

*Wa Man Yakfur Bihi Min Al Ahzabi Fannaru Mawiduhu*  
*And the person who denies him (Mahdi<sup>AS</sup>) from among the Sects then fire is his appointed place(S 11 : 17)*

All Praise and Gratitude is to Allah<sup>SWT</sup>

**Maktoob Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>**

*Known as*

***Mahzara-e Shah Dilawar<sup>RZ</sup>***

*Rendered into English by Syed Mahmood Mukarram from Urdu Translation of Hazrat Syed Dilawar Mahdavi*  
*Alias Gorey Miyan Sahab<sup>RH</sup>*

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*Bismillah Hir Rahman Nir Raheem*

## ***Translator's Note***

There are only a few occasions where we come across a book or article that so thoroughly discusses a subject along with the pertinent proofs that it leaves no room for doubts in the reader's mind regarding the subject. The Mahzara of Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> is one such tract, which, with all its proofs, comprehensively puts to rest the question of calling the denier of Mahdi<sup>AS</sup> as a disbeliever and whether it is permissible to pray behind such a person. Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> is among the eminent companions of the Imam of Last Era, Hazrat Syed Muhammad Mahdi Al Mauood<sup>AS</sup> who accompanied him while He<sup>AS</sup> migrated on the order of Allah<sup>SWT</sup> and remained in his company until his demise. With this distinction, Hazrat Bandagi Miyan Shah Dilawar's<sup>RZ</sup> narrations relating directly from the Imam<sup>AS</sup>, gives no choice to the follower of Imam Mahdi<sup>AS</sup> but to accept the reality of the matter without personal reasoning or prejudices because the matter that has been heard directly from the holy tongue of Imam<sup>AS</sup> is the final argument. The followers of Imam Mahdi<sup>AS</sup> are Muqallid of the Prophet<sup>SAS</sup> and Imam Mahdi<sup>AS</sup>. And the meaning of Taqleed is to follow and obey a person and to accept his sayings without demanding proof. In Usool-e-Saffar and Usool-e-Fiqh, it is written that Taqleed means to accept the sayings of the teller without any arguments<sup>1</sup>. So a Muqallid of Imam<sup>AS</sup> has to surrender his personal reasoning and align his belief as per the sayings of Imam Mahdi<sup>AS</sup>. The Companions<sup>RZ</sup> of Imam<sup>AS</sup> had so scrupulously followed and obeyed him that they have left a living example on the meaning of Taqleed. The twig to which the Imam<sup>AS</sup> called a king was a king in their eyes even though apparently it was a twig and if Imam Mahdi<sup>AS</sup> called a stone as a gem then that stone was a gem to them even though the matter apparently seemed different but their response was *"What is the significance of our seeing?"*<sup>2</sup> Despite their profound knowledge, piety and status as preceptors, they set their personal opinions aside and displayed the highest virtues of obedience.

Hazrat Syed Muhammad Jaunpuri Imam Mahdi Al Mau'ood<sup>AS</sup> has called his denier as a disbeliever and decreed the prayer behind such a person as invalid. Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> has provided umpteen proofs in the Mahzara that the denier of Mahdi<sup>AS</sup> is a disbeliever and that it is not permitted to offer prayers behind such a

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<sup>1</sup> For details regarding Taqleed refer Mahiyat-ut-Taqleed written by Hazrat Bandagi Miyan Shah Qasim Mujtihad-e-Guroh<sup>RH</sup>. The books referred have been mentioned by Hazrat.

<sup>2</sup> Refer Mahiyat-ut-Taqleed

person. When praying itself is not permitted then there are no exceptions either to Juma'a or to Eid'ain or the prayers during Hajj. The Ijma'a of the earnest Companions<sup>RZ</sup> of Imam Mahdi<sup>AS</sup> further elevates the importance of the Mahzara and makes its acceptance obligatory on all followers of Imam Mahdi<sup>AS</sup>. Hazrat Bandagi Miyan Shah Dilwar<sup>RZ</sup> has clearly stated that the person who does not accept the consensus of the Mahzara does not belong to them and is excluded from the group of Mahdavis. What could be worse than being excluded from Guroh-e-Mahdavia?

The proof of the denial of Mahdi<sup>AS</sup> being a disbeliever is through Quran, Ahadith and Ijma'a of the believers and the denial of any of these is pure disbelief. Therefore it becomes necessary for a person, irrespective of his learning or position in the society to correct his beliefs and align himself as per the sayings of Imam Mahdi<sup>AS</sup> because whatever Mahdi<sup>AS</sup> has explained is the real Shariah due to the fact that his Bayan is the *Will of Allah*<sup>SWT</sup> (Muradullah) and Imam Mahdi<sup>AS</sup> is the perfect follower of Prophet Muhammad<sup>SAS</sup>.

I am truly thankful to Brother Syed Muhammad Suhael for reviewing this translation and providing his valuable comments.

[Syed Mahmood Mukarram](#)

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*Bismillah Hir Rahman Nir Raheem*

## ***Introduction***

***Bismillah Hir Rahman Nir Raheem. Allah<sup>SWT</sup> calls towards the abode of peace and Guides whom He wills to the Straight Path.*** Before Adam<sup>AS</sup> appeared in this world, nature had formed two paths; of these one is Islam and the other is disbelief. As Allah<sup>SWT</sup> says in Quran, “*And when We said unto the angels: Prostrate yourselves before Adam<sup>AS</sup>, they fell into prostration, all save Iblis. He demurred through pride, and so became one of the disbelievers*”<sup>3</sup>. From the command of Allah<sup>SWT</sup>, it is evident that accepting the command of Allah<sup>SWT</sup> is Islam and rejecting the command of Allah<sup>SWT</sup> is disbelief. The path of accepting the command of Allah<sup>SWT</sup> was brought by Adam<sup>AS</sup>, the Vice-regent of Allah<sup>SWT</sup> and the path of denying the command of Allah<sup>SWT</sup> was brought by the teacher of the Angels (i.e. Iblis). From the time of Adam<sup>AS</sup> up until now these two paths are in existence. Those who accepted (believers) chose to follow the path of Allah<sup>SWT</sup> and his Vice-regent while the deniers chose to follow the path of those who deny Allah<sup>SWT</sup> and his Vice-regent. Similarly, there are people who accept and people who deny Hazrat Syed Muhammad Jaunpuri Mahdi Al Mauood<sup>AS</sup> of the Last era, the Vice-regent of Allah<sup>SWT</sup>, Concluder of the Sainthood of Muhammad<sup>SAS</sup> whose essence has characteristics of the Prophets<sup>AS</sup>. As Allah<sup>SWT</sup> says “*Some of them believed and others disbelieved*”<sup>4</sup>. The followers (those who accepted) of Imam Mahdi Al Mauood<sup>AS</sup>, the Vice regent of Allah and the equal of Prophet Muhammad<sup>SAS</sup> are the believers and those who deny him are disbelievers.

When Hazrat Miyan Larh Shah<sup>RZ</sup> expressed his personal thoughts regarding not calling a *Kalima-go*<sup>5</sup> as disbeliever, Hazrat Shah Dilawar<sup>RZ</sup> refuted this and the other sayings of Miyan Larh Shah<sup>RZ</sup> by writing a Maktoob complete with detailed proofs and sent it to the Companions<sup>RZ</sup> of the Imam<sup>AS</sup> with the intention of seeking their consensus. All the Companions<sup>RZ</sup> of Imam<sup>AS</sup> have concurred on this Maktoob. When all the companions concurred on this Maktoob then all the followers of the Companions<sup>RZ</sup> also concurred on it. Therefore Hazrat Shah Dilawar<sup>RZ</sup> has written,

