Masood<sup>RZ</sup> that Rasoolullah<sup>SLM</sup> said that: "Very soon an era will come upon the people when religion will not be safe for its followers, except for one who takes his religion and moves from one place to another, from one mountain to another, from one rock to another, fleeing like that fox which makes excuses." It was asked, "When will this happen, O Rasoolullah<sup>SLM</sup>?" He<sup>SLM</sup> replied, "When earnings cannot be obtained without sinning against Allah, when this time arrives, living with a woman without marriage will become permissible." They said, "O Rasoolullah<sup>SLM</sup>, how can such an era come when you have commanded that people should perform Nikah?" He<sup>SLM</sup> said, "When that time comes, a man will be destroyed by his parents. If he doesn't have parents, by his wife and children. If he doesn't have a wife and children, then he will be destroyed by his relatives." The companions<sup>RZ</sup> asked, "O Rasoolullah<sup>SLM</sup>, how will this happen?" He<sup>SLM</sup> replied, "People will make him feel ashamed of being poor, so he will burden himself with more than what he can bear, so much so, that he will destroy himself."

And these things did not just start happening today, this condition has been in place much before the current time, which is why Sufiyan Suri said, "By Allah, *Uzlat* (seclusion) has become compulsory."

Umar<sup>RZ</sup> said, "Strive to gain benefit from *Uzlat*."

Ibn Sireen said, "*Uzlat* is worship."

Fuzail said, "Allah is sufficient as a Friend, the Quran is sufficient as a comforting companion, and death is sufficient as an advisor."



Some scholars have advised to make Allah their Friend and keep the people away.

Abu Rabi' Zahid told Dawood Tai, "Give me some advice." He replied, "Keep the fast (*roza*) of the world and break the fast (*iftar*) with the hereafter. Run away from people like you run away from a lion."

Hasan Basri<sup>RH</sup> said, "I have memorised a few things from the *Taurait* (the Torah), and that is the son of Adam was content so he became wealthy, stayed away from people so he remained in peace, he gave up lusts so he remained free, he gave up jealousy so he became courageous, he became a little patient but benefited a lot."

Wuhaib bin Ward says, "It has reached us that wisdom comprises of ten things. Nine of which is staying silent and the tenth is *uzlat* (seclusion)."

Sufyan Suri said, "This era is such that one should observe silence and sit at home."

Ibrahim Naq'i told a person to learn the knowledge of *fiqh* (islamic law) and then take to seclusion (*uzlat*).

Ibn Abbas Razi Allahu Anhu says, "The best place to sit is the cellar of your house from where neither you see anyone nor anyone sees you."

The people who are fond of mingling with others present this verse in proof :

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا

And be not like those who have drawn apart from one another and have taken to conflicting views... (Surah Aal-Imran, 3:105)

And this verse:

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

He brought your hearts together... (Surah Aal-Imran, 3:103)

In the words of Allah, He has bestowed his favour by bringing hearts together, therefore presenting this as corroborating proof is weak. That is because of what Rasoolullah<sup>SLM</sup> told Abdullah bin Aamir Jahni when he asked, "O Rasoolullah<sup>SLM</sup>,

what is *najat* (salvation)?”, he<sup>SLM</sup> answered, “May your house contain you (i.e. take to seclusion) and hold your tongue and weep on your mistakes.”

Let it be clear that mingling with people has many benefits too. And they are: 1) Educating somebody 2) Benefitting somebody 3) Benefitting from somebody 4) Teaching manners to somebody 5) Earn divine rewards (*sawaab*) 6) Benefitting somebody through the compliance of their rights 7) Visiting the sick 8) Exhibiting politeness 9) Gaining experience through observation of situations 10) Learning from the observation of situations.

Hazrat Mahdi Alaihis Salam said, the company of the truthful (*Sohbat-e-Sadiqan*) is compulsory because one will not become a scholar of essentials of the religion of Mahdi<sup>AS</sup> without taking to the company of the truthful. In His Holy Book, Allah has described the attributes of the truthful (*sadiqan*) under the subject of *Muhajireen* (Migrants). Thus, he says:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا  
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ

(Charity is) For the emigrant *fuqara* (indigent) who were expelled from their homes and their wealth, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger. Those are the truthful. (Surah al-Hashr, 59:8)

And further in the subject of *Musaddiq Mominun* (Accepting Believers) Allah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ  
اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their wealth and their lives in the cause of Allah: It is those who are the truthful. (Surah al-Hujurat, 49:15)

When the seeker of Allah joins the company of the *sadiqoon* (truthful), it is required of him to stay away from the relations of the world and the seekers of the world. Like it is narrated that Hazrat Mahdi<sup>AS</sup> said:

If a person migrates from Gujarat to Khorasan<sup>8</sup> and if his near and dears one are present in Gujarat and if his heart is inclined towards his relatives (in Gujarat) then that person is a *zalim* (wrongdoer).

