

*Allah says: In their history verily there is a lesson for men of understanding.*

*[Quran, S. 12:111 MMP]*

*Allah Be Praised.*

# ***SHAWAHID AL-VILAYAT***

**[TESTIMONY TO SAINTHOOD]**

BY

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**ENGLISH TRANSLATION BY**

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**ONLINE EDITION**

## **Table of Contents**

1. Origin of Prophet Muhammad <sup>SLM</sup> 's Light.....	5
2. From Adam <sup>AS</sup> to the birth of Imam <sup>AS</sup> .....	17
3. The Imam <sup>AS</sup> 's Genealogical Tree.....	22
4. Events before Birth of Imam <sup>AS</sup> .....	24
5. Education of Imam <sup>AS</sup> .....	29
6. War with Dalpat.....	33
7. Divine Ecstasy.....	36
8. The Migration.....	40
8.1 Bandagi Miyan Shah Dilawar <sup>RZ</sup> .....	42
8.2 Bandagi Miyan Shaikh Bhik <sup>RZ</sup> .....	45
8.3 At Chanderi.....	46
9. At Mando.....	49
9.1 Hazrat Miyan Ilahdad Hameed <sup>RZ</sup> .....	52
9.2 Hazrat Miran Syed Ajmal <sup>RZ</sup> .....	53
10. At Chapanir.....	55
10.1 Sultan Mahmood Be-gadha.....	55
10.2 Hazrat Bandagi Miyan Shah Nizam <sup>RZ</sup> .....	57
10.3 Death of Hazrat Bibi Ilahdati <sup>RZ</sup> .....	58
10.4 At Daulatabad.....	60
10.5 At Ahmadnagar.....	62
11. At Bidar and Gulbarga.....	64
11.1 Hazrat Shaikh Mumman Tawakkuli <sup>RZ</sup> .....	65
11.2 Qazi Alauddin Bidri <sup>RZ</sup> .....	66
11.3 To Gulbarga.....	67
12. Journey to Makkah.....	70
13. At Ahmadabad.....	77
13.1 Bandagi Malik Burhanuddin <sup>RZ</sup> .....	80
13.2 Bandagi Malik Gawhar <sup>RZ</sup> .....	82
13.3 Miyan Haji Mali <sup>RZ</sup> .....	85
13.4 Qazi Budhan.....	87
13.5 Second Claim.....	89
14. Exile from Ahmadabad.....	91
14.1 Sola Santej and Shah Ne'mat <sup>RZ</sup> .....	95
15. Arrival at Piran Patan.....	100

15.1	Gujarat.....	101
15.2	Hazrat Bandagi Miyan Syed Khundmir <sup>RZ</sup> .....	104
16.	Mubariz meets Mahdi <sup>AS</sup> .....	114
16.1	Malik Barkhurda <sup>RZ</sup> .....	116
16.2	<i>Isal-e-Sawab</i> .....	118
16.3	Malik Pir Muhammad <sup>RA</sup> and others.....	120
16.4	Emperor Humayun's Farman.....	121
16.5	Malik Ma'ruf <sup>RZ</sup> .....	122
16.6	Hazrat Yusuf Suhait <sup>RZ</sup> .....	123
17.	Arrival at Barhli.....	128
17.1	Proclamation of Mahdiship.....	129
18.	Questions and Exile.....	143
19.	Barhli to Kahah.....	150
19.1	Pearls.....	151
19.2	Miyan Malikji <sup>RZ</sup> .....	151
19.3	War Averted.....	152
19.4	Amman Bhanmati <sup>RZ</sup> .....	153
19.5	<i>Qaatahuu wa Qutiluu</i> .....	153
19.6	Group goes to Gujarat.....	154
20.	Thatta.....	157
20.1	Qazi Qadan <sup>RZ</sup> .....	159
20.2	Shaikh Sadruddin <sup>RZ</sup> .....	161
21.	Towards Khorasan.....	166
21.1	Qandahar: Mirza Shah Beg.....	171
21.2	Dilaram.....	172
22.	Arrival at Farah.....	173
22.1	Mullah Darwish Harvi <sup>RZ</sup> .....	183
23.	Some Narratives.....	185
23.1	Learning Reading and Writing.....	188
24.	<i>Bisharaat</i> about <i>Valis</i> .....	192
24.1	Saying <i>Bismillah</i> and <i>Ameen</i> loudly or otherwise.....	194
25.	<i>Syedain</i> <sup>RZ</sup> Return from Gujarat.....	204
26.	<i>Bisharaat</i> for <i>Syedain</i> <sup>RZ</sup> .....	213
26.1	Common <i>bisharaat</i> for both <i>Syedain</i> <sup>RZ</sup> .....	215
27.	<i>Bisharaat</i> for Syed Khundmir <sup>RZ</sup> .....	226
28.	The Demise of Imam <sup>AS</sup> .....	240

28.1	Devotees Differ.....	246
29.	The Blessed Names of Imam <sup>AS</sup> .....	255
30.	Appearance, Identity of Imam <sup>AS</sup> .....	270
31.	Distinctive features of Imam <sup>AS</sup> .....	279
32.	Miracles of Hazrat Mahdi <sup>AS</sup> .....	306
33.	Manner of Imam Mahdi <sup>AS</sup> 's Call.....	323
33.1	Mahdi <sup>AS</sup> 's Call.....	334
33.2	Giving up the world.....	336
33.3	Migration.....	338
33.4	Company of the Truthful.....	339
33.5	Seclusion.....	341
33.6	<i>Ta'ay'yun</i> .....	343
33.7	<i>Naubat, Tasbih</i> .....	344
34.	Family of Imam <sup>AS</sup> .....	351
35.	Caliphate of Hazrat Syed Mahmood <sup>RZ</sup> .....	356
35.1	Rahmastabad.....	357
35.2	Aftermath.....	359
35.3	Arrival in Gujarat.....	361
35.4	Family and children.....	366
36.	Khilafat, Martyrdom of Syed Khundmir <sup>RZ</sup> .....	372
36.1	Directions to go to Gujarat.....	376
37.	Bandagi Malik Iahdad <sup>RZ</sup> .....	384
37.1	Wounds revive.....	389
38.	Syed Khundmir <sup>RZ</sup> : Family.....	390
39.	Caliphates of Shihabuddin <sup>RA</sup> , others.....	392
39.1	Caliphate of Hazrat Bandagi Miyan Syed Mahmood <sup>RA</sup> <i>Husain-e-Vilayat Khatam-al-Murshidin</i> .....	394
39.2	Caliphate of Hazrat Syed Sharif Tashrifullah <sup>RA</sup> .....	398
40.	Khalifas of Imam <sup>AS</sup> 's followers.....	399

