

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

قُلْ هٰذِهِ سَبِيلِيْ اَدْعُوْا اِلَى اللّٰهِ عَلَىٰ بَصِيْرَةٍ اَنَا وَّمَنْ اَتَّبَعَنِيْ وَنَسِيتُ اللّٰهَ وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ

Say: 'This is my way: I invite unto Allah upon vision. I and the one who follows me.  
Glory be to Allah! And I am not among the Mushrikeen (S 12:108)

# MAHDAVIAT

## AN INTRODUCTION

(*Taaruf-e-Mahdaviat* تعارف مهدویت)

IN THE LIGHT OF  
QURAN AND AHADITH

**Author**

**Hazrat Syed Fazlullah Hafiz Sahab Qibla RH**

**Translator**

**Janab Syed Mahmood Mukarram Sahab**



قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say thou: "This my way: I invite unto Allah upon vision. I and whoever follows me: Glory to Allah! and I am not among the Mushrikeen

## *Mahdaviat – An Introduction*

(*Taaruf-e-Mahdaviat* | تعارف مہدویت)

*In the light of*

How can my ummah Perish when I am at its beginning Mahdi is in its middle and Masih is at its end

Is he who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning him. Lo! it is the Truth from thy Lord; but most of mankind believe not.

*Author*

*Hazrat Syed Fazlullah Hafiz Sahab Qibla<sup>RH</sup>*

*Translator*

*Janab Syed Mahmood Mukarram Sahab*

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## **Abbreviations**

<b>SAS</b>	<i>Salle Allahu Alaihi-wa-Aalihi-Sallam</i>
<b>RH</b>	<i>Rahmatullahi Alaih</i>
<b>RZ</b>	<i>RaziAllahu Anhu/Anha/Anhum</i>
<b>AS</b>	<i>Alaihis Salaam</i>
<b>SWT</b>	<i>Subhana Wa Ta'ala</i>

***The Loss of a Legend  
(Hazrath Syed Fazlullah Hafiz<sup>RH</sup>)***

***In the Name of Allah, the most Beneficent, the  
most Merciful***

I was asked to write something to introduce a very dynamic personality of our Mahdavia Community who was always ready to defend our faith against the so-called worldly scholars who were critical of our teachings. Although I am not a scholar or a proficient writer to do justice to this task, I felt it was necessary because I saw him closely and learned a lot from his speech and writings. I had the opportunity to spend time in his company. He was a prolific writer, a poet, a critic, and a thought-provoker: Hazrath Syed Fazlullah Hafiz<sup>RH</sup> son of Hazrath Syed Abdul Hai Hafiz Miyan Sahab<sup>RH</sup> - I (first).

Often when we read an article, we just take its explicit meaning and move on. But when we took literature or articles to Hazrath Syed Fazlullah Hafiz<sup>RH</sup>, he used to explain both the explicit and implicit meaning and what the author was trying to say between the lines. Most of the time, we couldn't catch an error in an article, but when it is given to Hazrath Syed Fazlullah Hafiz<sup>RH</sup>, he used to show us not only the possible errors but also what might be the most appropriate way of explaining a particular point in that article. Allah<sup>SWT</sup> has given him such a unique insight that he was able to open a new world of meaning from the same writing.

His style of writing and emphasizing certain points was so interesting that a reader would finish his book in one sitting before doing any other task. In fact, without any exaggeration I can say that I have not seen such a defender of Mahdavia faith in Hyderabad in the last 30 years who always spoke out whenever there was an attempt to undermine our Mahdavia faith. This was so because he had such an unwavering faith in the Mahdiyat of Hazrath Syed Mohammed Jaunpuri Mahdi al-Ma'ood<sup>AS</sup>, he always felt it his duty to strongly respond to any critic of our faith. We don't see the same level of confidence or zeal to defend ourselves in the matters of religion among most of our current scholars. As a poet said:

دل پر یقین نہیں تھا تو اب کے محاذ پر  
دشمن کا اک سوار بھی لشکر لگا ہمیں

*Dil par yaqeeN nahiN tha toa ab ke Mahaaz par  
Dushman ka ek swaar bhi lashkar laga hameiN*

Although he wrote several short books to counter both internal and external attacks on our faith, his great work was in the form of a rebuttal to the edicts issued by the cowardly Muftis of Jamia Nizamia declaring Mahdavis as "kafirs." Two other scholars of the community also wrote a response to this edict but the response from Hazrath Syed Fazlullah Hafiz<sup>RH</sup> was overwhelmingly received by the community and a sense of confidence prevailed among the young and elders. He not only wrote a response but also made arrangements to distribute this response in the area of Jamia Nizamia to reach those Muftis.

It is well known in the community that Hazrath Syed Abdul Hai Hafiz Miyan Sahab<sup>RA-II</sup> (second), third son of Hazrath Abu Sayeed Syed Mahmood, Murshid Miyan Sahab<sup>RA</sup> passed away when his son Hazrath Syed Mohammed Sarfraz Mahdi Sahab was very young. Although it was not his primary responsibility, Hazrath Syed Fazlullah Hafiz<sup>RH</sup> came forward and took care of him, provided him with education and spiritual training to become a full-fledged Murshid of the Community.

مٹی کی محبت میں ہم آشفته سروں نے  
وہ قرض اتارے ہیں جو واجب بھی نہیں تھے

MiTTi ki Muhabbat mein Hum Ashufta SaraoN ne  
Wo Qarz Utarey hain jo wajib bhi nahiN they

I can confidently say that it is how Allah<sup>SWT</sup> made arrangement through Hazrath Syed Fazlullah Hafiz<sup>RH</sup> to save Hazrath Murshid Miyan Sahab's Da'irah with the proper training of Hz Sarfaraz Mahdi Sahab. Alhamdulillah, Hz Sarfaraz Mahdi Sahab is currently serving the community effectively with his knowledge and wisdom.

Here is a list of his books and I commend the efforts of Brother Sarwar Ali Khan who suggested these books be converted into English for younger readers.

1. Khatim un-Nabiyyeen<sup>SAS</sup>
2. Ta'aruf-e-Mahdaviyat
3. Taqwa aur Fatwa

4. Innahul Haqqu Min-Rabbik
5. Tum kya jaanaw Muqaam-e-Muhammd kya hai
6. Takmeel-e-Deen aur Fatway
7. Kal'anaam aur Muqaffal kaun heiN
8. Al-Ma'oon
9. ImamaoN wa Rahma
10. Abdul Qadir ka Aqidah-e-Mahdiyat Taf'heem ul-Quran ki Raushni meiN
11. Amanna wa Saddaqa
12. Summum Bukmun Kaun haiN
13. Yuhibbuhum Wa Yuhibbunahu
14. Inna Akramakum
15. Kalma-go Kaun Hai
16. Tum kya janao Lailatul Qadr kya hai
17. Man-it-Tabaini

The community owes a debt of gratitude to Brother Syed Mahmood Mukarram of New York for translating two of his books into English, including the one (Ta'aruf-e-Mahdavia) that you are currently reading. Earlier he did the translation of the book "Takmeel-e-Deen aur Fatwe". His passion and dedication to propagating the message of Imam Mahdi<sup>AS</sup> is invaluable. He maintains a web site – [www.theimammehdi.com](http://www.theimammehdi.com) and did translation of other books that are available on his web site. Recently he did the translation of the book "Talab-e-Deedar-e-Khuda" written by Hazrath Syed Mahmood Akelvi<sup>RH</sup>. Despite the

fact that translating a book with a difficult subject, such as Deedar-e-Khuda and written by a highly acclaimed Murshid itself is very challenging, However, Brother Syed Mukarram did a marvelous job which will be very useful to the young generation to understand this subject. He is a great asset for the community. The task of printing and finalizing the title was assumed by my brother Abul Faiz Syed Ahmed Sahab.

Hazrath Syed Fazlullah Hafiz<sup>RH</sup> was in the process of writing on some other topics when he took his last breath. It was a great blessing from Allah <sup>SWT</sup> that pushed him to write these books and Allah has also provided him the company of great scholars of his time and particularly his elder brother Haz. Abu Saeed Syed Mahmood (Murshid Miyan) Sahab Tashrifullahi<sup>RH</sup>.

Besides his religious knowledge, he was also fluent in Urdu Adab (literature). There once was a debate in Siasat Daily (a newspaper from Hyderabad) about a line in Iqbal's poetry: "Kabhi ae Haqeeqat-e-Mutazar nazar aa libaas-e-majaaz meiN." Several scholars of that time expressed their opinion on this topic and the newspaper used to publish them on a weekly basis. It went on for some time, and finally Hazrath Syed Fazlullah Hafiz<sup>RH</sup> wrote a detailed piece on September 3, 2001, that concluded this debate.

It is unfortunate that our community, including its scholars, although recognized his genius but never fully acknowledged it. When he passed away, he did not get the

kind of respect that should have been given to him. Those who were close to him immediately realized the weight of the loss that the community would experience in the future. As someone wrote:

نکلے کچھ اس طرح کہ دکھائی نہیں دیے  
ڈوبے تو دیر تک نظر آتے رہیں گے ہم

*Nikley kuch iss tarah ke dikhaai nahiN diye*  
*Doobey to daire tak nazar aate raheiN ge hum*

His departure from this world is a great community loss and a personal loss for me, too. I have learned a lot from him including the nuances and thought behind writing poetry, similar to what I have learned from my father Haz. Syed Ali Bartar<sup>RH</sup>. I urge the younger generation to read his books because they are thought-provoking and they will guide you towards the straight path. I read his books several times and each time, I found a new understanding. May Allah shower His blessings on Hz Syed Fazlullah Hafiz<sup>RH</sup>, grant him His nearness and Dedaar, Amin.

I feel his loss deeply and it reminds me of this couplet:

پھر بھی کم تھا گر چہ تیری ذات سے پایا بہت  
تُو ہوا رخصت تو دل کو یہ خیال آیا بہت

*Phir bhi kam tha gar-che teri zaat se paaya bohat*  
*Tu hua rukhsat to dil ko yeh khayal aaya bohat*

- **Dr Abu Lateef Syed Muhammad (Saif)**

**Chicago, USA**

## ***Translator Note***

In the name of Allah, The Most Merciful, The Benevolent. All praise is due to the One who is Eternal, All-Knowing, Master of Creation and the Owner of the Day of Judgment. The Creator who brought the existence from nothing for the sole purpose to be recognized, glorified and worshipped - Allah The Almighty, Him Alone do we worship and His is the only help we seek and need. Praise and Salutations be upon the Seal of the Prophets<sup>SAS</sup>, Hazrat Muhammad Mustafa<sup>SAS</sup>, his family and Companions<sup>RZ</sup>. Praise and Salutations also be upon his perfect adherent Hazrat Muhammad Mahdi<sup>AS</sup>, the Seal of the Muhammadan Sainthood, his family and Companions<sup>RZ</sup>.

After praise and salutations, know that Allah The Most High, The All-Wise, for the guidance of mankind, in his infinite wisdom has provided great many examples and similitudes in Holy Quran that requires the believers and seekers of His path to reflect upon. In no ambiguous terms Allah<sup>SWT</sup> says - *وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ* [Not equal are the blind and the seeing<sup>1</sup>]. But have you ever thought about what kind of blindness which is associated with darkness is Allah referring to in this verse which is differentiated with sight which requires the light? Without any doubt the reference is to the physical sight but not in terms of the sensory faculty missing due to natural disability as in a physically blind person. The purpose here is to

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<sup>1</sup> Surah 35-Fatir verse#19

differentiate between those who are blind in this world of the vision of Allah from those who see Him.

For those who find it repulsive to even consider the possibility of the vision of Allah in the life of this world but consider it happening only in the hereafter then you will definitely be inclined towards this blindness of vision to be applicable in the Hereafter. But Allah<sup>SWT</sup> has not left any room for this belief to prosper and burst the bubble of ignorance by clarifying this in the following words,

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

*And whosoever is blind in this world is blind in the Hereafter, and most astray from the path<sup>2</sup>.*

What more dire warning would a person fearful of Allah and in the Day of Reckoning need than this? The one who is blind of Allah's vision in this world will be blind in Hereafter so the castle of imagination that the deniers of possibility of divine vision in this world have built has no foundation. In light of this verse, there is no possibility for the deniers of divine vision in this world to see Allah in the hereafter.

On the contrary, Allah<sup>SWT</sup> is warning that the deniers are the ones who are most astray from the path. Combining the two verses presented above, it becomes apparent that

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<sup>2</sup> Surah 17- Al-Isra verse# 72

Allah<sup>SWT</sup> has separated the people of vision who are on the straight path from those who are blind and most astray.

Anyone with even a little sense, when offered to choose a path between the two will choose the path of the seeing in a heartbeat considering the odds, wouldn't you? This is not rocket science but a rational and logical choice. But as the saying goes the world is full of surprises and when you think you have seen it all, you find more astonishing gimmicks. Such is the case of those who claim to be well-wishers of Mahdavis – the group who believe and affirm Hz Syed Muhammad<sup>AS</sup> to be the Promised Mahdi of the Last Era – and imagine themselves as their saviors by returning them back to Islam and to path of Ahl-e-Sunnah.

However, Mahdavis due to the blessing of our affirmation of Hz Syed Muhammad Mahdi<sup>AS</sup> are firmly established upon the path of seeking the vision of Allah and are putting in their sincere efforts to achieve it by our life and blood in this life, Insha'Allah. Our path is bright as the daylight without any shadow of darkness. The advent of Hazrat Mahdi<sup>AS</sup> was only for this purpose – to remove a believer from the distractions and negligence pulling him away from the remembrance of Allah to fully dedicate him exclusively to the worship of Allah night and day, to become an eyewitness to the divine vision.

In achievement of our goal, we are first instructed to adhere to the principles of Shariah completely without which there is no other recourse. From the three components of religion – Islam, Iman and *Ihsan* (divine

vision), without fulfilling the obligations of Islam and Iman, there is no path towards *Ihsan* which as described by the Messenger of Allah<sup>SAS</sup> is - *worship Allah as you see Him but if you cannot see Him or unable to see Him then think He is seeing you.*

Our objective and commitment to excel in our love and obedience to Allah and His Messenger, Hz Muhammad Mustafa<sup>SAS</sup> is unshakable. This was the primary reason we paid allegiance and reposed our faith in Hz Syed Muhammad<sup>AS</sup> as the Promised Mahdi<sup>AS</sup>. None of our basic beliefs that define a Muslim aligned to the path of Ahl-e-Sunnat-wal-Jama'at have changed after our affirmation of Hazrat Mahdi<sup>AS</sup> that requires an intervention of any sorts from anyone. Rather, we have become much more stronger in our faith and resolve to achieve nearness to Allah to the extent of seeing Him with our physical eyes in the life of this world.

If such is the case then, where is the need to propagate or educate the Mahdavis to revert to Islam? When did we ever leave the confines of Islam that requires us to be brought back into its fold? This is an utterly slanderous method adopted by the opponents and detractors of Mahdavis to disillusion those who already are committed to the path of Ahl-e-Sunnah as a pre-requisite to journey towards the vision of Allah. Make that make sense to you!

This book "Taaruf-e-Mahdaviat" was written with the intention to introduce the fundamental beliefs of the Mahdavis and present our ultimate objective that made us

affirm the Khalifa of Allah, Hz Syed Muhammad<sup>AS</sup> as the one and only true Promised Mahdi<sup>AS</sup>. The author of this book, Hz Syed Fazlullah Hafiz Tashreefullahi Sahab<sup>RH</sup> has done a phenomenal job in presenting the core principles of the Mahdavis and raising awareness around why and how Mahdavis are the only real Ahl-e-Sunnat-wal-Jama'at while dispelling the propaganda of the opponents and detractors of Mahdavis who are deluded trying to make Mahdavis - "Sunni" again. The author while rejecting the weak arguments of the opponents who are trying to mislead the Mahdavis by misinterpreting verses of Quran and Ahadith, exhorts them to investigate the claim of Hz Syed Muhammad Mahdi<sup>AS</sup> by being sincere in their pursuit of righteousness with positive but fair attitude. In his own words - *"After the appearance of Prophet Muhammad<sup>SAS</sup>, the advent of Hazrat Mahdi<sup>AS</sup> deserves greater contemplation and careful consideration"*. With an emphasis on this criterion, he explained the verses of Holy Quran that - prophesize the advent of Hazrat Mahdi<sup>AS</sup> and describes him in detail - in an easy language to help people ascertain the facts independently. The arguments and proofs that are presented to establish the veracity of the claim of Hz Syed Muhammad Mahdi<sup>AS</sup> in the light of Quran and Ahadith of the Messenger of Allah<sup>SAS</sup> are profoundly eloquent that educates the readers that - *"The Mahdi that was prophesized by the Messenger of Allah<sup>SAS</sup> is none other than Hz Syed Muhammad<sup>AS</sup>"*.

The message that is summarized by the author demonstrates the claim of Hazrat Syed Muhammad

Mahdi<sup>AS</sup> to practically fulfill the prophecies of the Holy Quran and the traditions of our Prophet<sup>SAS</sup>. Hazrat Syed Muhammad<sup>AS</sup> (847H - 910H) born in the city of Jaunpur known as the Shiraz of India invited the common and special, Kings and Noble, Scholars and regular Muslims to investigate his claim by stating that - I have not brought any new religion. My religion is the Book of Allah and adherence to the Messenger of Allah<sup>SAS</sup>. He further exhorted the Muslim rulers, Scholars and the general public to compare his words, actions and condition with the Book of Allah and the adherence to the Messenger of Allah and if found in compliance then accept him, otherwise imprison or kill him. No other claimant to the position of Mahdiat has ever pronounced such a criterion so openly and boldly that his life and mission reflects the commands of Quran and the obedience to Hazrat Muhammad, the Messenger of Allah<sup>SAS</sup>. It is not practical for any impostor to make such a claim, let alone demonstrate and prove it, as was done by Hazrat Syed Muhammad Mahdi<sup>AS</sup>. Only a true Mahdi sent by and supported by Allah is capable of doing so, no one else can even think of it.

The accomplished author for the benefit of the younger generation has also emphasized upon the practices of Mahdavis that have been illustrated in compliance with the commands of Holy Quran and adherence to the Messenger of Allah<sup>SAS</sup>. These practices are a stark reminder to everyone that Mahdavis renounce their worldly lives only to become seekers of Allah and dedicate

themselves exclusively to the service of Allah reminiscing the command of Allah:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

*Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds<sup>3</sup>.*

This work was undertaken upon the insistence of Janab Sarwar Ali Khan Sahab, Ex President, Markaz Anjuman-e-Mahdavia, Hyderabad. I am amazed at his energy and motivation to educate the Mahdavia youth and opponents alike to correct their understanding of the Mahdavia faith. I sincerely pray that his energy spreads to more people to undertake the work of propagating the Mahdavia teachings in its true sense. Thanks, are also due to Dr Abu Lateef Syed Muhammad Sahab (Saif) who obliged to my request to write a few lines to re-introduce the author Hz Syed Fazlullah Hafiz Tashreefullahi Sahab<sup>RH</sup> and his works.

Finally, my sincere appreciation to the efforts of Janab Abul Faiz Syed Ahmed Sahab (Abid) to get this work published and printed. His selfless dedication to the cause of safeguarding and publishing the important works of our eminent scholars to benefit the future generation of Mahdavis is truly commendable.

This insignificant took the liberty of adding a table of contents and an index with page numbers, keeping in

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<sup>3</sup> Surah 6 Al-An'am verse#162

mind the demands of modern literature and guiding the reader through the content of the book easily. The footnotes and square brackets [] were also included for references and clarification as needed. While utmost care has been taken to correct any errors, but no work is perfect. Hence, I request my brothers to bring any errors to my attention so they can be corrected promptly.

Countless praise and infinite thanks to Allah, our Creator, Cherisher and Sustainer who enabled and helped this insignificant to complete this translation.

- **Syed Mahmood Mukarram**  
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(Translator)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*The mind has no break from criticism*

*Make love the basis of your deeds*

(Iqbal)

## ***Preface***

*This is not a discussion!*

*This is not a debate!*

*This is not a competition!*

*This is not an exchange of ideas!*

*And neither is this an objection of anyone!*

But after the continuous objections (speeches, posters and pamphlets), this lowly indigent with limited knowledge and insight has articulated his position in this book that at a basic level even in this world, we are established on the highest principles of Islam – *Ihsan*, meaning we are convinced of *vision of Allah*. We spend our days and nights as seekers of the divine vision trying in our desire to achieve the vision of Allah.

We consider it obligatory to obey the commands of Shariah because there is no path without this! Day and night we are hopeful of the mercy and blessing of Allah. The rest of the things are also done to achieve this objective. The real objective is only to become a seeker of Allah and to adopt the position of a seeker of the vision of Allah. Having been

born in the ummah of the Holy Prophet and being established on the shariah of Muhammad<sup>SAS</sup>, we cannot take an example from the story of the demand of vision of Allah by Hazrat Musa<sup>AS</sup> without investigation. Neither can we give the example of Hazrat Musa<sup>AS</sup> to completely deny the possibility of the vision of Allah in this world.

In addition, due only to our obedience to the command of Holy Quran and Prophet Muhammad<sup>SAS</sup>, and through the light he has shown us (meaning acting upon his last-to-last command), we have accepted and paid allegiance to Hazrat Mahdi<sup>AS</sup> and received the teachings of the vision of Allah.

Nobody in the world can safeguard their faith without believing the Holy Prophet<sup>SAS</sup> as the last Prophet. Therefore, saying with regards to us that we believe Hazrat Syed Muhammad Mahdi<sup>AS</sup> to be a Prophet is a complete slander, an accusation and a grave mistake.

Another important thing to note is that we consider all the four Imams of Jurisprudence and the great people of Ahl-e Sunnat wal Jama'at as worthy of respect and obedience. On the order of Hazrat Mahdi<sup>AS</sup>, we consider the four Imams (Imam Abu Hanifa<sup>RH</sup>, Imam Shafae'i<sup>RH</sup>, Imam Malik<sup>RH</sup> and Imam Ahmad bin Hanbal<sup>RH</sup> as truthful and in any (fiqh) issue we adopt the solution from one of these Imams which is based on excellence. In this way we have united the four threads of the four Imams and have held on to them. In today's world, people are coming up with their own reasons to raise slogans of unity based on the

kalima. However, we are miles ahead in this matter and have been practicing this for 500 years. Therefore, we are Ahl-e-Sunnat-wal-Jama'at the most.

Hence the seeds of differences cannot be sowed in conflicts related to other sub-topics.

If you have understood our position by the grace of Allah, then "Our eye is radiant and heart joyous". Despite the clear explanation, if you still disagree then it is the will of Allah!!! Because guidance is only from Him. He can bestow the treasure of guidance even through the tiniest of matters. This is our perspective, besides this we neither want to focus on anything else nor discuss it. We also do not want to waste anyone's time. Since our real position is The Book of Allah (Quran) and the obedience to Prophet Muhammad<sup>SAS</sup>. Whatever it is, it is within this boundary and nothing other than this.

I sincerely hope that you will consider our position after reading the explanation and clarification in this book. Thanks!

If there are any shortcomings, deficiencies or defects in this brief introduction of the Mahdavis then this faqir is the only one responsible for it. The mistakes of this faqir does not affect the principles or foundations. May Allah grant guidance to everyone!

- **Hazrat Syed Fazlullah Hafiz Tashreefullahi Sahab<sup>RH</sup>**  
**(Author)**

## ***Praise and Salutations!***

This insignificant unlettered and lowly faqir, Syed Fazlullah Hafiz, son of Peer wo Murshid Hazrat Syed Abdul Hai Hafiz Miyan Sahab Tashreefullahi<sup>RH</sup> says that, despite having decided to not do anything more in this life as a human being, there are situations that arise where it becomes mandatory to say something or the other.

In the past few months, similar situations kept presenting themselves that it became necessary to present these few pages (as an obligation)!!

Because at first, this thing continued to be carried out with great enthusiasm rather specifically it has been carried out as part of propaganda that the verse

أَلْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ ..

*This day I have perfected your religion for you*

was revealed during the first and last hajj of the Prophet<sup>SAS</sup> makes it clear that the religion has been completed and that there is no question about any shortcomings or additions in it and neither is there any need for the coming or going of anyone (Mahdi<sup>AS</sup>). Therefore, saying anything more is equivalent to increasing or interfering in religion etc, etc.

This was something that would have immediately affected the unsuspecting public and made them easily relate to it, so it was specifically made into a weapon to mislead and incite them against Mahdaviat which is nothing but the real and true compliance of Quran and obedience of the Messenger<sup>SAS</sup>.

However, when this misunderstanding was cleared up that the verse, *This day I have perfected your religion for you*, is not the last verse from the aspect of revelation and if it is assumed that the religion has been completed in every way then the subsequent conclusion would be to essentially consider this verse to be the last revealed verse which then makes it necessary to exclude other verses (meaning the commands of Allah) from the Holy Quran. The second most important question that arises here is whether the verses revealed after the verse - *This day I have perfected your religion for you*, are included in the religion or not?! In other words, it becomes obligatory to consider the verses revealed after this verse to be excluded from the religion and excluded from the Holy Quran (God forbid!). What could be more ignorant rather more irreligious than this?

Hence, it became evident that the understanding that religion has been completed with the revelation of this verse as being explained to the unsuspecting public is itself against the religion and its rationality.

Additionally, this insignificant faqir asks, whether it becomes necessary after the revelation of this verse to consider the life of the Holy Prophet<sup>SAS</sup> in the status of a Prophet as part of the religion or not? Did the duration of Prophethood conclude after the revelation of this verse? Evidently, no Muslim in the world will accept this. On the contrary, he will consider this illogical explanation to be a severe disrespect to the honor of the Messenger<sup>SAS</sup>. He will

prefer to sacrifice his life rather than accept this illogical explanation!! Because the Prophet<sup>SAS</sup> was established upon the station of Prophethood until his very last breath and his every last word. Furthermore, every action of his is part of the religion, part of the sacred law and the validity of his Prophethood and application of the sacred law will remain perpetually in force until the Day of Judgment due to his being the last and final Prophet. ***That is the bounty of Allah, which He gives to whom He wills***<sup>4</sup>. (see the book *Takmeel-e-Deen* [Completion of Religion] of this Faqir for more details).