اگر کسی ہجرت کردہ از گجرات  
بخراسان رفتہ باشد و قرابتاں او در  
گجرات باشند اگر میل دل سوئے قرابتاں  
کند آن کس ظالم باشد

This narration is very clear.

Hazrat Mahdi Alaihis Salam recited the following verses pertaining to them:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَءِخْوَانَكُمْ ءَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ  
يَتَوَلَّهُمْ مِنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (١) قُلْ إِن كَانَ ءَابَاؤُكُمْ وَءَبْنَاؤُكُمْ وَءِخْوَانُكُمْ وَأَزْوَاجُكُمْ  
وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنََهَا أَحَبَّ إِلَيْكُمْ مِّن  
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللّٰهُ بِأَمْرِهِ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

O believers! Do not take your parents and siblings as trusted allies if they choose disbelief over belief. And whoever of you does so, they are the wrongdoers. Say, “If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—(if all these) are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will (punishment). And Allah does not guide the rebellious people.” (Surah at-Towbah, 9:23-24)

There are many such verses.

Thus, the people who are explaining the Quran these days, it is imperative upon them that their explanation is not against (the commands of) the Quran and Mahdi Alaihis Salam and they should be forbidden (from giving such an explanation). Rather, an *ijma'* (assembly) should be held and consensus should be arrived at between them (the differing explanations) and the religion of Mahdi<sup>AS</sup> should be helped.

<sup>8</sup> Geographical area covered by present day Afghanistan and Iran.

Thus, during the time of Bandagi Meeran Syed Mahmood<sup>RZ</sup> and Miyan Syed Khundmir<sup>RZ</sup> and all the *Muhajireen*<sup>RZ</sup> (migrants), an *ijma'* (assembly) would be held and they would say that, "this was the practice of Mahdi<sup>AS</sup> and Mahdi<sup>AS</sup> said like this."

Further, Bandagi Miyan Syed Khundmir<sup>RZ</sup> said in this gathering (of migrants) that, "If a person has accepted Hazrat Mahdi<sup>AS</sup>, but has kept himself away from migration and his companionship, the ruling of *munafiqi* (hypocrisy) has been issued for him by Hazrat Mahdi<sup>AS</sup>."

Like Allah says:

وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۗ

As for those who believed but did not emigrate, you have no obligations to them until they emigrate. (Surah al-Anfal, 8:72)

At another place, Allah says:

فَلَا تَتَّخِذُوا مِنْهُمْ ۤأَوْلِيَاءَ

...do not take them as your allies... (Surah an-Nisa, 4:89)

Thus know O brother, those who are *Aamir* (Commanders/Rulers) it is required of them that they command the doing of what is right and forbid the doing of what is wrong. Like Allah says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ

And let there be [arising] from you a group of people inviting to [all that is] good, enjoining what is right and forbidding what is wrong —it is they who will be successful. (Surah Ale-Imran, 3:104)

In all situations, implement *amr bil ma'roof wo nahi anil munkar* (enjoining what is right and forbidding what is wrong) and do not hesitate in doing this.

Allah says:

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۗ قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ (۱) فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيْسٍ بِمَا كَانُوا يَفْسُقُونَ

And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him." When they ignored the warning they were given, We rescued those who used to warn against evil and overtook the wrongdoers with a dreadful punishment for their rebelliousness. (Surah al-A'raf, 7:164-165)

Allah says:

وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people. (Surah al-Ma'idah, 5:51)

As Bukhari has reported from Abu Sayeed Khudri<sup>RZ</sup> that the Prophet<sup>SLM</sup> said:

Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart (understand that it is evil); and that is the weakest form of faith.

من رأى منكم منكرا فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه ، وذلك أضعف الإيمان

And further, Bandagi Miyan Syed Khundmir<sup>RZ</sup> has said many times that, "We will say whatever is the truth. If we are unable to say to others, then will it at least say it to our wives so that we do not fall under this verse which Allah Most High said that

وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَٰثِمٌ قَلْبُهُ

And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. (Surah al-Baqarah, 2:283)

And further Allah Most High, at many places in his Book (Quran), has admonished the scholars who do not forbid what is wrong as Allah says:

لَوْلَا يَنْهَاهُمْ رَبُّنَا عَنْ قَوْلِهِمُ الْآثِمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Why do their rabbis and scholars not forbid them from saying what is sinful and consuming what is unlawful? Evil indeed is their inaction! (Surah al-Ma'idah, 5:63)