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<sup>3</sup> S 2 : 34

<sup>4</sup> S 2 : 253

<sup>5</sup> One who recites the kalima, the Islamic testification

*“Thus know this with certainty that the Companions<sup>RZ</sup> of Imam Mahdi<sup>AS</sup> and their followers are in consensus with this Maktoob; present among them are Miran Syed Mahmood bin Hazrat Imam Mahdi Mauood<sup>AS</sup>, Miyan Syed Khundmir, Miyan Shah Neimat, Shah Nizam, Malik Burhanuddin, Malik Gowher, Miyan Shah Dilawar, Miyan Ameen Muhammad, Malik Maroof, Miyan Yusuf, Miyan Syed Salamullah, Miyan Abu Bakr, Miyan Malikji, Miyan Abdul Majid, Miyan Khund Malik, Miyan Abu Muhammad, Miyan Junaidy and Miyan Bhai and others from the Companions<sup>RZ</sup>. Similarly Miyan Syed Yaqub [Hasan-e-Vilayat], Miyan Malik Ilhadad[Khalifa-e Guroh], Miyan Khund Shaik, Miyan Abul Fatah, Miyan Abdur Rahman, etc and others from the Taabaeen<sup>RH6</sup>. And the person who departs from this consensus and agreement is excluded from us.”*

Hazrat Shah Dilawar<sup>RZ</sup> has mentioned 18 eminent and great Companions<sup>RZ</sup> by their names and also wrote “and others from the Companions<sup>RZ</sup>”. The meaning of “and others from the Companions<sup>RZ</sup>” is that besides the 18 eminent and great Companions, all the remaining Companions<sup>RZ</sup> have also concurred on this Maktoob. Since Miyan Larh Shah<sup>RZ</sup> is among the Companions<sup>RZ</sup> of Imam<sup>AS</sup>, due to this reason, he is included in “and others from the Companions<sup>RZ</sup>”. Therefore he too concurred with the Maktoob. The below Naql is attributed to Miyan Larh Shah<sup>RZ</sup>.

*It is narrated by Miyan Larh Shah<sup>RZ</sup> that the disavowal of Mahdi<sup>AS</sup> is the disavowal of Quran<sup>7</sup> and the disavowal of Quran is the disavowal of Muhammad<sup>SAS</sup> and the disavowal of Muhammad<sup>SAS</sup> is disavowal of Allah<sup>SWT8</sup>.*

It is evident from the above narration that Hazrat Miyan Larh Shah<sup>RZ</sup> has provided the complete explication regarding the denier of Mahdi<sup>AS</sup> being a disbeliever. Since all the Companions<sup>RZ</sup> have concurred on the Mahzara of Shah Dilawar<sup>RZ</sup> which is about the denier of Mahdi<sup>AS</sup> being a disbeliever, due to this Miyan Larh Shah<sup>RZ</sup> also agreed to it otherwise he would not have narrated the above narration.

What remains now is the tract that Miyan Larh Shah<sup>RZ</sup> wrote with the subject of negating the calling of the denier as disbeliever and also included many objections in it, which is true but by reading the Maktoob of Hazrat Shah Dilawar<sup>RZ</sup> it is known that

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<sup>6</sup> Followers of the Companions

<sup>7</sup> Add Quran details

<sup>8</sup> Insaf Nama, Chapter ‘Rejection of Mahdi (AS) is kufr’, Narration No.13

Hazrat Shah Dilawar<sup>RZ</sup> has included all the objections of Hazrat Miyan Larh Shah<sup>RZ</sup> in his Maktoob and refuted them.

If a doubt arises that when Hazrat Miyan Larh Shah<sup>RZ</sup> has agreed upon the Mahzara of Shah Dilawar<sup>RZ</sup> which means that he accepted the refutation of his personally written tract, then, did he remove all the words from his tract negating the calling of the denier as disbeliever?

Before we dismiss this doubt it seems relevant to state that it is not in the nature of those who desire nearness in the court of Allah<sup>SWT</sup> to remain adamant in their personal stance, rather this quality suits the egoistic and the mammonist who remain stubborn on their personal opinion and beliefs while going against the majority and consider retracting as a diminution of their dignity despite the command of Allah<sup>SWT</sup> *“Without a doubt Allah<sup>SWT</sup> only keeps people who repent as his friends”*.

After the Mahzara of Shah Dilawar<sup>RZ</sup>, Miyan Larh Shah<sup>RZ</sup> had no importance left for his self-authored tract. The clear proof regarding this is that when Hazrat Miyan Shaikh Mustafa [Gujarati<sup>RH</sup>] went into the presence of Hazrat Miyan Larh Shah<sup>RZ</sup> and with highest of respect requested the tract that Hazrat<sup>RZ</sup> had written. So Miyan Larh Shah<sup>RZ</sup> asked for the tract and presented it to Miyan Shaikh Mustafa<sup>RH</sup>. Miyan Shaikh Mustafa<sup>RH</sup> took the tract with reverence, touched it with his eyes and forehead and started reading. And when he reached the words negating the calling of a denier as disbeliever, he mentioned that from so and so verse, so and so Tradition of the Prophet<sup>SAS</sup>, so and so Narration of Mahdi<sup>AS</sup>, it is known that the denier of Mahdi<sup>AS</sup> is a disbeliever and the tract contradicts this so what is the order now. Then Miyan Larh Shah<sup>RZ</sup> said that if it does not conform to this then get rid of it. At that very moment Miyan Shaikh Mustafa<sup>RH</sup> took a twig dipped it in water and removed the words which negate the denier of Mahdi<sup>AS</sup> being a disbeliever, in this way he removed all the words from the tract which negates calling the denier as disbeliever.

It is narrated that one day Miyan Shaikh Mustafa [Gujarati<sup>RH</sup>], the Faqir of Hazrat Bandagi Miyan Syed Mahmood Khatimul Murshid<sup>RZ</sup>, went to the दौर of Bandagi Miyan Larh Shah<sup>RZ</sup> and respectfully sat in front of him and asked for some water. He then offered the water to Bandagi Miyan Larh Shah<sup>RZ</sup> saying Khundkar<sup>9</sup> is among the Companions<sup>RZ</sup> of Imam Mahdi<sup>AS</sup>; please grant your sanctified leftover. Bandagi Miyan

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<sup>9</sup> Preceptor or Teacher, in Mahdavia parlance it means a Murshid

Larh Shah<sup>RZ</sup> gave him his sanctified leftover, Miyan Shaikh Mustafa<sup>RH</sup> took this sanctified left over and consumed it with respect, honor and devotion. After some discussion, he said "If Khundkar requests his written tract then this servant will also see it". Bandagi Miyan Larh Shah<sup>RZ</sup> requested the tract and placed it in the hands of Miyan Shaikh Mustafa<sup>RH</sup>. Miyan Shaikh Mustafa<sup>RH</sup> respectfully took the tract, touched it with his eyes and head and started reading it. When he reached the words negating the calling of the denier of Mahdi<sup>AS</sup> as disbeliever, he mentioned that from so and so Quranic verse, so and so Tradition of the Prophet<sup>SAS</sup>, so and so Narration of Mahdi<sup>AS</sup>, it is known that the denier of Mahdi<sup>AS</sup> is a disbeliever and this tract contradicts it so what is the order now. Then Miyan Larh Shah<sup>RZ</sup> stated that if it (the words of the tract) does not conform then get rid of it. At that very moment Miyan Shaikh Mustafa<sup>RH</sup> dipped a twig in water and removed the words negating the calling of the denier of Mahdi<sup>AS</sup> as disbeliever. And then wherever he found similar things in the tract, he kept removing them in the same way while Bandagi Miyan Larh Shah<sup>RZ</sup> would repeat the prior expression. In this way Miyan Shaikh Mustafa<sup>RH</sup> kept removing these words so much so that he read through the entire tract in one glance and removed the words negating the calling of the denier of Mahdi<sup>AS</sup> as disbeliever using the same speech every time and removing it upon being permitted. He then presented the tract to Miyan Larh Shah<sup>RZ</sup>. Miyan Larh Shah<sup>RZ</sup> took the tract in his hands and saw that all words negating the calling of the denier of Mahdi<sup>AS</sup> as disbeliever were removed so he exclaimed O Mustafa! From where did you bring such ferocity that wreaked havoc? Miyan Shaikh Mustafa<sup>RH</sup> replied, "It is from Khundkar's sanctified leftover". After this Miyan Larh Shah<sup>RZ</sup> remained quiet and Miyan Shaikh Mustafa<sup>RH</sup> took his leave and returned home.