Not only this, all the prophecies mentioned in the Holy Quran and the prophecies given by our Prophet<sup>SAS</sup> are also part of the religion, which make the believers even stronger along with making it undeniable proof for those who are investigating, searching for evidence and putting in their efforts to determine the truth. This also substantiates his status as the last Prophet, making his criticism unacceptable. God forbid, if any of the prophecies of the Quran or the Holy Prophet<sup>SAS</sup> is not fulfilled then it may lead to doubts and uncertainties. May Allah protect us all from this!

Thus, we learn that the prophecies of the Quran and Prophet<sup>SAS</sup>, like destiny are confirmed and it is necessary for all of them to happen or be fulfilled from all aspects. This can be explained with just one example as follows -

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<sup>4</sup> Surah Juma'a verse#4

Allah<sup>SWT</sup> gave information (prophesized) regarding the defeat and then the subsequent victory of Rome. You should read the verses of Surah Rum (Surah# 30). You will know that the Muslims were fully certain of this strange and unusual prophecy that Rome will eventually be victorious over Persia. Hazrat Abu Bakr<sup>RZ</sup> had even placed a bet of 100 camels with the Jews due to his unflinching conviction (in this prophecy). And after the victory of Rome, he distributed those camels in charity on the order of the Holy Prophet<sup>SAS</sup>. This is a minor point, but the victory of Rome came true as prophesized by Quran. Wouldn't this prophecy be considered as part of the religion? While several people became Muslims after the fulfillment of this prophecy and also believed in the truthfulness of Quran. This confirms that our Prophet<sup>SAS</sup> is the Seal of the Prophets.

Similarly, the conquest of Makkah was also prophesized through a dream. Wouldn't the prophecy given to the Holy Prophet<sup>SAS</sup> through the medium of a dream not considered as part of the religion? Thousands of people (from Makkah) accepted Islam at the fulfillment of this prophecy under its influence. So much so that the staunchest of the opponents of Islam believed in it and accepted the Holy Quran to be the word of Allah and pledged allegiance on the hands of the Prophet<sup>SAS</sup>. They accepted him as a true Prophet.

This faqir absolutely does not intend to get into a detailed discussion here, otherwise hundreds of pages can be

written on the fulfillment of these prophecies. Here my intention is to explain and that too explain that the prophecies of the Holy Prophet<sup>SAS</sup> are an integral part of the religion which play an important role in the understanding of religion and faith. It is a misfortune of this age that the most important of the prophecies are not being considered as part of the religion on the basis of the verse - *This day I have perfected your religion for you* - and the unsuspecting public is being misled into believing that the religion has been completed with this verse. And the most important prophecy of the advent of Hazrat Mahdi<sup>AS</sup> has been incorrectly interpreted and it is being said that now there is no need for the coming or going of any such personality that requires reposing faith in him or making it mandatory! The innocent public is being deceived completely, and it is totally against Quran and Ahadith. This deception will continue to mislead people until they become aware of the reality.

The easiest and basic thing to remember here is whether the Holy Prophet<sup>SAS</sup> in the light of the hints from Quran through continuously narrated traditions (*tawattur*) has prophesized about the advent of Hazrat Mahdi<sup>AS</sup> or not? Has he not especially commanded to pay allegiance to him or not? To such an extent that he also named or identified him by giving him the title of "Mahdi". The entire history of Islam is filled with this name. This is not a title that has been given by you or us. Rather, the Noble Prophet<sup>SAS</sup> himself assigned this name with his blessed tongue. God willing! this title will remain in existence until the day of

judgment. The same title has been used in all traditions. Hence, this title itself is part of the prophecy.

In short, when the Prophet<sup>SAS</sup> has prophesized regarding the advent of Hazrat Mahdi<sup>AS</sup> through *tawattur* (continuous reports), then is it not obligatory to believe in these Prophecies? Then, why are the people being misled by quoting the verse, *This day I have perfected your religion for you* and saying that there is no personality who is going to appear after Prophet Muhammad<sup>SAS</sup> at all upon whom reposing faith is obligatory. *It's a wonder pure wonder!!*

There is no need left for any further debate or discussion on this matter and there arises no question. You can refer to the books of ahadith yourself and also compare it with Quran. Instead of believing in word of mouth, you can look at it with your own eyes to be certain!!

This action of yours will be the source of gaining the pleasure of Allah and His Messenger<sup>SAS</sup>. This action and effort of yours and the concern for obeying the orders of the Messenger of Allah<sup>SAS</sup> and the passion of following the Messenger of Allah<sup>SAS</sup> and the sincere efforts, are all included in the adherence to the Messenger of Allah<sup>SAS</sup>

**If you are careless in this matter or indulge in research contrary to Holy Quran and against the order of the Messenger of Allah<sup>SAS</sup> or use your personal opinion or stubbornness or rely on**

**opposing minds, then all the consequences will be on you. And there is no room for this in religion.** More to come on this later.

Before we move further, it is also important to point out that unbeknown to us is the cause of this Godforsaken hostility that - despite having complete knowledge and throwing common sense to the wayside in the name of wellness and benefit, baseless objections are being made and systematically publicized - leave alone the question of benefiting the Mahdavi brothers from this, rather the opponents themselves have made their intent of doing greater good meaningless by it. On the contrary, this has made them accountable before Allah The Most High.

**History is witness that the Mahdavis (real Ahl-e-Sunnat-wal-Jama'at) have never insulted anyone nor have we created a commotion against anyone. Neither do we object to anyone. Because in the common parlance, those respected *Imams* (Imam Abu Hanifa<sup>RH</sup>, Imam Malik<sup>RH</sup>, Imam Shafa'ei<sup>RH</sup>, Imam Ahmad bin Hanbal<sup>RH</sup>) or those *Buzurgan-e-Deen* (pious predecessors) who are termed as the *Akabireen-e-Ahl-e-Sunnat-wal-Jama'at* (the pioneers of *Ahl-e-Sunnat wal Jama'at*) - near us they are worthy of respect and being imitated in every way. Because no Mahdavi (*Ahle-Sunnat-wal-Jama'at*) will become a Mahdavi until he completes the curriculum or course of *Ahl-e-Sunnat-wal-***

**Jama'at both rationally as well as practically. Only after passing through this stage can one perform the *tasdiq* (pay allegiance) of Hazrat Mahdi Mauwood<sup>AS</sup> otherwise absolutely not!!! This is what is the true meaning and requirement of – My Religion is the Book of Allah and adherence to Muhammad, the Messenger of Allah<sup>SAS</sup>. In this is the real obedience to Holy Quran and the Messenger of Allah<sup>SAS</sup> (Because, only by the order of Hazrat Mahdi<sup>AS</sup> do we adopt the solution from the four Imams of Jurisprudence to any issue based on its excellence).**

Thus, remaining content and keeping ourselves busy in *Zikrullah* [remembrance of Allah] is our obligation.

As commanded by Allah The Most High in Holy Quran –

فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

*Remember Allah – standing, sitting, or lying down*<sup>5</sup>

This is the very context in which Hazrat Aisha<sup>RZ</sup> reported that the Holy Messenger of Allah<sup>SAS</sup> used to do *Zikrullah* [remember Allah] at all times<sup>6</sup>.

Similarly, there is another tradition in which the Prophet<sup>SAS</sup> is narrated to have said – The similitude of the one who remembers his Lord and one who does not remember is like that of the living and the dead<sup>7</sup>.

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<sup>5</sup> Surah An-Nisa verse#103

<sup>6</sup> Sahih Muslim # 373, Sunan Abu Dawud # 18

<sup>7</sup> Sahih Muslim, Sahih Bukhari

In such an instance, how can there be scope for criticizing or objecting others (that too namesake criticism)? Therefore, using pamphlets and advertisements to conspire against other sects making unreasonable and unreliable objections is not part of our creed and we have not done like this since the advent of Hazrat Mahdi<sup>AS</sup> until now.

**Even in response, we do not adopt any unprincipled method to object upon the great predecessors of Ahl-e-Sunnat wal Jama'at. Because there is no benefit or expediency in such an approach. Keeping God and nothing else in mind is our one and only perspective and this is our creed and our goal, nothing else!!!**

Rather, this much is in fact true that the response for every slander, accusation and illogical objections (which absolutely have no bearing to reality and involves some kind of expediency or benefit) have always been given in the light of Quran and Ahadith. Most of our books follow this pattern. However, we have never been in the business of writing and publishing books from the beginning.

This attribute cannot be associated with people who have busied themselves day and night in the remembrance of Allah that they [find time to] defame others and bring extremely unprincipled objections by digging here and there. Who has time for this?

However, our elders have recorded some narrations and traditions as a reminder...or by those whose children were

younger or for their relatives as necessary to pass on brief information. This is all the stock we have of the books (if someone has written something in the current age then the reason for it is quite obvious). One more important reason for this was –

**When the Holy Quran and the adherence to the Messenger of Allah<sup>SAS</sup> is our creed and religion then there is no apparent need for writing and printing, all there is left to do is practice. This is the only focus of action for the Mahdavia community because without practice, Allah cannot be achieved. Therefore, in order to find Allah under the guidance of Hazrat Mahdi Mauwood<sup>AS</sup> our approach was only to practice, practice and practice.** We have been in constant migration for the purpose of learning and educating ourselves with practice. Through entire India, Pakistan and Afghanistan the religion was practiced and propagated through migration only. The assertion of this faqir is also supported by the saying of the Messenger of Allah<sup>SAS</sup> – **يقفوا اثرى ولا يخطى** [meaning Mahdi<sup>AS</sup> will walk in my footsteps and never err].

**From this tradition too, it is evident that walking in the footsteps is nothing but to practice and this is the real obedience of the Messenger of Allah<sup>SAS</sup>, not writing books in opposition, making objections and publishing pamphlets etc . This is why it has not been our way in our entire history. In short, if one at least takes care of his breath and keeps himself restricted to religion, the**

way to avoid raising objections becomes smoother and finally paves the path. Nearness to God continues to develop. These teachings are available in detail from Holy Quran and the Messenger of Allah<sup>SAS</sup>. Hazrat Mahdi<sup>AS</sup> revived these teachings practically and then brought it to life in its true form.

**He refreshed the lesson about divine vision, that is to see Allah, and each and every moment provided proof with practical demonstration of the verse - أَنَا<sup>أَنَا</sup> وَمَنْ اتَّبَعَنِي<sup>ط</sup> - I and the one who follows me<sup>8</sup>, Is this not the actual reflection of - My Religion is the Book of Allah and adherence to the Messenger of Allah<sup>SAS</sup>? Ponder over it with fairness. (the complete discussion on this verse is coming in later sections).**

Let it not be hidden that this faqir has only discussed one of the deed - *Zikrullah* - which can be used to ponder over all the other teachings which is the practical guidance to seek and attain Allah in all conditions and every moment. The other reason why this faqir has enumerated only one of the teachings is that by putting this deed in practice it will open your heart to fulfill the other obligations completely and delightfully. So much so that we become the dearest of Allah. *Glory be to Allah.*

The summary of this is that the real assets of the group of Mahdavis in the light of the teachings of Hazrat

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<sup>8</sup> Surah Yusuf verse#108

Muhammad<sup>SAS</sup> and his perfect follower Hazrat Syed Muhammad Mahdi Mauwood<sup>AS</sup> - is nothing other than to remember Allah and keep practicing. Hazrat Mahdi<sup>AS</sup> did not present any new religion. By the saying of the Holy Prophet<sup>SAS</sup> that if any believer does abundance of remembrance and supererogatory prayers then Allah becomes his eyes, his tongue and his ears. As if through the will of Allah, he talks and walks. He sees from the light of Truth, hears from the light of Truth and when he talks, it is from the light of Truth. While this station is not absolutely the highest.

*Beyond every stage there is another stage for you*

*Life is nothing but the pleasure of Journey*

This goal and this perspective is required to be kept in mind at every stage. There should be no doubt creeping in about stagnation or shortcomings. May Allah grant wisdom to everyone. Ameen!!

For the satisfaction of the opponents, a few lines have been written as per need. At this point this thing should be kept in mind as well that this faqir is not making any empty verbal proclamations but a modest attempt to clarify the Mahdavia perspective. Even today you can observe it for yourself that when the time for the demise of any Mahdavi brother is near, the respected Murshid (preceptor) and the elders of his family through their supervision and attention, direct the focus of the one departing towards the remembrance of Allah. They absolutely do not talk

amongst themselves about any unrelated things or worldly matters so that the attention of the person departing does not get distracted. By the way, you yourself know this very well that the Messenger of Allah<sup>SAS</sup> has declared - لَا إِلَهَ إِلَّا اللَّهُ [There is no God but Allah] – to be the greatest of remembrance. Therefore, we split this into two parts with special teaching and special method to dominate the entire breath. That is, this remembrance serves as the shadow that covers the entire incoming and outgoing breath. Ponder this for a little while that despite remaining in the remembrance of Allah for the entire life while standing, sitting or lying down, even in the last dying moments every effort is made to establish the remembrance.

**Even the last dying breath is released with the remembrance of لَا إِلَهَ إِلَّا اللَّهُ [There is no God but Allah].** Heedlessness from the remembrance is prevented in all circumstances because heedlessness from God is *haram* [unlawful]. Now you decide for yourself as to who is more deserving in the claim of following the Messenger of Allah<sup>SAS</sup> based on the order of Hazrat Mahdi<sup>AS</sup> and by the blessing of Allah? Is this not an example of “My Religion is the Book of Allah and adherence to the Messenger of Allah<sup>SAS</sup>”?

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<sup>9</sup> Saying of Hazrat Syed Muhammad Mahdi Mauwood<sup>AS</sup> – *Mazhab-e-Ma Kitabullah wa Ittebaa-e-Muhammad Rasoolullah<sup>SAS</sup>*

Today the situation is – “Entire life is spent in the hotels and death occurs in a hospital”. The last moments are spent in the hands of the doctors and nurses – no remembrance or any contemplation. Rather, it is difficult to get freedom from the hospital even after death, but the Mahdavi brothers send off the person in the throes of death by gathering the near & dear in their house and in the presence of the respected Murshid perform – ***Bola Chala Maaf Karo*** [seeking forgiveness and forgiving others] and the remembrance of Allah.

Praise be to Allah, the *Bola Chala Maaf Karo* is also done specifically to make the affairs easy on the Day of Judgment because entry into paradise while keeping their book of account pending is not possible!! The matters related to the rights of the people are cleared here in this world itself, so there remains no accountability for it on the Day of Judgment while the rights due to Allah will be forgiven by Allah Himself. *Insha’Allah!!*

Another delicate aspect of asking for forgiveness is that for seeing Allah, purity of heart and sincerity is necessary, without which Allah cannot be seen!! Evidently, by keeping the rights of the people outstanding, carrying the sins committed towards others and having animosity towards the servants of Allah in the hearts, how can one achieve the vision of Allah?

**Therefore, asking forgiveness from others is implemented with emphasis so there remains no**

**hindrance in the vision of Allah. Only the blessing of Allah is needed!!**

Can any other sect claim more obedience to the Messenger of Allah than this?!!! Do justice for the sake of Allah!! Now consider another important aspect of this which will help you in understanding the position of the Mahdavis. *Insha'Allah.*

You may also very well know that the Messenger of Allah<sup>SAS</sup> has said - Die before your death (موتوا قبل أن تموتوا) and emphasized upon modeling the life of the hereafter in this world itself. This faqir wants to give a few verbal examples separately to make this easily understood as to how precaution is taken to guard the life of the hereafter and the efforts that are put into setting an example.

**Now in this situation, contemplate over what happens in the hereafter (or Paradise). Do you do any business or trade in paradise to seek out a living for yourself? Absolutely not! Or do you do any cultivation to grow crops for your food? Absolutely not! Do you establish any factory in paradise to make products that you need? Absolutely not! Do you follow the worldly methods in paradise to make bargains? Absolutely not! Would you install any bee hives in paradise to extract honey for yourself? Absolutely not. Do you raise any sheep or buffalo in**

**paradise to get your own milk? Absolutely not. Over there you will find rivers of milk and honey. In short, whatever blessings Allah provides in paradise that itself will be your food. Even in this day and age of decline and extreme degradation (of values) and despite the acute test of this worldly life, the Mahdavi Murshids and Fuqara are still adopting the same approach.**

Without receiving through “*Allah Diya* [This is from Allah]” we do not accept anything. Hence no question arises of even using it regardless of the number of days that are spent in starvation. Nothing is accepted without the name of Allah!!! This practice is done in order to focus our attention on Allah and keep Him in our thoughts. Besides the *Murshideen* and *Fuqara* from the Mahdavia community, this practice is also followed by all other Mahdavis. Nothing is given or taken without the name of Allah. Allah The Most High says in Holy Quran –

إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

*(Saying) "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks<sup>10</sup>*

Therefore, let alone desiring any rewards for giving or taking, eating or feeding; we do not keep any expectations to even be thanked in return (for the fear that the “thanks”

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<sup>10</sup> Surah Al-Insan verse#9

may become a reward for it, thereby excluding the deed done for the “sake of Allah”).

Is this deed not from the deeds of the hereafter? Everything [given or taken] without permission, acceptance or consent and without taking the name of Allah is considered illegal. You can understand this from a simple and key example. The father of all humanity - Hazrat Adam<sup>AS</sup> was permitted to eat everything from paradise except for the use of one tree (In the commentaries of Quran this is mentioned to be wheat). However, Hazrat Adam<sup>AS</sup> tasted it (or ate it) as a result of which, he was expelled from Paradise and sent to Earth. Consequently, he grew apart from Allah as if there was a veil. The son of Adam<sup>AS</sup> has now forgotten this mistake and is filling his belly with every legitimate and illegitimate thing without permission or without the name of Allah being mentioned. So now where will he be thrown for disregarding the order or for his disobedience in consuming the ill-gotten wealth and eating things without the name of Allah, you guess yourself! For his one mistake of eating without permission, Adam<sup>AS</sup> was made to leave Paradise and come here which distanced him from Allah. Now contemplate over the result of repeating the same mistake over and over again. This is the reason why the Mahdavi *Murshideen*, *Fuqara* and common people do not take anything which is not given in the name of the Allah, rather we prefer to starve to protect ourselves from illegal and illegitimate money. We stay away from even the smallest of the things that raises a doubt. We rely only on “*Allah Diya*” and protect ourselves from repeating the

basic mistake again, Allah is the one who is going to accept. In short, the Mahdavi *Murshids*, *Fuqara* etc accept only when Allah gives them otherwise not. Other than the act of feeding and serving, is there any other service or worship that we are doing even in today's age with the purpose of gathering wealth?

For the sake of Allah, just ponder over this for a minute, it is impossible to imitate for anyone the actions of the period of Hazrat Mahdi<sup>AS</sup> or that of his followers, so let's keep that aside for now. Even today there is neither a salary nor any compensation established for the Mahdavi Murshideen or the Imams. The Muezzins too receive no wages. Similarly, those who help clean and take care of the Mosques also do not receive any wages. Everybody does it as their obligation for the sake of Allah. Is this not something to deliberate upon?

Is this action not an example according to the Holy Quran and in adherence to the Messenger of Allah<sup>SAS</sup>? Is there some other claimant who claims to follow in a similar manner?

It is also important to mention one more thing here that it is customary in any events and functions that during eating and drinking, to start, it is merely said, "*Start Bismillah* [Begin with the name of Allah]" then everyone starts by saying *Bismillah*. Certainly, one who eats, starts only after saying "*Bismillah*". Even if you do not direct their

attention or say “Bismillah” the person eating will still say “Bismillah” before starting.

**However, the thing to ponder over is that the thing which has not been received at all with “for the sake of Allah” or “given in the name of Allah” or “Allah” in the front, what good does it do to start “in the name of Allah”!!**

Here, it is also essential to keep this point in mind that if something is not lawful or even doubtful then how can anyone even dare to give it in the name of Allah. No true Muslim will give any unlawful, doubtful or illegal thing in the name of Allah. In such a case, the thing that comes in the name of Allah will be *halal tayyab* [purely permitted]. Therefore, this food strengthens and protects your faith and piety. And Prophet<sup>SAS</sup> has instructed us to be especially mindful while feeding piety oriented and God-fearing people so that the piety of the pious people become even more stronger.

And when “for the sake of Allah” or “for Allah” or [food is] fed in the name of Allah, then the one feeding will neither be proud nor the one being fed will be ashamed of it or obliged to be grateful!!! Even if we feed someone for the sake of Allah then it is without expectation - لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا - *No reward do we expect from you nor thanks!* And the one that is eating is also eating without expectation because when the food is being fed for the pleasure of Allah then the one getting fed is also doing

it for the pleasure of Allah. This is the reason that such type of food is considered as *halal-e-tayyab*!!

Therefore, after this side discussion, while coming back to the main topic, this lowly Faqir implores you to observe it for yourself that near the Mahdavis, the Murshideen or the Imams or the Muezzins have no fixed wages whatsoever. Every deed is done to achieve the pleasure of Allah and nothing else. Kindly ponder over this verse from Surah Yaseen. Allah<sup>SWT</sup> commands -

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

*Follow those who ask no reward of you (in return), and are 'rightly' guided<sup>11</sup>*

A few pages earlier, as this lowly faqir has mentioned that even in this day and age of extreme decline and trials, rather in this toxic world, be it the respected Mahdavi Murshids or the honorable Fuqara - they never ever accept any remuneration or wages for their religious duties. Except when connected with the name of Allah or for the sake of Allah or related to Allah, we do not associate with anything.

وَهُمْ مُهْتَدُونَ (And they are the ones who are rightly guided) – Does this verse apply to the Mahdavi Murshideen and Fuqara or not? Keeping the Mahdavi Murshideen and Fuqaras mode of practice in perspective and keeping the words Mahdi and Mahdavis in mind ponder over the verse -

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<sup>11</sup> Surah Yaseen verse#21

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ -

*Follow those who ask no reward of you (in return), and are 'rightly' guided<sup>12</sup>*

Your heart will definitely be filled with comfort and your mind will develop the light which will clear all your suspicions. InshaAllah!

For the sake of Allah, think over it, whether this practice that is done in adherence to the Messenger of Allah<sup>SAS</sup> reflects the attributes of the People of Paradise or not? Does it not give a tiny glimpse of the example of - Die before your death?! A hint is enough for the intelligent person.

Similarly, if you are from amongst the people of Paradise, would you prefer to gossip or indulge in useless talk? Absolutely not!

Thus, what is the rationale behind opposing the people (who accepted the Mahdi<sup>AS</sup> as per the command of Allah and His Messenger<sup>SAS</sup>) who love Allah and His Messenger<sup>SAS</sup> and remain committed to adhering to even the last-to-last command of the Messenger of Allah<sup>SAS</sup>?

Would you continue to discuss those people who are strict in their obedience to the Messenger of Allah<sup>SAS</sup> in Paradise as well? Absolutely not. There will be nothing else in paradise except for the remembrance and glorification of Allah. In the same way, the Mahdavi Murshids and the Fuqara (as well as the entire community) remain in the

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<sup>12</sup> Surah Yaseen verse#21

remembrance of Allah day and night (while standing, sitting or lying down) and try not to let any breath go empty from the remembrance of Allah. Considering the heedlessness from Allah to be unlawful, we do not remain busy with anything except remembrance and contemplation of Allah and discussing the Book of Allah and Ahadith!! Is this not a small example of the life of the people of paradise and the people of hereafter in obedience to Messenger of Allah<sup>SAS</sup>?

Similarly, in the life of the hereafter – would anyone go outside of the paradise to inquire the situation there? Would anyone want to step outside of the confines of heaven even for a moment? In the same way, the Mahdavi *fuqara* take the mosque to be the house of Allah and a room of the paradise and keep their feet confined to it as well as their breath (engaging in *Zikrullah*). They enquire about the condition of those who have committed themselves to this method and help them in developing these characteristics and qualities. They become their helpers and practice - *كُونُوا مَعَ الصَّالِحِينَ* [*be with the righteous*]<sup>13</sup>. *Such is the grace of Allah. He gives it to whom He pleases.*

**At this point you can understand this from a small and very mundane example. Suppose you are part of a group that has trekked to the summit of the Himalaya. Isn't everyone in this group united in every way and have the condition of one body? Are**

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<sup>13</sup> Surah At-Tawbah verse#119

**they not supportive of each other in their joys and pains and help each other in their trek to the top? Would each member not assist and help the other sincerely? Are they not loyal to each other to put their lives at risk for one another? You will admit that all these qualities are present in those who reach the top of the Himalayas.**

**Now ponder over this, when there is unity and agreement between those who reach the top of the Himalayas. Then imagine how much unity and support is needed amongst the seekers of the truth who aspire to achieve nearness and the vision of Allah! And how important it is for everyone to live as one body rather imagine how mandatory it is? The same benefits are obtained from the company of the righteous which makes it easier to achieve the goal. Therefore, the seekers of Allah like one united body become a model of love, devotion, prosperity and sincerity. Glory and Praise be to God!!**

Readers, please ponder over this with justice whether this explains the condition of "Die before you die" to some extent or not? If the approach is based on honesty and there is right motivation to understand the Mahdavia position, then these few examples will be more than sufficient.