## List of Abbreviations

SLM	<i>Sall Allahu Alahi-o-Sallam</i>
AS	<i>Alaihis Salam</i>
RZ	<i>Razi Allahu Anhu/Anha/Anhum</i>
RH	<i>Rahmatullahi Alaih</i>
MMP	Translation of Quran by Muhammad Marmaduke Pickthall
AYA	“The Glorious Quran”, English Translation by Abdullah Yusuf Ali
AMD	<i>Tafsir Al Quran</i> by Abdul Majid Daryabadi
SAL	<i>Al-Qur'an</i> , by Dr. Syed Abdul Latif

## TRANSLATOR’S NOTE

By the grace of Allah Most High, this translator, in all humility, is extremely happy that He helped him in completing this translation of the great biography of Hazrat Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> of Jaunpur written by the eminent intellectual Hazrat Syed Burhanuddin<sup>RA</sup>. The author was a great scholar, well versed in both Arabic and Persian languages. His was an inimitable style of his own in writing the authentic books on Religion, Law, Jurisprudence, Philosophy, and Mysticism. He had a poetic bent of mind and excelled in rhythmical creation of divine beauty while writing prose on so serious a subject like religion, with his rhyme, rhythm and alliteration. He was literally a saint-poet who wrote embellished prose in the late medieval style of Persian words in their best order. Despite all his great affection and reverence towards the most respected icons of Prophethood and Sainthood, his ornamental grandiloquence, high-flown diction and elegance in his writing, he never overstepped the intricate parameters of propriety and legality of the Islamic *Shari'at*. God bless him!

Unfortunately, a recent ignoramus had the temerity to question the style, authority and veracity in Hazrat Burhanduddin<sup>RA</sup>'s narrating the parables of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He had the arrogance even to suggest that some of his narratives should be deleted or obliterated from the records and annals of the community. It was not because there was any defect in the writings but because of the short-sightedness, the lack of erudition and mental darkness of the conceited and hollow critic. We are grateful to Almighty Allah that He has snatched the sadistic pen from the star-crossed hands of the mischief-maker before the community could be harmed.

Then, there was also a non-Muslim and non-Mahdavi 'scholar' without any knowledge of Urdu, Hindi or Persian. The Mahdavi religious literature is in these languages. Despite his pretences to be a scholar, he could not distinguish a Quranic Verse from the sayings of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He could not

understand where one narrative ended and the next began. He too tried to criticise the writings of Hazrat Burhanuddin<sup>RA</sup>. His criticism was based on his not being able to understand the writings of the great saint-writer.

The Persian text and Urdu Translation of *Shawahid Al-Vilayat* has already been published twice earlier. This is its first English translation to be published to cater to the needs of the Mahdavi Diaspora spread over all the nooks and corners of our planet.

This translator would be greatly honoured if the members of the community spread worldwide benefit in illuminating their precious lives with the eternal divine light of the *Vilayat* of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> as manifested by Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> of Jaunpur. May Allah Most High bless us all with perfect faith in the Unity of the Divine Being and the Seals of Prophethood and Sainthood! *Ameen!*

—**Faqir Syed Ziaullah Yadullahi.**  
November 15, 2007 AD  
3 Ziqaidah, 1428 AH

## ABOUT THE AUTHOR

Hazrat Bandagi Miyan Syed Burhanuddin<sup>RA</sup>, the author of this book, *Shawahid Al-Vilayat*, was the son of Hazrat Syed Allah Bakhsh<sup>RA</sup>. He was a great religious leader and *qud'wah* [a role-model preceptor]. Among the group of the followers of Hazrat Imam Syed Muhammad, Mahdi al-Mau'ood<sup>AS</sup>, there have been great scholars like Hazrat Bandagi Abdul Malik Sajawandi<sup>RA</sup> and many others. But Hazrat Burhanuddin<sup>RA</sup> held a high position as an authority on any debate and discussion on the subject of the arguments and proof of the *Mahdiat* [being the Mahdi] of Hazrat Syed Muhammad<sup>AS</sup> of Jaunpur. He was a great traveller and visited many countries and many great religious scholars of the day achieved the honour of reposing faith in Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> at his hands.

It was his practice to visit the houses of the contemporary scholars and invite them to repose faith in the Imam<sup>AS</sup>. He was so eloquent that no scholar could win in any debate on the question. He used to have about three hundred books with him always. He has written a large number of books and short tracts. They are full of beneficial realities on the subject. He wrote a detailed biography of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> comprising of forty chapters with the title of *Shawahid Al-Vilayat*. He has written a detailed tract, which deals with various kinds of *Hadis* [Traditions] of Hazrat Prophet Muhammad<sup>SLM</sup> on the proof of the *Mahdiat* of the Imam<sup>AS</sup>. This is a beacon of divine guidance for the believers.

Another among his masterpieces is the book, *Shawahid Al-Mahdi*, with irrefutable arguments and proof on the subject of the *Mahdiat*. In the preamble of this book, he has given the purpose of writing the book and said, "Journey being the destiny of this *faqir*, he started from Deccan [South India] and went to Gujarat and other parts of North India. From there he went to Lahore [in Punjab] and further on to Kabul {Afghanistan}. Then he travelled to Balkh and then reached Herat and finally Farah [in west Afghanistan]. There he performed the *ziarat* [pilgrimage] at the tomb of Hazrat Imam

Mahdi al-Mau'ood<sup>AS</sup> on Monday, the 7<sup>th</sup> of Ramazan, 1052 AH. [1642 AD.]

Then, from Farah, he went to Iraq via Shahbaz [Iran] and Basra and went further to Makkah and Madina for the pilgrimage. Then, on the return journey he came to Iraq and Baghdad via Arabian Peninsula and finally reached Farah. From there, he went to Qandahar. With him he had three hundred books written by the Mahdavi scholars. He met many local scholars and had long discussions and debates with them. It is obvious that he could not read all the three hundred books to them in one sitting. Hence, he selected some passages from the books he was carrying with him, by the infinite grace of Allah Most High, and wrote this book, *Shawahid Al-Mahdi*, and the book, *Hadiqat-ul-Haqaiq, Haqiqat-ad-Daqaiq* in two thick volumes (also called *Daftar-e-Awwal-o-Duwam*)."