And Hazrat Miyan Abdul Malik Sujawandi Alim Billah<sup>RH</sup> went into the presence of Hazrat Miyan Larh Shah<sup>RZ</sup> and with highest of respect, he excellently articulated the various aspects of the issue of calling the denier as disbeliever. And by reading the subsequent replies which Miyan Larh Shah<sup>RZ</sup> gave, Allah Willing, all ambiguity pertaining to calling the denier as disbeliever will be removed.

Hence it is narrated that Bandagi Miyan Abdul Malik Sujawandi Alim Billah<sup>RH</sup> visited the दौर of Bandagi Miyan Larh Shah<sup>RZ</sup> and with full respect sat with his legs folded behind. Bandagi Miyan Larh Shah<sup>RZ</sup> was chewing beetle leaves, Bandagi Miyan Abdul Malik Sujawandi Alim Billah<sup>RH</sup> requested the Hazrat<sup>RZ</sup> to kindly grant him the sanctified left over. He took the sanctified leftover and consumed it with great reverence, devotion and honor and humbly started the discussion. During the discussion he said, "Khundkar, before Prophet<sup>SAS</sup>, the people of Musa<sup>AS</sup> who did not bring faith on Isa<sup>AS</sup>, what should they be called?" Hazrat<sup>RZ</sup> replied, "They should be

called disbelievers". He then said "The people of the previous Prophets<sup>AS</sup> who were followers of the book and the sacred law, did not bring faith on the last Prophet, Muhammad Mustafa<sup>SAS</sup>, What should they be called?" Bandagi Miyan Larh Shah<sup>RZ</sup> replied, "They should be called disbelievers". Then Bandagi Miyan Malik Sujawandi Alim Billah<sup>RH</sup> said, "Khundkar! The people who recite the *kalima* [Article of Faith] and recite the Quran and are established on the sacred law and call themselves as Muslims but do not attest Mahdi<sup>AS</sup> and reject this personality endowed with the attributes of Prophets<sup>AS</sup>, What should they be called?" So Bandagi Miyan Larh Shah<sup>RZ</sup> replied, "They should be called disbelievers". Then Bandagi Miyan Malik Sujawandi<sup>RZ</sup> reiterated "Is the denier of Mahdi<sup>AS</sup> a disbeliever?" Then again, Miyan Larh Shah<sup>RZ</sup> replied "He is a disbeliever". Again it was reiterated, "Is he a disbeliever?" Miyan Larh Shah<sup>RZ</sup> again replied, "He is a disbeliever". He then asked, "According to Khundkar, is the denier of Mahdi<sup>AS</sup> a disbeliever with certainty?" Miyan Larh Shah<sup>RZ</sup> again replied "Certainly he is a disbeliever and the worst disbeliever". He then remained silent. After some time, Miyan Larh Shah<sup>RZ</sup> asked in Hindi language, "From where did you bring such ferocity that wreaked havoc?" for which Bandagi Miyan Malik Sujawandi<sup>RH</sup> replied, "It is from Khundkar's sanctified leftover". After this Miyan Larh Shah<sup>RZ</sup> did not say anything. Bandagi Miyan Malik Sujawandi<sup>RH</sup> took his leave and returned home. (From the book of narrations, collected by Hazrat Zainulabedin<sup>RH</sup>, grandson of Hazrat Mujtehed-e-Guroh<sup>RH</sup>; This collection is available with Faqir Abji Miyan Sahab son of Late Hazrat Faqir Allahbaksh Miyan Sahab<sup>RH</sup>, Masjid Ahl-e-Basitpura.

It is evident from all these explications that Hazrat Miyan Larh Shah<sup>RZ</sup> has called the denier of Mahdi<sup>AS</sup> as a disbeliever in accordance with the Consensus of the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup>. There is no doubt or suspicion in this.

### Urdu Translator

**-Insignificant Dilawar [Hazrat Syed Dilawar urf Gorey Miyan Saheb<sup>RH</sup>]**

## *Mahzara Shah Dilawar<sup>RZ</sup>*

Maktoob Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>: - O Brothers in religion, lovers of certainty and followers of the Shariah of Muhammad<sup>SAS</sup>, that is, the followers of Mahdi<sup>AS</sup> and Companions of Mahdi<sup>AS</sup>. After peace and salutations, please read and accept what Dilawar<sup>RZ</sup> has mentioned. The purpose of this petition is based on the fact that Miyan Larh Shah<sup>RZ</sup> has come from Gujarat to enunciate that the denial of Mahdi<sup>AS</sup> is not disbelief and he says that "These words (that are being said) are from Allah<sup>SWT</sup>". Good and bad without a doubt are from Allah<sup>SWT</sup> but in the way of the pious, '*From Allah<sup>SWT</sup>*', is that which has neither the delusions of the Self nor the whispering of the Satan. This is called, '*From Allah<sup>SWT</sup>*' (attributed to Allah<sup>SWT</sup>) otherwise it is said that this is from the Self and the Satan. Every person is aware that the thing which contradicts the Shariah and does not conform to the Sayings of Mahdi<sup>AS</sup> is simply erroneous and not the truth.

**And further Miyan Larh Shah<sup>RZ</sup> says that "It is not valid in Shariah to call a person who recites the Kalima (Article of Faith) as a Disbeliever".**

If taken unconditionally, his saying is incorrect. That is because the followers of Shariah have decreed the denier of the Khilafat (Vice regency) of Abu Bakr<sup>RZ</sup> and Umar<sup>RZ</sup> as a disbeliever according to Shariah. Thus it is mentioned in *Ilm-e-Kalam* (the study of Islamic doctrines and beliefs) that, "If anyone denies the Vice-regency (of the two Companions<sup>RZ</sup>) then he commits disbelief". And Miyan Larh Shah<sup>RZ</sup> presents the hadith "*Do not call the People of the Qibla as a Disbeliever*" in support of his argument. Without a doubt, pronouncing apostasy on the people of Qibla without a Shari' [lawful] reason is not permissible. That is, a reciter of the Kalima who conforms to the Shariah of Muhammad<sup>SAS</sup> and accepts the thing that has reached him from the Prophet<sup>SAS</sup>, even though he does not abstain from committing various sins, he cannot be called a disbeliever in the light of Shariah. Therefore the Hadith "*Do not call the People of the Qibla as a Disbeliever*" becomes applicable only in favor of such a person otherwise the followers of Shariah consider many reciters of Kalima as disbelievers. O Brother, Some Rafzis consider alcohol as lawful and fornication and homosexuality as permissible. And to say things which are prohibited by Allah<sup>SWT</sup> as lawful is disbelief according to the consensus [Ijma'a], and no one disagrees with this. Hence the Hadith in discussion, "*Do not call the People of the Qibla as a Disbeliever*" should be said even in their favor. But it is not so, Allah preserve you from it! Thus it became known that saying "It is not

valid to call the reciter of the Kalima as a disbeliever” unconditionally is simply a mistake. There is no doubt in this and this understanding is supported by that saying which Allah<sup>SWT</sup> has mentioned in His book, *“Like a seed which sends forth its blade, then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them”*<sup>10</sup>. Using this verse as an argument, the people of Shariah call the Rafzis as disbelievers because a person who vilifies the Companions<sup>RZ</sup> of the Prophet<sup>SAS</sup> is a disbeliever according to the command of Allah<sup>SWT</sup>, *“Fill the Unbelievers with rage”*. But the Rafzis are also reciters of the Kalima and outwardly are the people of Qibla. Hence it became known that the meaning of *“Do not call the People of the Qibla as a Disbeliever”* is that, it is not permissible to call anyone a disbeliever without a Shari’ [lawful] reason.