And some people have said that when a man becomes *momin* (believer) then disobedience does not harm him as long as considers it detestable although he might not do *amr bil ma'roof* (enjoining what is right) and they present this verse in proof:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ ؕ

O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are rightly guided. (Surah al-Ma'idah, 5:105)

But this is a mistake, because it is reported that one day Hazrat Abu Bakr Siddiq<sup>RZ</sup> recited this verse and said, “My companions! Do not be deceived by this verse into abandoning *amr bil ma'roof* (enjoining what is right) : لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ ‘It will not harm you if someone chooses to deviate—as long as you are rightly guided.’”

Allah did not say *صليتم و صيتم و ذكيتم* (you performed prayers, you observed fasting, you gave zakat) but mentioned about this right guidance (He said *إِذَا أَهْتَدَيْتُمْ* - as long as you are rightly guided). Thus, whatever we have heard we will intend to do that thing, if it is not done, we will not refrain from speaking it. But we still cannot escape from it fully because *najat* (salvation) is in performing *amr bil ma'roof wo nahi anil munkar* (enjoining what is right and forbidding what is wrong). Because, when the *sahaba*<sup>RZ</sup> (companions<sup>RZ</sup>) were not *ma'soom*<sup>9</sup> (they were not exempted from implementing the command of *amr bil ma'roof wo nahi anil munkar*) then how can others be *ma'soom* (how can others be exempted).

Thus, it is narrated by Anas bin Malik<sup>RZ</sup> that he said, “After I asked, Rasoolullah<sup>SLM</sup> gave the reply. I asked, ‘O Rasoolullah<sup>SLM</sup>, We do not stop implementing *amr bil maroof*

---

<sup>9</sup> *Masoom* means free from error.

(enjoining what is right) until we have done it entirely; and we do not stop refraining from *nahi anil munkar* (forbidding what is wrong) until we have fully turned our backs on it.' Rasool<sup>SLM</sup> said, 'Enjoin what is right although you may not be able to do it entirely; forbid what is wrong although you may not be able to turn your back on it entirely.'"

We learn from this that brothers in religion should enjoin what is right and forbid what is wrong and if they are negligent and lazy, then they come under the promise of punishment given in this verse in which Allah says:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Beware of a trial that will not only affect the wrongdoers among you (but everyone else as well). And know that Allah is severe in punishment. (Surah al-Anfal, 8:25)

Thus, know that it is obligatory that a seeker of Allah, after performing *tark-e-dunya* (renunciation of the world), should take to *tark-e-alayaq* and *goshi-nashini* (severing of relations and seclusion) and, as per his capacity, adhere to these commands with sincerity, because a narration of Hazrat Mahdi Alaihis Salam has come in this regard and its evidence from Quran, hadith and sayings of religious men has reached the level of proof and the *ijma* (consensus) and agreement of the *musaddiqan-e-Mahdi<sup>AS</sup>* (acceptors of Mahdi<sup>AS</sup>) is also upon this.

Thus, if a person claims to have done *tark-e-dunya* (renunciation of the world) and is called a seeker of Allah but does not give up sources of earning and does not take to seclusion, then there is no difference between his *tark-e-dunya* (renunciation of the world) and *talab-e-dunya* (desire for the world). Like a poet has said:

Yes, beware O seeker of Allah,  
None has reached Allah by deceit

Thus, the Prophet<sup>SLM</sup> said:

Actions are dependent on their intentions	إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ
---	-------------------------------------

And it is narrated that Hazrat Mahdi<sup>AS</sup> said:

Acceptance of this servant is performing deeds. Without deeds, the acceptance is rejected.	قبولیت بنده عمل است بغير عمل قبولیت بنده مردود
---	---

Thus, see O Just Man, that the Prophet<sup>SLM</sup> says:

Momineen (believers) do not get peace without the vision of Allah	لا راحة للمومنين دون لقاء الله تعالى
---	--------------------------------------

(Monostich:) See with keen eyes so that you achieve your desire.

