

DESIRE FOR ALLAH'S VISION
[Talab-e-Deedar-e-Khuda]



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Everything else revolves around this; in fact the other tenets aid the seeker [Talib] in achieving the goal of this obligatory quest, which happens to be the purpose of the creation per famous Hadith Qudsi and Naql sharif. This is extracted from Tauzihat book.

DESIRE FOR ALLAH'S VISION

[Talab-e-Deedar-e-Khuda]

The desire to see Allah Most High is naturally kindled in one who reposes faith in His Existence and Unity. The people well versed in the psychology of man would not deny that man naturally possesses the urge and inquisitiveness, which lead him to thousands of objectives that he achieves throughout his life, but his eagerness to desire and demand does not diminish. He is not content. He strives with hard work, concentration and labour to win educational qualifications. His eagerness does not end when he achieves his objectives. Then he craves for higher positions, pomp and pageantry, wealth and affluence and family and progeny. When all this is achieved, he develops other desires. He achieves thousands and thousands of his desires, yet his insatiable hunger is never satisfied. His desires persist but his peace of mind vanishes.

One should ponder over this irrefutable reality as to what is the objective, which, if achieved, satisfies him so fully that he may not desire anything more and achieves peace and contentment of the heart and mind. One needs to ponder over the Quranic passage wherein it is explained that in the sempiternity [*azal*] itself, Allah had extracted a promise from us [human beings]. Allah asked the Children of Adam^{AS}, “*Am I not your Lord?*” They said, ‘*Yea, Verily. We testify,*’¹ [that ‘You are our Lord’]. This shows that we have confessed to the Lordliness [*Rububiat*] of Allah in the sempiternity itself.

The kindling of the desire after coming into this world and, despite winning the greatest profit, not becoming content and not being destined to winning the peace and contentment of heart is an incontrovertible proof that this desire is really related to the same Lordliness [*rububiat*], which we have promised. But the misleading by the human intellect or wisdom and the misguiding of the environment [*mahaul*] has largely turned the human beings into the worshippers of things other than Allah. Consequently, thousands of motives for worship came into being. Even if they were inclined to worship anything, the natural inclination for the desire and demand for the Only Existence that needs to be worshipped is manifested. Even if you discuss with the people, who deny the very existence of God, the causes of the system of the universe, they appear to be compelled to admit the reality that there is essentially a force, which maintains that system. They disavow God but are compelled to admit the connotation of the term God. This, by implication, means that there is none in the world who disavows God. The difference is only of the technical terms and the perceptions, which largely affect the beliefs and deeds. Hence, the Quran says, “*And if you ask them who created them, they will surely say: Allah. How then are they turned away?*”²

¹ Quran, S. 7: 172 MMP.

² Quran, S. 42: 87 MMP.

In short, the urge is present in the human being. This urge should be directed towards the God, the One without partners, which will give him such peace and contentment that he would be compelled to abhor everything other than Allah. Allah says, “[To the righteous soul will be said:] ‘O [thou] soul, in [complete] rest and satisfaction! Come back to thy Lord, --- well pleased [thyself], and well pleasing unto Him. Enter thou, then, among My Devotees! Yea, enter thou My Heaven.’”³

As a human being loves the feelings of profit and pleasure, he loves things beyond [carnal] feelings, which he comes to know or experience. One has not seen Rustum but even today one comes to know of his superhuman strength and bravery. One is inclined to love and respect him. And this is nothing new. Everyone will accept that he would be disposed to praise a person whose perfection [in any field] he is informed of. Similarly, when one comes to know of the manifestations of the Omnipotence of the *Zath*, the One without partners and His Eternal Perfection, it will create Love and Respect for Him. That is why we have said that, after one reposes faith in His Existence and Unity, the emergence of the desire in him for Him is a natural consequence.