It is mentioned in Sharah Muwafiq [in Arabic] that ‘Do not call the people who face your Qibla as disbeliever except him who has polytheism in him or one who denies the All Knowing and All Mighty or one who denies something that is proved to have been brought by the Prophet<sup>SAS</sup> or denies something on which there is consensus that it has been promised by the Prophet<sup>SAS</sup>’. Further it is written in Farsi that, *“Or denying such a thing whose advent is known. That is, its existence is known through the Holy tongue of the Prophet<sup>SAS</sup>. Thus if someone says, they believe in the news of Mahdi<sup>AS</sup> which has originated from the Holy tongue of the Prophet<sup>SAS</sup> (but not believe in this Mahdi<sup>AS</sup>) then their condition is exactly identical to the condition of a person who says “We believe in the Ahmad<sup>SAS</sup> whose news has been given through the holy tongue of Esa<sup>AS</sup> (but not believe in Muhammad<sup>SAS</sup>)”*<sup>11</sup>. Therefore the person who denies Mahdi<sup>AS</sup> is in two denials, one denial is of a thing that is proved to have been brought by the Prophet<sup>SAS</sup>

<sup>10</sup> S 48 : 29 Like the crop which first grows its tiny stem, tiny stem meaning the sprout which germinates from the seed and a shoot then grows which makes its stem stronger, then it becomes fat, then it stands straight on its roots. First it was a seed and then it becomes soft grass and finally into a tree. It amazes the people who cultivate it. Its strength and preparation and its standing straight and the benefit of this similitude are the example of Prophet<sup>SAS</sup> and his Companions<sup>RZ</sup>. This is because the spread of Islam during the initial period was weak. The way it grew it gained strength and set itself as straight path and became the source of curiosity for the people of the world. Allah<sup>SWT</sup> has narrated this similitude to enrage the disbelievers at the Companions<sup>RZ</sup> of the Prophets<sup>SAS</sup>. Imam Qushaiyri has said that this Ayah has been revealed in favor of the Companions<sup>RZ</sup> so that whoever becomes enraged with them and has animosity with them will become a disbeliever( Tafseer Qadri Vol 2)

<sup>11</sup> Isa<sup>AS</sup>, the son of Mariam<sup>AS</sup>, said: "O Children of Israel! I am the Messenger of Allah (sent) to you confirming the Law (which came) before me, and giving glad Tidings of a Messenger to come after me, whose name shall be Ahmad. But when he came to them with Clear Signs they said "This is evident sorcery!" The condition of people denying the Mahdi<sup>AS</sup> is akin to the community of Isa<sup>AS</sup> who are awaiting the appearance of Ahmad and denies Prophet Muhammad<sup>SAS</sup>.

and the second is the denial of a thing on which there is consensus that it has been promised by the Prophet<sup>SAS</sup>. This is so because none of the Companions<sup>RZ</sup>, the *Taabaen*, the *Tabi-Tabaeen*, the earlier scholars or the later scholars have denied the advent of Mahdi<sup>AS</sup> although a few people disagreed on the attributes of Mahdi<sup>AS</sup> but no one has denied the appearance of the Mahdi<sup>AS</sup>. Thus with respect to this need it became known that there is consensus on the news<sup>12</sup> related to Mahdi<sup>AS</sup> and denying the consensus is disbelief. Hence the state of the denier of Mahdi<sup>AS</sup> is like, “*layer upon layer of darkness*”<sup>13</sup>. This is the reason they have fallen into double denial as mentioned previously.

According to one other authentic tradition, it is mentioned that anyone who does not attest a person who invites towards Shariah (Daiee Sharah) thinking him to be unworthy (Haqeer) then he has disbelieved. And Mahdi<sup>AS</sup> is also the one who invites towards Shariah. Thus a person who does not consider the denial of Mahdi<sup>AS</sup> as disbelief, he too is outside the Shariah. And regarding this, the Prophet<sup>SAS</sup> has also said that, “The one who denied the Mahdi<sup>AS</sup> has certainly denied that thing which has been revealed to Muhammad<sup>SAS</sup>”<sup>14</sup>. If the denial of the advent (existence) of such a personality is disbelief then denying him after his appearance is disbelief of a higher degree.

**The Second contention of Miyan Larh Shah<sup>RZ</sup> is that, it is related in a tradition that the Prophet<sup>SAS</sup> has said “I am appointed to this thing to kill people until they say ‘There is no God but Allah’<sup>15</sup>. Thus after their proclamation, their blood and properties are protected from me and their deeds are left to Allah<sup>SWT</sup> (to judge)”. That means it is prohibited to kill and take the property of such a person who has said ‘There is no God but Allah<sup>SWT</sup>. The actual matter is known to Allah<sup>SWT</sup>. That means the judgment on their hidden faith is on Allah<sup>SWT</sup>. Irrespective of whether they are inherently sincere to Allah<sup>SWT</sup> or not, no one can call them a Disbeliever.**

Without a doubt, this is a Tradition of the Prophet<sup>SAS</sup> but it should be known that this is only (true) for such a person who recites the Kalima and accepts everything that has

<sup>12</sup> The news about the advent of Mahdi<sup>AS</sup> is continuous in meaning therefore Qurtubi has written that The Ahadith of Prophet Muhammad<sup>SAS</sup> pertaining to Mahdi<sup>AS</sup> has attained the status of Tawatur (Transmitted by different chain of narrators in different eras) and their narrators are numerous (Maghzan-ud-Dalail).

<sup>13</sup> S. 24 : 40

<sup>14</sup> This Hadith has been mentioned with authority by Khwaja Muhammad Parsa in Fasl Al Khitab. It is also mentioned by Ibn Hajar Asqalani in Lisan Al Mizan and in Faraid us Simtain by Ibrahim bin Muhammad bin Al Moayad Al Juwaini Al Khorasani

<sup>15</sup> Islamic testification, i.e., reciting kalima “La ila ha illal lahu, Muhammadur Rasoolullah”

been brought by the Prophet<sup>SAS</sup> and has not displayed any kind of disbelief due to which he can be called a disbeliever or his wealth can be taken or he can be killed. Otherwise, it is not (applicable). For example, there is a sect in the Rafzis called Qaramati. The people of Shariah have given a fatwa against them, permitting their killing and making it legal to imprison them and declared it appropriate to take their wealth. This is because the sect calls all the companions of Prophet<sup>SAS</sup> as disbelievers, rejects the obligatory acts and does not consider the prohibited things as prohibited. Hence, Madarik, in the commentary of this verse “it fills the unbelievers with rage at **them**. Allah has promised those who accept faith and do righteous deeds [Renouncing the Worldly life] to forgive their sins and great rewards)”<sup>16</sup> mentions that *this verse rejects the saying of the Rafzis and the pronoun [them] points to the companions of the Prophet<sup>SAS</sup> because these people (who curse the companions of the Prophet<sup>SAS</sup>) after the demise of the Prophet<sup>SAS</sup> got inclined towards disbelief*. Therefore why will such a thing not be valid for a person who calls the companions of the Prophet<sup>SAS</sup> as disbelievers? Hence it became known that the tradition “I have been commanded to fight with people until they say ‘There is no God but Allah<sup>SWT</sup>’ is also true in favor of such a person whose belief is not in accordance with Shariah, either fully or partly. Otherwise a difficulty would arise from the fact that Hazrat Umar<sup>RZ</sup> killed a hypocrite in the presence of the Prophet<sup>SAS</sup> and received the title of Farooq (one who distinguishes between right and wrong); moreover the Prophet<sup>SAS</sup> was happy with his act. Hence (uttering) the Kalima ‘There is no God but Allah<sup>SWT</sup>’ did not spare him because he had exhibited disbelief. In other words he did not agree with the command of the Prophet<sup>SAS</sup> and Hazrat Umar<sup>RZ</sup> declared that this is the judgment that would be issued for a person who does not accept the command of the Prophet<sup>SAS</sup>.

Additionally if someone says that the denial of Mahdi<sup>AS</sup> is not disbelief then it should be said, the wall gets built first and later comes its beautification. Thus, [ask] from where is the proof of the Mahdiat of Mahdi<sup>AS</sup>? If he says it is from Quran then it should be said, then why will the denial of Mahdi<sup>AS</sup> not be disbelief? Because *Musbit* [provider of proof] is the *ism-faayel* [doer] on the pattern of *asbata yasbitu*. It means that the thing which proves (the Mahdiat of) Mahdi<sup>AS</sup> and gives witness on his behalf is the Quran. Thus the denial of the proven and witnessed (Mahdi<sup>AS</sup>) is the denial of the proof and the witness (Holy Quran). And if he says the Mahdiat of Mahdi<sup>AS</sup> is established from the continuous traditions<sup>17</sup> of the Prophet<sup>SAS</sup>, even then the denial is disbelief. If he says

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<sup>16</sup> S. 48 : 29

<sup>17</sup> Continuous traditions (Hadith Mutawatir) are those that have been narrated in every era by such a number of people that it becomes impossible for the mind to attribute forgery to them (Ref Sharah-e-

it is established by the consensus of the believers, then too, the denial of Mahdi<sup>AS</sup> is disbelief.

