

SAY (O MUHAMMAD) LO! I AM COMMANDED TO WORSHIP ALLAH, MAKING WORSHIP PURE FOR HIM ONLY

39:11

PRACTICE

WITH

PURITY OF HEART

IN

THE MAHDAVIA TEACHINGS

BY

HAZRAT ALLAMA MIYAN ABUSAYEED SYED MAHMOOD<sup>RA</sup>

Mahdavia Islamic Center Of Chicago  
7419 N Western Ave, Chicago IL 60645 USA

To, my dear Nephew Abu Sayeed Syed Mahmood  
Faqeer Nusrat

8/6  
2009

Say (O Muhammad) Lo! I am commanded to worship  
Allah, Making worship pure for Him only

فَاَسْأَلُ اللَّهَ مِنْ فَضْلِهِ 39:11  
So, Beg Allah for His ~~His~~ Grace

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7419 N Western Ave, Chicago IL 60645 USA

SEEK TRUTH KNOW TRUTH  
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## Prologue

The Holy Quran is the living miracle of the Prophet Mohammed (Allah's peace and blessings be upon him). It is the most comprehensive and unique book, whose equivalent does not exist in the history of mankind. It is the only book that presents the landmarks of the entire human history, and explains the moral bases of the rise and fall of nations.

For more than five hundred years, by the Grace of Almighty Allah<sup>SWT</sup>, till the present, we have the followers of Khalifatullah Meeran Syed Mohammed Jaunpuri Imam Mahdi-al-Maud Alaihis-salat-was-salam. Many have been writing and lecturing about the life history and teaching of Hazrat Imam Mahdi<sup>AS</sup> these writers include people of all ages young and old, men and women, in addition to the Murshidin and the Salihin (pious). Through their literature and knowledge, they are presenting a better understanding of Islam as a religion and the Islamic teachings of Hazrath Syed Mohammed Mahdi-al-Maud<sup>AS</sup> among all Muslim brothers and sisters.

I am neither a writer nor a scholar, I am just a humble mahdavi, who made every possible effort to write my opinion about a book which was written by a head of Ulama, Alim, scholar, and great writer of several books not only for Mahdavia Community, but for all Muslim Ummah.

This book was written in the Urdu language entitled, "Amal-Ba-Iklas and Mahdaviath" by Asad-ul-Ulama Hazrat Peer-o-Murshid Maulana Abu Syeed Syed Mahmood Tashrifullahi Rahmatullahi Alaih. In this book, he has remarkably explained the Faraiz-e-Vilayat, which are as follows:

- Zikr-e-Kaseer (Abundant remembrance of Allah)
- Talab-e-Deedar-e-Khuda (Quest for the vision of Allah)
- Ushr (Tithe)
- Tark-e-Duniya (Renunciation of the world)
- Tawakkul alallah (Reliance upon Allah)
- Uzlath-az-Khalq (Solitude)
- Soh bath-e-sadiqeen (Company of the Pious)
- Hijrath-az-watan (Migration from the native place)

Imamuna <sup>AS</sup> has mentioned that on the Day of Judgment, Allah<sup>SWT</sup> will not ask you if you are the son of Ahmed or Mohammed, but He will ask about your good and bad deeds, and how you spent your worldly life. This book is a gift to our community people from Allah<sup>SWT</sup>, every Mahdavi must read this book, and pass it on to others. It is a book in which one should reflect upon and use as a guidance to benefit themselves in the hereafter.

The author's eldest son, Hazrath Peer-o-Murshid Abul Fatah Syed Nusrath Tashreefullahi, (residing in Chicago) rendered this book in a simpler form of Urdu in order to explain his father's words which were influenced with Urdu-Persian-Arabic languages. In addition, Peer-o-Murshid has translated this book into English for those who cannot read those languages.

I pray that Allah<sup>SWT</sup>, the Beneficent and Merciful, blesses Hazrath Peer-o-Murshid Abul Fatah Syed Nusrath Tahreefullahi with strong Iman, long and healthy life so he can continue his hard work and dedication towards educating our community. Ameen

Your brother in Faith,  
**Rahmat Ali Khan**  
President, MICC

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## Foreword

Praise to Allah, the Most High. May Allah bless and give peace to our Prophet Muhammad, the last of all the Prophets; our Imam, Muhammad, the Promised Mahdi and their kin and companions.

I thank Allah that this slender tract on an important topic—"Practice with Purity of Heart (Amal-e-Ba-Ikhlās)" is being reprinted along with its English version. This happens to be one of the last writings of my Mentor, Master and my revered Father, Hazrat Allama Miyan Abu Sayeed Syed Mahmood<sup>RA</sup>. During his last years, he used to write papers on important topics at the request of the Late Al-Haj Muhammad Khader Khan, Ex-President of Markazi Anjuman-e-Mahdavia, Hyderabad for publishing during the Meelad—(Birthday) Celebrations of our Imam, the Promised Mahdi (May Allah bless him and give him peace). This tract was published during the Meelad celebrations on the 14th of Jamada I, 1399 H corresponding to the year 1979.

In the prevailing circumstances, it has become necessary to remind our community once again about the utmost importance of practice along with Iman—(Faith). This has become more essential for our youth, especially those who are living in America, Europe, Middle East, Australia and elsewhere, for the purpose of education or employment.

In His Holy Book, the Qur'an, wherever Allah has commanded men and women to believe in Him and His religion, HE has also commanded them to do righteous deeds. Purity of heart in seeking pleasure of God is the soul of good deed. Our Intercessor on the Day of Reckoning, the Messenger of God, urged his beloved daughter, Fatima Zehra<sup>RZ</sup>, to do work and not to depend on being his daughter. Thereby, he warned his Ummah as to how essential is the practice along with the Faith—(Iman).

In the teachings of Imam of the Last Era, Caliph of the Compassionate, Hazrat Meeran Syed Muhammad, the Promised Mahdi<sup>AS</sup>, a lot of stress has been laid on the indispensability of Practice. So much so, he said that confirming this servant of God as Mahdi is practicing. Further, he said that one who practices is accepted and one who does not is rejected. In a similar command he warned that on the Day of Reckoning, Allah would not question anybody as to whose son he was. He would question about the pure-hearted practice performed by him. In this command of the Imam, the main point is the practice with purity of heart. This tract is an elucidation of this very point in the light of the Holy Qur'an and the Sunnah of the Prophet<sup>SAS</sup>.

It is commonly understood by the people that Imam Mahdi<sup>AS</sup>, the Promised has laid very much emphasis on practice but the underlying wisdom is rarely observed. It discloses that superficial, customary and lifeless practice

would be of no avail. It should be pure-hearted. The learned author has highlighted this point in the light of Qur'anic verses. He has discussed with the various aspects of practice. The treatment of these aspects is brief but comprehensive and intelligible.

The sole purpose of the author in writing this tract is to give the Millat—(Brotherhood), a call to practice the religion. This is need of the hour.

My humble self felt that this message may not reach our boys and girls whose Urdu is weak because the language of this tract is full of Arabic and Persian terms commonly used in our religious literature. I have given a serial number to all the 'tough' words and their meanings have been rendered in the end of the book. I hope, by making a little effort, our youth will become familiar with our religious terminology. This may help them read other books also. As for those who cannot read any Urdu book, this book has been translated into English.

The life of the learned author has been an untiring struggle in the service of God, His religion and the Millat—(Brotherhood). The Mahdavia community is fully aware of his religious services. He was an orator, who used to prove convincingly, the truth of our Imam<sup>AS</sup> being the Promised Mahdi, in the light of Qur'anic Verses and Ahadith in his speeches. People used to listen to him with great enthusiasm. He wrote several books and articles. Tauzihat or Elucidations of the Naqliyat of Miyan Abdur Rasheed<sup>RZ</sup> is perhaps the most outstanding amongst his works. Throughout his career he kept teaching religion besides Arabic and Persian languages. He was Nazim of Madrasa-e-Janashinan for several years. Several of his students later became scholars and are still serving the community. He was bestowed with a gift of organizing abilities. He gathered students from colleges and universities and organized a Mahdavia Youth Association of which he was a patron. He was Founding Secretary of the Majlis-e-Ulema-e-Mahdavia-Hind—(Mahdavia Scholars Association of India). He was the Convener of the Ijma-e-Fuqara-e-Mahdavia. He was a Convener of Mahdavia Ruyat-e-Hilal—(Moon sighting) Committee. Above all, he served for years as a Murshid—(moral and spiritual guide) for a large number of seekers. May Allah reward him with His Magnanimous Compassion and His Munificent Mercy. Ameen.

This humble Faqeer offers his hearty greetings to all Mahdavi Brothers and Sisters living all over the world and prays that Allah, the Most High, make us all practice our religion with purity of heart. Ameen.