***From this - "My Religion is the Book of Allah and the adherence to the Messenger of Allah<sup>SAS</sup>" is easily***

**understood. In order to investigate, one is required to have a supportive mindset or a positive outlook and not an aggressively hostile or severely opposed thinking!!! Is this practice of the Mahdavis not fully compatible with the Holy Quran and adheres to the Messenger of Allah<sup>SAS</sup>? And does this practice not qualify as excellence? (despite this, there are attempts to mislead innocent people from the straight path). Yes, this is entirely possible, and it is like this in reality, that this way of life or approach may not have remained today. However, from a religious point of view, there is global degradation. In today's world everybody is buried under layers of deterioration. Personally, we are the only ones to blame for it. We cannot absolutely blame the principles for it, nor is it possible to blame them.**

Despite providing such a clear explanation and announcement of truth, then why are we still being defamed and why are objections still raised on us? Even today, the world is not bereft of such people [who practice]. The easiest and closest path is in front of us. All that is required is courage and ability to practice [the religion]. If you see some faults and defects today, where is the need to turn back from the *tasdiq* [affirmation] of the true personality sent by Allah, the Khalifa of Allah, Hazrat Mahdi<sup>AS</sup> and run away leaving the real path? Is this the right thing to do? Move forward and deal with it with courage. Become resolute and try to make others resolute.

Investigate and Allah will help you in it. Insha'Allah, you will understand your real position because we are holding firmly to the Book of Allah (Holy Quran) and the following of the Messenger of Allah<sup>SAS</sup>.

**Therefore, instead of running away or turning your back to religion due to the fear of evil, stand firm and face it with courage, explain your position in a peaceful way. Allah will help you. Insha'Allah.**

To understand any *maslak* [path of a particular group in Islam] it is important, rather it is required to first look at the “real principles” or the basic foundations!!

What is the basis of the real principles or basic foundations [of Mahdavis]? Hazrat Mahdi Mauwood<sup>AS</sup> has stated this clearly in very concise and simple words –

**My Religion is the Book of Allah and the adherence to the Messenger of Allah<sup>SAS</sup>** (That means our religion is the Book of Allah (Holy Quran) and the obedience to the Messenger of Allah<sup>SAS</sup>). Even a person with basic familiarity with the Urdu language will understand this claim easily. It does not require any research or scholarly effort.

Therefore, if something aligns with this statement and complies with it then it is ours. Otherwise, it is absolutely a slander, an accusation and a lie. Or it could be a misunderstanding. Apart from this, there could be a lapse in research, which has no importance or value. Rather, it

would be a cause of impeachment in the court of Allah and will have accountability. May Allah protect us.

Similarly, Hazrat Mahdi<sup>AS</sup> has also said - **اني عبد الله تابع** - **محمد رسول الله ﷺ** [Meaning - Certainly I am a servant of Allah and follower of Muhammad, the Messenger of Allah<sup>SAS</sup>]

Now tell us which Muslim (regardless of their sect) in this world will deny this principle or object to this basic principle?

Now for the sake of Allah, also consider that in the basic principle, which is the saying of Hazrat Mahdi<sup>AS</sup> - “My Religion is the Book of Allah and adherence to the Messenger of Allah<sup>SAS</sup>”, the Book of Allah means the Holy Quran which is already in your hands but what is the meaning of the other part - “Adherence to the Messenger of Allah<sup>SAS</sup>”? Have you ever thought about this?

**Adherence to the Messenger of Allah<sup>SAS</sup> is nothing other than putting into practice the meaning of Holy Quran. Hazrat Mahdi<sup>AS</sup> has declared the “Adherence to the Messenger of Allah<sup>SAS</sup>” upon the command of Allah, so this “Adherence to the Messenger of Allah<sup>SAS</sup>” has to be the practical implementation of Quran. Masha’Allah and the Quran is also his witness.**

Therefore, Hazrat Mahdi<sup>AS</sup> had given precedence to practice in every matter to such an extent that he stated -

“To accept this servant means to practice”. In such an instance who else besides Hazrat Mahdi<sup>AS</sup> can claim to be the subject of the command of Quran - **أَنَا وَمَنْ اتَّبَعَنِي** [the one who follows me<sup>14</sup>], and the saying of the Prophet<sup>SAS</sup> - **يَقْفُوا اثْرِي وَلَا يَخْطِي** [He will follow in my footsteps without erring<sup>15</sup>]? Who else would be ready to throw himself on the scale of Allah to be measured? This itself is the proof for being the - “Clear proof”, “sent by Allah” or “Khalifa of Allah”!!

In today's era, some people instead of desiring the pleasure of Allah and His Messenger<sup>SAS</sup>, are specifically advising Mahdavi (who are the real *Ahl-e-Sunnat-wal-Jama'at*) brothers to become *sunni* under the influence of some youth to gain their pleasure. They think that this advice is for their and our betterment. Keeping this bitter reality in mind, this despicable and lowly faqir asks that - can you do us a favor and define who are these *sunni* gentlemen? In response they only have this to say that the *Ahl-e-Sunnat-wal-Jama'at* are called *Sunni*. Without doubt we also agree to this meaning and consider this to be correct. But those gentlemen who keep calling themselves *Sunni*, can they even identify the real *Ahl-e-Sunnat-wal-Jama'at*? When Hanafi people are also *Sunni*...The Shafi'i people are also *Sunni*... the Hanbali people are also *Sunni*...the Maliki people are also *Sunni*...the *Ahl-e-Hadith* people are also *Sunni*, can all the people associated with these different

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<sup>14</sup> Surah Yusuf verse#108

<sup>15</sup> Hadith of the Messenger of Allah<sup>SAS</sup>

sects be categorized under the definition of Sunni? Is it right to categorize them with the same name and group without differentiation?!!!! If a person after being convinced wants to become a Muslim – will he join the group of Hanafis or the group of Shafi’is or the groups of Hanbalis or the group of Malikis or the group of Ahl-e-Hadith? Which of these different groups can he join and become eligible to be called a Muslim (Sunni)? How will he become satisfied or be convinced about it?? This is not a trivial question as to which of these five groups would the person who becomes a Muslim with complete honesty and faith will be made to follow? Or which group will he be handed over to? The conclusion that will be drawn from this is that whichever group he gets in contact first, he will be initiated into that group although there are severe differences between each of these groups to the extent that they have issued the fatwas of disbelief on each other.

Therefore, instead of inviting others to become a *sunni* in an unprincipled way, [it is prudent] from a religious perspective to set a common principle or rule and then contemplate over it today, as to why the Mahdavi brothers (who certainly and in reality, are the real *sunnis*) are being invited to become *sunnis*? And those Mahdavi brothers who have fallen victim to this fallacy should ask themselves whether they are now part of the group of Hanafis or Shafi’is or Hanbalis or Malikis? Have you even questioned yourself as to which group of *sunnis* do you now belong to?

This faqir used to instruct people on the basics of religion in a madrasa. Most of you might also have taken the classes on the basics of religion (Why are those who are getting educated on morals not being persuaded to learn the basics of religion? Why is there no motivation to be a well-wisher here?). In short, because you studied the basics of religion at a madrasa you do not find it difficult or strange to take a step back from *Mahdaviat*. Rather even sensing a small change within yourself has become difficult.

**Please do us a favor and deliberate over the worship you were doing when you were part of the Mahdavis. Are you still doing the same worship or have you achieved something greater than this? What were you missing that you have now found? In other words, what was lacking in you before that you now find being fulfilled?**

Try to evaluate your condition and position with an open and calm heart, everything will become clear to you. Insha'Allah.

It is also important to make it clear to you that whether it be a man or a woman - they are first made to complete the beliefs of *Ahl-e-Sunnat-wal-Jama'at* and only then are made to perform the *tasdiq* [affirmation] of Hazrat Mahdi<sup>AS</sup>. In such a case, what is the meaning of the invitation to become a *Sunni* again?

From what this faqir has understood, this is the result of your ignorance from your real position due to which you

are unable to present your complete position in front of others. Therefore, by assuming your simplicity and naivety to be the path of peace, you are leaving the highway (straight path) - *صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ* - *The path of those upon whom You have bestowed Your rewards*<sup>16</sup> - That means the path of seeing and showing Allah and the highway leading to nearness of Allah and faith. This faqir is not making these things up.

Contemplate this fully that until now you were certainly convinced about the possibility of seeing Allah in this world, that is you were on the highway of “*Ihsan*”. Now in your current position you no longer believe that Allah can be seen in this world (if your heart disagrees then inquire and you will certainly know it).

If you have this belief and you are certain about “*Ihsan*” which is that you can see Allah in this world and certain about the saying of the Messenger of Allah<sup>SAS</sup> or at least have this thought embedded in your mind, then there will be delight and devotion in your worship. The surety given by Prophet<sup>SAS</sup> - *mira’j of the believers is in their salah (prayers)* - will also come to the mind and will make you successful. Insha’Allah. If you have no faith in the saying of Prophet<sup>SAS</sup> - *mira’j of the believers is in their salah (prayers)*, then how will you attain devotion and delight in your worship? Think about it that the Imam who does not believe in the saying of the Prophet<sup>SAS</sup>, *mira’j of the believers is in their salah (prayers)* and does not agree with the vision

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<sup>16</sup> Surah Al-Fatiha verse#7

of Allah being possible in this world, how can the glad tiding of *mira'j of the believers is in their salah (prayers)* be fulfilled in his imamat? This faqir does not want to say anything more than this since the discussion pertaining to the vision of Allah being possible in this world will come ahead. Insha'Allah!

Independent of this discussion, even by just looking at the manifest condition of namaz (prayers), we learn that in the most important and central worship (namaz), some put their hand on the chest while some wrap their hands around the arms. Some stand in prayers by keeping their hands to the side while others fold their hands below their navels (the Mahdavi brothers fold their hands below their navels).

Independent of this discussion, the Hanafi followers do not recite Surah Fatiha in the congregational namaz while its obligatory for the Shafi'i followers to recite it and they believe the namaz is invalid without reciting surah fatiha. In the most important of the worships - namaz, this interference is against the recitation of Holy Quran [*i.e recitation of Surah al-Fatiha*]. A few words have been written regarding a crucial obligation such as namaz by way of an example otherwise the scholars have documented more than 200 differences among the different sects just in the method of offering the 4 rakat namaz (with one *salaam*). (The total count goes up to 600) As if the congregational prayers have lost the very unity required from the congregation.

The list of the differences in ablution is separate. There are also several differences in what establishes ablution and when the ablution remains valid and when it becomes invalid.

Despite the presence of these differences or without caring for these differences, they join the congregational prayers. There is no concern shown for any of these matters except for their own whims. They join the congregation based on personal interests. They do not follow any rule or principle. Neither are they worried about the presence of the differences. **It's quite amazing that they are unfazed about their prayers being correctly offered or not. What is the reason behind this? Is the meaning of namaz just standing in a line with other congregants? If someone has such a belief, then who is to blame for it? It is also important to categorically state here that these matters are not being discussed as a way of objection** because objecting is not amongst our principles. Only the nature and severity of the differences were highlighted here due to the invitation to Mahdavis to become "sunni".

Dear Brothers, a strange phenomenon is being seen today that in the name of mutual unity, some people are trying to unite based on just the *kalima* – *There is no God but Allah and Muhammad<sup>SAS</sup> is the Messenger of Allah* and terming it as "Unity of the Sects".

What is more surprising is the latest breaking news that an international conference is being organized by Muslims, Christians and Jews with the central theme of “Oneness” that is the Oneness of Allah (Tauheed). In the newspaper, Munsif dated 12 June 2008, a news article has been printed that an interfaith conference is taking place in the city of Madrid in Spain. The three-day discussions are organized by the World Muslim League. Around 200 thinkers from the three religions that believe in the Oneness of God namely, Muslims, Jews and Christians will present their thoughts at the conference. The World Interfaith Conference is scheduled to start tomorrow in Madrid<sup>17</sup> (Munsif, 12<sup>th</sup> June 2008).

We can conclude from this information that initially an attempt was made to unite people on - **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ** - **رَسُولُ اللَّهِ** [There is no God but Allah and Muhammad is the Messenger of Allah] that is on the basis of the kalima, an effort was made to unite all the different sects [Hanafi, Shafai'i, Maliki and Hanbali] on one platform. It started with removing the four different *musallas* from the Holy city of Makkah. Masha'Allah, now omitting the obligatory words of “Muhammad is the Messenger of Allah” from - There is no God but Allah and Muhammad is the Messenger of Allah, the world conference has been organized and limited to the words “There is no God but

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<sup>17</sup> The conference took place in Madrid from 17 July 16 - 18, 2008 and was inaugurated by then Saudi King Abdullah.

Allah". This (propaganda) is being marketed vigorously in the Islamic world.

However, what will happen to the current interfaith unity and what shape it will take in future, only God knows! It's possible that a solution for unity and peace will be found along with safeguarding the beliefs. But this cannot be forgotten that in Makkah, there were four *musallas* [prayer mats] in the four corners of the Holy Kaaba and all the people used to pray according to their sect. Later, a request was made by Iran to establish a fifth *mussala* [place to form a congregation] separately for them. In order to find a solution to this dilemma the Saudi government instead decided to remove the four *musallas* and keep only one and all the people were forced to offer their prayers behind one Imam only. This can be ascertained even today. From this it can easily be understood how the foundation or method for unity was laid about 45 to 50 years ago.

**But nobody paid attention, and no one raised any objection as to which principle or rule allowed them to fold the four *musallas* into one? In the Holy city of Makkah this local practice came into effect due to the order of the Saudi Government. How much of this is factually correct? This faqir does not want to get into the details. It requires one to do some soul searching within to become "satisfied".**

Here in Hyderabad now a days, the different Mosques are also adopting the same practice. That is, they do not care

which sect the Imam belongs to before joining the congregational prayers as if it is an imitation of the method adopted in the Holy city of Makkah!! And this unity amongst the different sects also appears to be its modified form which is not based upon any principles nor rules. Now this same method has further developed from being practiced as the unity of the sects to being practiced as the unity of religions. As if the Christians, Jews and the Muslims are now trying to unite only on the basis of the kalima لا إِلَهَ إِلَّا اللَّهُ [There is no God but Allah]. The most surprising thing about this conference is also the elaborate speech given by Shri Shankar Acharya. In short, this is a wide-ranging issue and at this point this is not a subject of discussion of this illiterate faqir who is lacking in practice. Whatever change happens [due to this conference] will Insha'Allah come to the fore-front anyway.

**But this much is worth noting that on one side there are attempts to unify the various sects on the basis of the kalima which is also being put into practice and on another side, moving further away from this, there are ongoing interfaith dialogues.**

However, it is quite astonishing that there are repeated objections made upon the Mahdavi brothers in Hyderabad, posters are being pasted, and on the pretense of feeding people, rallies and speeches are being organized so much so that pamphlets and books are also being published. Is this the work of unifying the different sects? What is

**the motivation and Islamic point of view behind all of this? It is important to understand the expediency or expected benefits from this. Despite putting in all the effort to unify the different sects, how far are these actions, that too against their own neighbors rather those who are connected to the actual *Ahl-e-Sunnat-wal-Jama'at* justified? This *Faqir* will repeat it one more time that Mahdavis are the only real *Ahl-e-Sunna-wal-Jama'at*, adhering to the Shariah of Muhammad<sup>SAS</sup> not deviating even to the extent of a hair's breadth and have not brought any new religion. Despite this there is repeated provocation or instigation and non-stop objection. Is this justified in any way? Which of the beliefs or Islamic injunctions permit such acts? Only Allah knows better!**

In short, reflect upon where this matter has led us to. Not only this, ponder over the situation in Hyderabad. There are only big talks and demands are being made for demonstrating flexibility of perception and largess of heart.

**However, the religious differences aside, everything has been neglected for a little and insignificant political benefit due to the mutual disagreement. There is no more shame left while making personal attacks and doing character assassination. Can these scattered and divided forces and abilities not unite to serve the community in the true sense? While**

**slogan is raised off one kind, the action is completely contradictory and opposite in nature.**

When there is no one who can unite and make peace in matters relating to worldly affairs then what unity and reconciliation can be expected in matters relating to religion?!!

**(Here a sensitive thing should also be kept in mind that political differences are only limited to this worldly life and that for a little time while it is not so in the case of religious differences. It is quite possible to change history by removing them while the loss in the hereafter will happen anyway)**

In short, be it unity amongst the sects or interfaith unity! It is not at all an easy thing to achieve as it is made out to be. It requires searching one's inner conscience, especially when as it relates to worship.

In this difficult and challenging situation, it is essential to ponder over - how can the differences between these 4 Imams of Jurisprudence be removed! Or how can these differences be reconciled? The status and rank of these *Mujtahids* also must be kept in mind and their honor should also not diminish - this should always be remembered.

For this work, a personality greater in stature than these Imams is required who can decide on their differences and

pass orders as an arbitrator. Except for the Khalifa of Allah, who is sent and appointed by Allah, no one else can do it.

**Apart from inviting [people] towards the vision of Allah in the light of Holy Quran and other obligations in the true sense, the prophecy made by the Holy Prophet<sup>SAS</sup> regarding the advent of Hazrat Mahdi<sup>AS</sup> was with such importance that he also commanded to pledge allegiance to him which is one of the reasons why the Mahdavi brothers today consider all the four Imams of Jurisprudence to be truthful in compliance with the order of Hazrat Mahdi<sup>AS</sup> (*Truth is distributed amongst the four Imams<sup>18</sup>*).**

Each of the honorable Imam has deduced the commandments with utmost honesty and sincerity. All of them had good intentions (not to gain fame, fortune or position) only to serve the religion. **Therefore, for any issue, we adopt the solution of that Imam which is the most compliant to Quran and Hadith and is based upon utmost piety. That is, whichever position is of excellence is acted upon. This practice of the Mahdavis in itself is according to Quran and Hadith. In this way, in the light of Quran and Hadith, the unity amongst the four Imams of Ahl-e-Sunnat has been practically demonstrated!!**

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<sup>18</sup> Narration of Hz Mahdi<sup>AS</sup>

In this way we have tied the four different threads of the four honorable Imams<sup>RH</sup> into a rope and held it firmly. And this important task was done on the basis of the order of the Khalifa of Allah who was appointed and sent by Allah Himself. **Now it became easier for you to understand that based on the excellence in practice (compliant with Quran and Hadith), we have accomplished the important task of uniting the four different schools of thoughts. Praise be to Allah! This important work could have only been done by the Khalifa of Allah who was sent by Allah. This wasn't a task for any other person because where would the situation arise of obeying the commands of a nobody (as evident from the current situation)?**

Every single person is fallible and has the possibility of erring. From this it is evident that except for the Khalifa of Allah, the Mahdi who is distinguished by the Prophet<sup>SAS</sup> by – **“He will walk in my footsteps and never err”**, who else could have created the situation for unity? And it was Hazrat Mahdi<sup>AS</sup> alone who solved this difficult issue. Now asking for this rope to be dismantled by separating and inviting us to hold one thread that is inviting us to become Sunni (Hanafi, Shafei, Maliki or Hanbali), how can this be logical, God-fearing and a source of achieving excellence? Everyone can ponder over this themselves!!

Now it has become clear as daylight that the purpose of the pledge of allegiance to Hazrat Mahdi<sup>AS</sup> is to unite the servant with Allah. Getting him as much closer as possible

to such an extent that he gets bestowed with the vision of Allah have been proved in the light of Quran and Hadith. We have also united the four Imams based on the principle of excellence and piety in our daily lives. That is, the four separately hanging threads have been made into a rope ( *وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا* – *Hold firmly to the rope of Allah*<sup>19</sup>) whose practical implementation has been demonstrated from Allah. Therefore, it is worth pondering here whether there is any other sect apart from the Mahdavis who are compatible with the Ahl-e-Sunnat-wal-Jama'at, the Holy Quran and adherence to the Messenger of Allah<sup>SAS</sup>? Ponder, and ponder over it again and again!!

**Hence it became evident that we believed and affirmed the true and absolutely right Mahdi<sup>AS</sup> and with absolute sincerity, renounced everything to focus completely on achieving the nearness to Allah. And this effort is also due to the command of Allah and the order of the Messenger of Allah<sup>SAS</sup>. Not due to our own wishes or opinions.**

**Even a person with basic knowledge will understand that the main thing is intention. We have affirmed Mahdi<sup>AS</sup> only for the sake of Allah<sup>SWT</sup> and the Messenger of Allah<sup>SAS</sup>. Neither for wealth and money nor for kingdom or state. And not for any power but only and only for the love of Allah and Muhammad<sup>SAS</sup> and for the love of his perfect**

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<sup>19</sup> Surah Aal-e-Imran verse#103

**follower, Mahdi<sup>AS</sup> and for the desire of the vision of Allah. Such that even achieving paradise is not our absolute objective, only achieving Allah alone is our goal. We have affirmed Hazrat Mahdi<sup>AS</sup> to fulfill this objective.**

واعظ کمال ترک سے ملتی ہے یاں مراد  
دنیا جو چھوڑ دی ہے تو عقبیٰ بھی چھوڑ دے

*O Preacher, Perfection in renunciation achieves the objective here*

*When you have abandoned the world then abandon the hereafter  
too*

*(Iqbal)*

At this moment you may raise a question if we have made a mistake in determining (identifying) the actual personality!!

Your suspicion here is incorrect because we have never abandoned the relationship to either the Holy Quran or adherence to the Messenger of Allah<sup>SAS</sup>. We are very firmly established on the road leading to the straight path. We are also holding onto the Shariat firmly and the biggest thing of all is that we are the seekers of Allah and are benefiting fully from the teachings of Quran and adherence to the Messenger<sup>SAS</sup> and taking advantage of it completely. In such a case there could be no possibility of making the mistake in identifying the real personality and it absolutely cannot happen. Still in the interest of removing distraction and obstruction, we will evaluate your position and take your intention as a well-wisher in good faith. In either case,

you are already familiar with our firm position in this regard.

Therefore, according to your thinking, if we are questioned in the hereafter (or in the grave) regarding this, then we will answer without hesitation – “O Allah, You know this very well that, whatever step we have taken was on the basis of Your command and for the love and obedience of Your last Messenger. In addition to Your love and obedience, for the fear of – وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ [But whoever disbelieves in him from amongst the sects, the fire is his appointed place]<sup>20</sup>”. And following Your command, for the love and obedience of *Rahmat-ul-lil-Alameen*<sup>SAS</sup>, we affirmed Mahdi<sup>AS</sup> and believed in him. And in fact, we believed in him with complete certainty based on Your command and remained away from doubts and suspicions. We affirmed him sincerely and practiced because all the words, deeds and actions of Hazrat Mahdi<sup>AS</sup> were in compliance with the Holy Quran and adhered to Muhammad, the Messenger of Allah<sup>SAS</sup>. Our real desire and objective was to get closer to You and be blessed with Your vision, nothing other than this. We had good intentions. Our intention was not to benefit either from money, land or property and neither did we desire any kingdom. Nor was obtaining power our objective. O Allah, you very well know what is in our hearts, that only for your love and to obey the command of the Messenger of Allah<sup>SAS</sup>, we have affirmed Hazrat Mahdi<sup>AS</sup> whom we

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<sup>20</sup> Surah Hud verse#17

found to be fully compliant with the verses of Holy Quran and the Ahadith. Therefore, let alone the question of our committing a mistake, there cannot even be an iota of doubt about it. We were desirous of Your nearness and Your vision. Then, whatever is the command of our Lord and Insha'Allah, everyone will witness whatever blessings, mercy, bounties and illuminations that our Lord will grant us! This is also for the reason that, by following the command of Muhammad Mahdi<sup>AS</sup> we tried to conduct our lives in this world as a model of the life in the hereafter and we achieved the bounties, blessings and good things in this world too. Praise be to Allah!!

But those who are stubborn and egoistic and due to the arrogance of their knowledge, are heedless of the command of Allah and His Messenger and are in complete denial. They are unwilling to understand despite numerous efforts, and do not even want to contemplate over the religious matters. Besides this, they also try to mislead those who have believed. What excuse will they give for their actions? Is this something to be concerned about or not? Especially, when they are attempting to explain and interpret the verses of the Quran according to their whims and are also being careless with the commands of the Messenger of Allah<sup>SAS</sup>. Apart from this, which verse of the Holy Quran and which hadith are these deniers relying upon to justify their denial?

Therefore, it has been proved that the accusation of our committing a mistake in the identification of the personality is also just a suspicion [nothing more].

فَلَا تَكُ فِي - When Allah<sup>SWT</sup> has particularly commanded - *مَرِيَّةٍ مِّنْهُ إِنَّهُ الْحَقُّ* [So be not thou in doubt concerning him (Mahdi)<sup>21</sup>]. Then, the irony here is that instead of dispelling their doubts and suspicions themselves, they are busy coming up with different tricks to mislead those who have believed, became certain and have remained away from doubts and suspicions. How is this justified? What answer will they give in the hereafter for their actions and twisted madness can be contemplated!!!

There is also a critical aspect of this discussion that needs a bit of elaboration. You pretty well know that Prophet Muhammad Mustafa<sup>SAS</sup> took complete responsibility in every way of those who reposed faith and pledged allegiance so much so that he also **promised his intercession**. This proves that the responsibility of believers is certainly upon the Messenger of Allah<sup>SAS</sup>. He is not responsible for those who deny. Glory and Praise be to Allah. **We believe and affirm.**

In exactly the same way, obeying the command of Allah and following the instruction of the Messenger of Allah<sup>SAS</sup>, we affirmed Hazrat Mahdi<sup>AS</sup> to be the Khalifa of Allah, the Seal of the Sainthood of Muhammad<sup>SAS</sup> and reposed our faith in him. Therefore, our position became even stronger due to the grace of Allah. Glory and Praise be to Allah. **We believe and affirm.**

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<sup>21</sup> Surah Hud verse#17

Now the definitive thing here is that Prophet Muhammad<sup>SAS</sup> is a “*Bayyina* [Clear Proof]”. He is the last Prophet of the era. Hence, in order to establish the correct position of the Prophet<sup>SAS</sup> in our hearts, and become as close as possible to Allah to the extent of being blessed by His vision, following the command of Quran and the command of Prophet Muhammad<sup>SAS</sup> - we held on firmly to Hazrat Mahdi<sup>AS</sup> who is also a *Bayyina*, infallible and the Seal of the Saints as well as the Imam of the last era. We understood the true nature of the Seal of the Prophets only through the divine radiance of the Seal of the Saints. The status of one infallible has been understood only through another infallible without falling into errors, and our understanding is correct without any doubt, thanks to Allah. And, thanks to Allah, we are the real and much greater *sunni* than others. There is no room left for any discussions on this matter.

