

Rendered into English by  
**Shaikh Mir Asedullah Quadri**

# The Vanity of Complete Human Being

**WRITTEN IN URDU BY**  
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# THE VANITY OF COMPLETE HUMAN BEING

خودى انسانِ كامل

Written in Urdu By

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Rendered into English by

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Under the guidance of

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**Sahih Iman Publication**

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## FOREWORD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

"The Vanity of Complete Human Being" (خودئ انسان كامل) is a small booklet written by Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) in Urdu. He has discussed in detail about "The Complete Human Being" and his relationship with Allah (عَزَّ وَجَلَّ). It is an interesting booklet and we are sure it will be of great help to its readers in understanding this issue.

We appreciate the efforts of Quadri in bringing all the works of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) in front of the English Speaking world. May God reward him abundantly for his efforts and benefit a lot many people.

## AL-FAQEER

**Ghose Mohiuddin Siddiqui, Son and successor of Shaikh  
Mohammad Abdul Qadeer Siddiqui (عليه الله رحمة)**

**12 Muharram, 1423 AH (27 March, 2002)**

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

"The issue of a 'Complete Human Being' (انسان كامل) is very important as the status of complete Human being is associated with Great Awliya Allah (اولياء كُبار) and exclusive dignitaries of Islam on whom Allah (عَزَّ وَجَلَّ) has showered his beneficence in abundance. Shaikh has discussed this issue in detail in this booklet titled 'The Vanity of Complete Human Being (خودئ انسان كامل).

Shaikh has convincingly explained that the greatest among 'Complete Human Beings, who is unique and absolute and whose example is non-existent in the past and will not be available in future; is Mohammadur Rasulullah (صلى الله عليه و آله وسلم).

The subject matter will be understood by those readers who have some knowledge about the intrinsic spirit of Islam.

I am thankful to Hadhrat Ghouse Mohiuddin Siddiqui, the son and successor of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) for his support, encouragement and guidance in translating these books.

I pray Allah (عَزَّ وَجَلَّ) and seek Prophet's (صلى الله عليه و آله وسلم) blessings in letting me and its readers benefit from this endeavor.

**Shaikh Mir Asedullah Shah Quadri**

**4th Muharram, 1423 AH (19 March, 2002)**

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## VANITY OF THE COMPLETE HUMAN BEING (خودئ انسانِ كامل)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Vanity (خودی) is of two types. (i) Contingent Vanity (خودی خورد), and (ii) Supreme Conceit (خودی بُزرگ). Contingent vanity is the certitude (یقین) of the human being. And Supreme Conceit is the Being of the Sustainer of the Worlds (بستی پروردگار عالم). The Vanity of possibles and servants is their extreme inferiority in front of their Sustainer, and the entity of Allah (عَزَّ وَجَلَّ) is 'absolutely supreme' and 'exalted conceit'.

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Do not pay attention towards your ego and annihilate it in divine conceit. Elevate yourself to the extent that Allah (عَزَّ وَجَلَّ) is happy in your happiness and is looking forward to grant whatever you wish for. (Iqbal)

One should leave his personal interests and objectives and refrain from paying attention towards his own existence. Therefore, leave your personal ego and pride so that the supreme conceit and divine vanity manifests in you. When human being reaches to this elevated state, Allah (عَزَّ وَجَلَّ) looks forward to make the servant happy by granting all his wishes.

It is in Hadith - On the Day of Resurrection, Allah (عَزَّ وَجَلَّ) will say to Prophet Mohammad (صلى الله عليه وآله وسلم) - O' Prophet (صلى الله عليه وآله وسلم), raise your head from the prostration, supplicate, I will give you and recommend, I will hear your intercession. (Tirmidhi).

It is in Quran - **وَأَسْئَلُكَ رَبُّكَ فَتَرْضَىٰ** [ O'Prophet (صلى الله عليه و آله وسلم), Soon Allah will bestow upon you to an extent that you will be happy with Him] (Ad-Dhuhaa - 5).

Let it be known that seekers or supplicators (people who supplicate to Allah - مانگنے والے) are of various types, as follows:

**(i)** The first are servants who have wishes of their own, which they place before the Almighty.

**(ii)** The others are the ones who give up all their needs and objectives to Allah (عَزَّ وَجَلَّ) and remain steadfast in good deeds for Divine happiness. They do not keep any wish in their heart and consider even their attention towards their own selves as 'polytheism of will' (شرك في الاراده). They are the people of 'Acquiescence and Acceptance' (رضا و تسليم) and 'Extinction' (فنائيت).

**(iii)** The third is the category of people who do not keep any personal interest in front of them but supplicate for the manifestation of excellence of Allah (عَزَّ وَجَلَّ). Generally, the objective of these people is to give due right to everyone because they find everyone to be associated with the Unity of Allah (عَزَّ وَجَلَّ). In their view, no one has otherness from the Unity of Allah (عَزَّ وَجَلَّ). They are the 'people of endurance' (اهل بقا), the people of servitude (عبيد). In their view, 'the servant and whatever belongs to the Servant, all belongs to his Master'. They consider everything to be the 'phenomenon of the excellence of divinity (كمالات الهى). If they are required, they supplicate to Almighty. Sometimes they supplicate to teach others how to supplicate from their Sustainer.

