



The Specific Attributes of  
Hz. Imam Mahdi-e-Mawood<sup>AS</sup>  
*Khalifatullah*

4

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If someone asks whether *Imam Mahdi*<sup>AS</sup> is superior or *Abu Bakr*<sup>RZ</sup> and *Omer*<sup>RZ</sup> are superior, then we would say that *Mahdi*<sup>AS</sup> is superior to both of them. Because there is a narration from *Mohammed Ibn-e-Sereen*<sup>RZ</sup> that when he was asked, as to whether *Mahdi*<sup>AS</sup> is higher in status or *Abu Bakr*<sup>RZ</sup> and *Omer*<sup>RZ</sup> the, he said that *Imam Mahdi*<sup>AS</sup> is higher in status than both of them. He further said that, (during the times of the companions of Prophet<sup>PBUH</sup>) the *Mahdi*<sup>AS</sup> was given preference over the earlier Prophets and it was generally accepted that *Mahdi*<sup>AS</sup> was equal in status with the Prophet<sup>PBUH</sup>. This has been reported by *Hafiz Abu Abdullah Nayeem bin Hammad* in his book '*kitab-ul-fitan*' with due chain of references. Moreover, *Auf Ibn-e-Mamba* has narrated that we used to tell among ourselves that in this *Ummah* there would be a *Khalifa* who would be higher in status than *Abu Bakr*<sup>RZ</sup> and *Omer*<sup>RZ</sup>.

This narration has been reported by *Imam Abu Amr Addani* in his *Sunan* with the chain of narrators. Thus, if someone asks the evidence for the view that, how *Mahdi*<sup>AS</sup> would be superior to *Abu Bakr*<sup>RZ</sup> and *Omer*<sup>RZ</sup>, when there is a consensus that *Abu Bakr*<sup>RZ</sup> saving the Prophets is superior to all the human beings. In evidence of this consensus there is a popular tradition 'by God! Sun has not dawned or had set, saving the Prophet<sup>PBUH</sup> (*Ambiya*) on anyone who is superior to *Abu Bakr*<sup>RZ</sup>. Then, we would say of course in view of this *Hadith* and the consensus of the *Ummah*, *Abu Bakr*<sup>RZ</sup> is superior. However, his superiority would be on the human beings of his period but, not on the human beings of all the periods. These are the meanings of the word '*Ma-Tal'at*' used in this tradition. Because the word '*Ma-Tal'at*' is a past tense, this would not apply to the future. It is evident that the advent of *Mahdi*<sup>AS</sup> would be in the subsequent periods i.e., in the middle of the *Ummah*. The middle period of the *Ummah* was not during the times of *Abu Bakr*<sup>RZ</sup>. The period of *Mahdi*<sup>AS</sup> related to the future periods. Thus this tradition would not apply to *Mahdi*<sup>AS</sup> and with this tradition the superiority of *Abu Bakr*<sup>RZ</sup> over *Mahdi*<sup>AS</sup> would not be established. This statement is supported with the holy Quranic verse in which, Allah says 'no doubt Allah has given superiority to *Adam*<sup>AS</sup>, *Noah*<sup>AS</sup>, the descendants of *Ibrahim*<sup>AS</sup> and the descendants of *Imran* over all the universe (human beings) (3:33). That means they are superior to all the human beings of their periods but not all the human beings of the periods till the Day of Judgment. Because if the human beings of all the periods till the Day of Judgment are treated, then it would be evident that, the descendants of *Aal-e-Imran* would be superior to Prophet Mohammed<sup>PBUH</sup>. This is not permissible.