After elucidating and clarifying the matter, it is important to make you aware of how the Quran guides us and the instructions of the Messenger of Allah<sup>SAS</sup> blesses us. This will be discussed in the next few pages.

## ***The main difference between our and your position***

This insignificant faqir has clarified his real position several times before, so that the misunderstanding created by the opponents can be resolved and the effect of the wrongful propaganda gets removed from the minds of the public. But some people deliberately turn their eyes away from the explanation of this faqir and keep singing the same tune as if they have never read or heard anything. Here, this faqir is once again explaining his position and has also changed the method of his explanation. Maybe this time it will be understood (Perhaps the dead matter enters your heart).

Before proceeding ahead, it is important to explain the difference between the real position of the great people of *Ahl-e-Sunnah-wal-Jama'at* and what is the product of the modern day's influenced minds. Mahdavi brothers are always ready to discuss and explain our compliance with the beliefs of the great predecessors of *Ahl-e-Sunnah-wal-Jama'at* that the advent of Hazrat Mahdi<sup>AS</sup> was based on the command of Allah. He is appointed by Allah, a *Bayyinah* [clear proof], a Khalifa of Allah and follower of the Messenger of Allah<sup>SAS</sup>. This is proved from Quran and Ahadith. And after his appearance, Hazrat Mahdi<sup>AS</sup> himself has explained this in every possible manner by saying – *My Religion is the Book of Allah and adherence to the Messenger of Allah<sup>SAS</sup>*". Besides giving practical evidence about his claim, he also clarified that – "We have not

brought any new religion” which in itself is the explanation of the “*Religion of Allah and Adherence to the Messenger of Allah<sup>SAS</sup>*”.

At present, let us first see what the attitude of the great people [of *Ahl-e-Sunnat-wal-Jama’at*], the scholars and the common people was with respect to the ahadith, and what is the status of the ahadith in the presence of Quran? And currently, where is the difference arising between your and our understanding of the Holy Quran and Ahadith? Allama Hazrat Syed Shamsi<sup>RH</sup> (Former Professor Osmania University) has mentioned an extremely important and foundational thing, which not only invites one to contemplate and ponder but also provides clarity to the mind. The Allama has written that,

**In my view, the Companions and the Mujtahids are not infallible, therefore their sayings are not protected from error. And when there arises a conflict between two ahadith then it becomes necessary that one of the two must be adopted, either the saying of the companion or the qiyas. In such a case, the Companion<sup>RZ</sup> or the Mujtahid<sup>RH</sup> through their qiyas [opinion] will prefer one or the other hadith. Hence requiring them to pick one hadith over the other. And then amongst the conflicting hadiths, one will be rejected [when the other is accepted]. Therefore, in this case it becomes essential to abandon the hadith of the Messenger of Allah<sup>SAS</sup> through either the saying of the**

**Companion<sup>RZ</sup> or that of the Mujtahid<sup>RH</sup>. Evidently, the saying of the Companion<sup>RZ</sup> or the Mujtahid alone forms the basis for the rejection of the hadith. It is completely valid that their preferred opinion could have been erroneous because they are not infallible<sup>22</sup>.**

Clearly, anyone with common sense will be able to understand the statement of Allama Shamsi<sup>RH</sup>. Because when two ahadith conflict with each other then it becomes necessary to abandon one of the hadith through either one's opinion or the saying of the Companion<sup>RZ</sup> or that of a Mujtahid<sup>RZ</sup>. And the reason for the rejection of the hadith or saying of the Messenger of Allah<sup>SAS</sup> will be the personal choice or opinion of the Companion<sup>RZ</sup> or Mujtahid<sup>RH</sup>. Hence this leads to the rejection of the saying of the infallible Prophet<sup>SAS</sup> based on the statement of a fallible. In short, after the clarification given by Allama Shamsi<sup>RH</sup>, there remains no need to explain the origination of the four *mazhabs*[paths] amongst the Ahl-e-Sunnat – why the four different threads in the form of Hanafi, Shafai'i, Maliki and Hanbali came into existence (named as the Ahl-e-Sunnat-wal-Jama'at or Sunni).

**Even today the scholars are rejecting or accepting hadith based on personal preferences and their own wisdom and opinion. Rather they are completely ignoring the rules of issuing a fatwa and even lack**

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<sup>22</sup> Kuhl-ul-Jawahir – Allama Shamsi<sup>RH</sup> Page 70

**respect for the Prophetic injunctions. How can there be any unity in such a situation?** Should there not be any deliberation about this? You should also keep this thing in your mind that in India, it is an accepted and living reality that there are more than 300 ahadith that have been reported about the advent of Hazrat Mahdi<sup>AS</sup>. No other issue in Islam has such a large number of ahadith and particularly there are *mutawatir* [continuously narrated hadith] amongst them.

Contemplate on this matter that when so many ahadith have been reported regarding the advent of Hazrat Mahdi<sup>AS</sup> then can all of these be against the will of Allah or the Holy Quran?

Such a thing is beyond the imagination of any Muslim, in fact not even a newly reverted Muslim can think of it....!! Along with this, it should also be kept in mind that - can all of these be reconciled together to produce a common meaning or be compatible with each other in every manner? Would these ahadith not have differences amongst them despite all of them narrating the advent of Hazrat Mahdi<sup>AS</sup>?

**At this point, directing your attention towards the explanation of Allama Shamsi<sup>RH</sup> is extremely important. Because any scholar or researcher would either accept or reject these ahadith according to their understanding and sectarian bias to such an extent that he would even issue a fatwa with respect to it (This is the primary reason for the differences**

**emerging amongst the Fatwas today). This is what is happening today which is not hidden from you!!**

**Hence in order to reconcile these differences we must align ourselves with the Holy Quran. Without doubt, their confirmation and consistency will continue to be established through Holy Quran. Along with this, the unblemished character of the personality claiming to be the Mahdi, his condition, his speech and actions will also prove that, he in fact is the Promised Mahdi<sup>AS</sup> who according to the Holy Quran and Ahadith is sent by Allah and is a Khalifa of Allah. It is obligatory to affirm him, to pledge allegiance to him and repose faith in him.**

Here also, please read about an important unseen help that came through the newspaper Siasat in the form of a news article (published on Sunday, 13<sup>th</sup> July 2008) whose title was – *“Establishing unity by eliminating differences is the duty of the Scholars”, “Purification in the light Quran and Sunnah is necessary”* by Professor Shaikh Wasiullah.

It was mentioned in this news article that the popular researcher and teacher of mosque in the Holy city of Makkah – Shaikh Wasiullah Abbas has said that the ummah splits into pieces due to the differences. It is the duty of the scholars to establish unity by removing the differences.

Shaikh Wasiullah Abbas (popular researcher and teacher of mosque in the Holy city of Makkah) was addressing a

gathering of Muslims at the Mosque near Bagh-e-Alam and said – **In any matter, both Quran and Ahadith will have the same perspective, so it is not valid for anyone to differ in it.** (Newspaper Siasat, Sunday, 13<sup>th</sup> July 2008).

Hence, keeping this reasonable and popular opinion, rather a decisive statement in mind, it should be analyzed in its light as to which hadith is in total agreement with Holy Quran as well as which personality does this applies to and identifies with the most. It is obligatory on every Muslim to investigate this so they can adopt the straight path.

In short, during your investigation, if by the grace of Allah you find conformity (compatibility) between the verse of Quran and Ahadith then nobody has the right to make excuses or create silly reasons. In other words, as the Maulana has said – **In any matter if Quran and Ahadith provides the same guidance then nobody has the right to differ in it.!!!**

This insignificant and unlettered faqir will discuss this in detail on the subsequent pages. Insha'Allah. Keep this golden principle or decision in mind and then try to decide for yourself.

Before arriving at this stage, it is also necessary to contemplate this important matter as to how those ahadith can be ignored that specify the significance of the advent of Hazrat Mahdi<sup>AS</sup> with such details along with the time of

his appearance (i.e **Mahdi will be in the middle of the ummah**)? When many of these ahadith are in conformity with the Holy Quran. And they are all aligned in the same direction.

**Are you not astonished by the fact that after ignoring the presence of hundreds of ahadith pertaining to the advent of Hazrat Mahdi<sup>AS</sup>, how [the verse] “*This day I have perfected your religion*” is still being misinterpreted by claiming that with the revelation of this verse, the religion has been concluded? [If such is the case] Then, after this verse there is no need for anybody’s [Mahdi] coming or going!!! It is all the more surprising that no attempt is even made to read this full verse of Holy Quran!! This means that merely for the sake of denying the advent of Mahdi<sup>AS</sup>, not only is the verse being misinterpreted but also all those ahadith that prophesize his appearance are being cancelled based on this incorrect and absurd principle!! Or they deny their importance. This step is totally against the religion and its principles. Think of it with patience and sincerity. You can verify this hadith in any of the available hadith books. It is also mentioned in *Tafsir-e-Madarik*, volume 1, page# 222, word for word like the hadith that was previously mentioned. You can ascertain the status and services of *Tafsir-e-Madarik* from any knowledgeable scholar. The cherished commentator passed away in the year 701H, that means this tafsir was written almost 200**

years prior to the appearance of Hazrat Mahdi<sup>AS</sup> and is taught in various institutions. It was written in Arabic and published from Beirut, Lebanon by Darul Qalam.

**In such a situation, it is of utmost importance to pay attention to the age-old [classical] references. Returning to our subject at hand, it is necessary to state loudly and clearly that based on the saying of Hazrat Mahdi<sup>AS</sup>, our *maslak* [path] is purely - *My Religion is the Book of Allah and adhering to the Messenger of Allah<sup>SAS</sup>*.**

**Accordingly, every slander, accusation and suspicion that is against the Holy Quran and the following of Messenger of Allah<sup>SAS</sup> will be dismantled by its sharp edges, Insha'Allah.**

**If someone wishes to investigate our truthfulness, then compare our condition and actions with the Book of Allah and adherence to the Messenger of Allah<sup>SAS</sup> (Naqliyat Miyan Abdur Rasheed translation and explanation).**

**Therefore, presenting the veracity of his condition, words and actions to be matched with the standard set by Holy Quran and adherence to the Messenger of Allah<sup>SAS</sup> as a proof and condition of acceptance is in itself an irrefutable proof of his being the true Mahdi<sup>AS</sup>.**

By God, consider how great, firm and divine his invitation (in other words it can also be taken as a challenge) was, not only to the public but also to those in authority. Could a non-Khalifa of Allah, who isn't appointed and sent by Allah and is bound to make errors, adopt such a mode of invitation? Despite such a clear claim and proof, if the doubters and skeptics remain unconvinced, then it should also be considered as a prophecy of the Quran and their opposing the command of Quran. Because Allah<sup>SWT</sup> has said - *فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ - [O Prophet, be not thou in doubt concerning him], إِنَّهُ الْحَقُّ مِنْ رَبِّكَ [Lo, it is the Truth from thy Lord]* and along with it - *وَلَكِنَّ أَكْثَرَ - وَاللَّيْسَ إِلَّا الْيَاقِينُ [But most of mankind will believe not (in Mahdi)]* very clearly (a detailed discussion on this verse will come later).

**Removing every iota of doubt, Hazrat Mahdi<sup>AS</sup> has stated that - If someone narrates from him, then it is required to look at this narration, if it is according to the Book of Allah, then that narration is from him and if it does not conform to the Book of Allah, then it is not from him, or the narrator may not have understood it correctly.**

At this instance, the key point to be considered is that, after the departure of the Prophet<sup>SAS</sup>, has there been anyone who had asked to compare his saying with the Book of Allah? Except for Hazrat Mahdi<sup>AS</sup> (Syed Muhammad Jaunpuri<sup>AS</sup>) there has been no other person who made such

a claim, then in all fairness who else besides him can be the Promised Mahdi<sup>AS</sup>? Is there any other fact that is firmer and more authoritative?

**This thing needs to be kept in mind that after the advent of the Prophet<sup>SAS</sup> such a firm and authoritative saying and action was required. Anything other than this or less than this would not have provided the proof for the truthfulness of the word and deed of Hazrat Mahdi<sup>AS</sup> because his claim was to be the follower of Muhammad, the Messenger of Allah<sup>SAS</sup>. And the Quran too is witness with the words - *أَنَا وَمَنْ أَتَّبَعَنِي* [I and the one who follows me]**

Just contemplate on this matter that, today's opponents are not even able to comprehend the meaning of the verse - *الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا* [This day I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion]<sup>23</sup>. In the same verse, *وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا* [And have chosen for you Islam as your religion] which has appeared for individualization and clarification that has not been understood. They think that with the revelation of this verse, the religion has been concluded. The verses that were revealed after this and the

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<sup>23</sup> Surah Al-Maeda verse#3

life of Prophet Muhammad<sup>SAS</sup> himself, his Prophethood and his prophecies, have all been thrust into debates.

In such a situation, how can we compare the blessed saying to ascertain its compatibility with the Holy Quran? In order to judge its compatibility – good intention, sincere and positive but fair attitude is required. Thus, to understand Allah's religion, the Quran and Ahadith, sincere and good intention is necessary. Similarly, an extremely honest and fair-minded approach is needed to understand and investigate [the claim of] a person who has been sent by Allah. Particularly to understand, recognize and repose faith in Hazrat Mahdi<sup>AS</sup> – it is necessary [for a person] to be rich in sincerity and faith. Because after the appearance of Prophet Muhammad<sup>SAS</sup>, the advent of Mahdi<sup>AS</sup> deserves greater contemplation and careful consideration. The Quran itself commands Prophet Muhammad<sup>SAS</sup> to avoid falling into doubts and suspicions regarding his advent with **فَلَا تَكُ فِي مَرِيئَةٍ مِّنْهُ** [*So be not thou in doubt concerning him*]<sup>24</sup>. If such is the case, then what questions do other people have [regarding Mahdi<sup>AS</sup>]? More than the Prophet<sup>SAS</sup>, the command applies to all the companions and the entire ummah to not fall in doubt regarding him. The Companions<sup>RZ</sup> themselves were highly inquisitive about him. Therefore, their curiosity led them to inquire about him from the Prophet<sup>SAS</sup> to which the Prophet<sup>SAS</sup> provided them comfort by clearing their doubt.

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<sup>24</sup> Surah Hud verse#17

Hence, the Messenger of Allah<sup>SAS</sup> said – *Verily, I know of a people who are in the same station as me. The Companions<sup>RZ</sup> asked, ‘How can it be when you are the Seal of the Prophets<sup>AS</sup> and there is no Prophet after you’. Prophet<sup>SAS</sup> replied, they are not Prophets but due to their nearness and proximity to Allah, the Prophets will envy them. All of them will have intense love for Allah.*<sup>25</sup> (*Tafsir Kabir Volume 2 – Imam Fakhruddin Razi*)

Today, after the passing of so much time, if people are afflicted with doubts and raise illogical objections then instead of getting angry with them, we should be compassionate with them for being deluded with imaginations and doubts and pray to Allah that they be blessed with correct understanding and Allah instill in them sincerity, certainty and honesty.

Today, when after 500 years (from the advent of Hazrat Mahdi<sup>AS</sup>) you are raising objections and misusing the ahadith, then do you think the deniers were simply standing by doing nothing in the period when Hazrat Mahdi<sup>AS</sup> was himself present as the Khalifa of Allah having been appointed by Allah and presenting himself as the *bayyina* [clear proof]?

Did no one perform any investigation? Was there no validation? Did everyone turn a blind eye? Were all those Muslim Kings, authorities and royal Scholars remained a mute spectator, when they had all the power in their

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<sup>25</sup> This hadith is also mentioned in *Aalam al-Deen fi Sifat al-Mumineen* - Shaykh Al Hasan bin Abi Al Hasan Daylami

control? Killing or getting someone killed was not a big deal for them. Even the military commanders and nobles were pardoned of a great number of killings. In such circumstances when the courtiers and worldly scholars were themselves worried about their safety and wellbeing, however at the same time Hazrat Mahdi<sup>AS</sup> without any fear was repeatedly announcing that - *if someone wants to test our veracity then compare it with Quran and Ahadith and identify any deviation from the shariah of Muhammad<sup>SAS</sup> even to the minutest extent, and investigate every aspect of my adherence to the Messenger of Allah<sup>SAS</sup>*. (This is also proof of the truthfulness of the claim of Hazrat Mahdi<sup>AS</sup> that none could identify any deviation in him from Quran and the adherence to Muhammad<sup>SAS</sup>) At the same time, he was also relaying the warning from Quran - *مَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ* - [And whoso disbelieves in him from the sects, the fire is his promised place<sup>26</sup>] and the hadith - *و من انكر المهدي فقد كفر* [And whosoever denies the Mahdi is verily a disbeliever<sup>27</sup>]. Despite all this, did all the powerful scholars, kings and rulers turned blind eye to him without looking into this matter? Particularly, when Hazrat Mahdi<sup>AS</sup> had declared that -

**On the Day of Judgment, Allah will disgrace the Rulers and Scholars for two reasons - 1) If I am on**

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<sup>26</sup> Surah Hud verse#17

<sup>27</sup> Fasl-ul-Khitab, Fawaid-ul-Akhbar, Aqd-ud-Durar, Lisan al-Mizan etc

**the truth then why did they not support me and 2) If I am not on the truth then why did they not arrest me? And why did they not arrange an assembly to convince me? If I refused to be convinced, then why did they not kill me? Because I will keep inviting people (to Mahdiat) based on the truth revealed to me and according to them (their perspective) it is misleading the people. This burden is on the neck of the powerful scholars and the rulers (Naqliyat Miyan Abdur Rasheed - translation and explanation page# 8).**

After hearing all of this, could the absolutely powerful Rulers, the royal Scholars and the Qazis remained silent five hundred years ago? Would any sensible person be ready to believe it? Hence, the logical thing to believe is that Hazrat Mahdi<sup>AS</sup> was sent by Allah, appointed by Allah and a Khalifa of Allah. The details of those kings, scholars and rulers who pledged allegiance to Hazrat Mahdi<sup>AS</sup> after investigating his claim can be looked up.

In short, all these Kings, Scholars and the Qazis were unable to find any defects to affect the attribute of infallibility in Hazrat Mahdi<sup>AS</sup> as Prophet Muhammad<sup>SAS</sup> said - *He will walk in my footsteps and never err*<sup>28</sup> (like the idolators and disbelievers of Makkah were unable to find any defect in the attribute of Prophet Muhammad<sup>SAS</sup> being an *Amin* [trustworthy]), then how could they prove the claim of Mahdiat to be defective?

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<sup>28</sup> Futuhat al-Makkiya

At this moment, it is important to raise this question that, After the demise of Prophet Muhammad<sup>SAS</sup>, has any of the followers of Islam claimed to compare their words and actions with the Holy Quran? And going back five hundred years in the regions of greater India (including Pakistan) and Afghanistan, has anyone threw such a challenge to make his claim in the presence of government officials, scholars and nobles?

*“If anyone wants to understand our truthfulness then compare our condition, words and action with the Book of Allah (Holy Quran) and the adherence to the Messenger of Allah<sup>SAS</sup>”.*

Has anyone after the departure of Prophet Muhammad<sup>SAS</sup> until today claimed to be infallible? And that too such a complete and successful claim? Presenting himself as an open book? And every conformer and opponent both saw that his adherence to the Quran and the Messenger of Allah<sup>SAS</sup> without any error was done being taught without any medium, not on the basis of learning the Ahadith or any commentaries of Quran. Is there any proof greater than this (be it perceptive or practical) that he alone is the Promised Mahdi<sup>AS</sup>?

**Therefore, it must be acknowledged that in the entire world, apart from Hazrat Mahdi<sup>AS</sup>, no one else showed such audacity and courage (and even if someone wanted, they couldn't) to claim from Allah to compare his life, condition, words and actions**

**with the Quran. Therefore, it is proved that he alone was Hazrat Mahdi<sup>AS</sup> - the Seal of the Sainthood of Muhammad<sup>SAS</sup>!!**

**Even otherwise, there is no other personality between Prophet Muhammad<sup>SAS</sup> and Hazrat Isa<sup>AS</sup> who has the status of being infallible, the Khalifa of Allah and the Seal of the Sainthood of Muhammad<sup>SAS</sup> who submits the Quran as the witness to his every word and action.**

**Additionally, no other personality can be imagined to publicly claim infallibility after Prophet Muhammad<sup>SAS</sup> and be able to present evidence to his claim from Quran [other than Mahdi<sup>AS</sup>].**

Keep this thing in mind that after Prophet Muhammad<sup>SAS</sup>, no one can claim to be a Prophet, neither can anyone be called Seal of the Prophets, despite millions rather billions of people other than Muslims ((Jews and Christians) may still be waiting for his advent. Now no Prophet is going to appear because the period for appearance of the last Prophet has come and gone. In the same way, no other Mahdi<sup>AS</sup> will appear now, neither will anyone claim to be infallible and at the same time, claim to present Quran as his witness. Like the period of claim for the advent of the Seal of the Saints has already passed, similarly the period of claim for the advent of the Seal of the Saints (Hazrat Mahdi<sup>AS</sup>) has also passed. The matter of the advent has been concluded upon Hazrat Mahdi<sup>AS</sup>. Those who think

that the advent of Mahdi<sup>AS</sup> will take place very close to the Day of Judgment are completely against the *ahadith-e-mutawatir* and the beliefs of *Ahl-e-Sunnat-wal-Jama'at*. (The discussion on the ahadith will follow soon). Belief cannot be formed upon popular opinion. Upon reading the details of the great scholars of *Ahl-e-Sunnat-wal-Jama'at* with an open heart, the matter will become completely clear like daylight. Insha'Allah.

Now coming to the matter of the number of believers being few and the disbelievers being more then the answer to this is provided by the Holy Quran. Once the matter is decided by Holy Quran then who has the audacity to oppose it? (The discussion around the numbers being greater or lower will come ahead, Insha'Allah).

All of our discussions are in compliance with Quran and Ahadith. When the research scholar of Holy Makkah has also stated that in any matter the Quran and Ahadith keeps the same perspective, then it is not valid for anyone else to object to it.

**In such an instance, let's assume the one (Mahdi<sup>AS</sup>) that you are waiting for, if he appears today (in this age) then tell us as per your understanding, which verses of Quran and ahadith will you rely upon for proof regarding this Mahdi that has already appeared (or will appear in future)? (You can understand this in other words that, the Mahdi who will appear in future - in addition to the related**

**Quranic verses and Ahadith - what other verses of Quran and ahadith will he present in proof of his Mahdiat?)**

**This is a challenging question. You will certainly have to repeat the same Quranic verses and Ahadith that we refer to in proof of the advent of Hazrat Mahdi<sup>AS</sup>.**

Do not forget that it is absolutely not easy to object to Mahdaviat. If someone reposes faith in Hazrat Mahdi<sup>AS</sup> in the right sense after careful deliberation and understands the course of *Ahl-e-Sunnat wal Jama'at* completely then there remains no room for any objections on Mahdaviat. Otherwise, the label of not being familiar with the beliefs of *Ahl-e-Sunnat-wal-Jama'at* will automatically get affixed.

In short, the Mahdavi brothers rely only upon those certified ahadith and the sayings of the *Ahl-e-Sunnat-wal-Jama'at* from prior to the advent of Hazrat Mahdi<sup>AS</sup>. We validate the compatibility between the Holy Quran and the words, condition and actions of Hazrat Mahdi<sup>AS</sup>. Either way, even the smallest thing can be enough to repose faith if one has faith written in his destiny. **Like how one verse of Quran was sufficient for Hazrat Umar<sup>RZ</sup> to repose faith but the ones who disbelieved were not influenced by even the entire Quran!!**

**Hence, by rejecting or not accepting the Quranic verses and Ahadith that the Mahdavi brothers**

**present as evidence today, what proof will you provide tomorrow?**

**In any way, this question was and will continually be asked – Outside of the Ahadith and Quranic verses that we have provided as proof, what other proof do you have from Quran and Ahadith regarding the advent of the one (Mahdi) that you are awaiting!!!?**

## ***Discussion about the word Mahdi in Quran***

Dear Readers, this lowly and unlettered faqir will now try to explain the hints about the advent of Hazrat Mahdi<sup>AS</sup> from Holy Quran and compare them with the Ahadith

Before rendering this important service, it is also necessary to clarify that like a fast-acting poison, this question is constantly spread - “*Show us the mention of Mahdi<sup>AS</sup> in Quran*”. You can contemplate this by yourself before this “poison” spreads to you in the form of a question or suspicion. Therefore, it is important to clarify this in the next few pages.

The thing to be considered here is that, searching for the word or name “Mahdi” in Quran is an ignorant and short-sighted thing. The word Mahdi has come into existence in the form of a title from the tongue of Prophet Muhammad<sup>SAS</sup>. Is the word used by our Prophet Muhammad<sup>SAS</sup> not enough or agreeable to you? Anyways, contemplate as to why the words used by Prophet Muhammad<sup>SAS</sup> would get included in the Holy Quran or the word of Allah? Think about whether your question is even valid to ask? This faqir does not intend to reject your thought or question on his own.

Apart from this, Prophet Muhammad<sup>SAS</sup> has mentioned through *mutawatir* [continuous] narrations that the name of Mahdi will be the same as his name. Along with clarifying the names of his mother and father, he even revealed his relation to himself. From this it is evident that

the Prophet<sup>SAS</sup> chose this method to assign the commands of Quran [in his favor] to make it easy to save the people from falling into suspicions!! This is why Prophet Muhammad<sup>SAS</sup> especially as a way of designating absolute honor, conveyed the word “Mahdi” which is itself included in the continuously transmitted [information] and the entire Islamic World is familiar with him only through this title “Mahdi”.

Further, the important thing here is that, if the word “Mahdi” is not mentioned in the Holy Quran at all then it is your responsibility to disclose where does Quran mention about the Mahdi that you are awaiting? You can very well understand this matter without the need for any explanation from us. Hence, you would have to rely upon the same verses and the same ahadith which the Mahdavi brothers present today.