Besides these, the *Risala Majma' Al-Fazail, Ma'dan Ad-Dalail* and *Maulud Qital-e-Siddiq* [that is, the account of the war and martyrdom of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>]<sup>RZ</sup>—all these are the books written by him in the year 1062 AH. [1652 AD.]

Further, Hazrat Bandagi Miyan Syed Burhanuddin<sup>RA</sup> has written two voluminous records of the narratives of group of the followers of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. They are rare and wonderful narratives. Further, he has written a letter to the *sajjadagan* [the successors of the saints or the *murshids* (preceptors)] in the Deccan, Gujarat and Dhondhar. The following is the text of the *wasiy'yat* [will, last testament] in the letter in English translation:

**"Wasiy'yat Nama:** In the name of Allah, the Beneficent, the Merciful. Be it known that I have received a letter from the most respected Hazrat Bandagi Miyan Syed Shihabuddin, *Shihab-ul-Haq* [who is my grandfather and *Murshid*] on 12<sup>th</sup> Rabi-al-Aakhir, 1062 AH [1652 AD.] at Farah after I performed the *ziarat* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> near his mausoleum, which is sourced from the *Bait-ul-atiq* [The Holy Ka'bah—as the most Ancient House], of the Imam [leader] of the East and the West,

Mahdi al-Mau'ood<sup>AS</sup> the Seal of the Sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. The will in the letter is in regard to the giving up of the *murshidi* [priesthood]. This servant, whose name is Syed Burhanuddin son of Syed Allah Bakhsh son of Syed Yahya son of *Murshid al-Murshidin* Syed Shihabuddin [Shihab-ul-Haq], is in good health and in his senses. I solemnly and sincerely promise to Allah Most High that I, who was not a *murshid* and did not stake a claim of *murshidi* and magnanimity, have in accordance with the command of my *Murshid* and in the way of Allah, given up *murshidi* and *peeri* to the extent possible with the help of *Malik-al-Uloom* [Emperor of Sciences and Knowledge—that is God]. I have also abstained from giving *pas-khurda* [sanctified leftover] to any seeker. However, in order to keep a seeker on the right track of the *tasdiq* [affirmation and confirmation] of Hazrat Imam Mahdi<sup>AS</sup>, I honestly initiate him into the order of the Mahdi<sup>AS</sup> by imparting religious instruction. If any seeker demands the *pas-khurda*, I give it to him after reciting the *Fatiha*<sup>1</sup> and *darood* [benediction]. After having given up *peeri* and *muridi* and this shop keeping, I have with all my heart and with the help of the Emperor of Sciences and Knowledge, and in accordance with the command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, I am turning towards India from the Mausoleum of Hazrat Imam Mahdi<sup>AS</sup> at Farah these days, so that I reach any *murshid* who is among the descendants of Hazrat Bandagi Miran [Syed Mahmood<sup>RZ</sup>] or Hazrat Bandagi Miyan [Syed Khundmir<sup>RZ</sup>] and acquire the honour of serving him as his *murid* [disciple] and perform the obligation of *tark-e-dunya* [giving up the world] *ab initio* at his hand and follow his path, *Insha Allah*. For the time being, I have confined myself to the honour of sweeping [the mausoleum] of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, so that I do not join the group of the *murshids* that have been shown to the *murshid of murshids* [Hazrat Shihab-al-Haq<sup>RA</sup>] *Insha Allah*. Be it known that about 20 years back, this humble *faqir* was granted the commands to *Irshad* [*murshidi*] by saintly and celebrated *murshids* with all the relevant conditions of initiation and religious

<sup>1</sup> The first Chapter of Quran.

instruction, and *suriyat*<sup>1</sup> and *paskhurda* [sanctified leftover] and other religious functions. However, Allah Most High knows that at no time did a thought occur to this frail *faqir*, or will ever occur to him, that this *faqir* is a *murshid* or religious leader of the era. I ask Allah's forgiveness! Lest I too may be counted among the group of those who have been shown to Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>. Hence, I have resisted and remained steadfast in this true intention and strong determination. This is the grace of Allah and divine help. All Praise is for Allah Most High. And Allah Most High may by His grace keep me in the religion of Muhammad<sup>SLM</sup> and the path of Mahdi<sup>AS</sup>! I hope, in view of His forgiveness, His grace of covering human failures and His Mercy, that He will not count this humblest of humble *faqirs* among the *murshids* of the last Era and that He will keep me among those *murshids* who are acceptable to Hazrat Prophet Muhammad<sup>SLM</sup>, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and Bandagi Malik [Iahdad<sup>RZ</sup>], *Insha Allah*. [TEXT OF THE WILL ENDS.]

Hazrat Miyan Syed Burhanuddin<sup>RA</sup> was born in 1009 AH. He had received his religious instruction and initiation from Hazrat Syed Zain-al-Abidin<sup>RA</sup> son of Hazrat Bandagi Miyan Syed Husain<sup>RA</sup> son of Hazrat Bandagi Miyan Syed Roshan Munawwar<sup>RZ</sup>. He was in the august company of Hazrat Bandagi Miyan Syed Raje Muhammad<sup>RA</sup> son of Hazrat Bandagi Miyan Syed Sa'adullah<sup>RA</sup>. He was writing the fifth question and its answer when he felt weakness in his body and in the same disease he breathed his last on the 26<sup>th</sup> of Ziqada, 1062 AH [1052 AD]. He was laid to eternal rest just outside the mausoleum of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> at Farah in Afghanistan.

He had heard and was greatly impressed by the fame of Hazrat Bandagi Miyan Shah Qasim, *Mujtahie-e-Giroh*. He was returning

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<sup>1</sup> *Suriyat* is derived from the Arabic word *suriyyatah*. *Haram* [حرم]= wife; maidservant with whom sex is allowed; *Khasgi* or a slave-girl living as master's concubine. *Chayli*=disciple, devotee etc.—*Farhang-e-Aasafiyah*, Vol. III, Syed Ahmad Dahelvi, National Akademi, Delhi, 1974, page 75 and Urdu-English *Practical Standard 21st Century Dictionary, Delhi, 2004*.

from Farah to Deccan to meet him. However, on the way, he got the information that Hazrat Shah Qasim<sup>RA</sup> had died in 1044 AH. Hence, he returned to Farah and died there.