Thus, this is enough evidence that the word '*Aalameen*' means the human beings of that period but not the human beings of all the periods. This is further proved with the holy verse that, 'when the angels told the *Mariyam* that 'no doubt Allah has given superiority to you and has made you pure and pious over the women of all the periods.' (3:42) Thus if with the word '*nisa-e-Aalameen*' is treated as a metaphoric expression and the meanings, as the period of *Mariyam*<sup>AS</sup>, are taken, then it is true and the purpose of this verse is also the same. However, if it were applied to the real meanings of the word, then *Mariyam*<sup>AS</sup> would be superior over the women of all the periods till the Day of Judgment. Then, it is not permissible. Because some of the wives of the last Prophet<sup>PBUH</sup> are superior in their status. Thus, *Khutija-bint-e-Khaviled*<sup>RZ</sup> and *Aysha*<sup>RZ</sup> *bint-e-Siddiq*<sup>RZ</sup> and *Fatima*<sup>RZ</sup> *binte Mohammed*<sup>PBUH</sup> are superior in their status over *Mariyam*<sup>AS</sup>. There is no doubt in their superiority. Thus, it is evident that, 'all the periods' means, the inhabitants of the period of *Mariyam*<sup>AS</sup> but not the women of all the periods. Similar is the position here also. This should be considered. It may further be noted that the traditions, which are reported through the Prophet<sup>PBUH</sup> in respect of *Mahdi*<sup>AS</sup>, contain several specialties of *Mahdi*<sup>AS</sup> out of these none is available with *Abu Bakr*<sup>RZ</sup> and *Omer*<sup>RZ</sup> or the other companions<sup>RZ</sup>. This, itself is an evidence that *Mahdi*<sup>AS</sup> is superior to *Abu Bakr*<sup>RZ</sup>.

**The first specific attribute** of Imam Mahdi<sup>AS</sup> is that, the Imam Mahdi<sup>AS</sup> is very on the orders of Allah on the authority of direct knowledge and conclusive evidence from Allah. Apart from Mahdi<sup>AS</sup> all the other saints who after the Prophet<sup>PBUH</sup> till the Day of Judgment would invite people towards Allah on the knowledge acquired through news (*Akhbar*). Since, the information acquired through news would not be on par with the direct acquisition of the information, which gives conclusive evidence. This speciality is only with the Mahdi<sup>AS</sup> and is not given to any of the saints even to *Abu Bakr*<sup>RZ</sup>. Thus, it is evident that Mahdi<sup>AS</sup> is superior in status.

**The second specific attribute** is that, Mahdi<sup>AS</sup> is deputed by Allah on inviting the people towards Him. Similarly, as the Prophet<sup>PBUH</sup> was deputed for this purpose. Thus Allah says ‘O! Mohammed, tell that this is my path. I invite people to Allah for His vision and my follower (Mahdi<sup>AS</sup>) would do the same’ (12:108). Thus, in view of this order of Allah among the *Ummah* Mahdi<sup>AS</sup> is singular and superior to all in respect of following the Prophet<sup>PBUH</sup>. Because the Prophet<sup>PBUH</sup> had told about Mahdi<sup>AS</sup> that, ‘he would follow me in my foot steps and would not err.’ That means he would follow the Prophet<sup>PBUH</sup> perfectly. It may be noted that the statement of the Prophet<sup>PBUH</sup> that, Mahdi<sup>AS</sup> would not commit error is evident that he should have full knowledge from Allah and the Prophet<sup>PBUH</sup> in respect of all his utterance and deeds. Thus, Mahdi<sup>AS</sup> would give those orders which he received from Allah through angels to whom Allah would send to him for keeping him on the right path and that order would be the true *Shari’a* of the Prophet<sup>PBUH</sup>. It is to the extent that, had the Prophet<sup>PBUH</sup> been alive and the orders given by Mahdi<sup>AS</sup> were produced before him then, the Prophet<sup>PBUH</sup> would have given the same orders that, the Imam Mahdi<sup>AS</sup> had given. Thus, it is evident that the orders of Mahdi<sup>AS</sup> are the real *Shara-e-Mohammadi*. Thus, the opinion or interpretations are prohibited (*haram*) to Mahdi<sup>AS</sup>. Because of the presence of these specific orders which are bestowed on Mahdi<sup>AS</sup> from Allah as an evidence, the Prophet<sup>PBUH</sup> had defined Mahdi<sup>AS</sup> by saying that ‘he would follow me in my footsteps and would not err.’ Hence, we came to know that, the Mahdi<sup>AS</sup> is a follower (of the *Shari’a-e-Mohammadi*) but not the inventor of the new *Shari’a*. The Mahdi<sup>AS</sup> is free from errors (*Masoom-Anil-Khata*). Because the orders relating to the Prophet<sup>PBUH</sup> cannot be attributed to errors. Since, Allah the Almighty says, that the Prophet<sup>PBUH</sup> would not say anything with his own desire, whatever he says is the revelation from Allah (*wahi*). It is not proved that, the other saints are free from errors. Because the protection from errors after the Prophet<sup>PBUH</sup> according to his statement, only the Imam Mahdi<sup>AS</sup> is specific in this respect.