Another important issue to note is that today if you do not consider the verses and ahadith we present as proof in support of Hazrat Mahdi<sup>AS</sup> to be correct or acceptable or try to interpret them differently, then how will you utilize the same verses and ahadith tomorrow yourself? Because the Quran is the same as it was yesterday and will be the same tomorrow. This is the same situation with the ahadith. Thus, ponder over this with justice for God’s sake yourself as to which verses and ahadith will you bring in your support tomorrow!!

Furthermore, another mischief being made is to create an impression that the *kalima [article of faith]* of Mahdavis is

something different. This is such a mischief or slander that is done to create suspicions in the public minds that too in those people who are unfamiliar [with Mahdavis] which is nothing but deceiving the innocent and unsuspecting public.

And you know this very well as was clarified on the previous pages that to become a Mahdavi, one has to first, as a way of learning the Aqeedah [beliefs], complete the course or curriculum of *Ahl-e-Sunnat-wal-Jama'at*. Only then can a person become Mahdavi otherwise absolutely not.

For your information, it is important to state that every day after the Isha prayers or special congregations, giving the tasbih is a tradition followed by Mahdavis, the tasbih is

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*There is no God but Allah and  
Muhammad is the Messenger of Allah*

اللَّهُ إِلَهُنَا مُحَمَّدٌ نَبِينَا

*Allah is our God and Muhammad is our Prophet*

القرآن والمهدى إمامنا أمنا وصدقنا

*Quran and Mahdi are our Imam.  
We believe and affirm them*

I don't understand why this tasbih is being termed as Mahdavia *kalima* to deceive the public. The first part of the tasbih is certainly the *kalima* of Muhammad<sup>SAS</sup> and every

Muslim that reposes faith in Hazrat Muhammad<sup>SAS</sup> adopts the *kalima tayyaba* [article of purification] and Mahdavi brothers also call it as *kalima tayyaba*. (Here, it is not necessary to mention the different articles of faith. Every Muslim from *Ahl-e-Sunnat-wal-Jama'at* knows it). The second part of this tasbih is - اللَّهُ إِلَهُنَا [Allah is our God, our Lord] and مُحَمَّدٌ نَبِينَا [Muhammad<sup>SAS</sup> is our Prophet]. In saying so, we declare Muhammad<sup>SAS</sup> to be our Prophet, that is affirming Muhammad<sup>SAS</sup> as the Seal of Prophets. Mahdavi brothers recite this every night as a lesson to remind ourselves that no one other than Muhammad<sup>SAS</sup> is our Prophet and Mahdi<sup>AS</sup> is our Imam. Despite the clear pronouncements, yet accusations are made against us that we consider Mahdi<sup>AS</sup> as a Prophet. What strange thing do the opponents find in this lesson (tasbih) is beyond comprehension. The last remaining part of this tasbih is to declare that - القرآن والمهدي إمامنا أمنا وصدقنا meaning **The Holy Quran and Mahdi are our Imam - We have believed in them and affirmed [confirmed] their truthfulness.**

How can anyone term these words to be the *kalima* of the Mahdavis? This is nothing but disclosing our beliefs. To remind everyone of the lesson and to always keep this in mind, the honorable Murshid affirms this with everyone each night before departing.

The important fact that is protected in القرآن والمهدي إمامنا - **The Quran and Mahdi are our Imam** is that - we

do not consider Mahdi<sup>AS</sup> a Prophet but the **Imam-e-Aakhir-uz-zaman** [Imam of the last era]. In fact, this is the common belief of the entire Islamic world that Mahdi<sup>AS</sup> is not a prophet.

It is quite astonishing that the opponents in their rush to oppose us, do not for a second think about what they are actually objecting to! Even after the Mahdavis announcing or affirming – the Quran and Mahdi to be our Imam – loudly every single day, there are still attempts to deceive the unsuspecting public and accusations are made that Mahdavis have a separate *kalima* and we call Mahdi<sup>AS</sup> a Prophet. Think about this, despite our calling Mahdi<sup>AS</sup> an Imam, the skeptics and opponents never get tired of creating doubts in other people's minds, that we do not believe in the finality of the Prophethood of Muhammad<sup>SAS</sup>. Is there a bigger oppression than this? The Mahdavi brothers say - **أَمَّا وَصَدَقْنَا** [We believe and affirm them] to the fact that we believe Mahdi<sup>AS</sup> to be an Imam and not a Prophet. And this lesson is repeated as a reminder every night before going to sleep, yet they slander us saying this is the *kalima* of the Mahdavis and it is different from other Muslims.

In short, saying that the *kalima* of Mahdavis is different is a complete slander and an accusation when we fulfill [the requirements and pass] all the stages for entering Islam even before professing *Mahdaviat* [belief in Mahdi<sup>AS</sup>]. After this elaboration the Faqir hopes that people will not become victims of this propaganda.

## *The clear hints in Quranic verses and the definite prophecies in Noble Quran*

Allah<sup>SWT</sup> informs us -

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ  
مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِّن  
الْأَحْزَابِ فَأَلْتَأَمُّ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ  
مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

*Is he who relies upon a clear proof from His Lord [like  
aforementioned]? And a witness from Him follows him  
(from his Lord), before him was the Book of Musa an  
Imam and a mercy. Such believe in him and whosoever  
disbelieves in him from the sects, the Fire is his appointed  
place. So be not thou (O Muhammad) in doubt concerning  
him. Lo! he is the Truth from thy Lord; but most of  
mankind will believe not<sup>29</sup>.*

Before getting into a discussion about this verse, it is necessary to briefly state that Allah<sup>SWT</sup> has provided every related detail in this verse. There is nothing that has been left out so much so that no other verse or hadith is needed to explain this verse. Every matter and every stage have been clearly mentioned. Even if there is some difficulty with certain points then it becomes completely clear by contemplating over it again as if the verse itself is a complete article or chapter by itself. Every issue is clearly explained without any confusion and resolves every doubt that arises.

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<sup>29</sup> Surah Hud verse#17

In general, due to personal preferences, people try to declare the word مَنْ [he] [in the verse] as common. Some of the commentators and scholars are also behind this. This faqir does not want to identify them at this time. The faqir has talked a lot about this already.

Despite acknowledging the word مَنْ [he] to be upon بَيِّنَةٌ [clear proof], there is always an attempt to term it as common through some unrelated aspect rather an illogical reasoning [is given] that is nonsensical so as not to disturb their [own] mental balance for not accepting Hazrat Mahdi<sup>AS</sup>.

Whether you believe in Hazrat Mahdi<sup>AS</sup> or not, it is essential to treat the مَنْ [he] as special and upon بَيِّنَةٌ [clear proof], there is no room for denial here!!! Because the beginning words of the verse - أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ - [Is he who relies upon a clear proof] is more than sufficient to remove the doubts and suspicions completely. The مَنْ [he] who is upon بَيِّنَةٌ [clear proof] from his Lord cannot be an ordinary person in any way. The word بَيِّنَةٌ [clear proof] alone is enough to shut the mouths of the deniers and opponents, however the words عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ [upon clear proof from His Lord] are also present.

By reading the same Surah Hud even summarily, you will come to know by yourself that the word بَيِّنَةٌ [clear proof] has also been used for other Prophets. This faqir is bringing your attention to four places in Surah Hud itself.

1. Read the following verse# 28 from Surah Hud -

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَانِي  
رَحْمَةً مِّنْ عِنْدِهِ فَعَمِيتَ عَلَيْكَ أَنْزَلْنَا مُكْذِبًا وَأَنْتُمْ لَهَا  
كَاذِبُونَ

*He (Noah<sup>AS</sup>) said: O my people! Bethink you, if I rely on a clear proof (بَيِّنَةٍ) from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?<sup>30</sup>*

2. In the same way read the following verse# 53 -

قَالُوا يَا هُدُومًا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ  
قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

*They said: O Hud! Thou hast brought us no clear proof (بَيِّنَةٍ) and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee<sup>31</sup>.*

3. Similarly in verse# 63 -

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَانِي  
مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۗ فَمَا  
تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ

*He (Saleh<sup>AS</sup>) said: O my people! Bethink you: if I am on clear proof (بَيِّنَةٍ) from my Lord and there hath*

<sup>30</sup> Surah Hud verse#28

<sup>31</sup> Surah Hud verse#53

*come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition<sup>32</sup>.*

4. Likewise in verse#88, the word **بَيِّنَةٌ** was used for Hazrat Shuaib<sup>AS</sup>,

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا

*He (Shuaib<sup>AS</sup>) said: O my people! Bethink you: if I am on a clear proof (بَيِّنَةٌ) from my Lord and He sustaineth me<sup>33</sup>...*

Dear Readers!! As you have seen yourself (from Surah Hud itself in Quran), apart from **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [Is he who relies upon a clear proof from his Lord], four other Prophets claimed to be upon a “clear proof (بَيِّنَةٌ)”. This makes it easy for you to understand what it means for someone to be upon a clear proof (بَيِّنَةٌ). From Surah Hud of Quran, along with **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [Is he who relies upon a clear proof from his Lord], four more Prophets are described as being upon a clear proof from their Lord which proves and explains that as per the hint given in the verse **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [Is he who relies upon a clear proof from his Lord], the person who will be upon a clear proof (بَيِّنَةٌ) will also be someone special who is sent and is

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<sup>32</sup> Surah Hud verse#63

<sup>33</sup> Surah Hud verse#88

bestowed by Allah, not someone ordinary like you and me!!!

Furthermore, this مَنْ [he] is giving an indication about a personality that will appear in future because it has been stated in the verse **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [Is he who relies upon a clear proof from his Lord] that - *who relies upon a clear proof (بَيِّنَةٍ) from his Lord* - distinguishing it from the claims made by the other four Prophets during their own time that - *I am on a clear proof (بَيِّنَةٍ) from my Lord*. From this it became evident that the *clear proof (بَيِّنَةٍ)* mentioned in verse 17 is definitely an indication of the future. This clear proof (بَيِّنَةٍ) is for the مَنْ [he] to be upon clear proof from his Lord [as mentioned in] - **عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [relies upon a clear proof from his Lord]. Therefore, it becomes necessary to accept that this مَنْ [he] in the verse cannot be any ordinary person rather this مَنْ [he] will be sent by Allah, deputed by Allah and a Khalifa of Allah which undoubtedly is special rather very special.

The critical aspect of this discussion is that Prophet Muhammad<sup>SAS</sup> himself upon the command of Allah in verse 57 of Surah Anaam has stated that -

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ

**Say (O' Muhammad) - I am upon a بَيِّنَةٍ [clear proof] from my Lord, and you deny Him<sup>34</sup>!!!**

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<sup>34</sup> Surah Al-Anaam verse#57

From this verse, it is evident that Allah, The Most High, has commanded Prophet Muhammad<sup>SAS</sup> to *Say, I am upon a بَيِّنَةٌ [clear proof] from my Lord.....* Such that at this instance too the person who is the بَيِّنَةٌ [clear proof] claimed to be the بَيِّنَةٌ [clear proof] himself by the command of Allah.

But in Surah Hud verse 17, it has been stated that – **Is he who relies upon a بَيِّنَةٌ [clear proof] from his Lord.** Keeping this difference in mind and deliberating upon this matter will make it clear that the advent of this بَيِّنَةٌ [clear proof] will be in future. What more clear hint do you need other than this? Think about it.

In addition to this, the status of the بَيِّنَةٌ [clear proof] is also made evident from the verse *أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ [Is he who relies upon a clear proof from his Lord]* because the personality of the Messenger of Allah<sup>SAS</sup> himself is also a بَيِّنَةٌ [clear proof].

Hence it is proved that the verse *أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ [Is he who relies upon a clear proof from his Lord]* is also special in the same manner as the بَيِّنَةٌ of other Prophets and Prophet Muhammad<sup>SAS</sup> is special!!! This also automatically proves that no other person between Hazrat Muhammad<sup>SAS</sup> and Hazrat Isa<sup>AS</sup> can be upon the بَيِّنَةٌ [clear proof] except for Hazrat

**Mahdi<sup>AS</sup>**. Therefore, to specifically establish the restriction of this *clear proof* the Messenger of Allah<sup>SAS</sup> said - انه خليفة الله المهدي [He is the Khalifa of Allah, Mahdi]<sup>35</sup>. And also particularly stated that:

كيف تهلك أمة انا اولها والمهدى وسطها والمسيح آخرها  
ولكن بين ذلك فيج اعوج ليسوا منى ولا انا منهم

*How can that ummah perish when I am at its beginning and Mahdi is in its middle and Isa Masih is in its end. But in between them there are crooked people (people following corrupt and misleading paths) who have nothing to do with me and I with them<sup>36</sup>.*

With respect to the chain of transmission, this hadith is classified as سلسلة الذهب (meaning golden chain of transmission). The first thing that is proven from this is that the period of advent of Mahdi<sup>AS</sup> and Isa<sup>AS</sup> is not one and the same as is generally transmitted through propaganda without any basis or investigation. That too, only to create a justification for staying away from the affirmation of Hazrat Mahdi<sup>AS</sup> or become careless from the claim of Mahdiat. The second thing is that there are crooked people meaning people who deviated from the straight path in between Prophet Muhammad<sup>SAS</sup>, Hazrat Mahdi<sup>AS</sup> and Hazrat Isa<sup>AS</sup>.

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<sup>35</sup> Sunan Ibn-e-Majah

<sup>36</sup> Mishkath al-Masabih Page#287 published by Maktaba Rahmania, Lahore

**Prophet Muhammad<sup>SAS</sup> has separated himself completely from these people who are deviant from the straight path to such an extent that he said - *"They are not from me or I from them"*.**

Wonder of wonders is the fact that despite such a severe warning from Prophet Muhammad<sup>SAS</sup> that - *"In between them (Hazrat Mahdi<sup>AS</sup> and Hazrat Isa<sup>AS</sup>) there are crooked people, and they are not related to me or I related to them"*, they do not feel the need to contemplate and pay attention to this or find the time to avoid the decree!!

The order of the Prophet<sup>SAS</sup> is for those people who are close to going astray. To save them from this, there would be an essential need for a personality who will be sent and appointed by Allah - a Khalifa of Allah. This is the reason why the Prophet<sup>SAS</sup> introduced Hazrat Mahdi<sup>AS</sup> as the savior protecting people from going astray.

A matter to reflect upon is the fact that Hazrat Muhammad<sup>SAS</sup> is the last Prophet of Allah possessing a Book (meaning Quran). And in the end is Hazrat Isa<sup>AS</sup> who is also a Prophet and possessor of a Book (Injeel). So how can there be a person in between these two Prophets possessing divine books, who is a savior of people, protecting them from going astray but not sent and appointed by Allah, a non-Khalifa of Allah, or in other words a common and infallible man?

Those who declare the مَنْ [he] to be a common man in the verse **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [*Is he who relies upon a clear proof from his Lord*], have no choice but to accept in the light of this verse that Mahdi<sup>AS</sup> is the one upon the **بَيِّنَةٍ** [clear proof]. That means, Mahdi<sup>AS</sup> is sent and appointed by Allah.

**Or in the words of Prophet Muhammad<sup>SAS</sup> – He is a Khalifa of Allah and in the words of the noble Quran – He is عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [*who relies upon a clear proof from his Lord*]. We believe and we affirm.

Therefore, the fact that became evident is that in between the period of the advent of the Prophets and the Khalifa sent and appointed by Allah, there will be crooked people who are deviated from the path and misled. The Prophet<sup>SAS</sup> separated himself completely from them who will be closer to destruction.

**As if in between the personalities that have been sent by Allah – there will be a chapter, an interval or a gap. This is also definite proof that the saviors Mahdi and Isa protecting people from destruction will not be in the same period. Therefore, this imagination that the two saviors Mahdi and Isa will be responsible to protect [the ummah] from destruction in one period was proved to be a complete falsehood like an erroneous word that needs to be erased, and it is illogical as well.**

Dear Readers, the discussion of this unlettered faqir is not without merit, rather the great scholars of Islam have also made this matter evident. Therefore, Hazrat Imam Saduddin TaftazaniRH in his book Sharah Maqasid went to such an extent that he wrote – “*There is no sahih hadith regarding the coming together of Imam Mahdi and IsaAS*”.

But it is astonishing that the coming together of Mahdi and Isa in one period have been popularized with extreme passion which however is not supported by any sahih hadith. Hence, the suspicion arises that the prophecy of Holy Quran – *[But majority will not believe in him<sup>37</sup>]* – indicates that majority of the people will not believe in Hazrat MahdiAS, so this invalid belief spread amongst the masses which made majority of the people delay their affirmation of MahdiAS and the deniers of MahdiAS continue to rely upon this unprincipled belief for support to at least find a reason. May Allah protect us!!.

An extremely important fact is that the hadith under discussion by this faqir (meaning the hadith – *How can my ummah perish* which has a golden chain of transmission) is also compatible with the Holy Quran more thoroughly in another way. AllahSWT says –

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ  
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ  
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن  
يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ

<sup>37</sup> Surah Hud verse#17

*O ye who believe! Whoso of you becometh a renegade (or rejecter) from his religion, then Allah will bring such a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He wills. Allah is All-Embracing, All-Knowing<sup>38</sup>.*

The thing to remember here is that the address has been made to - *O ye who believe* - that is when the Quran is addressing with the words - *O ye who believe* - then it is addressed only to the ummah of Prophet Muhammad<sup>SAS</sup> who believe in the Holy Quran - that is the believers are being addressed.

And by *if any from amongst you turn back from his religion* - it **does not mean that these people will revert back from faith itself**, if such a thing was going to happen, God Forbid, instead of *مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ* [if any from amongst you turn back from his religion] the words would have been "turn back from faith" but here it was said - *عَنْ دِينِهِ* [his religion]. Thus, it becomes necessary to deliberate upon the "turning back" in *مَنْ يَرْتَدَّ مِنْكُمْ* [if any from amongst you turn back] as to what the rejection (turning back) here really means?

You very well know that in *hadith-e-Jibra'eel*, three stages of religion have been mentioned -

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<sup>38</sup> Surah Al-Maeda verse#54

- 1) Islam
- 2) Iman [faith]
- 3) Ihsan

Here the turning back of the believers cannot be taken to mean [turning back from] *Islam* or *Iman* [Faith]. So, the third remaining stage or condition left here is to take its meaning to be *Ihsan* which is the most correct and excellent position. That is when the common Muslims or believers start to turn back from the religion of vision of Allah, that is become bereft of inviting towards Allah with vision then Allah will bring such people who will restore the love of God, and the believers' loss of the greatest attribute [highest station of the religion] of the desire and struggle for the vision of Allah.

As if it became known that in the hadith - *How can my ummah perish* - **these are the very people that are mentioned between the two personalities sent by Allah who will deny the vision of Allah to be impossible in this world and will deny its occurrence.** These are the same people regarding whom the Messenger of Allah<sup>SAS</sup> said - "*in between them are a crooked people meaning people deviated from the straight path who are not from me or I from them*".

Here an important and interesting point should also be kept in mind that in *مَنْ يَرْتَدَّ مِنْكُمْ عَنِ دِينِهِ* [whoever turns away from his religion], that is reneging from the religion is the cause of destruction or not? Therefore, it became

evident that denial of the vision or *Ihsan* – one of the stages of religion is the reason for destruction and to protect [the ummah] from this destruction, Hazrat Mahdi<sup>AS</sup> was sent. This is clear or evident from the hadith as well as it is consistent with verse 17 of Surah Hud.

For the sake of Allah, deliberate upon this matter, whether the hadith – “How can my ummah perish” became compatible with Quran or not? And is the objective from both of them one and the same or not? **ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ** [Such is the grace of Allah which He giveth unto whom He will]. Thus, the meaning of **عَنْ دِينِهِ** [his religion] without doubt has to be taken as vision of Allah, otherwise it would have to be accepted that the common Muslims and believers will renege from their religion which is not true from any aspect.

After the departure of Prophet Muhammad<sup>SAS</sup> – [five daily] prayers, fasting, hajj, charity etc has continued to be observed without any break. Only in the matter of the vision of Allah did differences develop later. Neither was there a consensus of the ummah in the matter of the vision of Allah!!

Now the matter becomes clear that after the departure of Hazrat Muhammad<sup>SAS</sup>, people started became distant from the station of – “*mir'aj for the believers is in salah*” and slowly the teachings pertaining to “*Ihsan*” or “*vision of Allah*” started becoming extinct and then the denial of the vision of Allah itself became prevalent. Such that the false

narrative that *when Hazrat Musa<sup>AS</sup> despite being a Prophet couldn't see Allah then how can we achieve the vision* - is given with expertise and passion (this discussion will come later). This denial then became the cause for the destruction of the ummah. Hence the blessed appearance of Hazrat Mahdi<sup>AS</sup> came into effect. He completely revived the teachings pertaining to the vision of Allah (*Ihsan*) again thereby adhering to the Prophet<sup>SAS</sup> which is also mentioned in Quran:

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Say, 'O Prophet, 'This is my way. I invite towards Allah upon vision and he (Mahdi<sup>AS</sup>) too would invite who is my follower. Glory be to Allah, and I am not one of the polytheists<sup>39</sup>.*

As if the invitation of Prophet<sup>SAS</sup> towards vision was repeated as a lesson in the same way by مَنْ اتَّبَعَنِي (he who follows me is Mahdi<sup>AS</sup>). And brought the ummah back from [if any from amongst you turn back from his religion] to the highway of *Ihsan*. This is the very purpose, work and obligation of المهدى وسطها [Mahdi is in the middle<sup>40</sup>]. This is the actual meaning of the hadith - كيف تهلك أمة [How can my ummah perish] supported by Holy Quran. Now after Mahdi<sup>AS</sup>, the

<sup>39</sup> Surah Yusuf verse#108

<sup>40</sup> Hadith of Prophet Muhammad<sup>SAS</sup> mentioned in Mishkath al-Masabih Page# 287, Musnad Ahmad, Tafsir-e-Madarik etc

teachings and practical aspect of *Ihsan* will continue to slowly wither away and then the ummah will once more be closer to destruction which is when Hazrat Isa<sup>AS</sup> will appear. And being sent by Allah, he will also resolve the dispute of who the true Muhammad and true Mahdi was, so that the Jews and Christians still awaiting the advent of Muhammad<sup>SAS</sup> also open their eyes. May Allah protect the faith of everyone. Ameen!

In summary, the thing to be understood is that the hadith with a golden chain of transmission is supported by two verses of Holy Quran. Thus, as per the statement of the teacher and researcher from Holy city of Makkah, Shaikh Wasiullah Abbas – “*In any matter the Quran and hadith always have the same direction*” – then no one has the right to differ in it. Hence, there is no room for disagreement in this matter too.

Now after *أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ* [Is he who relies upon a clear proof from his Lord] coming to the part *وَيَتْلُوهُ* and *شَاهِدٌ مِّنْهُ* [and Quran is a witness to him] and contemplating on it we learn that the commentators did not pay attention to its fundamental aspects because when Quran is providing testimony to somebody’s words and actions, then without doubt it becomes a source of acceptance, obedience and belief. Especially when Quran is witness to the person who has the honor of being - *عَلَىٰ* *بَيِّنَةٍ مِّن رَّبِّهِ* [who relies upon a clear proof from his Lord]. That is when someone’s condition, words and actions are

according to Quran, then that personality without any doubt is special and sent by Allah since the infallibility of such a personality is automatically proved from Quran itself like the Prophet<sup>SAS</sup> who was upon a **بَيِّنَةٌ** [clear proof] and infallible. His condition, words and actions have been fully compliant with the Holy Quran. Similarly, the testimony of the condition, words and actions of a person (that is Mahdi<sup>AS</sup>) who is according to **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [Is he who relies upon a clear proof from his Lord] will also be proved from Quran. This is the reason why Hazrat Mahdi<sup>AS</sup> stated -

*If someone narrates any matter from this servant then look at that narration, if it is according to the word of Allah [Quran] then the narration is from this servant. If it is not according to the word of Allah, then it is not the narration of this servant. It could be that the narrator's heart was not attentive while listening which caused him to err<sup>41!!!</sup>*

The thing to understand more is that when Quran is the **شَاهِد** (i.e Quran is the witness) then by its first address, the people who believed in Quran and the Messenger<sup>SAS</sup> are the ones included in the address. This thing should be kept in mind, because the later part of the verse is related to this. Either way, even a person with basic understanding can also distinguish that no ordinary person will be able to prove his condition, words and actions to be compliant

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<sup>41</sup> Naqliyat Miyan Abdur Rasheed, translation and explanation

with the Holy Quran. It must be such a personality who has been sent by Allah and has the support of Allah.

Thus, the meaning of “Quran is a witness” is that this testimony is obligatory upon all the believers of Quran. Hence, it became known that those Muslims who believe in Allah, His last Messenger<sup>SAS</sup> and His last Book are the people that will be the first ones to examine the testimony and believe in him.

In short, the advent of Hazrat Mahdi<sup>AS</sup> will come into effect to give the people (Muslims) who believe in the Quran and are in the first category - the lesson of “*Ihsan*”, meaning vision of Allah - the highest-level teaching of the religion. For this reason, *وَيَتْلُوهُ شَاهِدٌ مِّنْهُ* [and Quran is a witness to him] was emphasized. This testimony will also be compatible and compliant with the books prior to Quran because Quran consolidated the teachings of all the previous books within it.

Here, it will not be without merit to clarify briefly that the author<sup>42</sup> of *Tafheem-ul-Quran* after a long series of debates took *وَيَتْلُوهُ شَاهِدٌ مِّنْهُ* to mean Quran only and accepted the *مَنْ* be special. God only knows why he hesitated to consider the *مَنْ* to mean “Mahdi” rather referring it to be the blessed personality of Prophet<sup>SAS</sup> (the other commentators have also shown carelessness in determining the meaning of *مَنْ*, had they taken the

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<sup>42</sup> Maulana Abu A’la Maududi

objective of the full verse into consideration then their opinion would certainly have changed!!!). Taking مَنْ to mean the personality of Prophet<sup>SAS</sup> is also not correct in any way. This point automatically becomes clear from the subsequent portion of this verse. However, when the name of Prophet<sup>SAS</sup> is specifically mentioned in Quran and there is also Surah “Muhammad” named after him then there is no logic behind referring to him in hints. More discussion on this to follow.