Every person’s love and desire are related to the nature of his aims. Everyone’s ranks of love go on improving in proportion to his courage and certainty [*ieqan*]. Some people are content at making a show of their love and obedience in the system of worship and other affairs. And a revolution in the emotional elements of some others is created to so great an extent that they yearn to go and cross these limits and endeavour to reach higher ranks.

The *zath* of Allah Most High is above comparison and there is none to compare with Him. Just to make the reader comprehend the matter, we give an example below:

“The people of a country are leading their lives peacefully under the government of a ruler. They are obedient to the law, rules and regulations, rewards and chastisements under that system of governance. From this point of view, they are the loyal subjects. Among them, there are some people, in whose hearts a passion is kindled that they should come very close to the ruler and be the cynosure of his eyes. To achieve this status, they have to adopt other methods that would facilitate attaining the closeness to the ruler, in addition to the ordinary obedience to the normal peace keeping and other political laws of the land. They need to be in search of finding ways and means of inching closer to the ruler. Having overcome all these hurdles, they are yet in need of and wait for the acceptance and sanction of their request for a position of proximity to the ruler.”

The belief in and deeds implementing the Testification of Divine Unity, the daily ritual prayers, fasting during the month of Ramazan, payment of poor-money, the commands and the interdictions, will no doubt be sufficient to make one obedient to Allah and His Apostle Muhammad^{SLM}. Despite this, there would be some faithful [*muminin*] who develop a desire of knowing and meeting [*irfan-o-visal*] of the *matloob* [desired]. For this, the concomitants of the Divine Love, the bounty of the company of the Perfect and the Truthful [*kamilin-o-sadiqin*], and a sincere effort on the part of the seeker to implement their teachings and instructions is necessary. And after fulfilling all the conditions and obedience, the achievement of the objective entirely depends of the

³ Quran, S. 89: 27-30 AYA. Hazrat Abu Sayeed^{RA} interprets *My Heaven* as the *Vision of Allah*.

Divine Pleasure. And that is all. “*That will be the Grace of Allah that He bestoweth on whomsoever He willeth*”⁴...and unbounded is the Grace of Allah.⁵ Allah has bestowed the power of thinking on human beings. Hence, man realizes images. The manifest senses realize whatever is in front of them. But if what is not before him is mentioned and its signs and specialties are explained, the developing of an image [in the mind of the listener] is a necessary consequence. We have not seen a battlefield, but when the conditions of a battlefield and the weapons used are described, an image of the situation there develops in our mind. But when the pictures of the battlefield come before our eyes, the new image will be more reliable than the first that had developed in our mind. But the real image of the battlefield will come only when we go there and see it with our own eyes. After this short discussion about imagination, it would become easy to understand the attributes and specialties of the Existence of Allah Most High through the Divine Books and the Messengers of God. The manifestations of many hues of the Omnipotence of the Creator seen in the world lend a certainty about His Existence. This affirmation [*iqrar*] is the first stipulation for entering Islam. It is but natural that an image of the existence of God is formed in the mind of the person who makes the affirmation. The person, whose mental image is nearest the Reality, will be the foremost on the road to the destination of affirming the Unity of Allah.

Allamah Syed Ashraf Shamsi^{RA} writes, “Since the existence and the attributes of Allah Most High are the very essence of Allah in the views of the *sufis* and philosophers, it is impossible to imagine, comprehensively or incomprehensively, the God, but imagining Him, with or without a reason, is not impossible, because, pondering over the Creation and its signs, it is possible to imagine Him with or without a cause. It is for this reason that Allah Most High has ordered to think over the Created [*makhluq*].”⁶