The specification of anything with an individual would mean that, that thing is not available to anyone excepting with the person with whom it is specific. Moreover, it may be noted that, when *Abu Bakr*<sup>RZ</sup> was questioned about the orders in respect of ‘*Kalala*’ then he said that, ‘I am giving the order according to my opinion.’ Thus, if it were right then, it may be treated from Allah and His messenger and if it were wrong then, it is from Satan and me. Allah and his Prophet<sup>PBUH</sup> are free from errors. Thus, the statement of *Abu Bakr*<sup>RZ</sup> is the conclusively proof that, *Abu Bakr*<sup>RZ</sup> was not free from errors. Whereas it is conclusively proved with the orders of the Prophet<sup>PBUH</sup> that Mahdi<sup>AS</sup> is free from errors (*Masoom-Anil-Khata*) as we have stated earlier. Thus, it is also evident that Mahdi<sup>AS</sup> is superior to *Abu Bakr*<sup>RZ</sup>.

**The third specialty** of Imam Mahdi<sup>AS</sup> is that, he is the *Khalifa* of Allah as proved without any hesitation with the statement of the Prophet<sup>PBUH</sup>. Thus, *Thouban*<sup>RZ</sup> reports that, he heard the Prophet<sup>PBUH</sup> saying that, ‘when you see the black flags coming from the direction of *Khurasan*, then reach there even if you have to go walking would be the *Khalifa* of Allah i.e., ‘Mahdi<sup>AS</sup>’. This, *Hadith* has been narrated by *Ahmed* and *Baihaquie* in the *Dalial-ul-Nabuvat*. It is also reported in *Mishkaat-e-Shareef*. Whereas *Abu Bakr*<sup>RZ</sup> according to the consensus of the companions<sup>RZ</sup> is the *Khalifa* of the Prophet<sup>PBUH</sup> but not with the clear orders of the Prophet<sup>PBUH</sup>. This had been reported in the books

relating to the faith (*Aquaid*). Had it been with the clear verdict of the Prophet<sup>PBUH</sup> then, the *Ansaars* would not have opposed *Abu Bakr*<sup>RZ</sup> at the time of his selection for *Khalifat*, by saying that, one leader (*Ameer*) should be from us and the other from you (*mohajireen*). On this *Abu Bakr*<sup>RZ</sup> had given the evidence from the saying of the Prophet<sup>PBUH</sup> that, in one sheath there cannot be two swords. This had been reported in *Shara-e-Aquaid-e-Hafizia*. Thus, it may be noted that, the inference derived by *Abu Bakr*<sup>RZ</sup> according to this saying of the Prophet<sup>PBUH</sup> is an evidence that, for his *Khilafat* there was no clear evidence from the Prophet<sup>PBUH</sup>. Had he been aware of the clear indication for the *Khilafat* then, with reference to his person, he should not have used the above tradition. But, he should have referred to that tradition, in which with reference to his person, the *Khilafat* was specified. This would have benefited him. Thus, with this statement it is clear that the *Khilafat*, which has been established with the clear and specific *Hadith* of the Prophet<sup>PBUH</sup>, would obviously be superior. The specific statement of the Prophet<sup>PBUH</sup>, about the Mahdi<sup>AS</sup> being the *Khalifa* of Allah is the evidence that the Mahdi<sup>AS</sup> would draw the knowledge from Allah directly. Because every king when deposes his assistant to any area or city for governance then he would explain to him the details of activities (rules and regulations) for governance. Moreover, the king would explain his assistant the activities, which are not permissible in his kingdom. This is a necessity for good governance. It is similar to the knowledge given by Allah to *Adam*<sup>AS</sup> while bestowing His *Khalifat* on him. Thus, Allah the Almighty has stated in his holy book ‘when Allah said to the angels that, I wanted to send a *Khalifa* on to the earth’, ‘and taught *Adam* all the name,’ (2:30) thus it is evident that the one who is the *Khalifa* of Allah would draw the knowledge from Allah alone and on His order only he would instruct and invite the people. This greatness is not excepting the Mahdi<sup>AS</sup>. Thus, Allah says ‘then it is our responsibility to have the *Bayan* of this again (the *Bayan* of Quran) (75:19).’ The author of ‘*kashf-ul-haqayaq*’ has stated that, the *Bayan* of Quran which is in accordance with the Will (*Muraad*) of Allah is through both the Mohammeds i.e., the Prophet<sup>PBUH</sup> and the Mahdi<sup>AS</sup>. Thus, with this the superiority of Mahdi<sup>AS</sup> over all the saints till the Day of Judgment is evident. This point may be understood.