Some of our other friends say that the proof of Mahdi<sup>AS</sup> is hinted in Holy Quran. This is also incorrect because a hint is not capable of being used as an argument and Mahdi<sup>AS</sup> has used it as an argument (presented the Quran as his argument). Hence it became known that the proof of Mahdi<sup>AS</sup> is from the wording of the Quran<sup>18</sup>. And some say that the Kufr is subjective. If a person narrates a saying (of Mahdi<sup>AS</sup>) on oath then it is acceptable otherwise we will think that it is (his) personal reasoning.

**Miyan Larh Shah<sup>RZ</sup> also says that Mahdi<sup>AS</sup> has offered prayers behind the people who opposed him.**

We do not accept this. Since the time Mahdi<sup>AS</sup> revealed his Mahdiat, he has not prayed behind people opposed to him.

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Wiqayah translated). And a person who denies a continuous tradition is a disbeliever. As it is written in Usool-e-Fiqh, the continuous traditions make definitive knowledge obligatory and rejecting this continuous tradition is disbelief (Ref. Usool Ash-Shashi). Imam Mahdi<sup>AS</sup> has said *"The person who accepted me is a believer and the one who rejected me is a disbeliever"* (Maulud Imam Mahdi Mauood<sup>AS</sup> – by Hazrat Bandagi Abdur Rahman and Matla-ul-Vilayat). The narration *"One who accepted me is a believer and who rejected me is a disbeliever"* is a continuous narration and this has been transmitted since the time of Mahdi<sup>AS</sup> and his Companions<sup>RZ</sup> up until this period with authority and agreement by the venerated Mahdavia personalities and at the time of *tarbiat* (initiating a disciple) the Naql mentioned above is being pledged by all the venerable Mahdavia personalities (and the disciple to whom the teaching is given). Therefore Rahim Shah Miyan (Vice regent of Hazrat Miyan Yaqub Tawwakali<sup>RH</sup> has written that, The word *muqbil* (one who accepted) that has come in the Naql *"One who accepted me is a believer and who rejected me is a disbeliever"* applies particularly to the people who believe in Imam Mahdi<sup>AS</sup>, The word "believer" comes true only for the people who believe in Imam Mahdi<sup>AS</sup>. All the venerated Mahdavia personalities have agreed to this in the form of a consensus from the time of Mahdi<sup>AS</sup> up until this period. Not a single one has disagreed with this Narration and at the time of *tarbiat* (initiating a disciple) repeating of the phrase, *"One who accepted is a believer and who rejected is a disbeliever"* by the venerated Mahdavia personalities has reached the status of continuity (Tawatur). In short, in the Mahdavia Community, as the denier of continuous traditions (Hadith Mutawatir) is a disbeliever; similarly the denier of the continuous narrations (Naql Mutawatir) is also a disbeliever.

<sup>18</sup> Hazrat Bandagi Miyan Syed Qasim Mujtihad –e-Guroh-e-Mahdavia<sup>RH</sup> has written that "The existence of a thing which is proved by the traditions or actions of the Prophet<sup>SAS</sup> or if the agreement of the consensus of Ummah is universally accepted and if the meaning is also hinted clearly in Quran then such a hint with respect to the command is equal to the wording (of Quran). Like the time of Maghrib prayer and similar things. Thus, since the existence of Mahdi Mauood<sup>AS</sup> is proved from all these positions hence every hint in Quran which is in his (Mahdi<sup>AS</sup>) favor is the real wording (of Quran).

**And Miyan Larh Shah<sup>RZ</sup> says that the King was opposed, the Chief justice was opposed, the Scholars were opposed to him yet Mahdi<sup>AS</sup> prayed the Juma'a and Eid prayers at the same place. Thus it came to light that He<sup>AS</sup> prayed along with those who were opposed to him.**

[O Miyan Larh Shah<sup>RZ</sup>], It is not necessary that when the King and Chief justice were opposed, the deliverer of sermons (Khateeb) of the mosque was also opposed. This gentleman (Miyan Larh Shah<sup>RZ</sup>) did not (even) accompany Mahdi<sup>AS</sup> from Nahruvala to Farah. The places where Hazrat Mahdi<sup>AS</sup> has prayed, the sermon deliverers at these places were reticent rather some of them were even conformists. For instance, in Kahaa, the sons of Qazi Qadan were a conformist. Our debate pertains to the deniers and not those who remained reticent. He (Miyan Larh Shah<sup>RZ</sup>) does not do justice as he wasn't present and narrates stories of the unseen. This servant tells every person to bring one such sermon deliverer who had argued with Mahdi<sup>AS</sup> and the Companions of Mahdi<sup>AS</sup>, denied Mahdi<sup>AS</sup> and even after knowing his opposition, Mahdi<sup>AS</sup> had offered prayers behind him.

**In Addition, He (Miyan Larh Shah<sup>RZ</sup>) also says that if the denial is disbelief then where the wife<sup>19</sup> is a conformist while husband is opposed and the husband is a conformist while wife is opposed, then Mahdi<sup>AS</sup> has left them to commit fornication.**

This saying of his is also due to his ignorance. Remember that today, in our Shariah, marriage between a Muslim man and a woman from people of the book is legitimate even though she denies the Quran and the Prophet<sup>SAS</sup>. Hence, there is no universal law to treat as fornication wherever there is a marriage between a Muslim and a denier Therefore the command of Allah is *Lawful to you in marriage are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time*<sup>20</sup>.

Also, listen (O, Miyan Larh Shah<sup>RZ</sup>) that in the early days of Islam, during the time of the Prophet<sup>SAS</sup>, his daughters were in marriage with the disbelievers and when the religion triumphed and the order came from Allah<sup>SWT</sup>, the Prophet<sup>SAS</sup> got his daughters

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<sup>19</sup> During the time of Prophet Muhammad<sup>SAS</sup> some became Muslims but their husbands remained disbelievers and when their husbands became believers the women were given back to their husbands with the same marriage, no new marriage took place.(Tradition by Zuhri) (For details refer to Islamic Education or Encyclopedia present in Azad Barqi Press, Delhi). If anyone from the husband or wife becomes a renegade (goes astray from the true religion) then the marriage will immediately become nullified. If the words of disbelief are uttered then with the renewal of Islam, the marriage is also renewed. (Alamgir Durr-e-Mukhtar) refer to Islamic education.

<sup>20</sup> S 5 : 5

released. Thus, O Brother! Can it be said that during that period, the daughters of Prophet<sup>SAS</sup> had committed fornication? “NO! Absolutely Not”.

The Prophet<sup>SAS</sup> has also said *that certainly the religion started in estrangement and soon it will return to the state in which it began. Therefore glad tidings be upon the estranged*<sup>21</sup>. O Brother! What was the estrangement at the beginning of Islam? It was what is described in the command of Allah<sup>SWT</sup> “*those who emigrated and were driven forth from their homes and persecuted in My cause*”<sup>22</sup>. And with respect to “Soon the religion will return to a state as it began” means, in certain matters during the period of Mahdi<sup>AS</sup>. Like “*There is no compulsion in religion*”<sup>23</sup> was abrogated, it was followed during the period of Mahdi<sup>AS</sup>. “*Unto you your religion*”<sup>24</sup> was abrogated; it was acted upon during the period of Mahdi<sup>AS</sup>. Know this with certainty that in Shariah, the denial of Mahdi<sup>AS</sup> is disbelief. Thus one should not use his personal reasoning. And by this (calling the denier as disbeliever), it does not become necessary to take possession of their wealth and kill them. But the moment the order for killing of conformers of Mahdi<sup>AS</sup> is issued (by the deniers) then their order will be implemented back on them. And Allah<sup>SWT</sup> commands “*And any person who rejects him (Mahdi<sup>AS</sup>) from among the sects, the fire is his appointed place*”<sup>25</sup>. (Allah<sup>SWT</sup> has) not mentioned that you kill them, take their property and make their children your slaves. Justice is in saying exactly what Hazrat Mahdi<sup>AS</sup> has mentioned discarding our own personal reasoning.