Faqeer Abulfatah Syed Nusrat

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## **Praise to God**

**Praise to GOD, the One who is Self Existent,  
And from Him everything gets its existence.**

**There is no GOD but He and there is no participant to Him.**

**He alone is Ever-Living, Ever-Lasting and the Most-Loving.**

**May Blessings and Greetings of Allah be on Muhammad,**

**The Favorite of Allah, and the gracious amongst His creation**

**And the Seal of the Prophets.**

**Also, on the Seal of Saints, Who came with Bright Evidence from His Lord,**

**The one who had the name of the Prophet, Caliph of the Compassionate**

**Whose advent in the Last Era was promised.**

**And also, upon their kin and the Companions,**

**The righteous ones who treaded the right path**

**and reached the summit of Faith.**



## Preface

"Faith" or "Iman" in fact, is the name of a belief but it becomes perfect with the practice. If a person has faith in Allah and His Messenger but does not follow the Shariah or the law of Islam, we cannot call him a perfect Muslim because practice alone indicates the strength and weakness of his belief.

If his faith happened to be weak or defective, his practice too would be weak and defective. A firm faith in true religion is bound to bring the life of a person practically on the path of righteousness.

If a principle or an ideology is accepted only as right, it remains a weak belief or a bare belief. It does not affect the practical life or behavior of a person. On the other hand, a perfect belief, conviction and an absorbing eagerness to practice, has the power of engrossing both the thinking and the conduct of an individual.

The very purpose of all the guidance, which God has sent down through His Messengers and His Scriptures, is to set right the human behavior and also to give a person an insight into the purpose of his coming into this world. This is the reason, why the Qur'an and the Traditions of the Prophet<sup>SAS</sup> repeatedly lay so much emphasis on righteous deeds—(Amal-e-Salih) along with the Faith or Iman.

The worldwide tumultuous circumstances of our times indicate that the Doomsday is coming close. Not only our Mahdavia community, almost all the other religious groups are facing a similar crisis of faith. As a result, the moral values, which have been taught by all religions, are not respected anymore. The significance of religions is confined to customs and usages only.

It is strange that people theoretically agree that the solution to their multitude of problems and difficulties lies in religion but for all practical purposes neither they believe in the religion whole-heartedly nor their problems come to be solved.

For example, all the Muslims agree that the solution to their problems lies in the principles of Islam. If they start implementing them, surely their problems will be solved. It is a fact that the solution of all the problems of Muslims lies in the principles taught by the Qur'an and the Sunnah. Unfortunately, neither they are followed wholeheartedly nor the problems get solved. This shows that merely accepting the truth about God, His Messenger and even accepting their guidance as true, is not enough to fulfill the purpose of their guidance. This will not absolve us of our duty to obey what they have commanded us to do.

Alas, the condition of our community to a great extent has also become painful. Details need not be given here. The heart of every individual member of our community feels the regrettable consequences of our own insensible lack of practice. In the pitch dark circumstance, the commands of the Imam of the Last Era, the Vice-regent of the Most Compassionate, the Promised Mahdi, Allah bless him and give him peace, brighten for us the way of practical insight in a superb manner which itself manifests his own dignity as a Vice-regent of God.

In his capacity as the most perfect follower of Muhammad, the Messenger of God (Allah bless him and give him peace) and as a manifestation of the specific Vilayah of Muhammad, the Rules of Vilayah which he expounded and the model of their implementation which he and his companions presented to the world is well known. More particularly, he propounded intense love—(Ishq), the way to seek God and the commands relevant to the Vilayah of Muhammad. For example, seeking divine vision, renunciation of the world, perpetual remembrance, seclusion, migration, etc. Almost all the people are aware of the obligatory nature and also the significant importance of implementing them. A lot has already been written on these subjects. An attempt has been made here to bring forth the commands (of the Promised Mahdi<sup>AS</sup>), which lay a lot of emphasis and urge for implementation of the teachings. By a careful consideration of these commands we come to know, not only the indispensable importance of practice but also a few common features of these commands like the ultimate goal of practice, its conditions and its standard etc.

It is evident from a command of our Imam<sup>AS</sup> that on the Day of Resurrection, God, the Most High, will question every man and woman about pure-hearted practice. Therefore, each and every member of our Brotherhood wherever he is and whatever condition he is in, is bound and answerable for his pure-hearted loving practice. Therefore, it is compulsory for every confirming believer in the Promised Mahdi<sup>AS</sup> to try to understand the distinctive features of this "Practice with Love", its standards and its conditions in the light of his commands.

A few of these distinctive features have been discussed ahead:

## The Object of Practice

All the teachings of our Imam<sup>AS</sup> e.g. seeking divine vision, renunciation of the world, trust in God, abundant remembering, company of truthful, seclusion, migration, etc. are in fact, intrinsic attributes of love and a passionate love (Ishq).

Every lover, whomsoever he may love, has to go through these modes and stages of love. Somewhat similar conditions occur in him spontaneously in case the flame of passionate love has already kindled in his heart.

The real purpose of a pure-hearted practice in these teachings is divine vision.

The Promised Mahdi<sup>AS</sup> did not only say that Vision of God is possible within this world but, commanded by God, he said that seeking vision of God is obligatory. Bandagi Miyan Syed Khundmir<sup>RZ</sup> writes in Aqeeda-e-Shareefa that-

**The Promised Mahdi<sup>AS</sup> has commanded that 'seeking' Vision of God is obligatory for every man and woman. One cannot be a true Mu-min—(Believer) until he does not have a Vision by his eyes of the head or by the eye of his heart or in a dream. Nevertheless, a true seeker is also within the order of Mu-min.**

This description is supported by another Narration:

**"God is to be seen with the eyes of head in the world and He should be seen. Seeking vision of God is obligatory for every man and woman whether with the eyes of his heart or in a dream."**

(Naqliyat Hazrat Miyan Abdur Rasheed<sup>RZ</sup>)

Another Narration elaborates the following points:

1. **The goal of all the righteous practices is the vision of God.**
2. **To seek the vision of God has been commanded by Allah, the Most High.**
3. **Clarification of doubts about possibility of the vision, within the life in this world.**

The Narration reads as follows:

**"Then, (the scholars) asked (the Promised Mahdi), 'You say God can be seen with the eyes of head within this world which happens to be an abode of mortals.' The Promised Mahdi asked them: 'God, the Most High, commanded so or this humble servant (of God) says this?'**

**Allah, the Most High, commands thus:**

1. **And whosoever is blind in this world shall be blind in the world to come and he shall be further astray from the way.**

17:72

2. **So whoever hopes for meeting with his Lord let him work righteously and let him associate no one in the worship of his Lord.**

18:11

3. **Now surely they are in doubt about the meeting with their Lord. Verily it is He who is surrounding everything.**

41:54

**The scholars then asked that the scholars of the People of Sunnah and Jama-ah—(Ahlus Sunnah Wal Jama-ah) have taken these verses to mean the vision of God in the Hereafter.**

**The Promised MahdiS<sup>AS</sup> said that the Promise of God (in these Verses) is absolute and we too say that it is absolute and we do not treat it as confined. Ahlus Sunnah Wal Jama-ah also did not say that it is not permissible or impossible. What they said should be understood carefully."**

(Naqliyat Hazrat Miyan Abdur Rasheed<sup>RZ</sup>)

Since the subject "Vision of God" has been discussed in detail in the writings of several scholars and of my humble self also, here, under the above topic, it is sufficient to point out that the real object of pure-hearted practice is the Vision of God, about which our Imam<sup>SAS</sup> said that it would be questioned on the Day of Resurrection and that the quest for Vision is obligatory for every man and woman. This quest for the Vision is the soul and the motivating force of all the righteous works, which are performed under the rules of Shariah and Vilayah.

## Spirit of Practice and Passionate Love of God

One should not hope for great rewards from his practice unless and until the righteous deeds performed by him under the rules of Islamic law- (Shariah) and the mystic way of life -(Tariqah) do not come up from the depth of his heart. They must have a tint of love. These are the preconditions for the divine acceptance. In fact, the real purpose of practice is the bounty of Vision of God.

This is why the passionate love of God (Ishque-e-Ilahi) has a fundamental, rather a key position in the teachings of the Promised Mahdi<sup>AS</sup>. But question may arise as to where a seeker can get this spirit of Passionate Love?

Indeed, according to a well-known Narration-(Naql) the same was asked from the Promised Mahdi<sup>AS</sup>. His answer was unique in showing the way out:

**"It is narrated that the Promised Mahdi<sup>AS</sup> was describing the Passionate Love-(Ishq) when Maulana Durvesh Muhammad tore his long shirt and shouted, wherefrom should we get the Passionate Love? The Imam<sup>AS</sup> replied: do work so that you get it. Divinely bestowed love was for the Messengers of God, May peace be upon them all."**

(Naqliyat Miyan Abdur Rasheed<sup>RZ</sup>)

The prime importance of practice is evident from the above statement of the Imam<sup>AS</sup>, which discloses a secret for the common believers that the bounty, as invaluable as the Passionate Love of God, is bestowed as a wage for the work or practice.

The most pleasant Divine Favor is that this great bounty is to be granted within this world in addition to the Divine Rewards, which would be bestowed in the life Hereafter.