He had married in Farah also. He had two daughters from this marriage. Both the girls were married. They had their children. He had two sons from his earlier marriage while he was in Deccan. One of them was Hazrat Syed Shihabuddin and the other was Hazrat Syedan Miyan<sup>RA</sup>. Hazrat Syed Shihabuddin<sup>RA</sup> died at a ripe old age on 25<sup>th</sup> of Rabi as-Sani. The year is not given. The name of his son was Hazrat Miyanji Sahib. The latter had a daughter by name Buwa Nusrat. —Excerpts from the book, *Walian-e-Vilayat, Volume II, Muhammad Nuruddin Arabi<sup>RA</sup>*, Hyderabad, 2000, Pp. 74-76.

## PREFACE

This book, *Shawahid Al-Vilayat*, was compiled in 1052 AH. Its author, Hazrat Bandagi Miyan Syed Burhanuddin<sup>RA</sup>, has relied on books like *Matla al-Vilayat*, *Jannat al-Vilayat*, *Insaf Nama*, *Hujjat al-Munsifin* and others. Some of the parables in this book are based on what he has heard from his *murshidin*. His erudition and thorough study of the subject could be gauged from his writings, which are more than 300 in number. Some of the books he has written in his own handwriting are available even today. Some of his books are: [1] *Dalail al-Mubin ala Sabil il-Muminin*; [2] *Hadiqat-ul-Haqaiq*, *Haqiqat-ad-Daqaiq* in two thick volumes (also called *Daftar-e-Awwal-o-Duwam*); [3] *Tazkirat al-Ulama-al-Musaddiqin*; [4] *Risala Hujjat al-Matin*; [5] ‘*Ashr al-Maktub Nahr al-Marghub*’; [6] *Maktub ba-nam Kamyab Khan*; [7] *Ulum-e-Arba*’; [8] *Hal al-Mushkilat fi Subut Imam Mahdi al-Mau’ood<sup>AS</sup>*; [9] *Maktub ba-nam Abul Qasim Qazi-e-Farah Mubarak*; [10] *Risala Sibat-e-Didar-e-Bari-e-Ta’ala*; [11] *Risala Dar Bahas Ibtal Rafa’ al-Yadain fid-Dua Ba’d al-Salat al-Farzia*; [12] *Shawahid al-Vilayat*; [13] *Nasaih*; [14] *Shawahid al Mahdiat*; [15] *Minhaj at-Taqwim* (This is different from the *Minhaj at-Taqwim* by Bandagi Abdul-Malik Sujawandi ‘*Alim Billah<sup>RA</sup>*). These are the books currently available in the community. His other books are mentioned in the books of history and biographies. But their manuscripts are not available. Besides these, one of his books, *Risala Khulasat at-Taqlid*, is also mentioned in some of the writings of a later date. — From *Shawahid al-Vilayat* (Urdu translation), pages 2 and 3, abridged.

## I. Introduction

All praise is for Allah who granted strong testimonies and evidence to the Prophets and Apostles and then made the Perfect Saints the verifiers to their Truth. This is the path of the people of the Faith. He alone leads in His infinite Bounty to the right path a person whom He guides, even if he alone is the witness to the Truth. And if Allah leads a person astray, there is none to guide him to the right path, even if there are thousands of witnesses to the right path. Salutations are due to the Seal of Prophets, Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> who was given open signs. Salutations from Allah to the Seal of Sainthood Muhammad Mahdi<sup>AS</sup> who exhibits the apparent proofs and arguments. And the Pleasure of the Beneficent King [God] on the respected companions and descendants and followers of both the [Seals] till the Day of Resurrection.

After the praises of God and salutations to the Seals<sup>SLM</sup>, this humble *faqir*, who is full of sins and is equal to the dust of the feet of followers of the Seal of the Saints<sup>AS</sup> and the beloved of the King of the Knowledgeable, Hazrat Amir Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, namely, Burhanuddin, son of Hazrat Amir Syed Allah Bakhsh<sup>RA</sup>, son of Hazrat Amir Syed Yahya Ad-Din<sup>RA</sup>, son of Amir Syed al-Murshidin Syed Shihab al-Haq wal Millath wad-Din, son of Amir al-Muminin, *Hakim al-Muttaqin*, *Sultan an-Nasir*, *Badr-e-Munir* and *Bashir-o-Nazir* Hazrat Amir Miran Syed Khundmir<sup>RZ</sup> supplicates, "Allah may grant salvation to me and all the faithful [*muminin*]."

I submit that this *zaif* [frail] *faqir* performed the *ziarat* [pilgrimage] of the mausoleum of Hazrat Prophet Muhammad<sup>SLM</sup> on Saturday, the 7<sup>th</sup> of Ramazan, 1052 AH, and returned to the mausoleum of the Imam of the Easts and the Wests [that is, Hazrat Imam Mahdi<sup>AS</sup>] that is as sacred as the *Ka'ba* [the Shrine at Makkah] and performed the pilgrimage here too. After this a large number of sincere people and their progeny, who were free from the emulation of the preceptors of the time came and after ascertaining

the details about Hazrat Imam Mahdi<sup>AS</sup> performed his *tasdiq* [confirmed and affirmed him] as the Mahdi al-Mau'ood<sup>AS</sup>. When Allah gives the right guidance to a person, there is none to misguide him. Some others fell a prey to disavowal and inquisitiveness and remained silent. When Allah misguides one, there is none to show him the right path. After this, some people who were sincere friends in Reality, including Qazi Abul Qasim son of Qazi Badruddin [Allah May forgive him and grant him salvation], often requested that it would have been better if a biography of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> were written. People would come to know all the details of the life of the Imam<sup>AS</sup> who possessed the attributes of an Apostle.