Further, let it be clear that, for a seeker of Allah, the company of the truthful is initially obligatory. Like it is given in this narration that Hazrat Mahdi<sup>AS</sup> said:

The person who stays away from the company (of the truthful) is one who is making a false claim	هر که از صحبت باز ماند آنکس مدعی کذابست
---	--

As Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who have believed, fear Allah and be with the truthful. (Surah at-Tawbah, 9:119)

The Prophet<sup>SLM</sup> said:

Be with Allah; if you don't have the strength to do that, then be with one who is with Allah.	اصحبوا مع الله فان لم تستطيعوا فاصحبوا مع من صحب الله
---	--

As Allah says:

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ۙ (١) وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۙ (٢)



Those who believed, migrated, and fought in the cause of Allah, and those who gave (them) shelter and help, they are the true believers. They will have forgiveness and an honourable provision. And those who later believed, migrated, and fought alongside you, they are also with you. And blood relatives are more entitled to one another in the decree of Allah. Surely Allah has knowledge of everything. (Surah al-Anfal, 8:74-75)

And as Allah says:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ۝

Then, indeed your Lord, to those who emigrated<sup>[1]</sup> after they had been persecuted<sup>[2]</sup> and then fought<sup>[3]</sup> and were steadfast<sup>[4]</sup> - indeed, your Lord, after that, is Forgiving and Merciful. (Surah an-Nahl, 16:110)

Allah did not say 'before that', but he said 'after that'. Therefore these four things have to occur (emigrated<sup>[1]</sup>, persecuted<sup>[2]</sup>, fought<sup>[3]</sup>, steadfast<sup>[4]</sup>) so that one is worthy of Allah's forgiveness and mercy.

And in favour of the one who repents, Allah says:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝

Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward. (Surah an-Nisa, 4:146)

Thus, if they migrate and make peace with Allah and the believers, only then would it be proven that they have followed the believers. Bandagi Miyan<sup>RZ</sup> said, "Only the ones who accept become believers." And from some migrants and companions of Mahdi<sup>AS</sup> it appears that if after *tark-e-dunya* (renouncing the world) one migrates after observing *hudud-e-tark*, *tark-e-alayaq* and *gosha-nashini* (bounds of renunciation, severing of relations and seclusion) and delivering oneself to the station of *deedar* (vision), then too they cannot become equal in stature to the previous migrants. Some of the *khulafa* (successors) of Bandagi Miyan<sup>RZ</sup> were such that if someone from their near and dear ones would come to visit, they would not meet them and would not

accept their gifts. Only when Bandagi Miyan<sup>RZ</sup> himself accepted and sent it to them, would they accept it and distribute it among the *fuqara*, but would not spend anything on themselves, rather they would consider it *haram* (impermissible).

And they confined themselves to the company of Bandagi Miyan<sup>RZ</sup> in such a way that one day Bandagi Miyan Syed Khundmir<sup>RZ</sup> told the brothers, "Tell your wives that if you take to the path of Allah purely for Him, then accompany us, your rights will be delivered to you, else it is your choice." The brothers said, "Mijanjeo! Till now, their thought (the wives') occasionally crosses the mind. When the time to inform them comes, we will let *Khundkar* know." A few days later, the brothers said, "Now our relatives appear like the Mughals of Khorasan (i.e., like strangers) to us. If you permit, we will go and inform the women." Everyone knows that through these brothers, all their near and dear ones became seekers of Allah and by being steadfast they reached the rank of certainty as was the purpose of Mahdi<sup>AS</sup>.

After this Hazrat Bandagi Malik Ilahdad<sup>RZ</sup>, in the execution of the same command, admitted many of his near and dear ones into the *daira*, rather any person who truthfully became a seeker of Allah before a religious leader did not forsake even one of these five commands till his last breath. If a person (*tarik-ud-dunya*) in the face of expediency makes a claim (without performing *tark-e-dunya*) then (it is understood that) the *faiz* (bounty) of the *bandagan-e-khuda* (servants of Allah) will not reach him.

Know O brother! For a beginner, there is no better thing than the company of the *peer* (preceptor) and for the seeker of certainty there is no remedy other than this. The person who walks by himself (without guidance) will be seized and the person who becomes proud of praise by people is a *kuftar*<sup>10</sup>. Turn towards a man of Allah, so that you do not become self-conceited.

Masnavi:

*Dear son, accept this advice  
Catch hold of a fortunate man (sadiq)  
Only when the drop enters the oyster  
Does it become a luminous pearl and sparkles*

---

<sup>10</sup> *Kuftar* is the name of a wild beast of prey

A stone becomes garnet and ruby by nurturing  
Like silk is made by nourishment of mulberry  
If companionship of this kind has no effect  
No bird will hatch from an egg  
The basis of the work of time is preordained  
That Musa made Khizr his teacher  
And Jibraeel comes to Mustafa  
As it is not possible to walk the path without a guide

As Allah says:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا عَلَّمْنَا ۗ قَالَ لَهُ مُوسَىٰ هَلْ  
أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَ مِنِّي مِمَّا عَلَّمْتَ رُشْدًا ۗ

There they found a servant of Ours (*Khizr*), to whom We had granted mercy from Us and enlightened with knowledge of Our Own. Moses said to him, "May I follow you, provided that you teach me some of the right guidance you have been taught?" (Surah al-Kahf, 18:65-66)

A *muqtada* (leader) is one who possesses the *bahra* (share) of *vilayet* (sainthood) not one who is famous (*shohrat*) in the country (*vilayet*).