**"Then which of your Lord's bounties will you deny."**

45:15

We cannot aptly thank our Lord Allah, the High and the Merciful for this grand favor done to us, His humble subjects. The insight into the significance of the practice has been disclosed to the people, high and low through His Selected Vice-regent (whom He sent into the world making him a perfect manifestation of the specific Vilayah of His beloved Prophet<sup>SAS</sup>). This insight is the means for acquiring passionate love by working hard for His sake.

Another Narration reports as a follows:

**“Further the Imam<sup>AS</sup> asked what is obligatory for a Seeker by means of which he can reach Allah? He answered himself, it is the passionate love. How passionate love can be attained? He answered himself saying that it can be acquired by always keeping attention of the heart towards God, the High. ”**

(Naqliyat Miyan Abdur Rasheed<sup>RZ</sup>)

From these commands of the Imam<sup>AS</sup>, the importance of Passionate Love for seeking Divine Vision as well as the importance of sincere Practice for attaining the Passionate Love becomes very clear. The inseparability of Practice and Love from each other is also evident.

## Giving up Discretion in Obeying Shariah

Our Imam<sup>AS</sup> taught mysticism—(Tariqah) and intimate knowledge—(Marifah) in such a manner that in any condition (Haal) and at any station—(Maqam) there should be no trace of polytheism—(shirk). He made observing discipline of Shariah strictly compulsory to close down all the possible ways of falsehood and deception. About some earlier saints he observed:

**“Some of our brothers treaded long winding route, leaving the nearest straight way. However, they reached their goal because they were true in their quest and the goal was God.”**

The Companions asked him which way was the nearest and which was the winding one? The Imam<sup>AS</sup> answered:

**“Why they did not give up their own discretion since this was the nearest way according to the Shariah of Muhammad (May God bless him and give him peace). Using their own discretion why did they observe lifelong fasting? Why did they give up the permissible (Halal) and allowed (Mubah) things? Why did they hang up themselves in the wells? Why did they observe fasting by fixing a term of twelve years? God never commanded these things. Why did they not observe a life long “fast” of trust in God obeying the Lord’s Commandment? Whoever puts his trust in God, then He Shall be enough for him.**

65:3

**They ought to have given up their own discretion.”**

For a brief elucidation of the above saying of the Promised Mahdi<sup>AS</sup> a few lines from an article of my late grandfather Hazrat Qari Syed Mahmood<sup>RA</sup> are quoted below:

“Imam Mahdi, the Promised<sup>AS</sup> said that you have been given a power of choice, by using this you can withdraw from the given power of choice. Give up the power of discretion because discretion is bad. Fortunate is the servant of God who gives up his discretion. Obeying Shariah is called lack of discretion. Obeying rules of Vilayah is named as lack of discretion. For example, our shadow always follows us. If we walk, our shadow too walks. So also we should follow the rules of Shariah and Vilayah.” Thus we should be bound by the rules of Shariah and Vilayah. Giving up our discretion lies in becoming subservient to God, His Messenger and His Mahdi. To adopt the way of obedience and bondman-ship is indeed giving up discretion. Keeping an eye on our breath and steps and becoming lost in remembering God amounts to giving up discretion.

**"Die before you die."**

(Al-Hadith)

By getting rid of lust and greed, by coming out of self-centered self-worship and by annihilation of evil desires, one becomes just like a dead person, this is meant by giving up discretion. Imam Mahdi<sup>AS</sup> said that the presumption of a slave's self-existence i.e. his own person (as a lasting entity) is a veil between God and the slave. Removal of this presumptive "self" from in between so that nothing should remain other than God is meant by coming out of "discretion".

Hence, subordinating God given powers of discretion to the commands of God, His Messenger and the Imam Mahdi is the essence of getting rid of self-discretion. On an occasion, Imam Mahdi<sup>AS</sup> said that

**"Be free from the discretion and be lucky."**

He did not allow even the slightest shortcoming in following the Shariah on the excuse of spiritual disclosure—(Kashf) but sternly warned against it. For instance, a Narration is related as follows:

**"A person joined the congregational prayer late. As soon as the leader of the congregational prayer (Imam) performed his first salaam to his right the said person quickly stood up to complete the part of prayer he had missed, without waiting for the Imam to offer his second salaam to the left. After the prayer was over the Promised Mahdi<sup>AS</sup> asked the said person why did you not wait for the second salaam of the Imam. If the Imam had a correctional prostration (Sajdah Sahv) to offer he would have gone into prostration. In that case, your prayer would have become defective. The said person replied that from my spiritual disclosure (Kashf), I was aware that the Imam did not have a correctional prostration on him. Therefore, I stood up to complete the missed part of my prayer without waiting for the second Salaam of the Imam. Listening this answer, the Promised Mahdi said such a disclosure—(Kashf) may go into dust in which there is no regard for the Shariah of Muhammad (May Allah bless him and give him peace)."**



## The Show Off of Miracles

Among almost all communities following a religion, a few individuals, by means of their mystic exercises and strenuous endeavors acquire capacity to show off extraordinary things, which attracts people towards them. This is supposed to be an achievement. Some people display this kind of uncommon or supernatural things to impress others about truth of their religion. People call such supernatural deeds as miracles. They become devotees of these miracle-men and treat them as God-men or even as Gods. They start soliciting fulfillment of their own wishes and needs from these God-men.

One, who is a seeker of God, keeps his eyes focused on his own goal. He has no interest in attracting people and making them subservient to himself. Of course, even a true seeker of God may pass through such stages in his journey when some miracles occur without his seeking. Consequently, the seeker loses sight of his goal and fixes his eyes on the public. Then he starts believing that he possesses some spiritual power etc. And that his own self is holy and superior to hundreds and thousands of other people.

Now he does not realize that by means of these miracles, God is testing not only the public but also he himself is undergoing a very tough test. God alone can save a true seeker from this kind of a hard test. As for himself, he should strive best to keep away from this kind of jugglery. He should not long for anything below his own lofty ambition i.e. vision of God. It is altogether something different if some sort of extraordinary thing or miracle appears from him by divine will and without his own seeking or effort. The truthfulness of our Imam, Hazrat Syed Muhammad, the Promised Mahdi (May Allah bless and give him peace) is evident from the fact that he prayed God to spare his followers from subjecting them to this trial of showing miracles.

An event narrated by Hazrat Miyan Shah Abdur Rahman<sup>RZ</sup> in his book "Maulood" reads as follows in translation:

**"Hazrat Miyan Shaik Bheek and Hazrat Miyan Shaik Bheel, both companions of the Imam<sup>AS</sup> had gone to a town with the permission of the Imam. On their way they happened to see a big crowd of men and women crying and wailing. Miyan Sheik Bheek enquired why they were crying. People said that the Chief of their tribe had expired. Miyan Shaik Bheek told them let me have a look. The moment he saw the dead body he said this man is not dead. Holding his hand Miyan Bheek asked the man to rise. The man became alive and sat up. All the people encircled and crowded Miyan Shaik Bheek<sup>RZ</sup>. He ran away from**

them .The crowd was still chasing him. Somehow, Miyan Shaik Bheek reached Imam Mahdi<sup>AS</sup>. The Imam<sup>AS</sup> ordered his companions to send away the ignorant people who were attributing powers to a creature of God who was full of imperfections and never deserved such powers. Hence, the crowd was sent back. Imam Mahdi<sup>AS</sup> then asked Miyan Bheek what happened? He replied humbly that your holiness is already aware of what has happened? The Promised Mahdi said that the law (Shariah) requires you to state from your mouth. Thereupon, the Shaik described what happened in detail. The Imam said that you have brought this humiliation to yourself. The Imam<sup>AS</sup> became very much worried. Intending three days fasting, worshipping day and night, hoping the prayer would be granted, he prayed: My Lord God! Save my followers from the trial of showing up miracles. After three days, it was revealed to him from God, the Most High, that for your sake we release those who follow you from the trial by means of miracles and earlier we did not liberate any people from this trial among followers of Saints and Prophets. The station of trial by means of showing miracles is an initial station in the way of seeking God."

(Maulud—Miyan Shah Abdur Rahman<sup>RZ</sup>.)

The emphasis in the above quote is on the need for keeping practice free from hypocrisy.

## Safeguarding Time

People generally think that those who follow tenets of renunciation and trust in God etc. have a lot of leisure. And they do not have to bother about the value of time. Teachings of the Promised Mahdi<sup>AS</sup> negate this wrong presumption. According to these teachings, every single moment and every single breath of human life is invaluable. The meanings of the Couplets in Persian are given below:

**Keep an eye on your breaths if you are a Gnostic.  
Kingdom of the two worlds will be yours in a single breath.  
Every breath that goes out of your life is a pearl;  
The value of which is the Kingdom of both the worlds.  
Do not choose to waste this treasure.  
If you do, you will go into dust empty-handed and destitute.**

It is evident from the above couplets that every single moment of the life of a believer is invaluable. His quest for the Vision of God demands from him that he should keep remembering Allah all the time. His precious time should not be wasted by negligence.