Since this *faqir* did not have a comprehensive book of the parables of the Imam<sup>AS</sup> to show them, he accepted their request in obedience to the Quranic injunction, "*Nor repulse the petitioner [unheard]*."<sup>1</sup> And I started to write this book beginning with this chapter in obedience to the injunction, "*But the bounty of thy Lord—rehearse and proclaim!*"<sup>2</sup>

This *faqir* had a number of books of parables of the Imam<sup>AS</sup>, particularly, *Hujjat al-Munsifin* and *Insaf Nama*, which is authored by Hazrat Maulana Miyan Vali Yusuf<sup>RZ</sup>. He is among the eminent *Taba'yin* [followers of the companions of Hazrat Imam<sup>AS</sup>]. Besides this, there is *Matla' al-Vilayat* written by Hazrat Amir Syed Qasim<sup>RA</sup>, son of Hazrat Amir Syed Yusuf<sup>RA</sup>, son of Hazrat Amir Syed Yaqub<sup>RA</sup>, son of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, son of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. *Jannat al-Vilayat* by Maulana Mansur Khan Burhanpuri<sup>RA</sup> too has been used. In accordance with the adage, 'good writing is, that, which is concise and well reasoned', this book has been written in a good style. It covers the events from the birth of the Imam *al-Atqiya* [the Leader of the Righteous], Hazrat Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> to his demise. Hence, the

<sup>1</sup> Quran, S. 93: 10 AYA.

<sup>2</sup> Quran, S. 93: 11 AYA.



reader should act in accordance with the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> and the saying of Hazrat Ali al-Murtaza<sup>RZ</sup>, “See the writing and not the writer,” so that they join the group for whom Allah has said, “*Therefore give good tidings (O Muhammad) to My bondmen Who hear advice and follow the best thereof.*”<sup>1</sup> They should not join the group about whom Allah has said, “*...and seeing that they guide not themselves thereby, they will say, ‘This is an (old,) old falsehood.’*”<sup>2</sup> In another Verse Allah says, “*When our Signs are rehearsed to them; they say: ‘We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients.’*”<sup>3</sup> Hazrat Prophet Muhammad<sup>SLM</sup> has said, “Religion is justice end to end. Allah’s Mercy be on one who does justice.” Somebody has said, “Look at it with a just eye, there is no compulsion on you / Do not see, if you cannot see; others are not blind.”

Be it known that since this book contains the clear testimonies, convincing arguments, open miracles and unusual wonderworks of the Seal of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>, that is, Hazrat Imam Syed Muhammad [of Jaunpur] Mahdi al-Mau’ood<sup>AS</sup> have been presented and dealt with, the name *Shawahid al-Vilayat-al-Muhammadiyah Ala Qawa'id al-Hujjat al-Mahdaviah* [Testimony to Sainthood of Prophet Muhammad<sup>SLM</sup> (based) upon principles of proof of Mahdavia] is given to it. The effort to write the book is from me and its completion depends on the will of Allah Most High. Allah Most High has granted to me His Guidance and Graciousness to do this work. Allah Most High is sufficient for me. I have assigned my work to Him. The help Allah Most High has given me is guiding me to the Right Path [*Sirat-e-Mustaqim*]. Allah Says: “*...And he completed the whole time appointed by his Lord of forty nights.*”<sup>4</sup> Hazrat Prophet Muhammad<sup>SLM</sup> has said that the fountains of knowledge spring to the tongue of the person from

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<sup>1</sup> Quran, S. 39: 17-18 MMP.

<sup>2</sup> Quran, S. 46: 11 AYA.

<sup>3</sup> Quran, S. 8: 31 AYA.

<sup>4</sup> Quran, S. 7: 142 MMP. The reference is to Hazrat Musa<sup>AS</sup> [Prophet Moses] who spent forty nights in prayer.

his heart if one spent forty nights in sincere worship of his Lord till the dawn. We have divided this book, which is *fasl al-khitab* [conclusion of greetings], into forty chapters. Every word of this book has hundred words hidden in it, every parable has hundred parables, and every section has hundred chapters and so on. Allah has said: “*Those who spend their wealth in the way of Allah are like a grain of corn, which puts forth seven ears, each ear containing hundred grains, and Allah complieth for whom He pleaseth. And Allah is Liberal, Cognisant.*”<sup>1</sup> [Then the author gives a list of the forty chapters of the book. These have not been mentioned here, as they are enumerated in the table of contents. SZY.]

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<sup>1</sup> Quran, S. 2: 261 SAL.

## 1. Origin of Prophet Muhammad<sup>SLM</sup>'s Light

Allah says in Quran: “O mankind! Verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.”<sup>1</sup> “...Now hath come unto you light from Allah and a plain Scripture.”<sup>2</sup> “So believe in Allah and His messenger and the light which We have revealed.”<sup>3</sup>

It should be known that in the foregoing Quranic Verses, the word *nur* [Light] purports to mean the light of the Prophethood of Hazrat Muhammad<sup>SLM</sup> and its manifestation has come about through the *Khatam-e-Vilayat* [Seal of the Sainthood<sup>AS</sup>].

Similar indications are manifest in the *Ahadis* [Traditions] of Prophet Muhammad<sup>SLM</sup>. He has said, “The first thing Allah Most High has created is my *nur* [Light].” In another tradition he is quoted as saying, “I was created from the *nur* of Allah and all the faithful [*muminin*] are created from my *nur*.” Yet another tradition quotes him as saying, “I was born from the *nur* of Allah and everything was created from my *nur*.” Then, know O *Musaddiq*!<sup>4</sup> This *nur* is related to the entire *makhluq* [the created universe and all that is in it]. This is mentioned in all credible books of biography and it is well known.

But by quoting the Quranic Verses and Traditions of Prophet Muhammad<sup>SLM</sup> we are concerned with the soul of Hazrat Imam Mahdi<sup>AS</sup>, which is the *batin* [immanence] of the Prophet<sup>SLM</sup>.

The correct and often reiterated narrative in this respect is quoted in the words of the head of the group of the knowledgeable people who is also the exponent of the meaning of the Quranic Verses and the Traditions of Prophet Muhammad<sup>SLM</sup>. Listen to it and know the

<sup>1</sup> Quran, S. 4: 174 AYA.

<sup>2</sup> Quran, S. 5: 15 MMP.

<sup>3</sup> Quran, S. 64: 8 MMP.