By reciting the Testification of Divine Unity by word of mouth, reposing faith in Prophet Muhammad^{SLM} and Quran and following the Islamic Laws to the extent possible, one enters the domain of Islam, but this is the rank of the common people. The other rank is that of the scholars, the scholastic theologians [*mutakallimin*] and the philosophers who prove the *zath* of Allah Most High by cogent arguments. The third rank is that of the *arifin kamilin* [mystics who possess the knowledge of God and who consider the system of argument as imperfect and unsound and demand the Vision (*didar*) of Allah]. In other words, they progress from the Knowledge of Certainty [*ilm-al-Yaqin*] to the Certainty of Belief at sight only [*‘ain-ul-yaqin*]. The latter is a higher rank. The next higher rank is that of the *Haq-al-Yaqin* [Truth of Certainty]. Imam Fakhruddin Razi^{RA} writes, “Verily, pure hearts are naturally inclined to achieve perfect knowledge of Allah Most High and the most perfect method of gaining complete knowledge is Vision (*rueet*).”⁷ Two couplets from

Iqbal: “*He said: ‘What is this knowledge and art?’ I said: ‘It is skin.’ He asked: ‘What is the argument?’ I said: ‘The vision of the Friend.’ He asked, ‘What is the*

⁴ Quran, S. 5: 54 SAL.

⁵ Quran, S. 2: 105 SAL.

⁶ *Tanvir-al-Hedaya*, by Allamah Syed Ashraf Shamsi^{RA}, Daira Press, Chhatta Bazaar, Hyderabad, 1390 AH, page 137.

⁷ *Tafsir-e-Kabir*, Allamah Fakhruddin Razi^{RA}, Volume 3, page 223.

religion of the common people?’ I said: ‘They have heard.’ He asked; ‘What is the religion of the knowledgeable [‘arifan]?’ I said; ‘Seeing.’”

We will discuss in detail the question of ‘*ishq* and *ilm* and *ilm-e-mukashifa* and *ulum-e-Sharia* [Love and knowledge, revealed knowledge and the knowledge of *Shariat*] in the Chapter relating to *ilm* [knowledge], Allah Willing.

Hazrat Bandagi Miyan Syed Khundmir^{RZ} has written in his book, *Aqida Sharifa*, that “Imam Mahdi^{AS} has said, ‘The desire to see Allah was obligatory [*farz*] on every man and woman; one would not be a *mumin* [believer] until he or she had seen Allah through physical eyes, spiritual eyes [the eyes of the heart] or in a dream; however, a true seeker who had given up his or her ungodly desires, who had devoted himself or herself heartily to Allah, who always remembered Allah, who kept himself or herself aloof from the world and [His] Creation and who had the courage to come out of himself or herself too was blessed with Faith [*iman*].”⁸

This specialty of the faithful [*mumin*] is on the basis of the ranks of Certainty [*yaqin*], but the author of *Hadiya-e-Mahdavia* has drawn the erroneous conclusion that there would be no *momin* in Mahdavi religion without seeing Allah. He has taken advantage of his conclusion to taunt and deride the Mahdavis. Further, he has disputed the concept of the Vision of Allah and said that it was contrary to the beliefs of the *Ahl-e-Sunnat*. The readers would themselves feel that this is a false allegation, because Imam Mahdi^{AS} has not said that the vision of Allah is obligatory. All that he has said is that the desire to see Allah is obligatory. Further, it is not said that *iman* depended on the vision of Allah. The words, *talib-e-sadiq* [true seeker] stand witness to it. Besides, there is a similar, but more lucid and unambiguous parable in the book, *Naqliyat-e-Miyan Abdur Rashid^{RZ}*; it says, “Imam Mahdi^{AS} is narrated to have said, ‘The real believer [*mumin*] is he who has seen Allah through his physical eyes or the eyes of the heart or in a dream. Even if one has not seen Allah through these three media, one should have profound desire that he should see Allah. Such a person too is a believer.’”⁹

There is another explanatory parable on the same subject. In it, the Quranic terms, *zaalimullinafsih*, *minhum-muqtasid* and *saabiqum-bil-khayraati* have been explained [*tafsir*]. Their ranks have been explained as *jabarooti*, *malakuti* and *lahuti* and then it has been said: “The person who has not achieved any of these three stations, who does not even try to achieve them and does not grieve at his deprivation, verily he does not belong to the group of Imam Mahdi^{AS} He should be deemed to belong to the group, which claims and believes.”¹⁰