Miyan Larh Shah<sup>RZ</sup> should be called to a gathering and be blamed so that he does not say these things again. Also keep in mind that we have heard from the tongue of Mahdi<sup>AS</sup>, at the time when he was in Danapur, he went into divine ecstasy<sup>26</sup> and for the

<sup>21</sup> Sahih Muslim - Kitab Al Imaan # 372, 373, narrated by Hazrat Abu Huraira<sup>RZ</sup>, Hazrat Abdullah Ibn Umar<sup>RZ</sup>

<sup>22</sup> S 3 : 195

<sup>23</sup> S 2 : 256. The present saying of Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>, “*There is no compulsion in religion* was abrogated, it was acted upon during the period of Mahdi<sup>AS</sup>. *Unto you your religion* was abrogated, it was acted upon during the period of Mahdi<sup>AS</sup>” means that in Prophethood “*There is no compulsion in religion*”, with respect to the revelation of the verse, the act of war was abandoned, it was again brought into practice during the time of Mahdi<sup>AS</sup>. Similarly “*Unto you your religion*”, with respect to the revelation of the verse, the act of [using] the sword was abandoned; It was brought into practice again during the time of Mahdi<sup>AS</sup>.

<sup>24</sup> S 109 : 6

<sup>25</sup> S 11 : 17

<sup>26</sup> Hazrat Bandagi Miyan Syed Qasim Mujtahid Guroh<sup>RH</sup> has written that Imam Abu Muhammad Nasarabadi has written in his Tafsir, Kashif-ul Ma’ani that, “his (Mahdi<sup>AS</sup>) [divine] trance is blended with his consciousness, but his consciousness dominates his trance; it will not be only trance [that is, he will not be devoid of his senses during divine ecstasy.] Hence, his denial will be deemed to be the denial of one of the Prophets<sup>AS</sup>. (Refer Tasdiq-ul Aayaat by Hazrat Mujtahid Guroh<sup>RH</sup> and Siraj-ul-Absar and Hujjat-ul-Munsifeen and Mustataab and Siraj-ul-Haq)

first time saw the manifestation of the Divine Zath, and Allah<sup>SWT</sup> informed him that *“We have granted you the knowledge of the Muradullah [purport of Allah] and made Our Book (Quran) your inheritance and appointed you as a ruler over the people of faith. And your denial is Our denial and Our denial is your denial”*. Rightly so and why shouldn't it be, because this (Zath of Mahdi<sup>AS</sup>) is the Special Sainthood of Muhammad<sup>SAS</sup>. As the Prophet<sup>SAS</sup>, relating from Allah<sup>SWT</sup> informed about this rank that, *“If not for your existence, I would not have revealed my divinity, O the light of My light, O the secret of My secret. O the treasure of My knowledge. O Muhammad<sup>SAS</sup>, I have sacrificed My dominion over you”*. Thus how is the denial of Mahdi<sup>AS</sup> not the denial of Allah<sup>SWT</sup>? We have heard this parable from the tongue of Mahdi<sup>AS</sup> and do not narrate it from our own self, whether someone accepts it or not, the words of Mahdi<sup>AS</sup> is the basis of argument for this servant. Fasting is obligatory for the one who has seen the crescent. Also, one day Miyan Kareemullah<sup>RZ</sup>, the brother of Miyan Salamullah<sup>RZ</sup> asked Mahdi<sup>AS</sup>, Is your denial, disbelief? Mahdi<sup>AS</sup> replied, Yes our denial is disbelief and pointing towards himself, said *“The denial of this Zath is disbelief”*.

Additionally if someone says that, *the rejection of Sainthood is disbelief and every person who accepts the apparent Prophet<sup>SAS</sup> (Prophethood) accepts not only his Prophethood but also his Sainthood, thus no person rejects the Mahdi<sup>AS</sup>* then there is a flaw with this position that it keeps the Zath of Mahdi<sup>AS</sup> separated from the Sainthood. (In reality) These two (The Sainthood of Prophet Muhammad<sup>SAS</sup> and the Zath of Mahdi<sup>AS</sup>) are one and the same. As Prophet<sup>SAS</sup> has said our souls are our bodies and our bodies are our souls. If anyone says that Miran Syed Muhammad<sup>AS</sup> is superior to all the Saints and also that the Sainthood of Prophet<sup>SAS</sup> has ended on him but the Mahdi<sup>AS</sup> (who is mentioned) by Allah<sup>SWT</sup> and Prophet<sup>SAS</sup> is not this one then such a person is also a disbeliever. And if someone else says that the Zath (of Mahdi<sup>AS</sup>) keeps the capability of divine manifestation and vision through the eyes of the head and keeps it comprehensively but is not the Mahdi<sup>AS</sup> then he too is a disbeliever without any mistake because Mahdi<sup>AS</sup> has not disclosed this word Mahdi without first knowing the matter from Allah<sup>SWT</sup>. Since (Mahdi<sup>AS</sup>) disclosed this word on the command of Allah<sup>SWT</sup>, therefore accepting Mahdi<sup>AS</sup> is obligatory on the creation because it is from Allah<sup>SWT</sup>. *Thus know this with certainty that the companions of Imam Mahdi<sup>AS</sup> and their followers are in consensus with this Maktoob, present among them are Miran Syed Mahmood bin Hazrat Imam Mahdi Mauwood<sup>AS</sup>, Miyan Syed Khundmir, Miyan Shah Neimat, Miyan Shah Nizam, Malik Burhanuddin, Malik Gowher, Miyan Shah Dilawar, Miyan Ameen Muhammad, Malik Maroof, Miyan Yusuf, Miyan Syed Salamullah, Miyan Abu Bakr, Miyan Malikji, Miyan Abdul Majid, Miyan Khund Malik, Miyan Abu Muhammad, Miyan Junaidy, Miyan Bhai and others from among the companions<sup>RZ</sup>. Similarly Miyan Syed Yaqub*

*(Hasan-e-Vilayat), Miyan Malik Ilhadad, Miyan Khund Shaik, Miyan Abul Fatah, Miyan Abu Bakr, Miyan Abdur Rahman and others from the followers<sup>RH</sup>. And the person who disagrees with this Ijma'a and agreement, he is excluded from us.*

## An Explanatory Treatise

At the end, the scholarly commentary pertaining to Mahzara Shah Dilawar<sup>RZ</sup> written by **Moulvi Mandozai Sahab Kamil** and **Muttakalim** is being presented to the readers. After reading this, those doubts of Mahdavis pertaining to praying behind the disbelievers or the ones who are reticent that has crept in, Allah Willing, will be removed. (- **Insignificant Dilawar**)

### *Bismillah Hir Rahman Nir Raheem*

After Praise and Salutations, it has to be stated that, Bandagi Miyan Shah Dilawar<sup>RZ</sup> has argued on certain sayings of Bandagi Miyan Larh Shah<sup>RZ</sup> in his Maktoob. The argument is thoroughly established on the principles of debate. In every word, the guidelines of debate are evident. The usage of proof, authority and prohibition is in such a manner that in order to get a complete understanding and satisfaction, it is important to elaborate the meanings. For this reason, this lowly person thought that, for all the sayings of Hazrat Miyan Larh Shah<sup>RZ</sup>, if a commentary should be written for the arguments that Hazrat Shah Dilawar<sup>RZ</sup> presented for each one of them then it is not without benefits. Therefore this lowly person has written the commentary. In the name of Allah Whose help is sought and on Whom we trust. I pray to Allah<sup>SWT</sup> The Almighty to make this commentary a source of benefit for the members of the Community and it is as follows:

**Miyan Larh Shah<sup>RZ</sup> says that Mahdi<sup>AS</sup> has prayed behind people who opposed him.**

We<sup>27</sup> do not accept this. From the time Mahdi<sup>AS</sup> disclosed his Mahdiat, he has not prayed behind any person who was opposed to him.