<sup>4</sup> *Musaddiq* is one who has performed the *tasdiq* or reposed Faith in Hazrat Imam Mahdi<sup>AS</sup>.

reality. In other words, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ1</sup> has clearly stated with convincing arguments in his tract, *Maktub-e-Multani*, that all the seekers of the Divine Truth have advanced two reasons for the saying of Prophet Muhammad<sup>SLM</sup> that the first thing Allah Most High created was his *nur*. The first is the *Vilayat* and the second is the *nabuwat*. They are likened to the sun and the moon respectively. All the Prophets and the Saints are treated as stations. Couplet: It is the light of the Prophet<sup>SLM</sup>, which radiated as the great sun, it once manifested from Musa<sup>AS</sup>; or it was born from Adam<sup>AS</sup>. The narrative of the *Maktub-e-Multani* ends here.

And here is a poem written by Mehri<sup>RZ</sup>, a companion of Hazrat Imam Mahdi<sup>AS</sup>.<sup>2</sup>

The candle of Sainthood is like the sun  
The light of Prophethood is like the moon  
The moon takes precedence over the sun  
By way of imagination and not by way of meaning  
It gets the luminosity from the ancient nature<sup>3</sup>  
As all the Prophets and the Messengers do  
The Sun of Sainthood was in the name of Ahmad<sup>4</sup>  
You have become the Seal of the same, O Imam<sup>AS</sup>!<sup>5</sup>  
From your brighter candle alone have been lighted  
All the Chandeliers of the hearts of the Messengers [of God]  
Yes! All have gone, and fair

<sup>1</sup> Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> is described here with a number of honorifics and titles such as *Sultan-an-Nasir* [Helpful Authority], *Badr-e-Munir* [Full Moon], *Makhbir-e-Zamir* [Bringer of the news of the Conscience], *Bashir-o-Nazir* [messenger of good news and warner], and *Ul-ul-Amir* [ruler, leader].

<sup>2</sup> His name is Mehri ibn Khwaja Taha. His title is *Waqif-e-Asrar-e-Sirri* [Knower of the Hidden Secrets].

<sup>3</sup> *Zat-e-Qadim* means the ancient nature or essence.

<sup>4</sup> Ahmad also is the name of Hazrat Prophet Muhammad<sup>SLM</sup>.

<sup>5</sup> That is, Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>.

From Safiullah<sup>1</sup> to Esa Masih<sup>2</sup>

Your patronymic name is Abul Qasim<sup>3</sup>

You are the distributor of the bounty of that Ruler.<sup>4</sup>

The opinion expressed in the *Hashia Fusus* that all the Prophets and Apostles derive their knowledge from the Seal of Prophethood and the Seal of Prophethood acquires his knowledge from his own immanence [*batin*] in the capacity that it is the Seal of the Saints [*Khatam-al-Awlia*] because the Sainthood that was sealed by the Seal of Sainthood was the Sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and it is called *Vilayat-e-Shamsia* [related to the Sun]. The Sainthood of all other Saints is called the *Vilayat-e-Qamaria* [related to the moon] because it is derived [from the *Vilayat-e-Mustafavia*, that is, the Sainthood of Prophet Muhammad<sup>SLM</sup>]. It is like the light of the moon, which has been derived from the sun. In short, all the prophets, apostles and saints receive their *nur* from the *mishkat* [lamp or candle] of the Seal of the Sainthood. That is why the Seal of the Sainthood is called the *Shams-e-Vilayat* [the Sun of Sainthood]. And all the prophets, apostles and saints are like the stages of the sky. It is on the basis of this that Hazrat Prophet Muhammad<sup>SLM</sup> said that *Vilayat* was superior to *Nabuwat*.

A commentary of this Tradition is to be found in the *Tafsir-e-Umdah*, under the Quranic Verse, "...and it [the fish] took marvelously its way into the sea,"<sup>5</sup> relating to the story of Hazrat Khwaja Khizr<sup>AS</sup>. Prophet Muhammad<sup>SLM</sup> is quoted as saying that *Vilayat* was superior to *Nabuwat* for five reasons: [1] *Vilayat* is the attribute of the Creator too while *Nabuwat* is the attribute of the

<sup>1</sup> Safiullah is the title of Hazrat Adam<sup>AS</sup>

<sup>2</sup> Hazrat Esa Masih<sup>AS</sup> [Jesus Christ].

<sup>3</sup> *Abul Qasim*, the patronymic name, means the 'father of the distributor'.

<sup>4</sup> Ruler here refers to God.

<sup>5</sup> Quran, S. 18: 63 AMD. The translation of the Verse is: "He said: look here! As we were proceeding to the rock I became unmindful of the fish, and naught but Satan made me forget to mention it to thee, and it took marvelously its way into the sea."

*makhluq* [the created or Creatures] alone. [2] *Vilayat* is the attribute of being engaged with Allah while *Nabuwat* is the attribute of being engaged with the *makhluq*. [3] *Vilayat* is an issue of the *batin* [immanence] while *Nabuwat* is an issue of the *zahir* [manifest, exoteric]. [4] *Vilayat* is a special attribute [*sifat-e-Khassah*] while *Nabuwat* is a common attribute [*sifat-e-'ammah*]. [5] *Vilayat* has no limit while *Nabuwat* has a limit. It is said that the rank of *Vilayat* is higher than that of *Nabuwat* because *Nabuwat* is inviting people towards Allah and this compels being in relation with the people openly. *Vilayat*, on the other hand, is a hidden secret and one remains related to and engaged with Allah. It is therefore, superior. [Here the commentary ends.].