This shows that the people who have not at all achieved the Vision [*didar-e-Khuda*] have not been denied the essence of Faith [*nafas-e-iman*]. But alas! The author of *Hadiya-e-Mahdavia* has wrongly alleged that the Mahdavis who have not achieved the Vision of Allah are all *kafirs*. There are Quranic Verses and Traditions of the Prophet^{SLM} that contain similar commands [as in the parables mentioned above]. For instance, Allah

⁸ *Aqida Sharifa*, by Hazrat Bandagi Miyan Syed Khundmir^{RZ}, English translation by Faqir Syed Ziaullah, Channapatna, 2000 AD, page 13.

⁹ *Naqliyat Miyan Abdur Rashid^{RZ}*, Urdu translation by Hazrat Abu Sayeed^{RA}, Hyderabad, 1369 AH, page 129.

¹⁰ *Ibid*, pages 144-145.

has said, “Whoso judgeth not by that, which Allah hath revealed; such are disbelievers.”¹¹

Some Traditions of Prophet Muhammad^{SLM}: “The person who has no *amanat* [trust, honesty], has no Faith [*iman*]. He, who does not keep his word, has no religion [*deen*].” “He alone is a *musalman* from whose hand and tongue other *musalmans* are safe.” “He, who deliberately gives up *namaz*, becomes *kafir*.” “The person, whose neighbour is starving, and who eats bellyful and spends his night, is not a believer [*mumin*].” There are many such examples. The question now is: “Whether the *musalmans*, who do *not* observe these commands, cannot be called *musalmans* or *mumins*?” Our answer is what this question elicits as an answer from the critic [the author of *Hadiya-e-Mahdavia*].

The *maslak* [path, method, procedure] of the Mahdavis in respect of the Vision of Allah through the physical eyes, the eye of the heart or in a dream is not contrary to the accepted principles of the *Ahl-e-Sunnat*. We will make a summary explication of that too.

Sharah-e-Mu’aqif is a famous book of *Ilm-e-Kalam* [Scholastic Theology]. It says in respect of the seeing of Allah: “Our Imams unanimously hold that seeing of Allah in this world and in the Hereafter is rationally lawful. From the point of view of the narrative [*naql*] there is difference of opinion on its being lawful in this world. Some have proved the Vision in this world, while others have denied it.” In *Sharah-e-A’qaid*, it is stated, “This is an indication that Vision of Allah is possible in this world.” Allamah Tuftazani^{RA} writes in his book, *Sharah-e-Maqasid*, “Before the opponents emerged, the *Ummah* of Muhammad^{SLM} was unanimously agreed upon the happening of the Vision of Allah.” Again he has said, “The Tradition of Prophet Muhammad^{SLM} on the Vision of Allah has been reported by twenty-one of his eminent Companions^{RZ}.”

We would discuss only one of the many Quranic Verses dealing with the Vision of Allah. This is the one Verse on which very controversial debates have taken place in the past. Allah says, “No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.”¹² Some groups have argued that this Verse denies the Vision of Allah. And the commentators [*mufassirin*] of the *Ahl-e-Sunnat* have argued that it proves the Vision of Allah. Imam Fakhruddin Razi^{RA} has dealt with the subject at length and proved with convincing arguments that this Verse does not deny but supports the Vision of Allah.

Be it known that there are two ways of seeing a thing. One, only that portion of a thing can be seen that is in front of the eyes. Two, the whole thing can be seen from all sides in one glance. The first is called *La ma’al-Ahaata* [seeing without environment] and the second is *Ma’al-Ahata* [seeing from all sides]. The second is called *idrak* [perception, awareness, comprehension]. This explication shows that *idrak* has been denied, which is perfectly correct, because the *zath* of Allah is extremely expansive without a limit or boundary and, hence, its *idrak* or seeing Him from all sides comprehensively in one glance is impossible. Hence, *idrak* has been denied. But the denial of this *idrak* does not prove the essence of His Vision. Apart from this, there is no Verse in Quran that clearly denies the Vision.