**The fourth specific attribute** is that the Prophet<sup>PBUH</sup> had given the names of three persons who would protect the *Ummah* from destruction. Out of which one is at the beginning, one in the end and the one in between. Thus, the Prophet<sup>PBUH</sup> has stated that, ‘how my *Ummah* would be destroyed, when I am in the beginning, *Isa*<sup>AS</sup> in the end and Mahdi<sup>AS</sup> from my holy family, in between.’ This has been reported with the chain of references by *Imam Ahmed bin Hanbal* in his ‘*Masnad*’. Further it is reported by *Abu Abdullah Nayeem* in his book ‘*Awali*’. From this tradition it is evident that, the Prophet<sup>PBUH</sup> apart from himself had given evidence of *Imamat* in respect of Mahdi<sup>AS</sup> and *Isa*<sup>AS</sup> only. Apart from this, the evidence from Prophet<sup>PBUH</sup> about the *Imamat* is not available in respect of anyone. Thus, in the books of Faith (*Aquaid*) it is mentioned. Hence, it is evident that the one about whose *Imamat*, the evidence is from the Prophet<sup>PBUH</sup> would evidently be superior over the person about whose *Imamat* the evidence from the Prophet<sup>PBUH</sup> is not proved. Thus, beware!

**The fifth specialty** is that, the Mahdi<sup>AS</sup> is the concluder of the saints (*Khatim-ul-Auliya*). Thus, *Ali Ibn-e-Taleb*<sup>RZ</sup> reports that, “he asked the Prophet<sup>PBUH</sup>, O! Prophet<sup>PBUH</sup> of Allah, whether Mahdi<sup>AS</sup> is from us, or he is from others? Then, the Prophet<sup>PBUH</sup> said that, ‘obviously he is form us (he is not from others) Allah would conclude His faith (*deen*) through him. As it has been started with us. The remaining tradition has also been stated with reference to the ‘*Musnad*’. This tradition has been reported by a group of the narrators (*huffaz*) in their books. Among them, *Abul Qasim Tabrani*, *Abu Nayeem Asfahani*, *Abdul Rahman bin Hatim*, *Abu Abdullah Nayeem bin Hammad* etc. The same has been reported in ‘*Iqdud-durar*’. Moreover, *Ali Ibn-e-Abi-Taleb*<sup>RZ</sup> had written the following verses in the honor of Mahdi<sup>AS</sup>.

Listen! No doubt the concluder of saints is the witness (of all the previous adherents of Prophets) There is none equivalent to this *Imam* of the Godly people.

He is a Syed, the *Mahdi*, who would be the descendant of *Aal-e-Ahmed*. He is the Indian sword, when he would kill (innovations and obscurity).

He is the sun, which would remove every type of gloom. He is the seasonal rain with heavy drops when he pours.