Hence, know it, O *Musaddiq!* The station of Sainthood and that of the Prophethood are both the attributes of Hazrat Prophet Muhammad<sup>SLM</sup>. The Sainthood is the immanence [*batin*] of the Prophet<sup>SLM</sup> and prophethood is his exoteric manifestation. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has said that *nabuwat* is the exoteric manifestation of Hazrat Prophet Muhammad<sup>SLM</sup> and *Vilayat*, which is also the attribute of the Prophet<sup>SLM</sup>, is his immanence. Then, know, O *Musaddiq!* Allah has sealed the prophethood on Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and He sealed the *Vilayat* on the Seal of *Vali* [Saint]. And in accordance with the order of convincing arguments, both are one in *Shariat*, *Tariqat* and *Haqiqat*. It is for this reason, that it is said that Hazrat Imam Mahdi<sup>AS</sup> is the Seal of Sainthood and the *nazir* [alike or equal] of Prophet<sup>SLM</sup>. He is also the perfect emulator [*tabe'-e-taam*] of Prophet Muhammad<sup>SLM</sup>.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has, in his tract, *Ba'z al-Ayat*, quoted Hazrat Prophet Muhammad<sup>SLM</sup> as saying; "Every Prophet has his *nazir* [alike or equal] of himself in his *ummah* [community]." And a person does not become the *nazir* or *misl* [alike or equal] of the Prophet unless he is in the rank of the prophet in the estimation of Allah. When the *nazir* has acquired the rank of a prophet, he must be the *Khalifatullah* [Vice-Regent of Allah] during a given period. And the Seal of Prophets [Prophet

Muhammad<sup>SLM</sup>] too has a *nazir* in his *ummah*. And that very person is the Mahdi al-Mau'ood<sup>AS</sup>. [Here ends the writing of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>].

This statement of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> is supported by a quotation from the book, *Kashf-ul-Haqaiq*. This *mufasssir* [exegete, commentator] has, under the Quranic Verse, "Say thou: 'This is my Way: I do invite unto Allah—on basirat—I and he who follows me.'"<sup>1</sup> said that the word 'ana—meaning 'I—stands for Hazrat Prophet Muhammad<sup>SLM</sup> and that of the term 'he who follows me' stands for Hazrat Imam Mahdi<sup>AS</sup>. Similar idea has been expressed in the Books of Traditions, the *Sahih Bukhari*, *Muslim*, and others.

Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying, "Mahdi is from me [that is, from my house or among my descendants], and he will have a bright forehead, a high nose and joined eyebrows. He will follow in my footsteps and will not err." In other words, he would perfectly follow the Prophet<sup>SLM</sup>. If one were to ask, "What is the perfect emulation," we will say that this purports to mean that the behaviour [*akhlaq*] of Mahdi would be like that of Hazrat Prophet Muhammad<sup>SLM</sup>. Convincing arguments prove this.

A *Hadis* [Tradition of Prophet Muhammad<sup>SLM</sup>] reported by Hazrat Huzafa<sup>RZ</sup> says that the Prophet<sup>SLM</sup> said, "If there remains only one day for the end of the world, Allah Most High will cause a person to be born among my descendants whose name will be my name, whose behaviour will be my behaviour." Another *Hadis* quotes the Prophet Muhammad<sup>SLM</sup> as saying, "His name will be my name. His *kuniyat* [patronymic appellation] will be my *kuniyat*." We [that is, the author] say that this is the *shan* [glory, grandeur] of Hazrat Imam Mahdi<sup>AS</sup> and he will have all the attributes, both esoteric and

<sup>1</sup> Quran, S. 12: 108. This is the translation of Hazrat Syed Burhanuddin, author of the book *Shawahid al-Vilayat*. The Arabic word '*basirat*' means 'sight', 'vision'—Urdu-English Dictionary, Baba-e-Urdu. However, AYA has translated it as 'evidence clear as the seeing with one's eyes'. MMP translates it as 'sure knowledge'. SAL uses the words 'firm conviction'.

exoteric, of Hazrat Prophet Muhammad<sup>SLM</sup> and that he would manifest all the divine names, as did Prophet<sup>SLM</sup>.

What the commentator of *Tafsir-e-Delmi* writes supports this view. In the exegesis of the Quranic Verse, "Is he (to be counted equal with them) who relieth on a clear proof from his Lord..."<sup>1</sup> he has copied the views of the author of *Kashf-ul-Haqaiq*. This author says, "If one were to ask, 'Why has the name of Mahdi not been clearly mentioned in the Quran? Allah Most High has not omitted to mention anything in Quran. How, then, the name of Mahdi was not mentioned in the Quran?'"

Our reply to it will be: "The Mahdi's name is not mentioned there in the *lihaz* [regard, respect] of the mention of Hazrat Prophet Muhammad<sup>SLM</sup>, as the *dawat* [call, invitation] of the Imam<sup>AS</sup> is like the *dawat* of the Prophet<sup>SLM</sup>, his *ilm* [knowledge] is like the knowledge of Prophet<sup>SLM</sup>, his group is like the group of the Prophet<sup>SLM</sup>, his *hal* [condition, situation] is like the *hal* of the Prophet<sup>SLM</sup>, his *sabr* [patience] is like that of the Prophet<sup>SLM</sup>, his *tawakkul* [trust in Allah Most High] is like that of the Prophet<sup>SLM</sup> and, in many respects, he is like or equal to Hazrat Prophet<sup>SLM</sup>, *sooratan-o-seetatan* [in countenance and conduct]. (Here the views of *Tasir-e-Delmi* end.)

Further, it is mentioned in the discussion regarding the manifestation of the *anwar* [Light] of the *Nur* of Hazrat Prophet Muhammad<sup>SLM</sup> in the *Tafsir-e-Kashshaf*, "The soul of Hazrat Imam Mahdi<sup>AS</sup> came into existence from the Light of Prophet Muhammad<sup>SLM</sup> as the child comes into existence from the mother. Hence, when prophethood was given to Prophet Muhammad<sup>SLM</sup>, the *Vilayat* [Sainthood] of the Prophet<sup>SLM</sup> was given to Hazrat Imam Mahdi<sup>AS</sup>. Hence, the *zath* [essence, nature] of the Imam<sup>AS</sup> became like the *zath* of Prophet<sup>SLM</sup>, his group became like that of Prophet<sup>SLM</sup>, his *ilm* became like the *ilm* of Prophet<sup>SLM</sup>, his *sabr* became like that of Prophet<sup>SLM</sup>, his *tawakkul* became like that of the Prophet<sup>SLM</sup>, and he became like or equal to the Prophet<sup>SLM</sup> in

<sup>1</sup> Quran, S. 11: 17 MMP.

many respects, including countenance and conduct. (Here the views of the *Tafsir-e-Kashshaf* come to an end.)