A prominent feature of the teachings of the Promised Mahdi<sup>AS</sup> is that he used to persuade everyone, whether a man or a woman, scholar or an illiterate, to take care of his breaths and carry on concealed remembrance of Allah. The reason is that the Hidden Remembrance—(Zikr-e-Khafi) is superior most in all ranking forms of remembrance or invocations. On account of this Fuqara of Mahdavia community have no tradition of invoking by numbers counted on fingers or on the rosaries or repeating incantations because this was unnecessary while performing Hidden Remembrance. On the other hand, these avocations block the way of seeking Vision of God.

The Promised Mahdi<sup>AS</sup> emphasized on Zikrullah—to keep remembering Allah) only. He held that this was the purpose of all the heavenly scriptures and the mission of the Prophets<sup>AS</sup>. He taught single-minded sincerity in Zikrullah of such a high order that the purpose of Zikrullah should not be anything other than seeking the Vision of God. Repeated incantations and other methods of chanting do not have similar degree of intensive urge. The incantations and the chantings can also pertain to objects other than God. For example, people invoke by using prefatory words for getting Rizq—(Provision), or for coming out from poverty, Allah's name, "Ya Qawi" which means O Powerful, or for establishing relationship of love, "Ya Vadud" meaning "O Loving". There are many such incantations of the names of God's attributes recited for different needs and objectives.

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Although, all of these are Names of God yet the purpose of incantation would not be seeking God. Moreover, the chanting or uttering of holy names of divine attributes in cycles of fixed numbers requires keeping attention on counting numbers. On the other hand, Remembrance (Zikr) is connected to respiration and remains under breath while attention remains focused on the goal.

The Promised Mahdi<sup>AS</sup> forbade all such avocations in which there is a name of God but the purpose is other than God. It should be purely for God. They should not be for the sake of anything other than seeking Vision of God. It should not be an avocation, which should deprive one from the quest of God. In Zikrullah and in the worship of Allah, slightest meddling from things other than Allah should be treated as an interruption.

Allah, the Most High has laid a lot of stress on Remembrance (Zikrullah).

The meanings of only a few Verses are given below:

1. **O Ye who believe! Remember Allah with much remembrance.**

33:41

2. **Recite what has been revealed to thee of the Book, and perform the prayer; prayer forbids indecency and dishonor, God's remembrance is greater; and God knows the things you work.**

29:45

3. **Surely in the creation of the heavens and earth and in the alteration of night and day there are signs for men possessed of minds, who remember God, standing and sitting and on their sides and reflect upon the creation of the heavens and earth.**

3:190-191

In Ma-alimut –Tanzeel, a commentary of the Qur'an, the author writes under this Verse, "All the commentators write that remembering Allah all the times is meant by this Verse, because man always remains in one or the other of the three postures stated in the verse. Any posture other than these is very rare."

Under the Qur'anic Verse,

**"And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morning and evening. And be not thou of the neglectful.**

Imam Fakhruddin Razi<sup>RA</sup> has quoted a narration from Hazrat Abdullah Ibn Abbas<sup>RZ</sup> which is as follows:

**"Abdullah Ibn Abbas stated about the Verse: 'Those who remember Allah standing, sitting and reclining' that if a human being could have had a posture other than the three mentioned in the Qur'an, Allah would surely have ordained for Zikr in that posture also. Imam Razi says that this means that Allah has ordained Perpetual Zikr."**

(Tafseer Kabeer Vol 4)

The author of the exegesis "Ma-alimut Tanzeel", under the Qur'anic Verse: "When you have performed the prayer, remember God standing and sitting and on your sides" (4:103) noted a Narration of Hazrat Ayesha<sup>RZ</sup>: "She said the Messenger of Allah<sup>SAS</sup> used to keep remembering Allah in all his times."

There is a large number of Qur'anic Verses warning those who neglect remembering God. Some Verses, in translation read as follows:

1. **Then woe unto those whose hearts are hardened against remembrance of Allah. They are in plain error.**

39:22

2. **And who so blinds himself to the remembrance of All Merciful, we shall assign unto him a devil that becomes his fast companion to him?**

43:36

3. **But whosoever turns away from remembrance of Me, his will be a narrow life, I shall bring him blind to the assembly on the Day of Resurrection, his shall be a life of narrowness.**

**He will say: My Lord, why hast Thou raised me up blind, while I used to see?**

**He will say: So (it must be) Our revelation came unto thee but thou didst forget them. In like manner thou are forgotten this Day.**

20:124-126

4. **That we may test them thereby, and whoso turneth away from the remembrance of Lord; He will thrust him into ever growing torment.**

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Punishment for neglecting and giving up remembrance of God (Zikrullah) includes torment of Hell. Hence the Promised Mahdi<sup>AS</sup> said that it is obligatory.

There is a large number of Narratives showing how the Companions of the Promised Mahdi<sup>AS</sup> carried out his teachings about pure hearted practice. It is evident from them that a regular timetable was given to the Fuqara, who had renounced the world and with how much zeal and enthusiasm they used to follow it.

For instance, it is related that Hazrat Meeran Syed Mahmood<sup>RZ</sup> used to tell companions that the Promised Mahdi<sup>AS</sup> had instructed us to do "much remembrance"—(Zikr Kasir) in the following order:

**From Fajr to one and half Pahar of the day we should stay in the cells. Two persons should not sit together (talking). Then from Magrib to Isha we should remain performing Zikrullah. If a brother inmate of Dayerah comes out from his cell during the times mentioned above, his cell may be demolished and he should be removed from the Dayerah—(The place of living together). Even if I (Bandagi Meeran Syed Mahmood<sup>RZ</sup>) violate the rule you may do the same. All the companions agreed.**

(Insaf Namah)

From this timeframe fixed by the Promised Mahdi<sup>AS</sup> and agreed by the companions we can understand how busy the companions of the Promised Mahdi<sup>AS</sup> used to be. However, the narrative did not include Zikrullah performed in Naubat (Zikrullah performed by batches of three or more during every night).

## A Brief description of Naubat

The term "Naubat" means a turn or shift. The Promised Mahdi<sup>AS</sup> taught this method of performing Zikr in shifts to ensure nightlong continuous Zikrullah. Its obligation is derived from the Qur'an:

**"Thy Lord knows that thou keepst awake (worshipping) nearly two-thirds of the night or one-half of it or a third of it, together with some of those who follow thee."**

73:20

The word "Ta-ifah" used in the Text (Qur'an) means a group or class. Some commentators apply this term to more than one and up to one thousand people, some apply it to a group consisting of more than two and some apply to more than three and up to one thousand. In the Arabic language "plural" consists of more than two i.e. at least three. There is no limit for plural beyond three. A large group of companions used to be with the Messenger of Allah<sup>SAS</sup> in observing Night Vigil (Shab Dari) or keeping awake during night for worship.

Maulavi Shabbir Ahmad Usmani writes in his marginal note on these verses as follows:

**"The earliest companions were made with lot of stress and emphasis to do this tedious exercise, because they were going to become leaders and teachers of the people (Ummah), in the future (Ummah). There was need that they should be purified and so colored in the spiritual color that the whole world could be able to see it and could shoulder the burden of the marvels of Muhammad<sup>SAS</sup>, God knows the best."**

Further he writes:

**"The order for keeping awake in the night, that is, in the beginning of the chapter (Surah) remained in vogue for about a year. Then it was abrogated by the subsequent verse, which is:**

**'Then, recite as much Qur'an as it is easy for you.' "**

He goes ahead to say:

**"It has come in the Traditions that on account of staying awake in the nights, the feet of the Companions used to become swollen and even the skin ruptured. Some of them even used to tie up their hair with a chord to the roof beams, so that if they become sleepy they could wake up with the jerk."**

Further he writes:

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Further he writes:

**"God alone knows the exact measure of a day and a night. He alone makes the night sometimes longer than the day and the day longer than the night and sometimes makes both equal. It was not an easy task for His subjects at that time of their sleep and remissness to keep watch on one-third, two-thirds or half of the night especially in the absence of clocks and other means of measuring the night. Because of this some companions used to keep awake even for the whole night so that they should not miss awaking even for one-third of a night. On account of this, Allah sent remission and said that you cannot keep this up always. Therefore, whoever could get the divine help—(Tawfeeq) to wake up in the night, he may perform as much prayer, and recite as much Qur'an in it as he wanted. Now, neither the late night prayer—(Tahajjud) is obligatory nor any limit or time is fixed for reciting the Qur'an!"**

**"Then recite what is easy for you from the Qur'an."**

63:20

(The Qur'an- with translation and marginal notes from Shaikul Hind Mahmood Hasan and Maulavi Shabbir Ahmad Usmani—Printed in 1457 H)

If we go carefully into the explanations given above we can see that the order for keeping awake in the night has been tied up with the late night prayer (Tahajjud), which is not correct. The reason is it is not necessary to keep awake for the whole night for the sake of Tahajjud Prayer. It can be offered at anytime toward end of the night and before the rise of dawn (Tulu-e-Fajr).

When it has been accepted that the stressful exercise of keeping awake in the night makes people cleansed and polished and colors them with color of spirituality so they can shoulder the burden of marvels of the Prophet Muhammad (May Allah bless him and give him peace), such an order should have been continued to be in vogue so that groups of the Companions (May Allah be pleased with them) could have become more and more capable of shouldering this burden and honoring the Ummah with the color of spiritualism.