What is the standard of a 'complete human being'? People have different views about complete human being as follows:

**(i)** Some say that the complete human being is he, who is associated with all the excellence of divine attributes. **تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ** [ He is the bearer of divine attributes.] In their view this type of person is 'the portrait of the Most beneficent' (تصوير رحمان). It is in Hadith - **عَزَّ (عَزَّ وَجَلَّ) خَلَقَ اللَّهُ آدَمَ عَلَىٰ صُورَتِهِ** - (تصوير رحمان). It is in Hadith - **عَزَّ (عَزَّ وَجَلَّ) خَلَقَ اللَّهُ آدَمَ عَلَىٰ صُورَتِهِ** (عليه السلام) on his image. ](Bukhari and Muslim).



(ii) Some people consider that the complete human being is the one who is extincted in the Unity of Allah (عَزَّ وَجَلَّ).

زاميرش جان و تن توئ مقصودم

واز مُردن و زيستن توئ مقصودم

تو دير بزي كے من برفتم زمياں

گر من گوئم زمن توئ مقصودم

O'Almighty, when the concourse of my life and body is your intention, then the objective of my living and dying is you only. You are living and all the way living, therefore, I am out of this eternal life. Now, if I say, I, you know my purport is You only.

(iii) Some people say that the vigor of Servitude in a person is in comparison with his servanthood towards Allah (عَزَّ وَجَلَّ). One who does not keep anything, he becomes the bearer of everything. When your personal thought goes, the Exalted Almighty's thought comes.

(iv) Some people think that to give Almighty, His right and to give every creature its due right is the epitome of virtuous attributes. To cause harm to others and deny their due right is suppression. We cannot harm our own selves. That is why suicide is forbidden in Islam. It is in Quran - وَلَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ [ And do not destroy yourselves with your own hands ] (Al-Baqara - 195).

(v) Some people think that, one who has correct knowledge, is a complete human being.

"The one who does not have correct knowledge, he neither has Islam nor Iman. When you have the right knowledge, you will act upon it and perform good deeds. The affects of your actions will reflect the soundness of your knowledge. What is illiteracy? It is a kind of darkness and obliteration. What are we getting from our ears, eyes and tongue;

is knowledge only. What are we receiving from our outward and inward senses; it is knowledge only. One who does not have correct knowledge (Sahih Iman) here in this world, will not be relieved of eternal torment in Hereafter. If you do not have the light of knowledge today, tomorrow (after death), it will be the darkness of illiteracy which is permanent torment.

It is in Quran - *وَمَنْ كَانَ فِي هَلَاةٍ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ* [ The one who is blind (in Sahih Iman) in this world, will be blind in Hereafter] (Al-Isra - 72).

The one who has correct faith, and right gnosis, is actually a human being. The rest are illiterates and animals. "

Another issue is important here. Some people seek elevations in their states. Some others' objective is to remain inferior on earth in front of Allah (عَزَّ وَجَلَّ). In their view, you will be dear to Allah (عَزَّ وَجَلَّ) in proportion to your inferiority in front of Him. Greatness is only for Allah (عَزَّ وَجَلَّ). Comprehensive perfection is only for Allah (عَزَّ وَجَلَّ). And the servant will always be subordinated to Him.

اے ذات تو مجمع الکمالات - میں بھی ہوں کمال بے کمالی

O' Unity, you are the comprehensive perfection.  
And I am also perfectly imperfect.

Thus, perfection is only for the Exalted Almighty. Servant always remains inferior. Claiming perfection is polytheism. There has never been or will ever be a perfect human being in the sense of absolute perfection. The entire Cosmos and the human being both are progressing and improving every moment. How can one be perfect when he is constantly advancing. One who is perfect is non promotional. Therefore, the perfection is only for the Exalted Unity of Allah (عَزَّ وَجَلَّ). The fact is that, original perfection is vested in the Unity of Almighty. However, reflective contingent progressive perfection is associated with servants. Servant's relative perfection (کمال بالعرض) is in proportion to the soundness of his connection with Allah (عَزَّ وَجَلَّ).

ممكن بود امکان كه بيمه عجزونياز است

سرمائه دولت چه سلاطين چه خدم را

The servant and possible (ممکن) always remains a servant whether he is King or a pauper. The money is required by both for their necessities of life.

What is the explanation for the well known thought that so and so person is a 'complete human being' (انسان كامل)? With Sprindicants (Spiritual mendicants (فُقرا), one who achieves 'extinction' (فنائيت) becomes a complete human being, as traces of polytheism vanish from him.

In every era there is one Supreme complete human being; meaning, during that time no one is equal in status with him. He is 'the Esoteric Sovereign of the Cosmos (غوٹ).

There are states of excellence; as one is a complete human being, other is an incomparable human being and another is a peerless human being.

Similarly, there is a unique and absolute complete human being of the Cosmos whose example is non-existent in the past and will not be available in future as well. He is Mohammadur Rasulullah (صلى الله عليه و آله وسلم).

It is in Hadith - أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لُؤَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ بَنِي آدَمَ فَمَنْ سِوَاهُ إِلَّا تَخْتُ لُؤَائِي [ I am the master of the sons of Adam on the Day of Judgement, but I do not feel pride; and the banner of Praise will be in my hand on the Day of Judgement, but I do not feel pride about it. The sons of Adam will be under my flag on the Day of Judgement, and I do not feel pride on it. ] (Tirmidhi).

It is in Quran - عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّخْمُودًا [ your Lord will raise you to a position of great glory.] (Al-Isra - 79)

نہیں ملتی تری صورت سے کسی کی صورت

ہم جہاں میں تیری تصویر لئے پھرتے ہیں

Even your picture is unique, which does not have resemblance in the whole world. This fact is known to us as we have looked around the world to come to this conclusion.