From this discussion it became easy to understand the meaning of أُولَئِكَ يُؤْمِنُونَ بِهِ [All such believe there in] which is those who understood the testimony of Quran. The one who accepted will be regarded in أُولَئِكَ يُؤْمِنُونَ بِهِ [All such believe there in] that is they will be included amongst the believers. Along with this regarding those who disbelieve, it has also been clearly stated that –

وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَأَلْنَا رُ مَوْعِدُهُ

*and whosoever disbelieves in him from the groups (sects, tribes or clans), the Fire is his appointed place*

**This is the command of the Quran. We have not fabricated this. Hence, this cannot be ignored.** Think about this for a moment – If the مَنْ [He] in the verse أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ [Is he who relies upon a clear proof from his Lord] is not special or not upon بَيِّنَةٍ [clear proof] then how can the decree of disbelief apply [upon his rejecters]? This decree of disbelief in the light of Quran itself proves that

this مَنْ [He] is special, which is meant for the one sent and appointed by Allah. After conveying this very clear order, Allah The Most High also specifically guided Prophet<sup>SAS</sup> explicitly by stating that – thou be not in doubt regarding the advent of this مَنْ [He]. Verily, he is the truth from your Lord - *فَلَا تَكُ فِي مَرِيئَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ* - (Thou be not in doubt concerning him who is upon *بَيِّنَةٍ* meaning the Mahdi) Lo! He is the truth from your Lord!!)

This part of the verse clarifies several issues which require careful consideration to understand it.

The first thing is that there is a very high likelihood that the advent of this مَنْ [He] will create a lot of doubts because the Prophet<sup>SAS</sup> was the last Prophet who was upon a *بَيِّنَةٍ* [clear proof]. This address on the outset is directed towards the Prophet<sup>SAS</sup> but those addressed in this verse are specifically the people who believe in Prophet Muhammad<sup>SAS</sup>, who have been reminded with emphasis that – when a certain matter is specifically addressed to the Prophet then not just the chief of the ummah, but all of his followers are also emphatically included in that address.

Hence Allah specifically commanded the Prophet<sup>SAS</sup> – thou be not in doubt about this مَنْ [He] who will be upon *بَيِّنَةٍ*. He is the truth from your Lord.

It is also very important to understand here that it was just enough to say *فَلَا تَكُ فِي مَرِيئَةٍ مِّنْهُ* [Thou be not in doubt

concerning the مَنْ [He]] when it is being said clearly that the the Prophet<sup>SAS</sup> should not be in doubt about the مَنْ.

However, despite this, Allah commands with specificity - إِنَّهُ الْحَقُّ مِنْ رَبِّكَ (Verily, this مَنْ (the advent of Mahdi<sup>AS</sup>) is the truth from your Lord) that is his advent will certainly happen.

Now we understand that the Prophet<sup>SAS</sup>, who himself is a بَيِّنَةٌ from Allah then after him, wouldn't the appearance of another بَيِّنَةٌ be the cause of worry or concern or doubt? No doubt, there is a possibility of being suspicious, rather highly suspicious. Therefore, Allah The Most High reassured Prophet<sup>SAS</sup> by indicating that - "Verily" (with certainty) this مَنْ (the advent of Mahdi<sup>AS</sup>) is a reality from your Lord.

At this instance, it also necessary to explain (as mentioned on the previous pages) that the author of *Tafheem-ul-Quran* despite accepting the مَنْ [He] in أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ to be special, took this مَنْ [He] to be the personality of Prophet Muhammad<sup>SAS</sup>. He completely ignored the fact that Allah The Most High is Himself commanding the Prophet<sup>SAS</sup> - **Thou be not in doubt concerning the advent of this مَنْ [He] who is upon a بَيِّنَةٌ [clear proof] from your Lord.**

And then as an additional warning Allah has said - **Verily the مَنْ [He] is a truth from your Lord.**

In such a case ponder over the subject that the address of Allah is to Prophet<sup>SAS</sup> himself.

**That is Allah Most High is addressing Prophet Muhammad<sup>SAS</sup> directly while commanding - Thou be not in doubt concerning this مَنْ [He]. He is the truth from your Lord. Then how can the مَنْ [He] be taken to mean Prophet<sup>SAS</sup> himself?**

Keep this important point also in your mind that when the Prophet<sup>SAS</sup> himself is being commanded to not fall in doubts then wouldn't the Messenger of Allah<sup>SAS</sup> who is *Rahmat-ul-lil-alameen* [mercy to the worlds] and who has great love and is a mercy for his own ummah, will not try to keep his ummah from falling into doubts? Hence to prevent his ummah from falling into suspicions, he especially distinguished this مَنْ [He] by giving him the title of Mahdi and advised the ummah by commanding -

ثم يجي خليفة الله المهدي فاذا سمعتم به فاتوه و فبايعوه ولو  
حبوا على الثلج فانه خليفة الله المهدي

*Then the Khalifa of Allah Mahdi will appear. Thus, when you hear about him then go to him and pledge allegiance even if you have to crawl over ice because without doubt he is the Khalifa of Allah, Mahdi<sup>43</sup>.*

Dear Readers, even if you spend a few moments to ponder over this hadith then the following three things will automatically come to light -

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<sup>43</sup> Sunan Ibn Majah, Aqd-ud-Durar

- 1) ثم يجي خليفة الله المهدي (Then the Khalifa of Allah - Mahdi will appear)
- 2) فاذا سمعتم به فاتوه وفبايعوه (When you hear about him then go to him and pledge allegiance)
- 3) فانه خليفة الله المهدي (Verily, he is the Khalifa of Allah, Mahdi)

**The Prophet<sup>SAS</sup> due to his love for the ummah wanted to protect them from falling into suspicion.** After narrating the condition of the advent of Mahdi<sup>AS</sup>, reminded again with certainty that انه خليفة الله المهدي (verily, he is the Khalifa of Allah, Mahdi).

If not to protect the ummah and save them from doubts what else is the objective behind describing the condition of the advent of Mahdi with such certainty?

Hence, bring the words of the Quran into perspective once again. Allah The Most High commands - **فَلَا تَكُ فِي مَرِيَّةٍ** - **إِنَّهُ الْحَقُّ مِنْ رَبِّكَ** (That is, Thou O Muhammad be not in doubt about the advent of the **مَنْ** (Mahdi) for he is the truth from your Lord).

**Allah The Most High commands - إِنَّهُ الْحَقُّ مِنْ رَبِّكَ**  
**Verily, he is the truth from your Lord.**

**Now keeping Allah and His Messenger<sup>SAS</sup> as witness, tell us how else the Prophet<sup>SAS</sup> could have explained and made you aware of **فَلَا تَكُ فِي مَرِيَّةٍ** مِنْهُ**

**إِنَّهُ الْحَقُّ مِنْ رَبِّكَ. And found a way to protect [the ummah] from destruction. Can there be better well-wishes than this for the love he had for his ummah?**

The Noble Quran has mentioned - إِنَّهُ الْحَقُّ مِنْ رَبِّكَ - so the Prophet<sup>SAS</sup> explaining إِنَّهُ الْحَقُّ i.e. *Verily, He is the truth*, granted the title of Mahdi and said: *انه خليفة الله المهدي* that is *Verily, He is the Khalifa of Allah, Mahdi*.

Everyone can see it for themselves the degree of compatibility between the Holy Quran and the blessed hadith and the way the doubts and suspicions are being removed and hints being given to save [the ummah] from destruction. *Glory be to Allah!*

Also, observe this for a minute whether the direction of the Quran and hadith is the same or not? What more uniformity or common perspective do you need? Thus, nobody has the right to differ in this matter anymore as the teacher and researcher from Holy city of Makkah, Shaikh Wasiullah Abbas said - *“In any matter the Quran and hadith always have the same direction then nobody has the right to differ with it”!!!*

In short, by not taking the مَنْ [He] to mean Mahdi (but Prophet<sup>SAS</sup>) what astonishing result has been achieved, you can see it for yourself by God. It also can be understood now the extent of precaution and expediency that was put into this only to accept the مَنْ to be special and avoid taking the meaning to be “Mahdi”, all of this

burden was taken upon one's head when commenting on the verse of Holy Quran.

This is not just an imagination, rather it has been the method adopted to create propaganda around the verse that was revealed during the Hajj that is [they say] - "According to the verse **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [This day I have perfected your religion..] - the religion has been completed at the occasion of the hajj and the Prophet<sup>SAS</sup> has delivered the complete religion. Therefore, there is no need for any personality to appear upon a **بَيِّنَةٌ** [clear proof]". Was there anything else remaining from the religion or did the Prophet<sup>SAS</sup> not deliver the complete religion? Hence, there is no personality after Prophet<sup>SAS</sup> who will be sent by Allah upon whom reposing faith becomes necessary".

In order to maintain their silly fantasy, they accepted the **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** [He] in **مَنْ** [He] in **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** to be special, yet they declared this to be the personality of Prophet<sup>SAS</sup> himself. However, from the words **فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ** (Thou O Muhammad be not in doubt concerning the **مَنْ**) along with **إِنَّهُ الْحَقُّ مِنْ رَبِّكَ** (Verily, He (**مَنْ**) is the truth from your Lord) declaring the **مَنْ** in **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** to be common or the thought of taking it to mean the personality of the Prophet<sup>SAS</sup> himself is proved to be wrong, in fact it is completely wrong. This is the result of not understanding the true meaning of the verse **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [This day I have perfected your religion..].

## *The greatest Prophecy of the Noble Quran*

What is left to be discussed now is - وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ [But most of the mankind will believe not in مَنْ [He]]. This is a great and important prophecy from the Noble Quran. Therefore, this last part of the verse is very important and requires a great amount of consideration. Despite this being a straightforward and simple expression, it contains several matters that are required to be understood.

The first thing is that from the verse وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ [But most of mankind will believe not] it is evident that it is obligatory to repose faith in the مَنْ [He] mentioned in the verse أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ but most of the people will not believe in him. The meaning of this is that while it is obligatory to believe in him but most of the people will deny him.

Hence, it is proved that most people mentioned in وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ [do not believe] will apply to them). This is the command in Quran which all the Muslims of the world can read, deliberate and understand. This is not something invented by us, but it is the command of Allah.

At this instance, that is in this verse there was no repeat reminder about disbelief because in the middle part of the verse وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ [and

whosoever disbelieves in him from the sects the Fire is his appointed place], the disbelief [of deniers] has been clearly established.

Therefore, instead of mentioning the disbelief again, وَلَكِنَّ [But most of mankind will believe not] has been said, which automatically establishes the disbelief. (All of these matters are already mentioned in the Holy Quran. This illiterate and lowly faqir is only identifying them to bring your attention to it!!)

Let's look at and ponder over a delicate point here that, from the statement وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ [But most of mankind will believe not], it becomes clear that in the light of Quran, it is obligatory to repose faith in the مَنْ [He] mentioned in اَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ [Is he who is upon a clear proof from his Lord]. Along with this, it also becomes evident that taking the مَنْ [He] to mean the Prophet<sup>SAS</sup> or any other person other than Hazrat Mahdi<sup>AS</sup> is against the basic understanding of the Holy Quran because for the Prophet<sup>SAS</sup>, it has been clearly stated in Surah An-Nasr that,

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

*When there comes the help of Allah and victory, and thou will find the mankind entering the religion of Allah in droves<sup>44</sup>.*

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<sup>44</sup> Surah An-Nasr verse 1-2

The people believing in Prophet<sup>SAS</sup> and accepting Islam will be in force after force, wave after wave, crowd after crowd and groups after groups. If such is the case, then how can the prophecy in *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ* that is “Most of mankind will not believe in مَنْ[He]” apply to Prophet<sup>SAS</sup> himself? How can such a thing address the Prophet<sup>SAS</sup> himself?!!!

Thus, the verse of Surah Nasr *يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا* [entering the religion in droves] proves that the meaning derived from *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ* [Most of mankind will not believe] and taking the “مَنْ[He]” to be the Prophet<sup>SAS</sup> is completely wrong and irrelevant. It is against the meaning of Quran and is not valid in any way!!

The application of *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ* [But most of mankind will believe not] cannot be on anyone other than Hazrat Mahdi<sup>AS</sup>, irrespective of whether Mahdi<sup>AS</sup> has already appeared or the one that you are waiting for. Since the corresponding Quranic verse under discussion itself proves that there is a greater possibility of doubt relating to Hazrat Mahdi<sup>AS</sup> to such an extent that the Prophet<sup>SAS</sup> himself was warned not to fall into doubts and suspicions. In such a case, what can be said about the general public, they will continue to be under the influence of new interpretations, doubts, incorrect explanations and invalid persuasions to remain away from the affirmation of Hazrat Mahdi<sup>AS</sup>. And the biased scholars will continue to do their work, instigate and mislead people. It is quite possible for

the special ones to also be influenced by the doubts and suspicions. Especially when despite the presence of the Prophet<sup>SAS</sup>, the companions got surrounded by suspicions and they expressed them to Prophet<sup>SAS</sup> themselves. The Prophet<sup>SAS</sup> then dispelled their doubts completely and satisfactorily.

There is a hadith narrated by Imam Fakhruddin Razi in his commentary called *Tafsir Al-Kabir* volume 2 (read it again)-

*The Prophet<sup>SAS</sup> said – I know of a people who are in my station. The Companions<sup>RZ</sup> asked the Prophet<sup>SAS</sup> – O Messenger of Allah<sup>SAS</sup>, how could this be, when you are the Seal of the Prophets? He<sup>SAS</sup> replied, while they are not Prophets but due to their ranks and proximity near Allah, the Prophets will envy them and all of them will have intense love for Allah!!!*

This hadith is also mentioned with variation of words in other collection of ahadith books such as *Sunan Abu Dawud, Zabdatul Haqaiq, Ashatul Luma'at, Ma'arif al Hadith* etc.

See the work of Allah, this hadith is also supported by Quran. That is, the verse **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** supports this hadith.

This verse of Quran is not just supporting the matter about remaining away from doubts, but it is also giving information (prophecy) proving the advent of the group of

the “مَنْ” – Mahdi<sup>AS</sup>. You can verify the truthfulness of the prophecy in Quran even today. Keeping the matter of reposing faith upon Mahdi<sup>AS</sup> to the side instead there are several efforts to deprive people of their faith – those people who have already reposed faith or will be born in the households of people who have believed.

The most important matter to be contemplated is the fact that the hadith is in complete harmony with the verse of noble Quran - *يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَن دِينِهِ - فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ* [O ye who believe! Whoso of you becometh a renegade (or rejecter) from his religion, then Allah will bring such a people whom He loveth and who love Him<sup>45</sup>]. The position of the group of Hazrat Mahdi<sup>AS</sup> is fully evident from this verse and then you can verify any number of times you want on how the words of the hadith - “all of them will have love for Allah” is one hundred percent compatible with the words of Quran - *يُحِبُّهُمْ وَيُحِبُّونَهُ* [whom He loveth and who love Him] so there remains no doubt in it. Keeping all these matters in mind, read the living proof from Holy Quran with your own eyes and see how the prophecy of Quran -

إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

*Verily, He (مَنْ) - Mahdi - is the truth from your Lord but  
Most of mankind will not believe*

is proving to be true today!

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<sup>45</sup> Surah Al-Maeda verse#54

Instead of being concerned about the matter of reposing faith themselves, an ongoing battle is being waged against the people who have already believed, leaving no effort in their mission to divert people from the path of faith.

Dear Readers! another precious thing in the prophecy of the noble Quran is that, in the verse **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ** - the prophecy has been made with the identification of the "مَنْ" and the related text that follows it. **That is after clearly explaining the "مَنْ" to be upon "بَيِّنَةٍ [clear proof]", revealing Quran to be the witness, giving glad tidings of faith to those who believed and imposing the command [of disbelief] upon the deniers and guiding the Prophet<sup>SAS</sup> himself to remain away from suspicions by drawing his attention and then disclosing in the last part of the verse the definite prophecy of the result that - "Most of the mankind will believe not"**. There is no other verse like this in the entire Quran. This describes the special and unique position of Hazrat Mahdi<sup>AS</sup> which has no precedent. This is also a miracle of the Holy Quran. **We believe and we affirm.**

Dear Readers, By the grace of Allah, today we have in our hands the Holy Quran in its complete and original state. The example of "مَنْ" mentioned in this verse (Surah Hud verse 17) is also in front of us. And the individual positions of the readers of Quran is also completely clear. Rather

than believing this "مَنْ" in عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ to be special, they are instead spreading misinformation [by claiming] that it is not even necessary to repose faith in this "مَنْ" [He] mentioned in عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ [Is he who is upon a clear proof from his Lord]. The Quran is present and the ahadith are present and your and our position is also in front of us. Now you can decide for yourself as to which category you or we fall into? There is no need for any debates or questions and answers, nor is there any room to discuss who is right or wrong. Our own conscience is enough to decide, all that is required is to listen to your internal voice of reason and act upon it without fear or contradiction. May Allah provide guidance to do good deeds. May Allah Protect us!

Dear Readers, after making the position of this faqir completely clear, one important thing to keep in mind is that, we have affirmed and believed in Hazrat Mahdi<sup>AS</sup> in obedience to the verse of the Noble Quran and the saying of the Holy Messenger of Allah<sup>SAS</sup>, and as a result we have received the fruits of our faith in the best and perfect manner.

Our good intentions and prudence also play a big part in this because of the command Allah issued in Holy Quran and the ahadith of the Messenger of Allah<sup>SAS</sup> which is fully compatible with it in this regard, apart from this we also have fully evaluated the divine character of Hazrat Mahdi<sup>AS</sup> himself, his nature reflecting the characteristics of being sent by Allah and the virtue of being appointed by

Allah. We are completely convinced that he alone is the Promised Mahdi<sup>AS</sup> and no person other than him can present such a [flawless] character. Neither the current world nor the pace of current development provides any scope for such opportunities. No one can present an example of the Companions of Prophet<sup>SAS</sup> in the world until the Day of Judgment. Similarly, the way Hazrat Mahdi<sup>AS</sup> gave the proof about his being infallible, appointed and sent by Allah, his being the Khalifa of Allah and walking in the footsteps of Prophet<sup>SAS</sup> - no claimant of the Seal of the Sainthood of Muhammad<sup>SAS</sup> (Mahdi) can give such proof until the Day of Judgment. By the same standard, no one can produce the absolute proof of perfection in adherence to Prophet Muhammad<sup>SAS</sup> [like Hazrat Mahdi<sup>AS</sup>]. Nor can anyone group present themselves like the group of the Companions of Hazrat Mahdi<sup>AS</sup> presented themselves.

## *The Discussion pertaining to vision of Allah*

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Say O Muhammad this is my way I invite unto Allah upon vision and that person will also invite who is my follower (meaning Mahdi<sup>AS</sup>). Glory be to Allah and I am not amongst the idolaters<sup>46</sup>.*

Dear Readers, in the previous pages you were introduced to Mahdaviat briefly. Now please read about its foundational principle, that means nearness to Allah – vision of Allah, so that you become aware to some extent of Mahdavis being the real *Ahl-e-Sunnat-wal-Jama'at* and their holding on firmly to the rope of Allah, so that the doubts that come to your mind can be removed.

You know this very well that the debates on the “vision of Allah” started immediately after the *Mir'aj* of Prophet Muhammad<sup>SAS</sup> and the position of the mother of believers, Hazrat Aisha<sup>RZ</sup> was also known because the verse - لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ [No vision can encompass Him, but He encompasses all vision<sup>47</sup>] was also in perspective. The differences that arose in the meaning and interpretation of this verse are not hidden from the people of knowledge. This fact is also proved by the commentators and the *ijma* [consensus] that the meaning

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<sup>46</sup> Surah Yusuf verse#108

<sup>47</sup> Surah Al-Anam verse#103

of "أَدْرَكَ"<sup>48</sup> has been taken as "encompassing" from which the meaning of لَا تُدْرِكُهُ الْأَبْصَارُ can be easily understood. An extensive discussion on this has already been done by the *mutaqadimin* [early generation of Muslims]. Therefore, it is not necessary to repeat the discussion here afresh but only to the extent of understanding the difference between "أَدْرَكَ" and "أَبْصَار"<sup>49</sup>, without which the arguments cannot be understood fully.

The second important argument in this series that have been presented is that - Hazrat Musa<sup>AS</sup> being a possessor of a divine book, was commanded - لَنْ تَرَنِي [You cannot see me<sup>50</sup>] then how can we achieve the vision [of Allah]. This question has been spread with such ease that it is impossible to imagine. This faqir will discuss in detail the issue related to Hazrat Musa's<sup>AS</sup> request for the vision of Allah on the subsequent pages.

But here, this illiterate and lowly faqir will adopt a method that will help you understand this matter quickly in the same way the issue of the vision of Allah being impossible has been spread.

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<sup>48</sup> There are various meanings to the Arabic word Idrak. The synonyms used in various translations of this verse indicate - comprehension, encompassing, surrounding, realizing, grasping etc. In the context of this verse the meaning that the commentators have derived is of surrounding such that it encircles or covers the object completely - Translator

<sup>49</sup> The Arabic word Absar means vision or sight

<sup>50</sup> Surah Al-Araf verse#143

Let us keep all the arguments pertaining to the vision of Allah aside and just recite the kalima shahadat that is –  
أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده  
ورسوله [meaning – *I bear witness that there is no God but Allah and He is one without any partners and Muhammad is His Servant and Messenger*]

Now think about your testimony, how valid is it as per *shariah* [sacred law]? Is your testimony based upon being an eyewitness, meaning having seen it with your eyes? Or is it based upon hearsay – having heard somewhere? Or is it testimony based upon an opinion that is situationally assumed testimony? After all, which category does your testimony fall into?

Especially in such an instance when you do not even believe in the possibility of the vision in this world!!! Therefore, it is necessary, rather obligatory, to make you capable of becoming an eyewitness. Because when you have love for Allah then you will also have the desire to see Him as a degree of perfection, and with respect to the belief, it has to be accepted that it is possible to see Allah and we have to be fully certain about the saying “الصلاةُ  
معراج المومنين [the mir'aj of the believers is in salah]” of Prophet<sup>SAS</sup>. In such a case, the desire for the vision of Allah will be fulfilled and the bounty of Allah is possible and entirely possible [to achieve]. *Insha'Allah*. This is the same teaching that has been conveyed until now from the Prophet<sup>SAS</sup> and then in his perfect adherence by Hazrat Mahdi<sup>AS</sup>.

Is your testimony in the state of *namaz* [prayers] also just a verbal allusion or is there any truth to it? Because this testimony is also given with specificity in the divine presence in the state of *namaz* [prayers].

Here this thing should also be kept in mind that the testimony given during *namaz* entails specifically not saying the words لا شريك له [without any partners] because in the station that you are in while in the state of *namaz*, leave alone the denial of *shirk* [polytheism], we are taught to avoid the word *shirk* itself completely. There is no imagination or idea of *shirk* in this position.

You should first fully understand the reality of the *mir'aj* [journey to the 7 heavens and beyond] of Prophet Muhammad<sup>SAS</sup> and then keep the glad tiding of الصلاة معراج المومنين [the *mir'aj* of the believers is in *salah*] in mind and then specifically think about what is the '*attahiyat*' that is recited in *namaz* - its meaning and relevance. And do not forget for a second that you are in the state of *namaz*, and also bear in mind that you are in the presence of God and giving the testimony that - "I bear witness that there is no God but Allah".

This lowly and short-sighted faqir at this moment cannot discuss the reason behind why it is so due to my constraints.

From this brief discussion, it is clear that the testimony is given in each *namaz* that - Allah is alone and There is no God

but Allah and Muhammad<sup>SAS</sup> is His servant and Messenger. We believe and affirm!

Dear Brothers – We do not treat this verbal testimony to be verbal but in order to become an eyewitness in its true sense, we affirmed and believed in Hazrat Syed Muhammad Mahdi<sup>AS</sup> who is the perfect follower of Hazrat Muhammad the Messenger of Allah<sup>SAS</sup> and follows him in his footsteps without erring and with this same standard teaches the vision of Allah (أَنَا وَمَنْ أَتَّبَعَنِي) – *I and the one who follows me*). This is the only distinction between us and those who generally call themselves as “*sunni*” and whatever there is, is only the effects of this.

In short, the point of discussion here is that – if these people knew what is meant by being an eyewitness, why do we bear witness in *kalima shahadat* – had they really known about this, then they would have understood that the vision of Allah is valid and possible in this world. And then the glad tidings of “الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ” [*Mir’aj of the believers is in their salah*]” would also have been understood and then they would have been found rushing, trying with their life and property to also be included amongst the eyewitnesses -To believe and affirm. Like other eyewitness they would also have shown concern to bear witness as an eyewitness rather they would also have achieved the rank of giving testimony as an eyewitness that - ***Allah is One who has no partners and there is no God but Allah.*** This religious concern and struggle aside, they are busy putting in their concern and

efforts into misleading the people who are only worried about becoming an eyewitness – the greatest of the paths. What kind of justice, religion or righteousness is this?!!!