Apart from this, it is worth considering that merely by keeping awake in the night, people cannot become colored in spirituality. Keeping awake should be in connection with remembrance of God (Zikrullah). The purpose cannot be fulfilled by incantations and repetitive recitations of a few names. It is amazing that some writers of Qur'anic exegesis take the Verses pertaining to Zikrullah also to mean Prayer (Salat) as the order to keep awake has been taken here to mean the late night prayer (Tahajjud).



The Rule for awaking in remembrance (Zikrullah) to get color of spiritualism has been declared a Rule of the earliest Islam and that it has been cancelled by the Verse:

**"Then recite that of the Qur'an which is easy for you"**

**63:20**

This assertion is totally disconnected and disjointed. On account of this, it would be blamed that the people—(Ummah) have been deprived of the merits and rewards of awaking in the night to be absorbed and lost in Zikrullah and from taking color of spirituality. Whereas the group of Companions called (As-hab-e-Suffah) who have been dignified in the Qur'an with the title Fuqaraa and whose religious and esoteric distinctions have been mentioned, had the favor of benefiting from the beneficence of the Messenger of Allah (May Allah bless and give him peace).

This is the reason why the Messenger of Allah prophesied the coming of the Promised Mahdi<sup>AS</sup> in his Ummah and said that—

**"He will establish the Deen —religion in the last era as I did in the earlier (days of) Islam. "**

This tradition truly applies to the Promised Mahdi<sup>AS</sup> in many ways. So also, it comes true in his favor in respect of implementing the verse mentioned above. Because the writers of exegesis regarded the rule of keeping awake in the night as a rule belonging to the earliest period of Islam and declared it as cancelled whereas the Promised Mahdi<sup>AS</sup> enforced this rule of the earliest period of Islam anew.

The Promised Mahdi<sup>AS</sup> resolved a very difficult dispute by declaring that no verse of the Qur'an is abrogated. Therefore, this verse too cannot be accepted as abrogated. How strange it is that the verses of Qur'an, which have been declared as abrogated, continue to remain in the Holy Book. Allah has Himself taken the responsibility of keeping His Book safe. Now, He is being held responsible for keeping the cancelled verses in His Book safe. These cancelled Verses continue to be recited. When Qur'an is memorized those cancelled verses too are memorized. It is strange and indeed very strange!

This issue calls for a scholastic discussion. This is not the proper place for it. We have discussed it in a series of articles in the issues of the monthly "Noor-e-Hayat" under the caption: "Salah-o-Islah."

To be very brief, it may be enough to say here that the writers of exegesis had in the beginning, abrogated (500) verses of the Qur'an. This number was gradually reduced. By the time of Shah Waliullah Dehlavi, the

number of abrogated verses were cancelled.

It should be cancelled by the time he remain as a rule from which the rule now is cancelled.

Glory be to him and give him peace.

"Truth" (Footnote below)

**Foot Note #1**

The five verses "Abrogated", have been proved by Allama Ubaidullah Shah Sahib him as abrogated. This

A well known rule to the Wisdom of Muhammad Sarwar Sindh:

"Maulana Ubaidullah started on their book to introduce the wisdom of Ubaidullah Sirhind."

Allama Ubaidullah Verses which were only Twenty of the time of him. Shah Waliullah and showed that the remaining five verses in his paper mentioned

number of abrogated verses remained at 5 only which, according to him, were cancelled. Infact that too is not correct.

It should be pointed out here that the five Verses which remained cancelled by the time of Shah Waliullah Dehlavi and which according to him remain as definitely cancelled, do not include the above said Verse from which the obligation of Naubat is derived. This proves that canceling it now is cancelled by itself.

Glory be to Allah. What the Messenger of Allah (May Allah bless him and give him peace) said is true.

**"Truth dominates and is never dominated."**<sup>1</sup> (Please see Footnote below)

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**Foot Note #1**

*• The five verses which were left by Shah Waliullah Dehlavi as "Abrogated", have since been reconciled with their respective abrogating verses and proved to be un-abrogated by a Prominent Scholar of our time, Allama Ubaidullah Sindhi who belongs to the school of scholars of the late Shah Sahib himself. This means that no Verse of the Holy Book is abrogated. This is what the late author of this tract has stated.*

*A well known paper of Allama Sindhi is titled as "A brief Introduction to the Wisdom of Imam Waliullah". In the foreword to this paper Mr. Muhammad Sarwar of Jamia Milliyah Delhi writes the following about Allama Sindhi:*

*"Maulana Ubaidullah Sindhi has spent the whole of his life in the study and research of the fields of Knowledge and the movement which started on their basis. So if any scholar or researcher truly has a right to introduce the wisdom of Imam Waliullah in our times it is only the person of Ubaidullah Sindhi."*

*Allamah Jalauddin Suyuti (911 H) had reconciled the five hundred Verses which were declared to have been abrogated and had shown that only Twenty of them were abrogated as they could not be reconciled by him. Shah Waliullah Dehlavi reconciled fifteen out of those Twenty Verses and showed that they were not abrogated. However, he agreed that the remaining five verses were abrogated. About this Allama Sindhi writes in his paper mentioned above:*

It may be concluded that since Promised Mahdi<sup>AS</sup> has declared calling any verse of the Qur'an cancelled is wrong and against the respect of the Qur'an, this particular verse too cannot be accepted as cancelled. The difficulties in keeping awake in the night, which the exegetists have cited as reason for canceling the verse, the Promised Mahdi<sup>AS</sup> has solved them. On account of this, waking up in the night for Zikrullah has become easy and canceling the verse by taking it as a Rule of early period of Islam has proved to be wrong. The Promised Mahdi<sup>AS</sup> did not allow his followers to be deprived of the rewards and benefits of being colored by spiritualism.

In the clarifications quoted above, difficulties in ascertaining time in the night have also been mentioned as a reason for abrogation of the Verse. It is true that clock was not invented in the old times but the decrease and increase of the daytime and nighttime depends on the seasons. There is no difference in their fixed times. However, to know the exact time was difficult but the dwellers of the villages, forests and deserts used to be expert in ascertaining time by the sun and by watching the stars. Such expert villagers are not rare even in our times. However, at times, their estimations can go wrong. Of course, when there are clouds and rains it becomes difficult to know the exact time.

In the Dayerah of the Promised Mahdi<sup>AS</sup> these difficulties were solved. An earthen bowl of a particular size, with a small hole in the bottom used to be placed in a tub of water. Water used to trickle into the bowl slowly. When filled, the bowl used to sink. The size of the bowl and the hole in the bottom used to be such that according to our times, it used to take about three hours to get filled and to go down. Day and nights used to be divided into eight portions. According to present times every part of the time called "Ghadi" used to be equal to our three hours. So every three hours, the bowl used to get filled and sink and used to be emptied and replaced on the water again. This used to be helpful in fixing the times for the call for prayers—(Azan), Prayers and the timings of Zikrullah etc. The inmate Fuqara of the Dayerah used to keep an eye on this time indicating bowl. This made changing shifts for Zikrullah and offering Tahajjud prayer very easy. Thus the difficulty faced by people of the earliest Islam was no more.

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*"...Therefore, Shah Sahib was not convinced at all about abrogation in the Qur'an in terms of the later scholars. But it should be clear that he adopted a wise method to contradict and reform the common belief about abrogation. He knew that the scholars have continuously believed in abrogation from a very long time and that whoever denies abrogation they would count him one of the Mu-tazilas and will give up even thinking about what he said. Keeping in view this trend of the scholars of his times, he tried to explain this issue gradually."*

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The Promised Mahdi<sup>AS</sup> used to divide the night into three parts and also the Fuqara who were to keep awake for Zikrullah along with him into three groups. In the first part of the night, after the Isha prayer, one group used to perform Zikrullah sitting on the prayer mat, the remaining two groups used to be permitted to take rest. After the time of one Ghadi was over for the first group, Tasbeeh<sup>2</sup> (Please see foot note #2 on pg #30) was said loudly. On hearing the Tasbeeh all of them used to stand up. Now, the second group used to start Zikrullah and the first and third group used to be permitted to take rest. When the time for second group was over again the Tasbeeh would be said loudly. The first and the third group used to join in saying Tasbeeh. Now, the third group used to sit down to perform Zikrullah. The first and second group used to take rest. After the time for third group was over Tasbeeh used to be said again and all the three groups used to join it. This is how the whole night up to the beginning of the Fajr was spent, performing Zikrullah in turns. The Promised Mahdi<sup>AS</sup> used to change shifts without himself taking rest. He used to keep a watch on the seekers if they were performing zikrullah with absorption and by carrying out his teachings. As and when necessary he used to correct and guide them. Fuqara, who used to offer Tahajjud prayer regularly, used to perform it on its time while participating in their respective turns.

Next night, the group, which was third last night, would become the first, and so on. In this way, the Naubat—(Zikrullah in shifts) used to be performed with ease. It was not unbearable for anyone.