A leader who has not withdrawn himself from water and clay<sup>11</sup> will not even be capable of using water to wash himself. The water and clay in the Book of Purification (*kitab-e-taharat*) is not this (the physical water and clay) but it is the water and clay the purport of which is *nesti* (non-existence of the self). The *mehrab-e-ishq* (altar of love) does not need a business-minded *imam*, here there are no discussions of good and bad

*Namaz* of people is praises and prostrations

*Namaz* of lovers is renouncing the own existence

Know O dear friend that following a *peer* (preceptor) is mandatory for a beginner; confining oneself to the company of religious men is a personal obligation. Allah commanded even the Seal of the Prophets Muhammad Rasoolullah<sup>SLM</sup> that:

---

<sup>11</sup> That is, one who has not given up physical pleasures.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And patiently stick<sup>12</sup> with those who call upon their Lord in the morning and the evening, seeking His face. (Surah al-Kahf, 18:28)

Hints of *sohbat* (companionship) are found in works of some of the great pious people of earlier eras. Like it is written in *Aadaab-e-Sohbat*, the fifth book of *Ihya-e-Uloom* :

“Know that love of Allah and brotherhood in religion of Allah is the most superior act to obtain nearness to Allah and this is the result of the best of manners; and the result of ill-manners is malice, enmity and difference. The boon of love is a great favour which Allah has honoured people with and He says: *أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ* : - Had you spent all the riches in the earth, you could not have produced affection in their hearts. But Allah has produced love between them. Indeed, He is Almighty, All-Wise. (Surah al-Anfal, 8:63). Thus, by His favour you became brothers to one another, out of love, then He condemned differences between them and forbade it.

And He says: *وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً ۗ قَالَفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ* And hold firmly to the rope of Allah and do not be divided. Remember Allah’s favour upon you when you were enemies, then He united your hearts, so you — by His grace — became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be rightly guided. (Surah Aal-e-Imran, 3:103)  
The Prophet<sup>SLM</sup> said: *من أراد الله به خيرا رزقه خليلا صالحا إن نسي ذكره وان ذكر أعانه* When Allah desires

<sup>12</sup> وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ

أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوْلَهُ وَكَانَ أَمْرُهُ فُرُطًا ۝ وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۚ مَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ

(And patiently stick with those who call upon their Lord in the morning and the evening, seeking His Face. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey him whose heart We have made heedless of Our remembrance, who follows his own desires and his case has gone beyond all bounds. And say, (O Prophet), “This is the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve.” [18:28-29]

good for a person, Allah grants him a pious friend; When he forgets Allah, the pious friend reminds him of Allah and when he remembers Allah, he helps him.

Thus, know O friend, the narration of Hazrat Mahdi Alaihis Salam which has come regarding *sohbat-e-sadiqeen* (company of the truthful) is a *farz-e-ayn* (personal obligation) because its evidence is correct and true as per Quran, hadith and the sayings of pious people.

We learn from this that a person, who has taken to the company of *sadiqeen* (who has performed *tark-e-dunya*) to walk on the path of the religion of Mahdi<sup>AS</sup>, forsakes or exhibits laziness in acting upon the commands – by which he would have obtained the *bahr-e-vilayet* (share of sainthood) – he will not benefit from the religion. Like, it is mentioned in the narration of Mahdi<sup>AS</sup>:

Accepting this servant means <i>amal</i> (acting on commands), without <i>amal</i> , acceptance is rejected.	قبولیت بندہ عمل است بغير عمل قبولیت بندہ مردود
--	---

Thus know, O Just Man, that the Prophet<sup>SLM</sup> said:

Believers ( <i>momineen</i> ) do not get peace of mind in anything other than the vision of Allah Most High.	لا راحة للمومنين دون لقاء الله تعالى
--	--------------------------------------

(Monostich:) See with keen eyes so that you achieve your desire.

Hazrat Mahdi Alaihis Salam said that it is obligatory for a seeker of Allah to do *zikr-e-kaseer* (abundant *zikr*). Yes, he should do *zikr* with the breath as Allah says:

فَاذْكُرُوا اللَّهَ قِيَمًا وَقُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ

remember Allah, standing, sitting and reclining... (Surah an-Nisa, 4:103),

that is, be in perpetual *zikr* of Allah.