**Miyan Larh Shah<sup>RZ</sup> also says that The King was opposed, the Chief Justice was opposed, the Scholars were opposed, yet Mahdi<sup>AS</sup> prayed the Juma'a and Eid prayers at the same place. Thus it is known that the prayers were offered along with those who were opposed."**

Listen<sup>28</sup>, Miyan Larh Shah<sup>RZ</sup>, the opposition of the King and the Chief justice does not necessitate the Sermon deliverer of the mosque to also be opposed. Miyan Larh Shah<sup>RZ</sup> did not even accompany from Nahruvala to Farah.

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<sup>27</sup> Hazrat Shah Dilawar<sup>RZ</sup> says that "We do not accept this....."

**Commentary:** Through this saying it is evident that Miyan Larh Shah<sup>RZ</sup> claimed that Mahdi<sup>AS</sup> prayed Juma'a and Eid prayers behind people who were opposed to him and Shah Dilawar<sup>RZ</sup> has comprehensively refuted this and has said that it is not necessary for the deliverer of sermons to also be opposed when the King and Chief justice were opposed. And at the very beginning of the saying he has mentioned that, after disclosing his Mahdiat, Mahdi<sup>AS</sup> has not prayed behind any person opposed to him. Thus, Miyan Larh Shah<sup>RZ</sup> claim does not remain established in the light of this saying because Miyan Larh Shah<sup>RZ</sup> claimed that Mahdi<sup>AS</sup> prayed the Juma'a and Eid prayers behind people opposed to him but Shah Dilawar<sup>RZ</sup> refuted this claim and established that the Proof of Miyan Larh Shah<sup>RZ</sup> lost that which it set out to prove. "The Proven is lacking the Proof". Therefore the proof of Miyan Larh Shah<sup>RZ</sup> is not worthy of consideration and Shah Dilawar<sup>RZ</sup> has already given clarification about the matter that Mahdi<sup>AS</sup> has never prayed behind someone opposed to him. When offering of any prayer behind those opposed is in itself not proved then praying Juma'a and Eid is unproven as well. When the actual claim i.e. praying Juma'a and Eid behind someone opposed is without evidence then based on this claim, praying Juma'a and Eid is unproved. For example consider the case where someone said that Zaid makes glasses in America, when Zaid himself is not present in America then his making sunglasses is also not present.

**Wherever Hazrat Mahdi<sup>AS</sup> prayed, the sermon deliverers of these places were reticent.** (Shah Dilawar<sup>RZ</sup>)

**Commentary:** The place where Mahdi<sup>AS</sup> offered prayers, the sermon deliverer was reticent. From the word "Sermon deliverer", it is understood that "Place" here means a Mosque. Then the meaning becomes "The Mosque where Mahdi<sup>AS</sup> prayed, the Sermon deliverer of that mosque was reticent". It does not mean that, the Sermon deliverer behind whom Mahdi<sup>AS</sup> prayed, that Sermon deliverer was reticent. If it were to mean this, then the statement would have been "*The Sermon deliverer behind whom Mahdi<sup>AS</sup> prayed, that sermon deliverer was reticent*". It is evident that the difference between this statement and the previous one is like the difference between the earth and the sky. Therefore Shah Dilawar<sup>RZ</sup> is refuting the statement of Miyan Larh Shah<sup>RZ</sup> and saying that "Leave alone the question of Mahdi<sup>AS</sup> praying behind people who were opposed to him, even where he did offer the prayers, the sermon deliverers of such mosques were reticent". Since, at one time when there was a hue and cry, Mahdi<sup>AS</sup> stated regarding visiting the mosques of disbelievers that "*Why do you go to such places where it becomes necessary to pray behind the disbelievers*".

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<sup>28</sup> Hazrat Shah Dilawar<sup>RZ</sup> says that "Listen....."

Hence the narration present in Insaaf Nama is witness to this-

Hazrat Mahdi<sup>AS</sup> has said, "Why do you go to such places where it becomes necessary to offer prayers behind the disbelievers". The reason for this was that the people who were reticent did not stop the Mahdavis from praying, while, in the mosques of disbelievers, whenever the Mahdavis prayed, the disbelievers used to raise a hue and cry. Hence Mahdi<sup>AS</sup> issued the order "*Why do you go to such places where it becomes necessary to offer prayers behind the disbelievers*". On the other hand, Mahdi<sup>AS</sup> and Companions<sup>RZ</sup> of Mahdi<sup>AS</sup> used to go to the mosques of disbelievers with the intention of propagating the religion. And the Naql "We go to Juma'a and leave the Jama'at" also indicates that the mosque belonged to those who were reticent and the information on leaving the congregation of those who were reticent may also be found. It could also be that Shah Dilawar<sup>RZ</sup> is giving information about his association that, when I was in the company, Mahdi<sup>AS</sup> prayed at those mosques whose sermon deliverer was reticent. If He<sup>AS</sup> had prayed behind the disbelievers then, having stayed in the company of Mahdi<sup>AS</sup> for so long, there would have been at least one occasion when the prayer was offered in the mosque of disbelievers. In short, this saying does not prove that Mahdi<sup>AS</sup> has prayed behind sermon deliverers who were reticent or disbelievers.

**Rather at some places there were conformers too. Like, in Kahaa, the son of Chief justice, Qadan was a conformer. (Shah Dilawar<sup>RZ</sup>)**

**Commentary-** Now, Bandagi Miyan Shah Dilawar<sup>RZ</sup> is giving information regarding the matter where Mahdi<sup>AS</sup> prayed at a few mosques whose sermon deliverers were conformers. Like, in Kahaa, the son of Chief justice Qadan was a conformer.

**Our argument pertains to a disbeliever not to the one who is reticent. (Shah Dilawar<sup>RZ</sup>)**

**Commentary-** With the above saying, Bandagi Miyan Shah Dilawar<sup>RZ</sup> is bringing our attention towards the matter where the subject of discussion is disbelievers not the ones who are reticent. Since for an adversary, it is required to contradict the evidence of the claimant and not raise unnecessary issues. Therefore, from the perspective of the study of debate, this thing has reached its conclusive proof. When Miyan Larh Shah<sup>RZ</sup>, in support of his evidence presented that, "The King was opposed, Chief justice was opposed.....till end; this leads to the conclusion that Mahdi<sup>AS</sup> has prayed the Juma'a and Eid prayers behind opposed to him". So Shah Dilawar<sup>RZ</sup> rejected this evidence by saying that, the chief justice and the king being opposed does not necessarily mean the sermon deliverer was also opposed. And then he said, "The place where Mahdi<sup>AS</sup> prayed, the sermon deliverer was reticent". Now with the statement, "Our debate

pertains to a disbeliever and not the one who is reticent”, Shah Dilawar<sup>RZ</sup> is clearing the suspicion that arises on second thought, and that is, to refute the claim of Miyan Larh Shah<sup>RZ</sup>, it is sufficient to produce evidence that “Mahdi<sup>AS</sup> has not prayed Juma’a and Eid prayers”. The debate regarding those who were reticent is outside the scope of the present discussion. To remove this suspicion, it is being mentioned as proof that “Do not think we are deviating from the subject of the debate, no absolutely not; rather our debate is very much on disbelievers and not on those who are reticent, the reference to the prayers offered in the mosques of those who were reticent is given simply for the sake of supporting our argument”.