A point to be noted here is that instead of using any other words of address for changing the shifts, Tasbeeh used to be said loudly so that the need for this much of talk too could be fulfilled by the declaration of faith in Allah, the Messenger<sup>SAS</sup> and the Mahdi<sup>AS</sup>; Glory be to Allah, how much was the pure-heartedness and how much the devotion!

After the Promised Mahdi<sup>AS</sup>, in the Dayerahs of his companions, their followers and Murshideens and pious predecessors, Naubat and Tahajjud prayers used to be performed regularly. The pure-hearted practice of Naubat and Tahajjud continued in Hyderabad and all other centers of Mahdavia populations.

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*Allama Sindhi further writes:*

*"Out of those Twenty Verses, Shah Sahib reconciled fifteen in such a manner that their being abrogated becomes annulled. Hence, only five such verses remained which Shah Sahib treats as abrogated. In our opinion, one who has carefully read the said reconciliation in those fifteen Verses, he can easily reconcile the remaining five also."*

Naubat is to be treated as obligatory if at least two caliphs, in addition to the Murshid, are present as this number meets the condition of a Taifa or Jama-ah. Participating in the shifts used to be compulsory for the Fuqara of a Dayerah. It used to be the duty of a Murshid of the Dayerah to keep changing shifts and to keep an eye on the concentration and absorption of the Fuqara and also keep guiding them from time to time.

**“O God! Show us the right path, the path of those whom thou hast favored.”**

Aameen

The purpose of presenting these rules is to show that a seeker, who is occupied day and night by the remembrance of Allah, has no time to waste. He appreciates the value of every moment of his time. He is indeed the busiest person in the world. The Promised Mahdi<sup>AS</sup> used to forbid doing unnecessary things during the times of Zikrullah.

It is narrated that the Promised Mahdi<sup>AS</sup> said that even the religious talk during the times of Zikrullah is meaningless.

It is evident from a number of Narrations that being watchful of the timings is necessary. For instance, while eating his food, the moment he heard the call for prayers—(Azan), the Promised Mahdi<sup>AS</sup> used to leave the morsel in his hand in the plate and used to go to attend the prayers. This was also the practice of Hazrat Meeran Syed Mahmood<sup>RZ</sup>, Hazrat Syed Khundmir<sup>RZ</sup> and other migrant companions of Imam Mahdi<sup>AS</sup>.

A Narration about the Holy Dayerah of Hazrat Shah-e-Nizam<sup>RZ</sup> is quoted below which indicates how much Aaliyat—(Excellence in practice) used to be observed in the Mahdavia community, for safeguarding the precious timings of worships.

**“It is related that one day in the Dayerah of Hazrat Bandagi Mian Nizam<sup>RZ</sup>, it was time of Zuhr—Afternoon Prayer. Miyan Khund Shaik missed two cycles of the prayer (Raka-aats of Salat). After the prayer was over, Hazrat Miyan Nizam<sup>RZ</sup> told him, Miyan Khund Shaik! An attribute of hypocrisy appears from you, because you missed two raka-ats of obligatory congregational prayer and asked him why the first Takbeer –**

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*“He (Shah Sahib) chose a wise method. Out of the twenty Verses, accepted by AsSuyuti as abrogated and which were difficult to reconcile, he resolved and proved that they were not abrogated and accepted abrogation in the very easy Verses.”*

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First loud recitation of the Imam - leader of the prayer, Allahu Akbar - God is Great - was missed by you? Miyan Khund Shaik submitted that I was taking my meal. This was the reason for delay. Hazrat Miyan Nizam<sup>RZ</sup> asked: is this the way you are following the Promised Mahdi<sup>AS</sup>? Promised Mahdi<sup>AS</sup>, whenever heard the Azan, used to leave the morsel of food in his plate, and never used to eat the food."

The seekers of God, who observed so much respect and care for His worship and the timings of worship, how can they indulge in wasting them in useless activity? From the above Narration, we learn the importance of joining the prayer in congregation at the time when the Imam—(leader of the prayer) says his first Takbeer.

In the sayings of our Imam<sup>AS</sup>, we find the Rules of Excellence—(Aaliyat), as well as, the Permissive Rules—(Ahkam-e-Rukhsat). A seeker who performed Zikrullah for eight Pahar—(24 hours of present times) including the listening of Bayan-e-Qur'an from Asr to Magrib, was called a Perfect Believer. This is the high rank of Excellence (Aaliyat) and Determination—(Azeemat). And within the Permissible limit comes observing Sultanul Lail—time after the Asr prayer to the sunset) and Sultanun Nahar—(time after the Fajr prayer to the sunrise). This is to enable people to benefit from the teachings of the Promised Mahdi<sup>AS</sup> according to their own resolve and capacity in the coming times. With the Grace of God, it is also possible that the pure hearted following of the permissible rules may become a ladder for advancement. The Promised Mahdi<sup>AS</sup> said as follows:

**"And once he said that one time is the "Sultan-un-Nahar" (King of the day) meaning the time after Fajr prayer up to the sunrise and the other time is "Sultanul-Lail" (King of the night) meaning the time after the Asr prayer up to the sunset. Whoever keeps an eye on these two times his day and night is not wasted. Whoever wasted these times he is not a Faqeer in the religion. "**

(Naqliyat Miyan Abdur Rasheed<sup>RZ</sup>)

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*Then Allama Sindhi himself reconciled the remaining five Verses and proved that these Verses too are Not abrogated. In this tract the author has very briefly touched on this issue. In his work Salah-O-Islah he has treated it some what in detail, God willing, a detailed note on this subject will be given therein.*

*Faqir Nusrat Ibn Mahmood (May Allah forgive them both)*

From this, it is evident that all the Permissible Rules described by Hazrat Syed Mahmood, Syedanji, Seal of Murshideen<sup>RA</sup> are only under the edicts of the Promised Mahdi<sup>AS</sup>.

For the people who are busy with trade, agriculture and other employment also, rules have been described. They should be carried out with a true and pure heart. Edicts of Imam<sup>AS</sup> like:

**"Wherever you be, keep remembering Allah -  
(Har Ja ke Bashaid Ba Yaad-e-Khuda Bashaid) "**

should be implemented with a pure heart and sincerity.

The Promised Mahdi<sup>AS</sup> has thrown light on those dark corners of human habits which are neglected as usual omissions and he has reminded us that everyone is answerable to God for every movement and action of himself. A Narration reads as follows:

**"Someone had a piece of hay (dried grass) in his hand and he was breaking it into small bits. Another was playing with the cudgel of his sword. The Promised Mahdi<sup>AS</sup> said: Give a moment free to the angels from recording deeds."**

In conclusion, the purpose of life bestowed on man is to worship his Lord. The purpose of worship is nothing other than seeking knowledge of God (ma-rifat) and his Vision. Every moment of his life is priceless. There should be no neglect in saving it. Always and under all circumstances, one has to keep in sight his own answerability before God for all his deeds.

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#### **Foot Note #2**

*The Procedure for saying Tasbeeh is this: The Murshid stands along with a circle of the people and loudly says: La Ilaha Illallah. The people present respond loudly Muhammadur Rasoolullah. Again, the Murshid says: Allahu Ilahuna. People respond Muhammadun Nabiyyuna. Murshid again says: Al Qura-aan Wal Mahdi Imamuna. The people present say in response: Amanna Wa Saddaqna.*

## **A Believer**

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## A Believer is bound to Practice Wherever and in Whatever Condition He is

From some sayings of the Promised Mahdi<sup>AS</sup> it appears that no site of residence is a permanent abode or native place for him and his followers.

**"It has been Narrated that the Promised Mahdi once said that it seems that for the Mahdi and his community no place is a permanent station or abode."**

From the history of Mahdavis the truth of this saying is evident. Without going into details the thing to be pointed out here is that it has been difficult for the Mahdavia Community to make a particular place a permanent abode. On account of carrying out migrations—(Hijrat) also it has been difficult for them to make any place a permanent abode. From the saying of the Imam<sup>AS</sup> it seems that it would remain to be as such in the future also. In spite of this, under the commands of our Imam<sup>AS</sup> it would be essential to comply with the obligations of the religion – (Deen) wherever we live.

Hence before going away (to Chapaner) for taking up earning permissible livelihood, his beloved son Hazrat Meeran Syed Mahmood Sani-e-Mahdi<sup>RZ</sup> came to Imam<sup>AS</sup> for taking his leave. The Imam<sup>AS</sup> bid him farewell with the words translated below:

**"May protection of Allah be with you.  
Wherever you live, live with remembrance of Allah."**

In the second sentence, there is a superb guidance and a definitive command for all his followers i.e. wherever you might be; Remembrance of Allah should be along with you.

The same ruling is derived from a saying of our Imam in the Gojri language i.e. keep remembering Allah in every circumstance.