At another place, Allah has commanded the Prophet<sup>SLM</sup> like this:

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ  
الْغَافِلِينَ

And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless. (Surah al-A'raf, 7:205)

And it is further commanded that:

وَأذْكُرْ رَبَّكَ إِذَا نَسِيتَ

And remember your Lord when you forget... (Surah al-Kahf, 18:24), that is, when you forget your self due to *ghair-ullah* (other than Allah).

And similarly, Allah says:

وَأذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

And remember Allah much so that you may be successful. (Surah al-Anfal, 8:45)

Like Bandagi Miyan Syed Khundmir<sup>RZ</sup> has mentioned in his tract regarding *zikrullah* that:

Allah Most High says, فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ ...remember Allah, standing, sitting and reclining... (Surah an-Nisa, 4:103) That is, perpetually be in the *ziker* of Allah. And this obligation will not be achieved unless the breath is guarded. And Imam Zahid has said in his *tafseer* that :

"The *ziker* of Allah is a perpetual obligation and at no time or condition is this obligation waived because perpetual *ziker* is not bound by any condition whereas the other obligations are conditional." From this too we understand that the *ziker* of Allah is the most important objective among all obligations. Thus, Allah Most High says, وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ؕ (...And establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is the greatest. (Surah al-Ankabut, 29:45)

O friend, know that without *zikh-e-dawam* (perpetual remembrance), it is not possible to achieve *tazkiya-e-nafs* (purification of the self) and *tajrid wo tafrid* (separation and isolation); and the heart is not rid of its discord; and tranquillity of the heart is not achieved. Man is unable to escape the whisperings of the devil and the desires and demands of the carnal self. Therefore, it is required of him that he takes to *zikh* of Allah in such an incessant way that no moment or condition is devoid of the *zikh* of Allah — going, coming, eating, sleeping, hearing, talking — rather, in all actions one should be present with the moment so that the heart does not spend time in idleness, rather, one should be aware of the breath so that no breath leaves (the body) in inattentiveness. The Prophet<sup>SLM</sup> has said, كل نفس يخرج بغير ذكر الله فهو ميت ("The breath which leaves [the body] without the *zikh* of Allah is dead.")

The Prophet<sup>SLM</sup> said, من احب شيئا اكثر ذكره One remembers most the thing one loves.

Therefore, the Prophet<sup>SLM</sup> said, لا اله الا الله ينبت الايمان كما ينبت الماء البقلة ("Lá Iláha Il Alláh grows *eeman* [belief] like water grows vegetables.")

Know O Wise Person, the objective of the companions<sup>RZ</sup> of Syed Muhammad<sup>AS</sup> is that by the means of the guarding of breath, the *zikh* of Allah settles in the heart and through it the tranquillity of the heart is achieved. Therefore, Allah Most High says, وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (...whose hearts find comfort in the remembrance of Allah; now surely by Allah's remembrance do hearts find comfort. (Surah ar-Rad, 13:28)<sup>13</sup>

And we understand this from some of the pious men of the past as well. Thus, it is mentioned in the Eighth book on Remembrances in the book Mukhtasar Ihya-ul-Uloom that: فَادْكُرُونِي أَذْكُرْكُمْ Therefore, remember Me, I will remember you. (Surah al-Baqarah, 2:152)

---

<sup>13</sup> الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (۱) الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسَنُ مَقَابٍ those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort. Those who believe and do *aml-e-saleh* (*tark-e-dunya*), for them will be bliss and an honourable destination. (Surah ar-Raad, 13:28-29)

Thabit Bunani<sup>RH</sup> said, “When my Lord remembers me, I come to know of it.” People were astounded on hearing this and asked him, “How do you come to know?” He replied, “When I remember Him, He too remembers me.” And Allah says: **فَإِذَا قَضَيْتُمُ**  
**الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ** When you have finished the prayer remember Allah, standing, sitting and reclining. (Surah al-Imran, 4:103) Ibn Abbas<sup>RZ</sup> said that the meaning of this verse is, remember Allah, in the night and in the day, on land and on water, in travel and in station, in riches and in poverty, in illness and in health, within oneself and in front of people. And Allah says: **وَلَذِكْرُ اللَّهِ أَكْبَرُ** and the remembrance of Allah is the greatest (Surah al-Ankabut, 29:45) And Ibn Abbas<sup>RZ</sup> said, “There are two aspects to it. One is that the fact that Allah remembers you is far superior to you remembering Allah. The second meaning is remembrance of Allah (*zikh-ullah*) is superior to all other worships.” It is reported by Hazrat Abu Huraira<sup>RZ</sup> that he had gone to the market and saw (that the companions<sup>RZ</sup> of the Prophet<sup>SLM</sup> were in the market) and said, “I am seeing you people here, whereas the inheritance of Rasoolullah<sup>SLM</sup> is being distributed in the Masjid.” On hearing this, the companions left the market and went to the Masjid. They did not see any inheritance being distributed there. They asked him, “O Abu Huraira, we don’t see any inheritance being distributed in the Masjid.” Abu Huraira<sup>RZ</sup> asked them, “Then, what did you see?” They said, “We saw that a group is in the remembrance of Allah and another group is reciting the Quran.” Abu Huraira<sup>RZ</sup> said, “That is the inheritance of Rasoolullah<sup>SLM</sup>.”