¹¹ Quran, S. 5: 44 MMP.

¹² Quran, S. 6: 103 AYA.

The argument of Imam Fakhruddin Razi^{RA} is as follows: “Our argument is that when a thing is confined to limits or boundaries [*mahdood*] and our power of seeing and comprehension has covered all its limits, boundaries, sides and dimensions, our *basr* [vision] has encircled or encompassed Him. Such vision is called *idrak* [comprehension]. But if our vision has not completely seen a thing from all sides, it is not called *idrak*. In short, *ruet* [appearance] is an article [*jjins*]. It has two aspects: seeing from all sides and seeing from one side or in part. Seeing from all sides is called *idrak*. Thus in denial of *idrak*, only one aspect has been denied. [And the rule is that] by denying one aspect, the whole article [*jjins*] is not denied. The denial of the *idrak* of Allah is not necessarily the denial of the *ruet* of Allah. And this argument is good, valid and acceptable in reply to the contention of the critic.”

The scholars know that all the eminent authorities of the *Ahl-e-Sunnat* acquiesce in the question of the essence of the Divine Vision, and all of them are unanimous and believe on the Vision of Allah in the Hereafter. But if there is some difference of opinion, it is about the Vision of Allah in this world. But even this is not a very difficult issue because the Omnipotent God, who has the power to bestow His Vision on the Day of Resurrection on the people competent to receive His grace, is not powerless to bestow the same grace and Vision in this world.

Imam Mohiyuddin ibn Arabi^{RA} says, “This shows that when the Vision is lawful in a dream and on the Day of Resurrection, the manifestation of the Vision is lawful for the person, whom Allah wills, to see Allah in a state of wakefulness in the life of this world.”

Hazrat Bayazid^{RA} writes, “As Allah Most High is hidden from the eye, He is hidden from the heart, but when He throws his *tajalli* [manifestation], both the eye and the heart are one and the same.”

Hazrat Jami^{RA} says: “[We] have not seen Muhammad^{SLM} with a different eye. But with the same eye of the head.”

Hazrat Khwaja Banda Nawaz^{RA} has written a commentary on a book of Hazrat Sheikh Suhrawardi^{RA}. Its title is *Aadab-al-Muridin*. In it he writes about the Vision of Allah: “The *Sufis* are unanimous that one can see Allah through the same eyes that are on the face and through the same pupils, which have light. I, who am Muhammad Husaini, say that there are such *buzurg* servants [of Allah] who have seen Allah with the eyes of their heart in this world.” [Later, he again says that] “It is proved that a true seeker and a strongly desirous person can see the beauty [*jamal*] of Allah Most High in this world.” “*Man is sight, the rest is skin! His sight is seeing the Friend [God].*”—Maulana Rum^{RA}.

From this short discussion, it is obvious that the efforts the author of *Hadiya-e-Mahdavia* to prove the Mahdavia concept of the Vision of Allah as violating the accepted principles of *Ahl-e-Sunnat* is wrong from every point of view. But of course, the matter is only this: the *Ahl-e-Sunnat* were not acquainted with the concept of the desire for the Vision of Allah as an obligation earlier. Hazrat Imam Mahdi^{AS} introduced it as an obligation at the bidding of Allah Most High. In further proof of it, the Imam^{AS} also explained the [relevant] Quranic Verses.

It is enough to keep in mind a rule of *Shariat* at this stage. When Allah commands the performance of some act, and interdicts the performance of another act, and says that the violation of His command or interdiction attracts the retribution of Hell, obeying the command or refraining from what is interdicted becomes a *farz* [obligation]. Allamah Shamsi^{RA} has discussed this question in his book *Tanvir-al-Hedayah*.