## Practice must be Free from Rites, Habits and Innovation

The Promised Mahdi (May Allah give him peace) said:

**"Allah sent me into the world and declared me as Mahdi at such a time when those who claim to be the followers of the religion of Islam have become occupied with the rites, habits and innovations. Its truth and true objective does not remain with them anymore. If remained it is with the people lost in divine meditation- (Majzoobs)"**

(Naqliyat Miyan Abdur Rasheed<sup>RZ</sup>)

This shows that one of the purposes of advent of the Promised Mahdi<sup>AS</sup> was also to root out customs, habits and innovations and to revive the religion of Islam and its truth. Therefore, it becomes a duty of those who follow the teachings of our Imam<sup>AS</sup> to take special care to keep all their work free from rites, habits and innovations. They should not give way to these things while carrying out rules of Shariah and Tariqah. On the other hand, the real purpose of Islam i.e. seeking vision of the Lord should be their aspiration and motive of their practice.

That is the reason why no remuneration for the religious services rendered is taken in the Mahdavia Community. Keeping away from the customs, customary habits and innovations are deemed to be one of the essentials in the religion—(Deen).

All the services rendered and arrangements made for the worshippers like call for Prayers—(Azaan), leading the congregational prayers—(Imamat) reciting the whole of the Qur'an in Traveeh prayers (Khatme-Quran), keeping the mosques clean, providing water for bath—(Gusl) and ablution—(Wuzu) and providing warm water in the winter etc are performed only for the sake of Allah. Taking salary or any remuneration for such services is treated as non-permissible and contrary to the command of Allah: (Mukhliseena Lahud Deen) in Verse 5 of Chapter 98, which means as under:

**"They were commanded nothing but to worship Allah sincerely and exclusively in the way of life for Him as innate monotheists; to perform the formal prayer, to give the purifying alms. That is the truth-loving way of life."**

Remunerations for such services are believed to be causing loss to the reward in the next life—(Aakhirah). Things related to the events of

joys and sorrows are also performed without any remuneration. No price is charged for the pieces of land given in graveyards—(Hazeerahs) for burial of the dead even to the rich. All good deeds are performed devotedly in obedience to the commands of Imam Mahdi, the Promised<sup>AS</sup>, purely for the sake of Allah, the Most High.

Everything like money, food and clothes etc. presented to a mentor or spiritual guide (Murshid) and his Caliphs, disciples—(Khulafa) is presented in the name of Allah and for His sake. It is offered by saying, "God given...." (Allah Ne Diya Hai) so that the one who gives purely for the sake of Allah, his faith in Allah should be revived every time by admitting that the thing offered in fact, belongs to Allah and his ownership is but temporary. The temporary connection of belonging to him too should not exist anymore. The person who accepts should also feel comfort within himself that what he accepted came to him without his asking for and as given by Allah. This is how the conduct of all the people of the Mahdavia Community, common or ranking should be intended for the pleasure of Allah, the Most High and the Glory of His Command—'those who make religion pure for Him alone' (Mukhliseena Lahud Deen) should be manifested.

## Sincerity is a Condition Precedent for practice

Work done in obedience to Allah must be done sincerely seeking his pleasure. If it is meant for something or somebody other than Allah it is out of the category of practice with sincerity. From a saying of the Imam<sup>AS</sup> it is evident that everyone will have to render account of his pure hearted practice before Allah.

**"Again he said that Allah the Most High will not question about one's lineage that whose son is he, but will question about his sincere practice."**

(Naqliyat Miyan Abdur Rasheed<sup>RZ</sup> P87)

From this it is obvious that on the Day of Resurrection, every man and woman will have to render the tally of his deeds in the Divine Court. It must be pure and unalloyed. If it is adulterated with geniality pride, hypocrisy or impurities of worldly designs it will be of no help. A number of verses from the Qur'an and Traditions (Ahadith) can be cited in support of this but for the sake of brevity only the term sincerity (Ikhlas) is clarified below.

By its nature "Ikhlas" implies disgust with everything other than Allah. The believer should turn away his attention from all and incline toward Allah. This is why the Promised Mahdi<sup>AS</sup> taught forsaking things other than Allah.

The Qur'anic Chapter "Ikhlas" (meaning sincerity) has been given this name because in it there is a perfect proclamation of Oneness of the person of Allah, which prohibits one from polytheism, open and hidden (idolatry and infidelity). The obligations of Nubuwwah like prayers, fasting, pilgrimage (Haj), religious tax (Zakah) and the obligations of Vilayah like renunciation of the world, trust in Allah, seeking vision of Allah, remembrance of Allah, company of the truthful, migration etc, when carried out with refraining even from hidden polytheism i.e. ego and vanity etc, the practice may attain the elevated category of Excellence (Aaliyat).

Allah has commanded in the Qur'an for worshipping Him sincerely and pure heartedly i.e. with Ikhlas:

**"...Set your faces upright (toward Him) at every place of worship and call unto Him being sincere to Him in Worship. As He brought you into being, so shall you return."**

7:29

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Also He commands:

**“So call upon Allah with perfect sincerity of faith though the disbelievers may be averse.”**

40:14

Further, He commands:

**“He is ever living. There is no God save Him.  
So pray unto Him (alone) sincere in your faith  
in Him. All praise belongs to Allah, the Lord of the Worlds.”**

40:65

In the Qur'an, the command for Faith—(Iman) has been given again and again along with the command for doing righteous deeds. The wisdom of what our Imam<sup>AS</sup> said about the questioning on the Doom's day seems to be that righteous work when performed with sincerity and purity of heart, it comes into the grade of Excellence of the Practice with Sincerity.

In the following Verse Practice with Sincerity has been ordained with a very strong stress:

**“And they were ordained naught else than to  
worship Allah keeping Worship pure for Him.”**

98:5

This point becomes more clear from the Verse noted below in which the requirements for hypocrites for becoming true believers have been stated. After repentance, purification and strong attachment with Allah, sincerity of faith in Allah has been mentioned:

**“The hypocrites surely be in the lowest depths of fire and you shall not find any helper for them. Except those who repent and mend (their life), hold fast to Allah and are sincere in their obedience to Allah. These are with the believers. And Allah will bestow upon the believers a great reward.”**

4:146

Not only in worship but in the way of living and in the dealings also sincerity in religion (Deen) is compulsory.

In earning livelihood, trade, agriculture and services etc, which are permissible in the law (Shariah), the object must be to get stability in following the religion.

Some Narrations (Naqliyat) related to our Imam<sup>AS</sup> are given below to make this point more clear:

"Then he said that earning livelihood, doing business etc are of course permitted by Law (Shariah) but the distinct feature of this permission is that the trader and the earning person must intend to gain strength and energy for worship and for carrying out the Divine commands and for keeping away from what is forbidden. He must have a fright that he should not be distracted by greed and dishonesty. If no such care is observed in business and earning livelihood, greed for augmentation and vanity creeps into him. He gets engrossed into eating and amassing. Even if one does not earn his livelihood, keeps himself busy in worship day and night or in teaching Shariah or remains secluded from people but his intention from doing all this remains nothing but worldly gain, his abode shall be hell where he shall be forever."

(Naqliyat Miyan Abdur Rashid<sup>RZ</sup>)

Not only to save practice but also to save the whole conduct from such evils and also to make a man selfless and sincere, the only way out is that he should take the color of the quest for his Lord. He must be intoxicated with the spirit of an ardent love of the Lord. His religion (Deen) and his worship must be purely for Allah.

## **Deliverance from possibilities**

While explaining the concept of deliverance, he made it very clear that it is not a matter of gifts from the saint or from the grave. From the Narration, it is clear that one should not make and see a benefit for himself if somebody asks him from the torment of hell, but he should save them from it.

"It is Narrated that the Prophet (ﷺ) would keep the garment of the tormented soul, keeping a piece of it as a benediction—torment of the soul will never be practiced my friend."

By his above explanation, the concept of deliverance by means of practice is obvious. In fact, deliverance without practice is as a Vice-regent of God.

Another Narration goes like this:

"Imam Mahdi (as Mahdi) will be the one who will believe."

A similar Narration is also given. It is narrated that the Prophet (ﷺ) was practicing. C

In the Narration, it is clear that deliverance is not coming from a person, but it is the thick curtains of the world, as the Promised Mahdi will do for doing justice with

## Deliverance from Torment in the grave is also possible by Practice with Faith

While explaining the significance of practice, the Promised Mahdi<sup>AS</sup> made it very clear that one should not hope that by means of benediction or gifts from the saints he would be delivered from the torments in the grave. From the Narration given below it is evident that our Imam<sup>AS</sup> wanted to make and see a believer, a man of deeds. It used to be intolerable for him if somebody asked him for his shoes by way of benediction to save him from the torment in the grave. He has done a great favor to his followers by saving them from misplaced and hopelessly vain superstitions.

**"It is Narrated that someone requested him for a piece of his garment or for his used shoes saying that this humble servant would keep them as a saintly gift so that he would be saved from the torment of his grave. The Imam<sup>AS</sup> replied that by keeping a piece of cloth or the shoes of my humble-self as a benediction—(Tabarruk), there would be no deliverance from torment of the grave. Do practice, one who does not practice will never be delivered even if he wears my skin, until he practiced my teachings."**

By his above command the Imam<sup>AS</sup> strictly repudiated the vain hope of deliverance by means of gifts given by saints and made importance of practice obvious. In fact, he has made it very clear that there would be no deliverance without practice. This dignity of a Warner suits his holy mission as a Vice-regent of God—(Khalifatullah).