In summary, this matter can be understood by any sensible person automatically that the advent of Hazrat Syed Muhammad Mahdi<sup>AS</sup> (perfect adherent of Muhammad Messenger of Allah<sup>SAS</sup>) took place only to save the ummah from destruction, teach them about *Ihsan* and to enable those giving the testimony of لا إله إلا الله وحده لا أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله [I bear witness that there is no God but Allah and Allah is one without any partners and Muhammad is his servant and Messenger] - to become true and systematic eyewitness. And through right education and training, become an eyewitness based on the Book of Allah and adherence to Muhammad Messenger of Allah<sup>SAS</sup>. In fact, to make this evident, it has been commanded in Holy Quran that -

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Say O Muhammad this is my way I invite unto Allah upon vision and that person will also invite who is my follower (meaning Mahdi<sup>AS</sup>). Glory be to Allah and I am not amongst the idolaters<sup>51</sup>.*

Dear Readers, coming to the second part of the *kalima shahdat* that is وأشهد أن محمدا عبده ورسوله [I bear witness

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<sup>51</sup> Surah Yusuf verse#108

*that Muhammad is the Servant and Messenger of Allah*], which also requires your attention since the testimony that you are giving regarding Hazrat Muhammad Mustafa<sup>SAS</sup> that *Muhammad<sup>SAS</sup> is the servant and Messenger of Allah* – that too cannot be considered as an eyewitness testimony!!

This illiterate and shortsighted faqir is reluctant to discuss further on this topic. Many things have to be considered carefully, otherwise it would have been entirely possible to discuss this thoroughly and satisfactorily. This faqir is compelled to excuse himself from divulging the meaning at this point.

In short, this was the reason why Hazrat Mahdi<sup>AS</sup> said – *I am the servant of Allah and follower of Muhammad the Messenger of Allah<sup>SAS</sup>*. That is, like the Prophet<sup>SAS</sup> who is an eyewitness without a veil, similarly in the position of being a Khalifa of Allah, appointed by Allah and as per the prophecy of Prophet<sup>SAS</sup> – Hazrat Mahdi<sup>AS</sup> is also an exact and unveiled eyewitness of Allah in perfect adherence of Muhammad<sup>SAS</sup>. Thus, the poet Iqbal says,

*The unveiled essence is the religion of life*

At this juncture, please read the hadith that was mentioned from Tafsir Kabir on the previous pages again carefully. This commentary of Quran was written approximately 375 years prior to the advent of Hazrat Mahdi<sup>AS</sup>.

قال رسول الله صلى الله عليه وسلم: إني لا أعرف قوماً هم بمنزلتني ، فقال الصحابة: كيف يكون يا رسول الله انت خاتم

النبيين ولا نبي بعدك؟ فقال ليسوا من الانبياء ولكن يغبطهم  
الانبياء بقربهم ومقعدهم من الله وهم المتحابون في الله

(Tafsir Kabir Volume 2 – Imam Fakhruddin Razi)

That is the Messenger of Allah<sup>SAS</sup> said – *Verily, I know of a people who are in the same station as me. The Companions<sup>RZ</sup> asked, ‘How can it be when you are the Seal of the Prophets<sup>AS</sup> and there is no Prophet after you’. Prophet<sup>SAS</sup> replied, they are not Prophets but due to their nearness and proximity to Allah, the Prophets will envy them. All of them will have intense love for Allah.*

For the sake of Allah decide for yourself, is this adherence not due to having the unveiled sight, that is being an eyewitness or not? Did the words هم بمنزلتي (they are in my station) were mentioned by the Messenger of Allah<sup>SAS</sup> or not?

If you really have true love for Hazrat Muhammad<sup>SAS</sup> and you have complete trust and confidence in the Messenger of Allah<sup>SAS</sup> then it is also required for you to also have complete trust and confidence in the words of the Messenger of Allah<sup>SAS</sup>. It is obligatory!! Source of faith!! Just think about this, was Hazrat Fakhruddin Razi a Mahdavi? Or do you think Mahdavis later on made additions to his tafsir? After all, why is this matter not deliberated upon with an open mind!!!

Thus, if you had the conviction in the saying of the Messenger of Allah<sup>SAS</sup> - “الصلاة معراج المومنين” [Mir’aj of

*the believers is in salah*]" then instead of the outward and meaning-less testimony, you would have pondered over the reason behind the glad tiding - "الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ" given by the Messenger of Allah<sup>SAS</sup>. Now if you are bearing witness to the oneness of Allah on a daily basis and your testimony is true (meaning the testimony of an eyewitness seeing with the eyes) then would it not be adhering to the meaning of the glad tiding of *mir'aj* or not? Is the reason behind the saying of Messenger of Allah<sup>SAS</sup> clear to you now or not? This is only due to the bounty of Allah and nothing else!!!

But it is a matter of great sorrow and grief that neither do we know the reality of our own testimony, nor do we have conviction in the glad tiding of Prophet Muhammad's<sup>SAS</sup> assurance of - *mir'aj of the believers is in salah*. Only one thing is oft repeated that when a Prophet such as Hazrat Musa<sup>AS</sup> was unable to see Allah then how can we see Him? And this propaganda has been spread with such mastery that a common man, or truthfully, an ordinary Muslim has fallen into this fallacy. Thus, denying the possibility of vision of Allah in this world. Along with their testimonies, they have also abandoned their trust in the assurance of Prophet Muhammad<sup>SAS</sup>. They no longer put their trust in it and only lead their lives with the hope of getting the vision in the hereafter. At the very least you can think for yourself as to why particularly before each congregational prayer and necessarily while sitting in the state of namaz - the testimony has to be given? Is the clear meaning of "الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ" [*mir'aj of the believers is in their salah*]

not hidden in this act? Despite this, there is not even an iota of concern nor any feeling!! Amazing, simply amazing!!!

Even more astonishing is the fact that they are continuously trying to mislead those people who are convinced about the possibility of the vision of Allah in this world and turn them back from their path. They are adopting different tactics in this regard. Although Hazrat Mahdi<sup>AS</sup> not only invited and trained people to establish them on the straight path (following the straight path) but he also successfully guided them and put every possible effort in getting them included in *الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ* [i.e. *those who have been rewarded*] with the divine vision<sup>52</sup>. With the grace of Allah, our belief even today is upon the assurance of Prophet Muhammad<sup>SAS</sup>. And by the blessings of our affirmation of the perfect adherent of the Prophet<sup>SAS</sup> - Hazrat Mahdi<sup>AS</sup> - we are trying to give testimony of the vision of Allah as an eyewitness in every way. Success is dependent only upon the blessings of Allah. Now this cannot happen that on the one hand you have no certainty of achieving the vision of Allah in this world, rather you reject such a possibility and on the other hand you expect the possibility of the bounty of Allah for vision, then it is impossible for you to achieve. But we Mahdavis have the belief and certainty that it is possible to achieve the vision of Allah in this world. Therefore, Allah showers His blessings and mercy which also includes His bounties and favors upon us - the Mahdavis.

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<sup>52</sup> Surah Al-Fatiha verse#7

Dear Readers – now the objective of the testimony of أشهد [I bear witness that Muhammad is the Servant and Messenger of Allah] that is being given in the state of the ritual prayers has also become known. The truthfulness of the assurance of the Prophet<sup>SAS</sup> i.e الصلوة معراج المومنين [mir'aj of the believers is in their salah] has also become evident along with the differentiation between firm and infirm perspectives and methods being adopted in this matter.

On the next few lines, please also read how the public is being misled by presenting baseless arguments regarding Hazrat Musa<sup>AS</sup> and it is pronounced without any deliberation that when a prophet such as Hazrat Musa<sup>AS</sup> was not able to see Allah then how can we?

Dear Readers – before understanding the reality of the event of Hazrat Musa<sup>AS</sup> pertaining to “mount toor” and prior to reflecting upon the verse of the Quran related to this, it is necessary to know that in general, only to justify the denial of the possibility of vision of Allah in this world, people claim that Hazrat Musa<sup>AS</sup> was also deprived of the vision of Allah and this denial is being used as a justification. In this process there is complete rejection of Hazrat Musa’s<sup>AS</sup> vision of Allah.

Dear Brothers, this important discussion can be understood from a very simple example. Hence, the very first thing is that, after taking birth in the *Ummah* of *Khatamul Ambiya* [Seal of the Prophets], *Rahmat-ul-*

*lil'alameen* [The Mercy for all Worlds], and then drawing the breath in the *Ummah* of the *Sahab-e-Mi'raj* [one who was bestowed with Mi'raj or Ascension to Heavens] and claiming to possess the bounty of the Messenger of Allah<sup>SAS</sup>, despite all of this - imitating the previous nations and giving their example by adopting unprincipled methods - is in itself a grave error, and it is completely superficial and common method. Especially in such an instance when we have on the same subject and title an excellent action of the Messenger of Allah<sup>SAS</sup> in the form of the blessed *mir'aj* which is by far a better standard and exemplary in nature (meaning based on excellence) providing an example and lesson to us.

The most astonishing thing that needs reflection here is that despite calling themselves as "*sunni*", they are taking the example of Hazrat Musa<sup>AS</sup> to sit idle doing nothing and the irony in this is that they are inviting the Ahl-e-Sunnat-wal-Jama'at Mahdavis who are established on the principles of excellence to become "*sunni*" as if their objective is to turn them away from the vision of Allah.

Dear Brothers, at this instance it has become extremely important to ask that in any issue or controversial matter, would you keep aside the Holy Quran, Prophetic traditions, the juristic rulings of the Imams of Fiqh and the Shariah of Muhammad<sup>SAS</sup> and issue fatwas based on the Shariah of Musa<sup>AS</sup>? Or will you issue rulings based on the Shariah of Muhammad<sup>SAS</sup>?

Would the people who claim to belong to the ummah of Muhammad<sup>SAS</sup> and have love for the Prophet<sup>SAS</sup> ignore the Shariah of Muhammad<sup>SAS</sup> and decree fatwas based on the Shariah of Musa<sup>AS</sup> (when Shariah of Musa<sup>AS</sup> is non-existent)? Without any doubt the answer will be no....absolutely not....definitely not.... Therefore, when your answer is a resounding “no” then why is the example in the main and central issue of the vision of Allah given from the Shariah of Musa<sup>AS</sup> instead of the Shariah of Muhammad<sup>SAS</sup>? Further, why is this being made as the basis to deprive the Muslims of the desire for the vision of Allah? And then why are there attempts being made to mislead and deviate from the path of Muhammad<sup>SAS</sup> those who are fully absorbed in the love of Allah with their life and blood in the hope of seeing their beloved? Does your conscience allow you to do such a thing? Amazing simply amazing!

Dear Readers – For your satisfaction and understanding the issue in its true nature, it is really critical to discuss the position of Musa<sup>AS</sup> and the event relating to “mount toor” in light of the Quran itself. In the next few lines this lowly unlettered short sighted faqir would like to say something, please review it with interest and attention.

## ***Discussion pertaining to the divine vision of Hazrat Musa<sup>AS</sup>***

لَنْ تَرِنِي ..... فَسَوْفَ تَرِي

(Then, Thou will see Me) .....(Thou will not see Me)

Hazrat Musa<sup>AS</sup> was a Prophet for the previous nations and after witnessing the divine manifestation on the mountain of “toor” he fell unconscious. On the contrary, we belong to the present living *ummah* of Hazrat Muhammad<sup>SAS</sup> - the Prophet<sup>SAS</sup> to whose *ummah* we belong, went before Allah and returned (i.e he was blessed with mi’raj) in such a manner that even where Hazrat Jibra’eel<sup>AS</sup> was not permitted to go, the Holy Prophet<sup>SAS</sup> progressed beyond it (the details of the event of Miraj can be found in several books). Hence, after taking birth in the *ummah* of Prophet Muhammad<sup>SAS</sup> (whose ascension was till *la-makan* [without boundary] and he was honored with the treasure of unrestricted vision). By relying upon the incidence of the temporary and conditional manifestation of Hazrat Musa<sup>AS</sup> to bring invalid and unrelated proof to deny the possibility of vision of Allah in this world despite being born in the *ummah* of Prophet Muhammad<sup>SAS</sup> – would it not automatically nullify their association to the *ummah* of Prophet Muhammad<sup>SAS</sup>? Or at the least, does it make their claim [of being from the Prophet’s *Ummah*] suspicious or not? Decide for yourself. Especially when several Companions<sup>RZ</sup> of the Prophet<sup>SAS</sup> were also blessed with the

vision of Allah, and in fact the Holy Prophet<sup>SAS</sup> had also invited [people] towards the vision of Allah - *Say thou: "This my way: I do invite unto Allah – upon insight (vision). I and the one who follows me"*<sup>53</sup>.

Similarly, there are also several narrations which prove the Companions<sup>RZ</sup> have achieved the divine vision. The Prophet<sup>SAS</sup> had also given them special instructions. Besides this, there are several examples from the great people of *Ahl-e-Sunnat-wal-Jama'at* who have acknowledged seeing Allah. Hence, Hazrat Khwaja Banda Nawaz Gesudaraz<sup>RH</sup> had written in his book *Aadab al-Muridin* that -

*The consensus of the group of Sufis is upon the matter that the physical eyes that are located on the face and the same eyes which have light in them – Allah can be seen with this very light. I, Muhammad Hussaini, state that there are such noble servants who have seen Allah with their physical eyes in this world. It is proved that the sincere seekers who are enthusiastic and striving, have seen and will see the beauty of Allah The Most High in this world*<sup>54</sup>.

In the same way, Hazrat Saduddin Taftazani has written in his book *Sharah Maqasid* that – *Before the opponents were born, the ummah of Muhammad<sup>SAS</sup> have concurred upon the possibility of the vision of Allah, he further wrote that – The*

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<sup>53</sup> Surah Yusuf verse#108

<sup>54</sup> Aadab al-Murideen

*tradition pertaining to the vision of Allah have been reported by twenty one glorious Companions<sup>RZ</sup>.*

**Hazrat Imam Muhiyuddin Ibn-e-Arabi<sup>RH</sup> says – *It became known that when the possibility of vision of Allah is valid in a dream and in the hereafter then to whomever Allah grants – the vision of Allah is possible for him while awake and in the life of this world*<sup>55</sup>**

Dear Readers – All of these references are from the great people of *Ahl-e-Sunnat-wal-Jama'at* and the eminent saints. There are also traditions reported by the (twenty-one glorious and great) Companions<sup>RZ</sup> about the vision of Allah. Due to fear of making this lengthy, additional authentic and credible references of *Ahl-e-Sunnat-wal-Jama'at* are not being included here!!! ..... Are these references not sufficient to understand this matter? Thus, it became known that the deniers of divine vision themselves are unaware of the beliefs of *Ahl-e-Sunnat-wal-Jama'at*!!

Special note should be taken about the matter of Hazrat Musa<sup>AS</sup> here, since Musa<sup>AS</sup> was blessed with attribute of divine speech, he was called – *kaleemullah* [one who converses with Allah]. Therefore, it was natural and necessary for him to bypass the state of speaking from behind the veil and desire the divine vision without the

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<sup>55</sup> Futuhat al-Makkiya chapter 68

veil. Thus, he desired for an unveiled divine vision and disclosed his natural instinct. If the divine vision was impossible and invalid then being a Messenger of Allah, **he would have never desired for an impossible and invalid thing as it would have been beneath the dignity of a Prophet<sup>AS</sup> to desire such a thing.** Apart from this, if the vision of Allah was impossible, then the way Hazrat Nuh<sup>AS</sup> was forbidden from praying for his son, similarly Hazrat Musa<sup>AS</sup> would also have been forbidden. Just as Hazrat Ibrahim<sup>AS</sup> was also forbidden from praying for his father - Aazar, similarly it was possible to forbid Hazrat Musa<sup>AS</sup> as well. But Hazrat Musa<sup>AS</sup> was commanded to look at the mountain and if it remained firm in its place then - *قَسُوفَ تَرَانِي* [Then, you will see Me]. Along with *أَنْ تَرَانِي* [Thou will not see Me], it is also required to keep *قَسُوفَ تَرَانِي* [Then, you will see Me] in mind.

In short, Hazrat Musa<sup>AS</sup> was not made aware of the special knowledge of the vision of Allah which was required to progress beyond this stage.

If you study Surah Kahf carefully then this knot can also be untied easily. It has been mentioned clearly in Surah Kahf that Hazrat Musa<sup>AS</sup> was sent to Hazrat Khizr<sup>AS</sup> by Allah (the Holy person mentioned in Quran and who Hazrat Musa<sup>AS</sup> met is generally considered to be Khizr. This is the reason why this faqir has also written his name as Khizr<sup>AS</sup>).

Quran itself mentions Hazrat Khizr<sup>AS</sup> in the following way:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن  
لَّدُنَّا عِلْمًا

*There they found a servant of Ours, to whom We had granted mercy from Us and whom We had taught knowledge from Our own presence*<sup>56</sup>

Hazrat Musa<sup>AS</sup> after finding Khizr<sup>AS</sup> said,

قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

*Shall I follow you on a condition that you should teach me right knowledge of what you have been taught?*<sup>57</sup>

Upon this request, Hazrat Khizr<sup>AS</sup> replied,

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

*He said: Surely you cannot have patience with me (to learn the knowledge)*<sup>58</sup>

Then Hazrat Khizr<sup>AS</sup> himself clarified –

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

*And how can you have patience in that of which you have not got a comprehensive knowledge?*<sup>59</sup>

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<sup>56</sup> Surah Al-Kahf verse#65

<sup>57</sup> Surah Al-Kahf verse#66

<sup>58</sup> Surah Al-Kahf verse#67

<sup>59</sup> Surah Al-Kahf verse#68

With this Hazrat Khizr<sup>AS</sup> put a condition on Hazrat Musa<sup>AS</sup> in the following words –

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

*He said: If you would follow me, then do not question me about anything until I myself speak to you about it<sup>60</sup>*

All of this conversation (question and answer) that you have read is mentioned in Holy Quran. It is absolutely not a fabricated fable or story. Believing in this is obligatory. However, when you read the subsequent verses, you will know that, despite being fully determined and confident in his promise, Hazrat Musa<sup>AS</sup> was unable to bear patiently. As Hazrat Khizr<sup>AS</sup> had prophesized, “*Surely you cannot have patience with me*”. From this, we know that Hazrat Musa<sup>AS</sup> despite being a glorious Prophet sent with a divine book, was given knowledge as per necessity, corresponding to the period that he lived in. And whatever knowledge was required from Allah for his part of the world he was given accordingly (Every sensible and thoughtful person can understand the difference in knowledge of Hazrat Musa<sup>AS</sup> and Hazrat Khizr<sup>AS</sup> hinted by Allah The Most High. The Holy Quran has also repeatedly commanded us to reflect, contemplate and ponder).

**The corresponding discussion shows that Hazrat Musa<sup>AS</sup> was unable to meet the condition of Hazrat Khizr<sup>AS</sup> (the condition itself was not a difficult one)**

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<sup>60</sup> Surah Al-Kahf verse#70

## **so how could he have fulfilled the condition of Allah to remain firm like a mountain?**

There is an excellent opportunity for you here to contemplate and reflect upon. The Holy Prophet<sup>SAS</sup> is a mercy upon the entire universe. As Allah The Most High is the *Lord of the worlds*<sup>61</sup>, in the same way Holy Prophet<sup>SAS</sup> is a mercy to all the worlds (*Rahmat-ul-lil-alameen*). This does not pertain to any particular ummah or special region or a specific time on earth. The Holy Prophet<sup>SAS</sup> is a prophet until the Day of Judgment, and he is the Seal and Chief of the Prophets in the eternal sense. It is obligatory upon all to believe in this.

Therefore, we must admit that – despite belonging to the *ummah* of the Messenger of Allah<sup>SAS</sup> and giving unrelated, inconsistent and inappropriate example from the ummah of Hazrat Musa<sup>AS</sup>, while we may temporarily succeed in shutting the mouths of the public. However, at no cost, will we be able to turn away and reject the reality (nor can we provide an answer on the Day of Judgment).

Keeping this background of Hazrat Musa<sup>AS</sup> and the circumstances in perspective it is also necessary to throw some light on the nature of the event of “toor” separately.

Allah The Most High has mentioned the desire of Hazrat Musa's<sup>AS</sup> for Divine vision in *Surah Al-Araf* in the following words,

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<sup>61</sup> Surah Al-Fatiha verse#1

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

*He (Musa<sup>AS</sup>) said: My Lord! Show me (Thyself), so that I may look upon Thee<sup>62</sup>.*

Allah The Most High said in His response to Hz Musa<sup>AS</sup>

قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ  
فَسَوْفَ تَرَانِي

*That means, He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me*

This shows that Allah The Most High instructed Hazrat Musa<sup>AS</sup> the precondition that his position had to be stronger than the Mountain. If he could remain stronger than the mountain, be firm of heart and mind, and steadfast on his position then understand that he would be able to see Allah otherwise he could never see Him.

It is beyond comprehension as to why *فَسَوْفَ تَرَانِي* [Then, you will see Me] is being forgotten after reading *لَنْ تَرَانِي* [You cannot (bear to) see Me].

Denying the divine vision completely without understanding the condition that Allah The Most High set about His vision or becoming eligible for it, is an insult to the divine vision and at the same time, it is also an insult

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<sup>62</sup> Surah Al-Araf verse#143

to the rank of the Messenger of Allah<sup>SAS</sup> and complete disregard to the understanding of the Quran.

You have read on the previous pages that Hazrat Musa<sup>AS</sup> was not able to fulfill the condition of Hazrat Khizr<sup>AS</sup> to remain patient, then anyone can imagine the level of difficulty that Hazrat Musa<sup>AS</sup> had to face in meeting the condition of Allah The Most High to become eligible for His vision.

Despite this, to help Hazrat Musa<sup>AS</sup> understand the significance of the divine vision, Allah Most High, while giving the example of the need to remain firmer than a mountain, cast His manifestation and showed him the practical example. Hazrat Musa<sup>AS</sup> understood the divine vision (vision of Allah) from this and learnt that the manner and position from which the request for the divine vision was made was not correct. But Allah<sup>SWT</sup> in his infinite mercy did not completely reject the request of a Messenger who was sent with a divine book. Instead, He showed him [Musa<sup>AS</sup>] His manifestation so that Hazrat Musa<sup>AS</sup> understood the significance of the matter. However, this event also provides an opportunity to understand the position and condition of the heart of the Messenger of Allah<sup>SAS</sup>, provided you pay attention and reflect upon it. Allah The Most High has mentioned in *Surah Al-Hashr* that -

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا  
مِّنْ خَشْيَةِ اللَّهِ

*Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder (into pieces) because of the fear of Allah<sup>63</sup>*

And then Allah also mentions that –

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

*And We set forth these parables to men that they may reflect<sup>64</sup>*

Dear Readers – at this critical stage if you put into action the order mentioned in the Quranic verse above - لَعَلَّهُمْ يَتَفَكَّرُونَ (so that they may reflect) and reflect upon this and think about it seriously, then you can understand by yourself that - **if the Quran was sent down to a mountain, then it would have blown into pieces but the heart of the Messenger of Allah<sup>SAS</sup> bore the weight of the divine word i.e. the Quran fully. If Hazrat Musa<sup>AS</sup> was close to this station of heart, then without a doubt he would have been able to endure the sight of Allah in full consciousness! As the Quran itself mentions the conditional assurance given as –**

وَلَكِنْ اَنْظُرْ اِلَى الْجَبَلِ فَاِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

*But look at the mountain, if it remains firm in its place, then you will see Me<sup>65</sup>*

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<sup>63</sup> Surah Al-Hashr verse#21

<sup>64</sup> Surah Al-Hashr verse#21

<sup>65</sup> Surah Al-Araf verse#143

What could be better than this event to understand the difference in position of Hazrat Muhammad<sup>SAS</sup> and Hazrat Musa<sup>AS</sup>? Hence, if Hazrat Musa<sup>AS</sup> could have made his position or heart stronger like the mountain then without a doubt he would have been successful at beholding the vision in full consciousness. However, when Allah cast His manifestation on the mountain then it was blown to pieces and Musa<sup>AS</sup> lost his consciousness because of this manifestation.

God forbid! If Musa<sup>AS</sup> had not achieved the vision of Allah to any extent, then what was the reason for him falling unconscious? Like the mountain was blown to pieces, Hazrat Musa<sup>AS</sup> too lost his senses as if the effect of the manifestation was felt by him as well.

Here there is another delicate and important matter that needs to be considered, unlike the mountain which was burnt, Hazrat Musa<sup>AS</sup> merely lost his senses and became unconscious, but nothing happened to his blessed body. It was perfectly fine. Is this fact not worthy of your consideration, rather does it not astonish you? This moment requires an understanding of the rank of Prophethood!! Glory be to Allah.

Dear Readers – Pay attention and reflect upon this matter that while Musa<sup>AS</sup> fell unconscious after the manifestation but after a little while he recovered his senses, became conscious and said,

قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

**(Musa<sup>AS</sup>) said - Glory be to You (O Allah), I turn to You and I am the first amongst the believers<sup>66</sup>**

It is evident that Hazrat Musa<sup>AS</sup> was blessed with a glimpse of Allah The Most High. He also lost his senses due to this and **after regaining his senses, he realized the significance of the station of the vision of Allah which made him repent as well and as a way of expressing his gratitude for the blessing, he declared -** **أَنَا أَوَّلُ الْمُؤْمِنِينَ** [I am the first amongst the believers].

If Musa<sup>AS</sup> was not blessed with the divine vision or had not even gotten a glimpse of it, then what was the occasion for him to declare **أَنَا أَوَّلُ الْمُؤْمِنِينَ** [I am the first amongst the believers] expressing immense gratitude and pride in claiming “I am the first amongst the believers”?

**Dear Brothers - besides this discussion, there is no need to enter into a separate debate of whether Hazrat Musa<sup>AS</sup> achieved the divine vision or not. There is also no need to be adamant that Hazrat Musa<sup>AS</sup> did not achieve the divine vision, nor to have nonsensical arguments in this regard, because we are from the Ummah of Muhammad<sup>SAS</sup>. Allah The Most High has particularly commanded Hazrat Muhammad Mustafa<sup>SAS</sup> to -**

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<sup>66</sup> Surah Al-Araf verse#143

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

*Say (O Muhammad): This is my (personal) Way: I call towards Allah with insight [vision]. I and the one who followeth me (in my footsteps) - Glory be to Allah! - and I am not of the idolaters<sup>67</sup>*

Read this carefully! The Holy Prophet<sup>SAS</sup> upon the command of Allah is saying - قُلْ (Say O Muhammad), هَذِهِ سَبِيلِي (This is my way (meaning Muhammad's<sup>SAS</sup>)) and I call towards Allah upon vision. (The word سَبِيلِي means the personal way of Muhammad<sup>SAS</sup>. Therefore, without paying attention to word سَبِيلِي [my way] the matter will not become clear). (Here the words mentioned are not سبيل الله [Allah's way] but سَبِيلِي [my way]. Don't forget there is a **ئ** in it).