الا ان ختم الاولياء شهيد و عين امام العارفين فقيد  
هو السيد المهدي من ال احمد هو الصارم الهندي  
حين يبيد هو الشمس يجلو كل غيم مظلمته  
هو الوابل لوسمي حين يجيد

Further it is written in the footnote of the book ‘*T’areef*’ that, the Mahdi<sup>AS</sup> is the concluder of the *Vilayat-e-Mohammadi*, and that he is the concluder of the saints. It is also written in ‘*kashir*’ that the concluder of the saints is superior to all the saints: similar to the concluder of the Prophet<sup>PBUH</sup> is superior to all the Prophet<sup>PBUH</sup>. Further it is written in ‘*Futuhat*’ that, the Mahdi<sup>AS</sup> is the concluder of the *Vilayat-e-Mohammadi*. He is the greatest scholar of the knowledge about the creations of God. Moreover, it is mentioned in the ‘*Fusooos*’ that, ‘the vision of Allah is not bestowed to any Prophet<sup>PBUH</sup> or messenger excepting through the *Mishkaat* of the concluder of the Prophets and no Vali would have the vision of Allah but through the *Mishkaat* of the concluder of the *Auliya*. It is to the extent that, no Prophet<sup>PBUH</sup> would see, but would see Allah through the *Mishkaat* of the concluder of the *Auliya*. Thus, with this statement it is evident that, the concluder of the saints is superior to all the saints. Thus, *Abu Bakr*<sup>RZ</sup> would also not have the superiority over Mahdi<sup>AS</sup>.

Thus, we have stated it several times. Moreover it is written in the footnote of the ‘*fusooos*’ i.e., all the Prophets would draw knowledge through the concluder of the Prophets (*Khatim-ul-Rasool*) and the concluder of the Prophets (*Khatim-ul-Rasool*) would draw knowledge from his inner self (*batin*). His inner self is in the status that, it is the concluder of the *Auliya*. But, the knowledge acquired through his inner self would not be revealed by the *Khatim-ul-Rasool*. Because the Prophet<sup>PBUH</sup> due to his quality of being the messenger of Allah is prevented from doing so. Thus, when his inner self (*Vilayat*) would appear in the form of the concluder of the *Auliya* (*Khatim-ul-Auliya*) then, he would reveal it. Thus, it is concluded that, all the prophets (*Rasool*) and the saints (*Auliya*) would draw the knowledge through the *Mishkaat* of the *Khatim-ul-Auliya*. The statement of the *Sheik-e-Akbar*<sup>RH</sup> (*Mohiuddin ibn-e-Arabi* ‘the author of *fusooos* and the *futuhat*) ‘when the inner self of the Prophet<sup>PBUH</sup> would appear in the form of the *Khatim-ul-Vilayat* is evident that the Prophet<sup>PBUH</sup>’s perusal and vision of Allah and his attributes everything is in the essence of Mahdi<sup>AS</sup>. Apart from Mahdi<sup>AS</sup>, this is not with any other saint even *Abu Bakr*<sup>RZ</sup>. Thus, be considerate in this respect.