Allah says: "...Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord admit no one as partner."¹³

The scholars have discussed the meaning of the Arabic word, *Liqaaa-a'* at some length. Some have taken it to mean *sawab* [reward] while according to others it means *ruju'* [return] to Allah. However, the reality is that during the days of the scholars of the yore and the Muslim scholastic theologians, Greek Philosophy had become popular in the world of Islam and the non-Muslim scholars used to criticize Islam on the basis of the principles of that Philosophy. Hence, much of the time of [our] *ulama* was spent in those debates. And, since this philosophy had been commonly accepted, the rationalist *ulama* declared that the *Shariats* [the Codes of Law] of the Prophets were perfectly in accordance with the Greek Philosophy. Because of this claim, it became necessary for them to conform the issues of the *Shariat* to the discussions of that philosophy. For this, they had to resort to thousands of explanations [*taveelen*] of the Divine *Shariats*. The basis of the differences of the *Mu'tazilah* and others in respect of the Vision of Allah is the same that, if the conditions of the Vision are made subservient to the Greek Philosophy, and they are accepted as possible, valid and lawful, it becomes necessary, under them, for Allah Most High to have a [material] body and its concomitants. And this is not correct. Hence, they disavowed the Vision of Allah itself in view of perfect *tanzih* [sanctity] and took the trouble of explaining [*tavilat* of] the words of the Quranic Verses concerning the Vision of Allah. Although the *Asha'ira* [the followers of Imam Asha'ri^{RA}] tried to refute the contentions of the *Mu'tazila*, but some of their arguments are not free of errors. In short, the basis of all these defects is the effort to conform [the Islamic norms] to the Greek Philosophy.

The famous philosopher Ibn-e-Rushd^{RA} is among the rationalist *ulama*. His opinions about the Vision of Allah Most High may be noted. Allamah Syed Ashraf Shamsi^{RA} quotes him in his book, *Tanvir-al-Hedayah* that "Allah Most High has named himself as light [*Nur*]." He says, "Allah is the Light of the heavens and the earth."¹⁴ And this Light is such that the high and the low feel that it can be sensed. They know that it is the noblest feeling. They comprehend [*idrak*] other things because of light. When Allah Most High calls Himself *Nur* and from the side of *Nur*, all kinds of things can be seen [*ruet*]. Then the seeing [*ruet*] of the *zath* of Allah Most High is lawful from the side [*jahath*] of *Nur*. And the demand of what can legally be seen is not impossible. Hence, all the objections of the *Mu'tazila* whose arguments are based on the principles of rationality and whose intention is *tanzih* [the elimination of anthropomorphic elements from the concept of deity] have failed. And now there is no need of the elucidations [*tavilat*] of the

¹³ Quran [S. 18: 110 AYA]. The Arabic word, *Liqaaa-a'*, has been translated as 'meeting'. However, Hazrat Abu Sayeed^{RA} translates it as *didar* [seeing], and explains *amalan salihan* as the 'giving up of the world and polytheism'.

¹⁴ Quran, S. 24: 35 MMP.

Asha'ira that they had offered in respect of the Quranic Verse, “...*Thou shalt not see Me...*”¹⁵

This apart, all the philosophers are unanimous that the *zath* of Allah Most High is free from a [material] body and its concomitants. Then any discussion on the question of the conditions [*sharait*] of seeing Allah *vis-à-vis* the material body and its concomitants is useless. Otherwise, it will be subject to deduction by analogy with discrimination [*qiyas ma'-al-fariq*]¹⁶; any conclusion drawn from it will not be correct. This shows that giving up the *didar* as the meaning of *liqaaa-a'* and indulging in uncalled for explanations [*tavilat*] based only on the conditions of a material body would not be correct. It is for this reason that Imam Razi^{RA} has quoted the statement of Zarar bin Umar al-Kufi. It is as follows: “Verily, the Vision of Allah will be achieved through a sixth sense, which Allah will create in the sense of seeing [*basr*].” Subsequently, Imam Razi^{RA} has contradicted the thinking of some people that “people of Paradise will be seeing Allah because of their proximity [to Allah] and the people of Hell will be deprived of seeing Allah because of their distance [from Him],” and said: “But it is because Allah will create the capacity of seeing Him in the eyes of the people of Paradise and He will not create that capacity in the eyes of the people of the Hell.”