And Allah says: **هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ** Is there any reward for *ihsan* (good) other than *ihsan* (good)? (Surah ar-Rahman, 55:60) It is said that *ihsan* (good) in this world is saying *La ilaha il Allah* and (its *ihsan*) in the hereafter is paradise. As Allah says: **لَلَّذِينَ**  
**أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ** For those who have done good is the best (reward) and even more. (Surah Yunus, 10:26). As it was asked of Rasoolullah<sup>SLM</sup>, “What is *ihsan*, O Rasoolullah<sup>SLM</sup>?” He<sup>SLM</sup> said,

<p>Worship Allah as if you see Him. If you can't see Him, verily know that He sees you.</p>	<p>ان تعبد الله كأنك تراه فان لم تكن تراه فانه يراك</p>
---	---

And Hazrat Mahdi Alaihis Salam has explained the method of *zikh-e-kaseer* (abundant *zikh*) as follows: one who does *zikh* of five *pahr* is a *momin* monotheist, one who does



*zikr* of three *pahr* is a *munafiq* (hypocrite) and one who does *zikr* of four *pahr* is a *mushrik* (polytheist). And this is well known to all Mahdavis.

And among the acceptors of Hazrat Mahdi Alaihis Salam there is excessive emphasis on these five components which are the principles of religion because these principles of the religion of Mahdi<sup>AS</sup> are correct and true as per the Quran, hadith of Rasool<sup>SLM</sup> and the mentioned sayings of pious men of the previous eras. And the *ijma* (consensus) of companions<sup>RZ</sup> of Mahdi<sup>AS</sup> and the *tabayeen*<sup>RH</sup> (successors) is also that a seeker of Allah should strive to act upon these commands and if he cannot follow some of them, he should pray for guidance from Allah and enter into the principles of religion. And if he goes against the principles of religion and thinks that what he is doing is religion then that is purely his sin. Like Allah says:

وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

... and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever. (Surah al-Baqarah, 2:81)<sup>14</sup>

And every claimant who brags without doing deeds – if someone were to rule that such a person has achieved success and salvation and thinks that he has entered the group of the *musaddiqan* of Mahdi<sup>AS</sup>, then this ruling would be against the principles of religion.

Like a pious elder has said:

O drinker of the wine of inattentiveness from the goblet of lust

Do not be thrilled with yourself, like a donkey is with (the sound of) his bell

Fear that when you wake up from this dream

Your intoxication would be gone, you will be left with a headache

---

<sup>14</sup> بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (۱) وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ It is true that whosoever does evil and his sin has surrounded him, they are dwellers of the Fire; they will dwell therein forever. And those who believed and did righteous good deeds (*tark-e-dunya*), they are dwellers of Paradise, they will dwell therein forever. (Surah al-Baqarah, 2:81-82) The Prophet<sup>SLM</sup> said, "The root of all evil is love of the world." He<sup>SLM</sup> also said, "Love of the world is the head of all evil."

Know O friend, none from among the prophets, the *auliya* (saints) and people who followed them reached their objective of religion and their quest for Allah without being subjected to calamity and trial. Like Allah says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (۱) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ  
 اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ (۲) أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا  
 يَحْكُمُونَ

Do people think that once they say, "We believe," they will be left alone and not be put to the test? We certainly tried those who have gone before them, so Allah will certainly distinguish between those who are truthful and those who are lying. Do those who do evil imagine that they will escape Us? How ill they judge! (Surah al-Ankabut, 29:1-3)

And,

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الشُّرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ  
 وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (۱) وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ

He has ordained for you the path of religion which He decreed for Nuh, and what We have revealed to you (O Prophet) and what We decreed for Ibrahim, Musa, and Esa, (commanding:) "Uphold the faith, and make no divisions in it." What you call the polytheists to is unbearable for them. Allah chooses for Himself whoever He wills, and guides to Himself whoever turns (to Him) and communities who were divided and turned back from mutual animosity. (Surah ash-Shura, 42:13-14)