**The sixth specialty** is that, according to the continuous reports for the victory of the faith of the Prophet<sup>PBUH</sup> by the orders of Allah, the Mahdi<sup>AS</sup> on whose advent we have consensus if for chance happens to appear during the life time of *Abu Bakr*<sup>RZ</sup> then, whether *Abu Bakr*<sup>RZ</sup> would have been obedient to Mahdi<sup>AS</sup> or not? If you say that he would be obedient then, that is also our view. But if you say that, he would have not been obedient to Mahdi<sup>AS</sup> then, we would say that this view is not acceptable. Because *Abu Bakr*<sup>RZ</sup> according to the verdicts of the Prophet<sup>PBUH</sup> is *siddiq-e-Akbar*. But, the advent of Mahdi<sup>AS</sup> is proved with the continuous reports (*Akbhar-e-Muttawatir*) of the Prophet<sup>PBUH</sup>. Mahdi<sup>AS</sup> is the perfect follower of the Prophet<sup>PBUH</sup> and is the concluder of the *Vilayat-e-Mohammadi*. As indicated in the traditions, in fact after the Prophet<sup>PBUH</sup>, Mahdi<sup>AS</sup> is the only person specified for inviting people towards Allah. Thus, had *Abu Bakr*<sup>RZ</sup> and Mahdi<sup>AS</sup> been in the same period then, how *Abu Bakr*<sup>RZ</sup> would not been under him? Moreover, two *Khalifas* cannot accumulate in one period. Since, the accumulation of two *Khalifa* in one period is prohibited. For this there is a tradition from *Abu Hurraria*<sup>RZ</sup>, he said that, the Prophet<sup>PBUH</sup> has stated that when two *Khalifas* are taking oath of elegance (*bait*) then, kill the second of them. Thus, has been reported in ‘Muslim’ Further it may be noted that the Mahdi<sup>AS</sup> is the special *Imam* and with the orders of Allah he is the successor of the Prophet<sup>PBUH</sup>. He is the special *Imam* because *Ibrahim*<sup>AS</sup> had prayed for his advent with Allah (*wa-man-zurriyat*). Thus, Allah says, when his God tested *Ibrahim*<sup>AS</sup>, (with few words) then, *Ibrahim*<sup>AS</sup> fulfilled that. (Then) Allah said ‘no doubt I shall make you the *Imam* on the people (2:124).’ (Then) *Ibrahim*<sup>AS</sup> said and also from my progeny i.e., from my descendants one *Imam* may be made as I have been made *Imam*. Then, Allah the great said that, the oppressors would not reached to my promise that means Allah said that, O! *Ibrahim* I have made a promise to you, that among your descendants, I would make an *Imam*. But, this promise of mine would not relate to the oppressors who would be in the *Ummah* of the Prophet<sup>PBUH</sup>. This is the *Bayan* (of the said Ayat), as stated by Mahdi<sup>AS</sup>, on the authority of the knowledge reaching to him, among all the *Ummah*, as per the will of Allah, directly, without the intervention of an angel. Thus this specialty, which is mentioned above, is with the Mahdi<sup>AS</sup> only. It is not with *Abu Bakr*<sup>RZ</sup> or any of the companions<sup>RZ</sup>. In fact from Adam<sup>AS</sup> till the Day of Judgment all the saints<sup>RH</sup> were not bestowed with it. Thus, it is evident that Mahdi<sup>AS</sup> is superior to all the saints. Thus, you understand it carefully.

**The seventh specific attribute** of Mahdi<sup>AS</sup> is that, it is stated in ‘*fusoos*’ that, every Prophet from Adam<sup>AS</sup> to last Prophet<sup>PBUH</sup> who so ever had acquired it the knowledge, had acquired it only through the *Mishkaat* of the concluder of the Prophet<sup>PBUH</sup>, even though the physical appearance of the *Khatim-ul-Ambiya* occurred subsequently. This is due to the fact that the concluder of the Prophets<sup>PBUH</sup> in reality was in existence. As the Prophet<sup>PBUH</sup> has stated that, I was a Prophet at the time when Adam<sup>AS</sup> was still in water and mud. Apart from him (the Prophet<sup>PBUH</sup>) all the other Prophets<sup>PBUH</sup> became the Prophets when they were deputed to that position. Similarly, the concluder of the *Auliya*, was *Vali* (saint) when, Adam was in water and mud. Apart from him (the concluder of *Auliya*) all the other saints became saints when they acquired the required qualifications for sainthood. Thus, this statement of the author of the ‘*fusoos*’ is the evidence that, the *Khatim-ul-Auliya* was factually the saint before acquiring the conditions for sainthood. Even when, the father of the humanity Adam<sup>AS</sup> was not born. Because Mahdi<sup>AS</sup> alone is the expositor of the sainthood of Mohammad<sup>PBUH</sup> and he is perfect trustee of the Prophet<sup>PBUH</sup>. Apart from him no other *Vali* even *Abu Bakr*<sup>RZ</sup> were *Vali* till they acquired the conditions for *Vilayat*. Thus, it is evident that, the concluder of the saints (*Khatim-ul-Auliya*) is superior to all the saints. This has been stated several times.

**The eighth specialty** is that, it is mentioned in the *Hadith* that, the Prophet<sup>PBUH</sup> said that, the devil (*satan*), which was born with the Prophet<sup>PBUH</sup>, has become Muslim in his presence. Similarly news has been revealed by Mahdi<sup>AS</sup> also that the Satan, which was born with him, had become Muslim in front of him. This news is popular among all the people. Thus, it is mentioned by *Miya Alahadad bin Hameed* in his poem like this.