**Miyan Larh Shah<sup>RZ</sup> is not doing justice, he was not present yet he is narrating the stories from the unseen. (Shah Dilawar<sup>RZ</sup>)**

**Commentary-** The statement of Miyan Larh Shah<sup>RZ</sup> was that, The King was opposed, the Chief justice was opposed, the Scholars were opposed, yet Mahdi<sup>AS</sup> went to the same place and offered the Juma’a and Eid prayers. Hence it came to be known that the prayers were offered behind those who were opposed. It is evident from the words, “Hence it came to be known that the prayers were offered behind those who were opposed” that Miyan Larh Shah<sup>RZ</sup> himself has not seen Mahdi<sup>AS</sup> praying Eid and Juma’a prayers in the company of disbelievers with his own eyes rather someone had told him this. And on the report of this narrator, he has established an opinion that “Hence it came to be known that the prayers were offered behind those who were opposed”. This is the reason why Shah Dilawar<sup>RZ</sup> said that “Miyan Larh Shah<sup>RZ</sup> was not present himself. He heard the information of going towards the mosque and relates the stories of the unseen”. Such a practice is against justice and not fit for an argument. And also since Miyan Larh Shah<sup>RZ</sup> did not produce the names of the narrators to discuss their reliability or lack of it, this narration has become very weak.

The practice of drawing up Mahzaras is prevalent in the sacred community mainly to establish conformity on the actions and beliefs to the fullest extent. This very Mahzara proves that with Miyan Larh Shah<sup>RZ</sup> saying that, “The denial of Mahdi<sup>AS</sup> is not disbelief” and “Mahdi<sup>AS</sup> has prayed Juma’a and Eid with the disbelievers”, the Companions<sup>RZ</sup> forethought that, in order to prevent the spurious narration from becoming widespread over time and becoming ingrained in the minds of the people, and they may stop calling the deniers as disbelievers and start praying Juma’a and Eid behind the disbelievers; a Mahzara should be drafted so that the authentic tradition remains available.

The subject that led to the drafting of the Mahzara is that the denier of the Vice-regent of Allah<sup>SWT</sup>, Mahdi<sup>AS</sup>, is a disbeliever. And this thing has been an established proof for a long time now that Mahdi<sup>AS</sup> has not prayed behind people who were opposed to him because this statement has been universally agreed upon by the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup>. There is also a second consensual narration which supports this. And there is a sacred narration in Insaaf Nama on which all the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup> has agreed upon, that, offering prayers behind the deniers of Mahdi<sup>AS</sup> is not permitted. Miyan Larh Shah<sup>RZ</sup> was also physically present in this consensus<sup>29</sup>. The narration is mentioned below

*Hence it is narrated that in the village of Bhadriwali, at the time of Asr prayers, all the migrant companions of Mahdi<sup>AS</sup> were gathered under the banyan tree like Miyan Abu Bakr<sup>RZ</sup>, Miyan Syed Salamullah<sup>RZ</sup>, rather all of the migrant Companions<sup>RZ</sup>(were present). And the discussion was if someone (from the Mahdavis) was to pray behind the deniers of Mahdi<sup>AS</sup> then we will call him an outcast.*

With this narration<sup>30</sup>, it is proved that all the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup> are in consensus to not pray behind the deniers of Mahdi<sup>AS</sup>. Miyan Larh Shah<sup>RZ</sup> is also counted among the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup> so he too is in agreement on this matter. Therefore the narration related to Miyan Larh Shah<sup>RZ</sup> regarding praying behind the deniers is categorized as presumptive and no longer provides certainty. Since it is a presumption, the present subject of Mahzara remains unaffected because the Mahzara has proved that Mahdi<sup>AS</sup> has not prayed behind people who opposed him.

***This Servant asks everyone to bring one sermon deliverer who has argued with Mahdi<sup>AS</sup> and his Companions<sup>RZ</sup> and disavowed him and after disclosing his opposition, Mahdi<sup>AS</sup> offered his prayers behind him. (Shah Dilwar<sup>RZ</sup>)***

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<sup>29</sup> This is because it is mentioned in the narration that "All the Migrant Companions of Mahdi<sup>AS</sup> were present" after these words there is "Rather all of us were Migrant Companions<sup>RZ</sup>". From the words "All the Migrant Companions of Mahdi<sup>AS</sup> were present" it is clear that even in this consensus, Miyan Larh Shah<sup>RZ</sup> was certainly present along with the rest of the Companions<sup>RZ</sup> (- Insignificant Dilwar).

<sup>30</sup> It is narrated that in the town of Nahruvala, Shaikh Ahmad wanted to lead the prayers in the presence of Bandagi Miyan Syed Khundmir<sup>RZ</sup>, it was the time for Maghrib. Bandagi Miyan Syed Khundmir<sup>RZ</sup> caught hold of his hand and pulled him back and said that "You are a denier of Mahdi<sup>AS</sup>. It is not permitted to pray in your leadership". It is narrated that, in Bhihot, Mullah Mahmood Khund Shah wanted to lead the prayers in the presence of Miran Syed Mahmood<sup>RZ</sup>, son of Miran Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, and proceeded towards the musalla (imam's prayer rug). One of the brothers (companions) pulled him back by seizing his hand, and told him: "You are a disbeliever (munkir) of Imam Mahdi<sup>AS</sup>". (For details refer Insaaf Nama chapter 3 - Insignificant Dilwar<sup>RH</sup>).

Again Shah Dilawar<sup>RZ</sup> turns his attention towards refuting the claim of Miyan Larh Shah<sup>RZ</sup>. The claim was that Mahdi<sup>AS</sup> had prayed behind those who were opposed to him. Now the manner in which the claim is being refuted is by asking to produce one such opponent and denier who can give evidence on this matter that “I have opposed the claim of Mahdiat, yet even after my opposition, Mahdi<sup>AS</sup> offered prayers behind me”. Hazrat Shah Dilawar<sup>RZ</sup> has set the condition of “disclosing his opposition” because the contention of the issue is that “Mahdi<sup>AS</sup> has prayed behind his opponent”. Then it becomes obligatory for him to bring evidence or proof in his support by producing only such a person who disclosed his opposition in front of Mahdi<sup>AS</sup> and his Companions<sup>RZ</sup>. If such a person is produced whose opposition was not disclosed then the evidence will not be according to the claim. Thus the words “....*after disclosing his opposition....*” which Hazrat Shah Dilawar<sup>RZ</sup> has written is only to ensure that the evidence of the claimant is according to his claim and the discussion adhere to the rules of the debate. Here ends the commentary.

In short through the Mahzara of Shah Dilawar<sup>RZ</sup>, based on the consensus, this thing has reached a conclusive proof that the denier of Hazrat Mahdi Mauood<sup>AS</sup> is a disbeliever and Hazrat Mahdi<sup>AS</sup> has not prayed in the leadership of a denier or a person who was a reticent. The explanation of this is perfectly done by the scholarly exposition of Moulvi Mandozai Sahab Kamil Mutakallim. Despite presenting clear proof and clarifications, if someone says that the denier of Mahdi<sup>AS</sup> is not a disbeliever and Hazrat Mahdi<sup>AS</sup> has prayed behind a disbeliever or a reticent then he is a denier of the consensus of the Companions<sup>RZ</sup> and their Followers<sup>RH</sup>. Hazrat Bandagi Miyan Shah Qasim Mujtahid-e-Guroh<sup>RH</sup> has written that “It is written in Bazdavi in the last chapter on the subject of conditions of consensus that the one who denies the consensus, his entire religion becomes a falsehood because the principles of religion relies on the consensus of Muslims which means as per the saying of the consensus”.

**Dated 10 Rabi-us-Sani 1366.**

**(Translated into Urdu by Hazrat Dilawar<sup>RH</sup> alias Gorey Miyan<sup>RH</sup> Mahdavi)**

***Glossary***

Ashaab - Companions  
Daleel - Evidence  
Dawaa- Claim  
Diyanat - Justice  
Ghaib - Unseen  
Guroh - Community  
Ijma'a - Consensus  
Juma'a - Friday  
Kafir - Disbeliever  
Kalima - Article of faith  
Khundkar - Preceptor or Teacher  
Kufr - Disbelief  
Mukhalif - Opponent  
Mukhalifat - Disavowal  
Munkir - Denier  
Muqallid - One who Imitates  
Namaz - Prayer  
Reticent - Sakit  
RH - Rahmatullahi Alaih  
RZ - Razi Allahu Anhu  
Suboot - Proof  
SLM - Salallahu Alaihi Wa Sallam  
SWT - Subhana Wa Ta'ala  
Taabaeen - Followers  
Taqleed - To Imitate  
Zath - Nature and Essence