Believing or reposing faith in a *farz* [obligation] which is proved by a commandment in Quran or a Tradition of Constancy [*tawatur*], whether it is *tashbihi* [allegoric or of comparison] or *tanzihi* [of elimination of anthropomorphic elements from the conception of deity], is also a *farz* [obligation] irrespective of whether our intellect is capable of comprehending it or not.

Iqbal says: “*Intellect has no time from criticizing to spare. Lay the foundation of your deeds on 'Ishq [Divine Love].*” Hence, the compulsion of the commandments of *Ishq* is *taqlid* [unquestioning adoption of concepts or ideas].

In short, *Liqaaa-a'* means *didar* [seeing]. Assigning any other meaning to it is making *tavilat-e-baeeda* [inviting distraction by cumbersome explanations]. Hence, Imam Razi^{RA} has written in the exegesis of the above Quranic Verse: “Our friends have substituted *ruet* for *Liqaaa-a'*.”¹⁷

Baizavi^{RA} has written, “[He] is desirous of the Beauty of *Laqaaa-a'*.”¹⁸

Further, there is a Quranic Verse, in which the abode of a person who does not desire the *didar* of Allah is shown as Hell. Allah says, “*Lo! Those who expect not the meeting*¹⁹ [*liqaaa-anaa* or seeing] *with Us but desire the life of the world and feel secure*

¹⁵ Quran, [S. 7: 143 SAL and *Tanvir al-Hedaya*, by Allamah Syed Ashraf Shamsi^{RA}, Daira Press, Chhatta Bazaar, Hyderabad, 1390 AH, page 161. A discussion on the Quranic Verse, “*Thou shalt not see Me*” can be seen on the explication on subliminal migration on page 126 of *Tauzihat* [Urdu].

¹⁶ *Qiyas ma'-al-fariq*: The *zath* of Allah is *nur* and trying to see Him materially is *qiyas ma'-al-fariq*. In other words, it is differentiating between Allah and His slave. It also means, ‘to compare one thing with the other without similarity and relevancy.

¹⁷ *Tafsir-e-Kabir*, Volume 5, page 761.

¹⁸ *Baizavi*, Volume 1, page 55.

¹⁹ The Arabic word for *meeting* used in this, Verse is '*liqaaa-anaa*', which means Our seeing or Our *didar*.

therein, and those who are neglectful of Our revelations, Their home will be the Fire because of what they used to earn.”²⁰

Imam Fakhruddin Razi^{RA} writes in the exegesis of this Verse, “Be it known that interpreting *raja* [hope or expectation] as fear is far-fetched because the explication of *zid* [opposite] by *zid* is not permitted. And there is no doubt that in this context there is no hindrance in using manifest meaning of *raja*.”²¹

In short, the punishment for not desiring the Vision of Allah and remaining happy and content with the life of the world has been fixed as Hell. Hence, the seeking of the Vision of Allah has to be accepted as obligatory. Apart from this discussion, Imam Mahdi^{AS} is the Vice-regent of Allah. Allah has appointed him [*mamur-min-Allah*]. He follows the Book of Allah and the *Sunnat* of Prophet^{SLM} through Divine Teaching without a medium. [We have dealt with the subject exhaustively in our explications about Parables 9 and 10, above]. From this point of view, whatever the Imam^{AS} says is *farz* [obligatory] and it has to be believed, obeyed and acted upon as such.