When the Holy Prophet<sup>SAS</sup> is saying upon the command of Allah that this is my personal way (Muhammad's<sup>SAS</sup> way) and I call towards Allah upon vision, then is it not an insult to the honor of the Messenger of Allah<sup>SAS</sup>, to deny the vision (of Allah) by identifying incorrectly with the way of Hazrat Musa<sup>AS</sup> after having been born in the *Ummah* of Prophet Muhammad<sup>SAS</sup>? Moreover, is it not transgressing and deviating from the command of Quran?

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<sup>67</sup> Surah Yusuf verse#108

Don't forget that Allah The Most High is commanding Prophet Muhammad<sup>SAS</sup> – O Muhammad<sup>SAS</sup> associate the invitation to the path of vision as your path and (say) I and my follower will also invite towards Allah upon this path of vision. Therefore, the follower of Muhammad, the “مَنْ” (meaning Mahdi) who will also invite towards the specific path of Muhammad<sup>SAS</sup> is also required to be special, infallible and a Khalifa of Allah. Not everyone can be capable of inviting to Muhammad's<sup>SAS</sup> particular path of vision with the same standard. Therefore, like أَنَا [I] the “مَنْ اتَّبَعَنِي” [the one who follows<sup>68</sup>] is also special. Glory be to Allah.

Hence, in short while Hazrat Muhammad<sup>SAS</sup> is declaring هَذِهِ سَبِيلِي [this is my way] but the people claiming to love the Prophet<sup>SAS</sup>, instead of adopting his way, are concerned with adopting the way of Musa<sup>AS</sup> (سَبِيلِ مُوسَى).

**On top of it, the injustice is that, in their quest to deny the vision of Allah, they are even trying to deprive Hazrat Musa<sup>AS</sup> of the achievement of vision of Allah on their own. The result is that you will find this propaganda on the tongue of everyone that – “When a glorious and great Messenger like Hazrat Musa<sup>AS</sup> could not see Allah, then how can we see Him?” Only a sensible person would understand**

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<sup>68</sup> Surah Yusuf verse#108

**how such propaganda is totally indifferent and blatantly ignorant from the path of the Messenger of Allah<sup>SAS</sup>!!**

However, due to the current circumstances, it must be asked here that - today when these opponents and their advocates are not convinced about بَصِيرَةٌ [vision] in any capacity, then how can they invite people towards بَصِيرَةٌ [vision] in their following of the Messenger of Allah<sup>SAS</sup>? And how can they follow in this invitation of the Holy Prophet<sup>SAS</sup> when the Holy Quran says, قُلْ (Say O Muhammad), هَذِهِ سَبِيلِيَّ (This is my way (meaning Muhammad's<sup>SAS</sup>)) اَدْعُوْا اِلَى اللّٰهِ عَلَىٰ بَصِيْرَةٍ (I invite towards Allah upon vision) اَنَا وَمَنْ اَتَّبَعَنِيَّ (I (meaning Muhammad) and the one who is my follower<sup>69</sup>). This is the reason for the saying of the Prophet<sup>SAS</sup> -

ثم يجي خليفة الله المهدي فاذا سمعتم به فاتوه و فبايعوه ولو  
حبوا على الثلج فانه خليفة الله المهدي

*Then the Khalifa of Allah Mahdi will appear. Thus, when you hear about him then go to him and pledge allegiance even if you have to crawl over ice because without doubt, he is the Khalifa of Allah, Mahdi<sup>70</sup>.*

**From this we learn that this hadith too supports the verse of Quran mentioned before. Because to**

<sup>69</sup> Surah Yusuf verse#108

<sup>70</sup> Sunan Ibn-e-Majah, Aqd-ud-Durar

achieve the **بَصِيرَةَ** or vision, like how the allegiance is mandatory with **أَنَا** [I] in **أَنَا وَمَنْ اتَّبَعَنِي**, similarly it is mandatory to pledge allegiance with the perfect follower of **أَنَا** [Muhammad<sup>SAS</sup>] - the Khalifa of Allah, Mahdi. This shows the grandeur of the path (**سَبِيلِي**) of Muhammad<sup>SAS</sup> which is **بَصِيرَةَ** [vision]. We also learn about the objective of the personality of “Al-Mahdi” (*Mahdi will be in the middle*) who is going to appear to save [the ummah] from destruction and the follower in I and my follower. Also shows how it is possible to remain protected from going astray by becoming a seeker of the vision!!

Therefore, it became evident from this very verse that without becoming convinced about **بَصِيرَةَ** [vision] it is not even possible to be included amongst those people who accepted the specific *invitation upon* **بَصِيرَةَ** (*vision*) of the Messenger of Allah<sup>SAS</sup>.

Independent of these facts and keeping all of the arguments aside, the point to be understood is that - by the blessing of Allah, we are amongst the ummah of the Prophet<sup>SAS</sup> who journeyed to the heavens and the same personality that went back and forth to the heavens gave us the glad tiding of - **الصَّلَاةُ مَعَ رَاجِ الْمُؤْمِنِينَ** [*the mir'aj of*

*the believers is in salah<sup>71</sup>”* which is like a promise to us. Therefore, where is the difficulty in becoming eligible for the vision in our ritual prayers [namaz] by following مَنْ اتَّبَعَنِي [Muhammad's<sup>SAS</sup> follower]?

And what is stopping us from offering the namaz as mentioned by the Prophet<sup>SAS</sup> himself in the explanation of *Ihsan* – ان تعبد الله كأنك تراه فان لم تراه فانه يراك [That you worship and serve Allah as you are seeing Him. If you cannot see Him or unable to see Him (then know that), He is seeing you]. Rather it is imperative upon us to lead the life in this world as the life of the hereafter as mentioned by this faqir in the opening pages of this book. If we model our life in this world on the life of the hereafter, then the issue of those who believe the vision to only be possible in the hereafter is automatically resolved. And the vision can certainly be achieved in this world itself. Because the Prophet<sup>SAS</sup> has said: *The reward for the service of a person must be given before his sweat dries up<sup>72</sup>*

Therefore, after giving up the life of this world that is filled with luxuries to set an example of the life of the hereafter, the reward (vision) for our love can be given to us by Allah before our sweat dries up. Only His grace is needed, and the believer cannot find comfort until he reaches this destination as the Prophet<sup>SAS</sup> has stated –

لا راحة للمؤمنين دون لقاء الله تعالى

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<sup>71</sup> Popular Hadith of the Messenger of Allah<sup>SAS</sup>

<sup>72</sup> Mishkat al-Masabih, Jami Tirmidhi

*The believer does not find comfort except in the vision of Allah<sup>73</sup> (Al-Meyar page 23)*

And this was the reason for Hazrat Ali<sup>RZ</sup> saying - والله لم اعبد ربي حتى لم اراء [Verily, never have I worshipped my Lord unless I saw Him (my Lord)]

Similarly, Hazrat Umar<sup>RZ</sup> has stated that - ما رايت شيئا الا - [I have not seen anything but in such a state that I saw Allah in it]<sup>74</sup>. There are such clear narrations available from several of the Companions<sup>RZ</sup> which cannot be denied!! If the people who deny the possibility of the vision of Allah in this world reflect upon this then it is not at all difficult to understand.

If Allah The Most High opens the doors of reflection and understanding upon you then [it becomes evident that] it is completely wrong to run a propaganda and oppose those who are passionate about seeing Allah and who in fact are the real Ahl-e-Sunnat-wal-Jama'at, by relying upon senseless arguments and then invite them to leave the rope of the real Ahl-e-Sunnat-wal-Jama'at to grab one of the four hanging threads to become a "sunni"!!

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<sup>73</sup> This hadith is mentioned in the Tafsir al-Kabir known as Mafatih Al Ghayb by Imam Fakhruddin Razi under the commentary of Surah 20-Taha verse 130 under Issue# 2

<sup>74</sup> This and the above tradition are mentioned in the book SIRR-ul-Asrar, Ch.9 by Hz Abdul Qadir Jilani<sup>RH</sup> and in Tafsir al-Kabir under commentary of Surah Hadid verse# 4: *And He is with you wheresoever ye may be.*

## ***And I am not of the Idolators***<sup>75</sup>

Dear Readers, it is also necessary to pay attention to the last part of this verse because as the Prophet<sup>SAS</sup> has been particularly addressed by the command -

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

***Say (O Muhammad) - This is my way. I invite unto Allah upon Vision. I and the one who follows me.***

Similarly, he is also specifically addressed with the command-

وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

***Glory be to Allah! And I am not of the Mushrikeen!***

Rather, both these commands are part of the same verse.

To better understand the command - *Glory be to Allah! And I am not of the Mushrikeen!* - we have to understand the verse of Surah Kahf -

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ  
بِعِبَادَةِ رَبِّهِ أَحَدًا

***So whoever desires to see their Lord, let them do (every) righteous deeds and associate none in the worship of their Lord***<sup>76</sup>

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<sup>75</sup> Surah Yusuf verse#108

<sup>76</sup> Surah Al-Kahf verse#110

This verse makes it clear that the person who desires to see his Lord, or the seeker of the vision of Allah has been commanded (in every way and in all conditions) to do righteous deeds. Not that he does one righteous deed and then moves on to do another deed that does not adhere to the standard of righteousness. That means mixing righteous and unrighteous deeds does not rise to the standards required to *see their Lord* (vision of God). In other words, it is required and obligatory for the one who desires the vision of Allah to make his every deed and intention to be righteous as well as sincere. This is the mandatory condition to *see their Lord* along with the condition to remain away and be protected from every kind of *shirk* [polytheism].

The command - *وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا* - [and associate none in the worship of Allah] on the outset appears to be simple but it is not for the faint of the hearts and requires the heart to be strong as a mountain. The mountain is an outward symbol while the negation of polytheism is inward which is deadly poisonous and affects the heart and mind. It is necessary to get help from ahadith to understand this. Thus, in a hadith it is related that -

**Safiyah bint Huyai (May Allah be pleased with her), the Mother of the Believers, said:** I came to visit the Prophet<sup>SAS</sup> while he was in the state of I'tikaf [(seclusion) in the mosque during the last ten days of Ramadan]. After having talked to him, I got up to return. The Prophet<sup>SAS</sup> also got up with me and accompanied me part of the way.

At that moment two Ansari men passed by. When they saw him they quickened their pace. The Prophet<sup>SAS</sup> said to them, "Do not hurry. She is Safiyyah, daughter of Huyai, my wife." They said: "Subhan Allah (Glory be to Allah)! O Messenger of Allah! (You are far away from any suspicion)." The Messenger of Allah<sup>SAS</sup> said, " **(Brothers) Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds.**"<sup>77</sup>

If you have harbored bad feelings about someone in your heart and you are filled with doubts and suspicions about him then this feeling would destroy your sincerity and make your heart dirty. The Satan destroys your good deeds performed for the sake of Allah by making you fall into suspicions.

In another hadith related from the Prophet<sup>SAS</sup> -

**It was narrated from Abu Sa'd bin Abu Fadal Al-Ansari, who was one of the Companions, that the Messenger of Allah<sup>SAS</sup> said:** "When Allah assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: 'Whoever used to associate anyone else in an action that he did for Allah, let him seek his reward from someone other than Allah, for Allah is so self-sufficient that He has no need of any associate.'"<sup>78</sup>

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<sup>77</sup> Bukhari Sharif, vol 1 page 816

<sup>78</sup> Sunan Ibn Majah Kitab al-Zuhd Hadith# 4203

**It was narrated from Hazrat Abu Huraira<sup>RZ</sup> that the Messenger of Allah<sup>SAS</sup> said:** “Allah says: ‘I am the Most Self-Sufficient and I have no need for an associate. Thus, he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me.’”<sup>79</sup> (This in a way is the explanation of - وَمَا أَنَا مِنَ الْمُشْرِكِينَ [And I am not of the mushrikeen<sup>80</sup>].

From this you get the idea that *shirk* can be of many different types. If you keep this in mind it will become easier to understand the meaning of وَمَا أَنَا مِنَ الْمُشْرِكِينَ [And I am not of the mushrikeen]. In short, any righteous deed that is done for others besides Allah is included in *shirk*. Now you can do your own assessment as to who or what is the objective and purpose of your good deeds. In another important hadith it is reported from Abu Saeed Khudri<sup>RZ</sup> that – The Messenger of Allah<sup>SAS</sup> said – The hidden *shirk* is that which a person does for gaining the pleasure of others.

That means any deed that is done to impress or showing off to others like not doing something in private or not doing it to the same standard as it is done in the presence of everyone then such a thing is also included in the hidden *shirk*. Do you even realize the severity of such kind of *shirk*? This type of *shirk* is much more dangerous than

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<sup>79</sup> Sahih Muslim, Sunan Abu Dawud, Sunan Ibn-e-Majah

<sup>80</sup> Mushrikeen: Polytheists, Idolators or those who associate others with Allah. The words are used interchangeably based on the context.

the manifest *shirk*. It causes destruction without being noticed.

Another important hadith in this matter is related from Shaddad ibn Aws<sup>RZ</sup> who reported the Messenger of Allah<sup>SAS</sup> saying - **Whoever prays to show off has committed shirk, whoever fasts to show off has committed shirk and whoever does charity to show off has committed shirk.**

Dear Readers - if those that are interested in learning about the truth reflect upon it then they will know how incredibly difficult it is to remain free from *shirk*. Imagine the degree of difficulty involved in remaining away from this hidden *shirk*!!

Similarly, there is another hadith which explains the details about *shirk* even more clearly.

The Prophet<sup>SAS</sup> was narrating amongst the group of Companions<sup>RZ</sup> that - The thing that I fear most for my ummah is their associating others with Allah. I do not say that they will worship the sun or the moon or the idols, but deeds done for the sake of anyone other than Allah, and hidden desires<sup>81</sup>!!

Dear Readers - May Allah grant you the power to reflect upon what is our current position? Is everything that we do today completely for the sake of Allah? Or whatever we

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<sup>81</sup> Sunan Ibn-e-Majah on the authority of Shaddad ibn Aws

are currently doing today is based on our personal agendas and our own decisions? Or does it include pleasing and consideration of one another? Or does it include others' friendships and apparent opportunism? Think about whether your current position is strictly to please Allah or is there some other motivation behind it!!!

In this way observe for yourself whether there is *shirk* involved in your deeds or not. Not lengthening this discussion further this faqir feels it is sufficient to narrate one or two ahadith related to this so that it becomes clear that without completely abandoning *shirk*, it is impossible to achieve the vision of Allah!!

The Messenger of Allah<sup>SAS</sup> is narrated to have said – The thing that I fear most for you is the lesser *shirk* (*Shirk-e-Asghar*). The Companions<sup>RZ</sup> asked – O Messenger of Allah<sup>SAS</sup>, what is lesser shirk? Messenger of Allah<sup>SAS</sup> replied – On the Day of Judgment, when people are rewarded for their deeds, Allah will say to the people who show-off: “There is nothing for you here. Go to those people to whom you used to show-off the deeds you did in the world”!!!

Similarly, Abu Saeed Khudri<sup>RZ</sup> has reported that – “The Messenger of Allah<sup>SAS</sup> came out to us when we were discussing Dajjal and said: ‘Shall I not tell you of that which I fear more for you than Dajjal?’ We said: ‘Yes.’ He said: ‘hidden shirk (*Shirk-e-Khafi*), when a man stands to

pray and makes it look good because he sees a man looking at him.”<sup>82</sup>

The meaning of this is - if there is a wealthy or influential person or a minister etc in the congregation and the prayer is being made good to display the humility and sincerity while performing the actions in *namaz*, then this is also considered as hidden *shirk*. Because when you are in the presence of God, why would you have thoughts and fear of others? Or if there are such people present in the mosque then if you make your prayers good to show off to them, then this is also considered *shirk*.

Dear Readers - I hope you at least have a little bit of understanding now of hidden *shirk* after reading these ahadith.

Now this will also help in understanding that if we perform any religious duties to please the wealthy people or gain their attention or to become a yes man of the people in authority or to entertain the high-ranking officials then certainly this is considered as hidden *shirk*. While we may succeed in gaining some benefit from it in this world but in the hereafter, there is no benefit from it. On the contrary it will become a source of punishment.

Hence you may have understood now that to achieve the vision of Allah, the negation of *shirk* is obligatory whether it be open or hidden *shirk*. Anyone can remain away from

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<sup>82</sup> Sunan Ibn-e-Majah Kitab-e-Zuhd # 4204

the apparent *shirk*, but you can imagine how dangerous hidden *shirk* can be.

And this has also been mentioned in Surah Al-Kahf – “Whoever hopes (desires) to meet and see Allah then it is obligatory upon him to do all kinds of righteous deeds and do not absolutely associate anyone in the worship of Allah whether it be apparently or imaginarily such that it becomes a mandatory condition”. It should be done with good and sincere intention not to please, or as a way of showing off to others, rather it is exclusively done for the love of Allah unselfishly and without being paid and remaining away from every kind of *shirk*. Be it in speech, action or condition – everything should be with a righteous intent and exclusively for the sake of Allah – this is mandatory. Similarly, you can also read the verse of Surah Yusuf –... **قُلْ هَذِهِ سَبِيلِي** [Say, this is my way...] and **سُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ** [Glory be to Allah, and I am not of the Mushrikeen]. Read the verse of Al-Kahf: **وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا** [And do not associate others in the worship of your Lord] and **وَمَا أَنَا مِنَ الْمُشْرِكِينَ** [I am not from amongst those who associate with others] together. The knot [of difficulty] will be untied. Insha’Allah!

In this way you now will understand “why the Prophet<sup>SAS</sup> was commanded to say – ‘I am not of the mushrikeen [those who associate with others]’, why he was asked to announce it?” When the Prophet<sup>SAS</sup> is inviting others to his special

personal way of vision of Allah (بَصِيرَةً) then how can it be without the negation of *shirk*?

At this point this question also requires reflection - "Why was the Prophet<sup>SAS</sup> specifically commanded to say - '*I am not of the mushrikeen [those who associate with others]*'?"

Was such an announcement required to be made by a person such as the Prophet<sup>SAS</sup>? The purpose of his advent was nothing else but to eradicate *shirk*, free the world from it, invite [people] towards vision and establish the truth. In such an instance, why was he made to announce - '*I am not of the mushrikeen*? Instead, he could have also said - "*I am not a mushrik*" but the command of Allah was to say: '*I am not of the mushrikeen*'.

This makes it clear that Prophet Muhammad<sup>SAS</sup> is free from every kind of *shirk* that is exhibited by the *mushrikeen* irrespective of the degrees of *shirk* or their different kinds. He has no association to them in any way and does not sympathize with these *mushrikeen* at any level even to the extent of a hair's breadth. Therefore, he was asked to announce - '*I am not from the mushrikeen*'. Thus, no level of *shirk* can even be imagined, rather there is no room left for giving any example as well, neither can it be given nor is it possible. Praise be to Allah!

Here it is also important to keep this in mind that - the rank of the Seal of the Prophets<sup>SAS</sup> to be able to invite towards the divine vision, requires such an honorable position

because without being completely free from polytheism – the absolute vision cannot be achieved!!

Now it is also necessary to understand that when the Seal of the Prophets<sup>SAS</sup> is free from every kind of *shirk* then his perfect follower (أَنَا وَمَنْ اتَّبَعَنِي) – I and the one who follows me) who is عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي [upon a clear proof from my Lord], the Khalifa of Allah, sent by Allah (Mahdi<sup>AS</sup>) is also required to be free from *shirk* by the same standard.

**God forbid, if there remains even a small trace of any kind of *shirk* then one cannot be qualified to give the invitation towards the divine vision, neither will he be eligible to be called the perfect adherent of Prophet<sup>SAS</sup> nor will he be “upon a clear proof from his Lord” as per the command of Quran. Then, the command of the Messenger<sup>SAS</sup> – “يقفوا اثرى ولا يخطى” [He will walk in my footsteps and never err]” cannot be applied as well. Hence, it must be accepted that as the Prophet<sup>SAS</sup> is free from all types of *shirk*, in the same manner, his perfect and infallible adherent – Hazrat Mahdi<sup>AS</sup> is also free from every kind of *shirk*. Otherwise, his claim of being the Promised Mahdi will not be correct.**

For this reason, Hazrat Muhiyuddin Ibn-e-Arabi<sup>RH</sup> has explained أَنَا وَمَنْ اتَّبَعَنِي to mean I (Muhammad<sup>SAS</sup>) and the one who follows me (Promised Mahdi<sup>AS</sup>). Glory be to Allah!

Thus, when the perfect follower of Prophet<sup>SAS</sup> - Hazrat Mahdi<sup>AS</sup> in adherence to Muhammad<sup>SAS</sup> invites people towards **بَصِيرَةَ** [vision] then it also becomes essential for him to be in the position of negating *shirk*. Therefore, Hazrat Mahdi<sup>AS</sup> upon his departure from this world recited the verse,

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

**Say (O Muhammad): This is my (personal) Way: I call towards Allah upon vision. I and the one who followeth me (in my footsteps) - Glory be to Allah! - and I am not of those who associate partners with Allah<sup>83</sup>**

And clarified that we two (the Prophet<sup>SAS</sup> and Hazrat Mahdi<sup>AS</sup>) are not from amongst the *mushrikeen*. This way, in the announcement of **وَمَا أَنَا مِنَ الْمُشْرِكِينَ** [I am not of the *mushrikeen*] both the Prophet<sup>SAS</sup> and his perfect adherent is also included. Glory be to Allah and again Glory be to Allah!

In summary, it became evident that the personal path of the Prophet<sup>SAS</sup> which is to invite people towards **بَصِيرَةَ** [vision] requires being free from all types of *shirk* and in the same way it is required for the perfect adherent of the Prophet<sup>SAS</sup> to completely negate *shirk* to give the invitation towards **بَصِيرَةَ** [vision] else the prophecy of walking in his

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<sup>83</sup> Surah Yusuf verse#108

footsteps without erring will not be fulfilled and he would not be able to adhere to him perfectly in his invitation towards vision.

Apologies for the interruption here but it is important to state that if you are awaiting any other Mahdi then he is also required to be compliant with the Book (Quran) and following the Prophet<sup>SAS</sup> without erring. That means he must be in a position of compliance with Quran and Ahadith in his word, deed and state, it is required and obligatory for him, otherwise his claim of being the Mahdi is not correct, and neither will it be valid according to the Holy Quran and Ahadith. It is your responsibility to investigate and be satisfied with it.

Dear Readers – This discussion has revealed the practical nature of the position of one inviting towards vision that is “*Ihsan*”. Therefore, without being convinced about the vision it is not possible to reach the Islamic station of *Ihsan*. This is why the Prophet<sup>SAS</sup> in response to the question of Jibrael<sup>AS</sup> regarding *Ihsan* said – ان تعبد الله كأنك تراه فان- [That you worship and serve Allah as you are seeing Him. If you cannot see Him or unable to see Him (then know that), He is seeing you<sup>84</sup>].

This also explains the reality of the glad tiding of الصلاة *الصلوة* [the *mir'aj* of the believers is in *salah*]. May Allah shower His blessings. Ameen!

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<sup>84</sup> Popular hadith of the Prophet<sup>SAS</sup>

Dear Readers - The discussion until now which included brief explanation of the verses, ahadith and the statements of the great scholars of *Ahl-e-Sunnat-wal-Jama'at* would have made you aware that based only upon the command of Allah and the ahadith of the Messenger of Allah<sup>SAS</sup> and in their light, we have affirmed and believed in Hazrat Syed Muhammad Mahdi al-Mauwood<sup>AS</sup> and achieved the knowledge of *Ihsan* - the highest station of Islam, and were blessed with every kind of bounty. This is a great favor and gratitude of Allah [upon us].

It should also be remembered and kept afresh in mind that whatever we did - it was done with utmost sincerity and to obey with our heart, mind and soul - the last-to-last order (of affirming and pledging allegiance to Hazrat Mahdi<sup>AS</sup>) of the Prophet<sup>SAS</sup>. In this way we have obeyed even the last of the commands of the Prophet<sup>SAS</sup> by the grace of Allah.

From this perspective too, our position amongst all the different sects of *Ahl-e-Sunnat-wal-Jama'at* is the strongest and firmest. Our adherence to the Quran and Sunnah has never left us. This is a favor of Allah. We cannot thank Him enough!

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

*This is the favor of Allah. He grants it to whoever He wills*

اللهم ارنا الحق حقا وارزقنا اتباعه وارنا الباطل باطنا  
وارزقنا اجتنابه

O Allah, show us the truth as truth and give us the guidance to follow it and show us the falsehood as falsehood and give us the guidance to avoid it.

And finally, All praise is due to Allah alone, Lord of the worlds!

**Dust of the feet of Hazrat Fazl-ul-Aasar Peer wo Murshid Moulana Syed Abdul Hai Hafiz Miyan Sahab<sup>RH</sup>**

**The Insignificant and lowly Faqir Syed Fazlullah Hafiz**

Infinite thanks and praise is due only for Allah, the Lord of the worlds who favored and helped this insignificant to render the translation of this work into English.

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**Syed Mahmood Mukarram / New York, USA**

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### **Hazrat Syed Muhammad Mahdi<sup>AS</sup>**

“On the Day of Judgment, Allah will disgrace the Rulers and Scholars for two reasons – 1) If I am on the truth then why did they not support me and 2) If I am not on the truth then why did they not arrest me? And why did they not arrange an assembly to convince me? If I refused to be convinced, then why did they not kill me? Because I will keep inviting people (to Mahdiah) based on the truth revealed to me and according to them (their perspective) it is misleading the people. This burden is on the neck of the powerful scholars and the rulers