Indeed the devil, which is born with every one, is a disbeliever (*kafir*).

Yet, the devil, which was born with the Prophet<sup>PBUH</sup> and Mahdi<sup>AS</sup>, became Muslim.

Mohammed has completed the face of *Deen* and Mahdi had opened the door of the meanings of *Deen*.

اند همزاد این و آن کافر شد مسلمان بهر دو تن  
همزاد و صنع صورت بدین تمام او کرد در دین  
معانی این بکشاد

‘The Prophet<sup>PBUH</sup> said that, whoso ever amongst you might be, his devil among the gins had been attached to him. The companions<sup>RZ</sup> submitted that, whether he has been attached to you also? Then, the Prophet<sup>PBUH</sup> said, of course! But, Allah has helped me in his respect and thus, he had become a Muslim and orders me for virtues’. This has been reported by *Ibn-e-Masood* and has been narrated in ‘Muslim’. The *Imam Mahdi<sup>AS</sup>* had also told like this. Thus, this specialty is with the concluder of the Prophet<sup>PBUH</sup> and the concluder of the saints only. Nobody else had this superiority. Thus, it is evident that the Mahdi<sup>AS</sup> is superior to all the saints. Thus, one should understand this.

**The ninth specialty** is that the Mahdi<sup>AS</sup> had stated that ‘Allah the great has bestowed the authority on me for the verification of the souls (*Arwah*). Allah the Great verifies all the *momin* in my presence. He shows me all the believers, who have passed earlier to me, and all the *momin*s who are likely to pass after me till the Day of Judgment. I know every one of them, who have derived the spiritual benefit (*faiz*) from *Mishkaat* of the *Vilayat*. As to who has drawn how much from it? This is the status which has not been bestowed on Abu Bakr<sup>RZ</sup> and Omer<sup>RZ</sup>. Thus it may be noted that, Mahdi<sup>AS</sup> is superior to both of them.

**The tenth specific attribute** of Mahdi<sup>AS</sup> is that, it is mentioned in the *fusoos* that, on the Day of Judgment all the Prophet<sup>PBUH</sup>, will gather under the banner of the concluder of the Prophet<sup>PBUH</sup> and all the saints would gather under the banner of the concluder of the *Vilayat (Khatim-e-Vilayat-e-Mohammadi)* i.e., Mahdi<sup>AS</sup>. This superiority on the Day of Judgment is not bestowed on anybody. Thus, it is evident that Mahdi<sup>AS</sup> is superior to all the saints with Allah the Great.

**The eleventh specific attribute** is that with Mahdi<sup>AS</sup> migration is compulsory. It has been noted in *Tafseer-e-Madaric* in respect of fourth *Safar*, the Allah says [3:195] (هاجروا و اخرجوا من ديارهم الاية)]. Under the said verse, the migration has been made compulsory in the last days as was done in the beginning of Islam. Thus, one who after accepting Mahdi<sup>AS</sup> had not migrated with him excepting on a valid reason, then Mahdi<sup>AS</sup> had ordered for him as a hypocrite. This order has been continued in his (Mahdi<sup>AS</sup>’s) group. Thus, it is evident that, with whom the migration is compulsory as was with the Prophet<sup>PBUH</sup>, would obviously be superior to *Abu Bakr<sup>RZ</sup>*.

**The twelfth specific attribute** of Mahdi<sup>AS</sup> is that, along with him if one migrates from his native and subsequently without the permission of Mahdi<sup>AS</sup> goes back to his house, then with the orders of Allah he would become a hypocrite. Because Mahdi<sup>AS</sup> is the perfect follower (*tabe-taam*) of the Prophet<sup>PBUH</sup> and with him the migration is compulsory. Whereas, this condition is not with *Abu Bakr<sup>RZ</sup>* and *Omer<sup>RZ</sup>*.

Thus, it is evident that, Mahdi<sup>AS</sup> is superior to both of them. And Allah may sent *durood* on his perfect creation i.e., Mohammed<sup>PBUH</sup> and his descendants (*Aa'al*) and Mahdi Mujtaba<sup>AS</sup> and on his companions and descendants with His perfect blessings.



*Please Note: -*

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