Parable 227²² may be noted. [The text of the parable is given in the footnote below]. And the companion of the Imam^{AS}, Hazrat Syed Khundmir^{RZ} once said, “Allah Most High has bestowed two eyes on every hair of this servant [of Allah]. This servant has seen Allah through them.” It is for this reason that the Imam^{AS} has given the glad tidings that “Brother Khundmir^{RZ} has perished in Allah and has reached [the stage of] *Baqa-billah* [surviving with Allah]. *Fana fillah* is seeing Allah with the eyes of the head; and *Baqa-billah* [is seeing Him] through every hair or even beyond it. This shows that there are two kinds of *ruet*. If it is without a medium, it is *ruet-e-mutlaqa*; and if it is through a medium, it is *ruet-e-muqaiyyada*. *Ruet-e-Mutlaqa* is achieved by a *nazir-e-tajalli-e-zath* [seer of the manifestation of the Essence of Allah] and he is a perfect *musalman*. Hence, it is valid and confirmed that the *naziran-e-tajalli-e-zath* and *musalmanan-e-taam* are the two Seals [of Prophet-hood and Sainthood], as Allah has said, “Say [O Muhammad!] ‘This is my way: I call [men] to Allah on baseerath,²³ and that person too will call, who will be my [perfect] follower---Glory be to Allah--- and the two of us are not the idolaters [mushrik].’”²⁴ In this Quranic Verse, the Arabic word *ana* means Prophet Muhammad^{SLM} and *manittaba-anii* purports to mean the *zath* of Mahdi Mau’ood^{AS}. And since there is no shade even of the technical polytheism [*istilahi shirk*] in the two Seals [Prophet^{SLM} and Imam^{AS}], the words, “Glory be to Allah---and the two of us are not the idolaters, have been used. These words spontaneously prove their [the two Seals’] being *musalmanan-e-taam*. In addition to the Seals, if anyone of the companions is given the glad tidings of being *musalman-e-taam*, *fana-e-taam* [perfectly perished in Allah] and *nazir-e-tajalli-e-zath*, the tidings will be of special rank as a gift of the Seal of

²⁰ Quran, S.10: 8 and 9 MMP.

²¹ *Tafsir-e-Kabir*, Volume 4, page 502.

²² Parable 227 quotes the Imam^{AS} as saying, “This servant [of Allah] has been following in the footsteps of Prophet^{SLM} and perfectly emulates him in seeing [Allah] through the [physical] eyes and the eyes of the heart but the application [*itlaqiat*] of the physical eyes and the eyes of the heart has reached a stage where every hair [of the body] has become a mirror and an eye.”

²³ The Arabic word *Baseerath* has been translated as ‘firm conviction’ [SAL], ‘clear as the seeing with one’s eyes’, [AYA], and ‘with sure knowledge’ [MMP]. However, Hazrat Abu Sayeed^{RA} has translated it as ‘*didar*’.

²⁴ Quran, S.12: 108 Abu Sayeed^{RA}.

the Sainthood of Prophet Muhammad^{SLM}. On all other *nazirin-e-sifati*, the term *ruet-e-muqaiyyada* [captive vision] will apply. This *ruet* will be through a medium.

Imam Mahdi^{AS} has said, “He, who has seen Allah confined [*muqaiyyad*] is a *mushrik* [polytheist].” But this *shirk* is not the polytheism under the *Shariat*, what it connotes is *istilahi shirk* [technical polytheism]. Even the *sufia muhaqqiqin* [Sufi researchers] accept this technical term. According to their technical terms, this is a kind of polytheism where the kind of *ruet* [Vision] that a person achieves through a medium but not without a medium. Vision of Allah without a medium is available only to the Seals [of Prophet-hood and Sainthood].

Two couplets of Iqbal: *If Prophet Muhammad^{SLM} is the lord of the whole universe, the lord of the Mother of the Book [the Quran and Divine Revelation] and there is no veil between him and Allah, he is also been gifted with the favour of the Vision of Allah without a medium, why are the words “O Allah! Increase my knowledge” were on his tongue [or lips]?*