Another Narration goes as under:

**"Imam Mahdi<sup>AS</sup> said that confirming this Servant of God (as Mahdi) lies in practice; neither in admitting nor only in believing."**

A similar Narration is reported in Insaf Namah:

**It is narrated that Imam Mahdi<sup>AS</sup> said that accepting Mahdi is practicing. Otherwise, accepting without practicing is rejected.**

In the Narrations noted above we have been sternly warned against the consequences of not practicing. For instance, it has been made amply clear that deliverance from torment of grave is too difficult even with a gift coming from a person as holy as the Imam<sup>AS</sup> himself. In the other sayings, the thick curtains of misunderstandings that by mere confirming the Imam as the Promised Mahdi<sup>AS</sup> and having a bare belief in him would be enough for doing justice with the belief have been lifted. Confirming the Imam<sup>AS</sup> as

the Promised Mahdi is such a great bounty that if someone attains perfection in it, as it ought to be, it may become a glad tiding for him for the vision of God. For instance, in another Narration it is said that confirming this humble Servant is Vision of God. In the earlier Narration quoted above it was stated that confirming this humble servant of God is practicing. Apparently, it looks as if there is some contradiction in the two Narrations. But by a careful examination, agreement between the two becomes evident. In the first Narration, there is a provision for Permissibility—(Rukhsat). On the other hand, in the second Narration, Excellence (Aaliyat) or the ultimate aim of practice has been pointed out and glad tidings of the Vision has been given. Thus, there is no contradiction between the said Narrations. Practicing or implementing the teachings has been made essential for confirmation (Tasdeeq) of the Imam<sup>AS</sup> as the Promised Mahdi. Further, it has been made very clear that by mere acceptance without practicing, the supreme goal cannot be reached. Hence such a confirmation cannot be recognized as a real confirmation.

**“Lord! Save us from the wickedness of our evil ‘self’ (Nafs) and from the wretchedness of our evil deeds.” Amen.**

In short, in the last Narration, accepting the Mahdi<sup>AS</sup> has been shown as dependent upon practice. Lack of practice has been shown as reprobation. In both of the Narrations Warning is so severe that it makes the true value of practice obvious. Accepting Imam Mahdi<sup>AS</sup>, but not practicing his teachings is such an unfortunate deprivation that it brings a person closer to denying him and to its horrible consequences. Therefore, whoever has been bestowed with the confirmation of Mahdi by his good luck, his first and foremost duty should be to thank God by means of trying his best to follow the teachings because Allah, the Most High, commanded the House of David on honoring them with His bounties as follows:

**“... O People of David! Act with thankfulness! But few of my servants are thankful.”**

34:13

The best way to seek pleasure of Allah, His Messenger and His Mahdi is to start following their commands as much as it is within our power. Such an endeavor, if made with purity of heart it also comes under the order of “Faith”—(Iman). For instance a Narration is as follows:

**“Further he said that there are all the three kinds of groups in the Dayerah (residence of the community) of Mahdi<sup>AS</sup> as were in the Dayerah of Muhammad Mustafa (May Allah bless and give him peace). There are believers, hypocrites and disbelievers but Allah, the Most High, does not cause all of**

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them to die within the Dayerah. If someone loves Allah, Muhammad Mustafa (SAS) and the Mahdi and his companions, aspires day and night with a pure heart that I shall renounce the world and worldly people and remains true in his quest, then he should not be called a disbeliever or a hypocrite even if he happened to die outside the Dayerah without renouncing the world; since the Promised Mahdi<sup>AS</sup> has given the glad tiding of Faith (Iman) for such persons also. There should be no dispute about them even if they could not be able to renounce. The glad tiding given by the Promised Mahdi<sup>AS</sup> is indeed a bounty of Allah, the Most High. Further he said that the character must be good but one should not be proud of his character. He recited a Persian couplet, meaning as follows:

**If you follow me and live in Yemen, believe that you are with me. And if you do not follow me and remain in front of me, believe that you are away in Yemen (a far-off place) "**

To be brief, the happy tiding of Faith mentioned in the above Narrations, pertains to true seeking and a firm resolve to make an effort to practice. If this kind of firm resolve and effort are missing, where is the refuge from the consequences of the Warning (Wa-eed) that a person who does not practice is rejected (Bay Amal Murdood).

**"Lord! Save us from consequences of our own evils." Ameen.**

It is too difficult to express in words, the essentiality of practice and the care to be taken for it as taught by the Promised Mahdi<sup>AS</sup>, his Caliphs and his migrant Companions. However, we quote a Narration here only to give an idea about it.

**"It is Narrated that during one of his Qur'anic discourse, when Meeran Syed Mahmood<sup>RZ</sup> reached the following Verse, he stopped and did not continue his discourse for three days saying that our— "saying" (Qaal) must be in accordance to our "doing"— (Haal – state of practicing):**

**O those who have believed! Why you say what you accomplish not? "**

61:2

In conclusion, it is pointed out that to have an idea of the significance of practice in the teachings of our Imam<sup>AS</sup> it would be enough if one takes note of the "will" he made before his demise.

"It is Narrated that before his demise the Promised Mahdi<sup>AS</sup> discoursed about the following Verse of the Qur'an:



**"Say (O Prophet!) This is my way; I call (men) to God with a sure conscious insight; I and whoever follows me. And glory be to Allah! I am not of those who set up peers to Allah"**

12:108

Then he discoursed about another Verse:

**"Today I have perfected your religion and completed it. My blessing upon you and I have chosen for your religion Islam (self surrender) as your religion."**

6:3

A migrated Companion cried loudly. The Promised Mahdi<sup>AS</sup> said that for those who cry, I have already informed them whatever was to be informed on behalf of Allah. Now it is for them to practice."

The author of *Al Mahdi al Mau-ud*, Allama Syed Hussain Mahmoodi<sup>RA</sup> writes:

**"When the Imam<sup>AS</sup> started using the words grave and shroud etc. in respect of himself. Hazrat Shah Nemat<sup>RZ</sup> could not control weeping. A low scream was out. The Imam asked who was crying? Hazrat Shah Nemat<sup>RZ</sup> submitted that it was I (my humble self) Nemat. The Imam<sup>AS</sup> told him: Miyan Nemat! This is no time to cry. My humble self is still amongst you. And remember as long as you tread my path, keeping purpose of my teaching in view and keep following the commands of Allah, believe that this Servant of Allah is amongst you. The time for crying is the time when this Servant of Allah would not remain amongst you. The signs of our separation would be disappearance of the seeking of Allah and his remembrance from your hearts. The rich and ruling persons would become inclined towards you. The worldly people would give up their hatred and animosity towards you. Seeking Vision of Allah which is the basic principle of the call of this Servant of Allah would be lost from you. Then believe that my humble-self is not amongst you. Cry then as much as you want. However, Allah Willing, Mahdi and Mahdavis will remain till the Doom's Day."**

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## What Imam Mahdi<sup>AS</sup> said is in Accordance with the Qur'an and the Hadith

In short, the Narration (Naql) referred to in the beginning of this tract consists of two factors:

- i. Allah, the Most High would not question His subject on the Day of Resurrection whether he was son of some Ahmad or of some Muhammad.
- ii. He would question him about pure-hearted practice performed in his previous life.

The above saying of the Imam<sup>AS</sup> is completely in accordance with the Qur'an and the Hadith.

Allah, the Most High says in the Qur'an:

**"For when the Trumpet is blown there shall be no kinship among them that Day, nor will they ask of one another."**

23:101

In a Tradition (Hadith), the Messenger of Allah (May Allah bless him and give him peace) said:

**"O son of Adam! On the Doom's Day you will not be questioned about your lineage. You will be questioned about what (righteous deeds) did you perform?"**

Both the factors in the behest of Imam Mahdi<sup>AS</sup>, mentioned above, are also confirmed from the following verses of the Qur'an:

**"Say, (O Muhammad): I have been commanded to worship Allah making worship pure for Him only."**

39:11

**"And I have been commanded to be the first of those who surrender (unto Him)."**

39:12

**"Say Lo! If I should disobey my Lord, I fear the doom of a tremendous Day."**

39:13

**"Say Allah I worship, making worship pure for Him (only)"**

39:14

It is evident from the above Verses:

- i. Religion and worship of God should be with a pure-hearted sincerity.
- ii. They will be questioned about both by God on the Day of Resurrection i.e. both the things have been ordained by Allah, the Most High in the Qur'an.

May it be clear that meaning of the term "worship" in the Qur'anic Verses quoted above is not confined merely to the worship as commonly understood. Its application covers a very wide area of practice. Every single deed of a sincere seeker of God, which is performed seeking pleasure of God and in His obedience, comes under confines of religion and under the meaning of the term worship (Ibadah).

Further details cannot be given in this slender tract.

Our Prayer in the end is —

**Praise be to Allah,  
Lord of the Worlds.**

Faqeer Abu Sayeed Syed Mahmood

Rendered into English by:

Faqeer Abul Fatah Syed Nusrat

(May Allah forgive them both)

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