The Prophet<sup>SLM</sup> said:

None among the Prophets has been subjected to suffering as much as I have been.	ما اودى من النبيين مثل ما اوديت
---	---------------------------------

The Prophet<sup>SLM</sup> also said:

<p>Religion began in strange ways and soon it will return to being strange, so blessed are the strangers.</p>	<p>ان الدین بدأ غریباً و سيعود الدين كما بدأ فطویئ للغربا</p>
---	---

Thus, know O Just Man, that Hazrat Mahdi Alaihis Salam said:

<p>A <i>momin</i> (believer) is one who sees Allah with the eyes of the head, or with the eye of the heart or in a dream. One who does not see Allah cannot be a <i>momin</i>, with the exception of <i>talib-e-sadiq</i> (a true seeker). Hazrat Mahdi Alaihis Salam further said that a <i>talib-e-sadiq</i> is one who has turned his back to the world and its inhabitants and turned his face towards Allah and is always in the remembrance of Allah and shows courage to come out of his self.</p>	<p>مومن آن را میگویم که بینای حق باشد یا بچشم سر یا بچشم دل یا در خواب خدائے را نه بیند مومن نه باشد مگر طالب صادق و فرمود که طالب صادق آن را می گویم که از دنیا و خلق اعراض کرده و روی دل خود را سوی مولی آورده همواره مشغول با خدا باشد و همت از خود بیرون آمدن می کند</p>
---	--

Know that if one (who has done *tark-e-dunya*) does not possess the attributes of a *talib-e-sadiq*, he will not have any hope of escaping the command of Hazrat Mahdi Alaihis Salam (that such a person is not a *momin*).

Hazrat Mahdi Alaihis Salam said:

<p>The commands that I explain are from (knowledge given by) Allah and by the command of Allah. (Therefore) the person who denies even one letter will be caught hold of by Allah.</p>	<p>هر حکمی که بیان می کنم از خدا و بامر خدا بیان می کنم هر که از این احکام یک حرف را منکر شود او عند الله ماخوذ گردد</p>
--	--

Know O Brother, if as per the *bayyina saheb-e-vilayet* (the introvertible proof, the possessor of *vilayet*) (i.e., as per the command of Mahdi<sup>AS</sup>), if one does not get success and salvation, then what would his place be? Inevitably, his place would be hell.

Allah says:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ  
أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ

Indeed, those who do not desire Our vision, but are pleased and satisfied with the life of this world, and who are heedless of Our signs, for those, their abode will be the Fire, because of what they used to earn. (Surah Yunus, 10:7-8)

O Brothers in religion and seekers of the certainty and the trust-keepers of the truth, beware because Hazrat Mahdi Alaihis Salam did not give a ruling that without the vision of Allah one would achieve *eeman* (belief) and *rihayi-e-azaab* (escape from divine punishment). Therefore, without attaining these commands how can one join the group of *musiddiqeen* (acceptors), because the advent of Hazrat Mahdi Alaihis Salam has been for inviting people towards the vision of Allah. As Allah says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحٰنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say (O Muhammad<sup>SLM</sup>): This is my way; I invite (people) towards Allah with vision and the one who follows me; And exalted is Allah; and I am not of those who associate others with Him.

And the person who claims to be a follower of Hazrat Mahdi<sup>AS</sup> but does not strive to follow the commands that have been mentioned above as per his capacity in accordance with the verse *فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ* "So fear Allah as much as you can" (Surah al-Taghabun, 64:16) and claims friendship with Allah, Rasool<sup>SLM</sup> and Hazrat Mahdi<sup>AS</sup>, then he is a false claimant; rather he is deserving of divine punishment.

Thus it is required for *talib-e-sadiq* (seeker of the truth) to not rest in comfort so that he can reach his real objective.

\*\*\*\*\*

Urdu translation by Hazrat Moulana Miyan Syed Dilawar urf Gorey Miyan  
Saheb<sup>RH</sup>

\*\*\*\*\*

Translated from Urdu into English by Faqir Syed Mohammed Suhael (suhaelsm@gmail.com). Translation completed by the *sadaqah* of Rasoolullah<sup>SLM</sup> and Mahdi Mau'ood<sup>AS</sup> on Wednesday, December 9, 2023 C.E. / 24 Jamadi ul Awwal, 1445 Hijri.

**Versions**

Date	Version	Description
09/Dec/2023	Draft 1	Completed first draft of translation.
19/Jan/2024	Draft 2	Incorporated review comments by Janab Syed Mahmood Mukarram, USA