From the foregoing comments, it is obvious that by convincing arguments, it is proved that the character and conduct of Hazrat Imam Mahdi<sup>AS</sup> were equipped and shaped from the Seal of *Risalat* [Divine mission, apostleship of Prophet Muhammad<sup>SLM</sup>]. The similarity between character and conduct of Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi<sup>AS</sup> is like the conformity between one *na'l* [horseshoe] and another. Hence, the research scholars [May Allah be pleased with them all!] have said, "Verily, the manifestation of Hazrat Imam Mahdi<sup>AS</sup> became like the manifestation of Hazrat Prophet Muhammad<sup>SLM</sup>, his *zath* became like that of Prophet<sup>SLM</sup>, his birth became like that of Prophet<sup>SLM</sup>, his mission became like that of Prophet<sup>SLM</sup>, his religion became like that of Prophet<sup>SLM</sup>, his group became like that of Hazrat Prophet<sup>SLM</sup>, his successors [*Khulafa*] became like those of the Prophet<sup>SLM</sup>, his confirmation [*tasdiq*] by the people became an obligation like the confirmation of Prophet<sup>SLM</sup>, the people's opposing him unreasonably became like the unreasonable opposition to Prophet<sup>SLM</sup>, his *dawat* [call, invitation] in *Shariat*, *Tariqat* and *Haqiqat*, became like that of Prophet<sup>SLM</sup>, his providing the proof [of his divine mission and status] was like providing that of the Prophet<sup>SLM</sup>, his miracles became like those of the Prophet<sup>SLM</sup>, his *hijrat* [migration] became like that of the Prophet<sup>SLM</sup>, his journey became like that of the Prophet<sup>SLM</sup>, his expulsion and persecution in the way of Allah became like those of Prophet<sup>SLM</sup>, his waging a war against his opponents became like that of the Prophet<sup>SLM</sup>, his *jihād* [holy war] against the enemies of the religion became like that of the Prophet<sup>SLM</sup>, his battle of Badr became like the battle of Badr of the Prophet<sup>SLM</sup>, his valour was like that of the Prophet<sup>SLM</sup>, his courage became like the courage of the Prophet<sup>SLM</sup>, his generosity became like the generosity of the Prophet<sup>SLM</sup>, his patience became like that of the Prophet<sup>SLM</sup>, his gratitude became like that of the Prophet<sup>SLM</sup>, his poverty became like that of the Prophet<sup>SLM</sup>, his opulence became like that of the Prophet<sup>SLM</sup>, his *tawakkul* [Trust in Allah] became like that of the Prophet<sup>SLM</sup>, his *ilm* [knowledge]

became like that of the Prophet<sup>SLM</sup>, his command became like that of the Prophet<sup>SLM</sup>, his forbearance became like that of that of the Prophet<sup>SLM</sup>, his smile became like that of the Prophet<sup>SLM</sup>, his lament became like that of the Prophet<sup>SLM</sup>, his sorrow became like that of the Prophet<sup>SLM</sup>, his happiness became like that of the Prophet<sup>SLM</sup>, his sleep became like that of the Prophet<sup>SLM</sup>, his eating and drinking became like those of the Prophet<sup>SLM</sup>, his marriage became like that of the Prophet<sup>SLM</sup>, his chaste life became like that of the Prophet<sup>SLM</sup>, his age became like the age of the Prophet<sup>SLM</sup>, his death became like the death of the Prophet<sup>SLM</sup>, the survival of his sacred relics became like the survival of the sacred relics of the Prophet<sup>SLM</sup>, and all his personal attributes became like the personal attributes of the Prophet<sup>SLM</sup>, nothing more, nothing less. [Here the views come to an end.]

Be it known that a knower of the knowledgeable people [Bandagi Miyan Amin Muhammad<sup>RZ</sup>] has said, [in a Quartet]: "O Mahdi of the Last Era! You have come virtually as Muhammad / God bless you! Welcome! You came like Ahmad. / With the Seal of the Sainthood [stamped] on your back, you came swimming in the Ocean of the Divine Realities as Ahmad without the 'm'.

Know it, O *Musaddiq*! These specialties of the Prophethood and the *akhlaq-e-Risalat* [character and conduct of the Apostleship] have reached Hazrat Imam Mahdi<sup>AS</sup> in particular through the perfect emulation of the Leader of the Apostles [that is, Hazrat Prophet Muhammad<sup>SLM</sup>] because, in accordance with the consensus, Hazrat Imam Mahdi<sup>AS</sup> alone is the *tabe'-e-taam* [perfect follower] of Hazrat Prophet Muhammad<sup>SLM</sup>. Such perfect emulation cannot be accepted for anybody else in the *ummah* [community] of Hazrat Prophet Muhammad<sup>SLM</sup> even if they are the *Khulafa-e-Rashidin* [the Caliphs following the right way—the first four Caliphs, who succeeded Prophet Muhammad<sup>SLM</sup>]. All the *Khulafa-e-Rashidin* are superior to all the *Taba'een-e-Kamileen* (perfect followers [or companions of companions of the Prophet<sup>SLM</sup>]). But Hazrat Imam Mahdi<sup>AS</sup> is superior to all of them [*Khulafa-e-Rashidin*] also, because he is the *nazir* [similar, equal

or just like] and *mau'ood* [one who is promised] in the words of Prophet<sup>SLM</sup> in accordance with the conclusive and convincing arguments and proof.

Then know, O *Musaddiq!* It has been proved from the above convincing arguments that any sayings, signs and indications that are mentioned in respect of the birth of Hazrat Prophet Muhammad<sup>SLM</sup>, have also largely and most likely happened at the time of the birth of the Imam<sup>AS</sup>, for the reason that the *zath* [essence, nature] of both was not different from each other. On the basis of this, Allah Most High has manifested the attributes of both in a systematic order. There appears some apparent difference in the descriptions of the circumstances surrounding his birth but actually there is no difference because one should look at the matter from the point of view of Hazrat Imam Mahdi<sup>AS</sup> being the perfect emulator of Hazrat Prophet Muhammad<sup>SLM</sup>.

Let it not be hidden that the conformity of one prophet with another is appraised on the basis of the *akhlaq* [character and conduct] alone, and not on the manifest order of the circumstances. But the specialty of Hazrat Imam Mahdi<sup>AS</sup> is that he was certainly one with Hazrat Prophet Muhammad<sup>SLM</sup> even in the signs and circumstances of his birth too because the *zath* of Hazrat Imam Mahdi<sup>AS</sup> was that of Hazrat Prophet Muhammad<sup>SLM</sup>.

A companion of Hazrat Imam Mahdi<sup>AS</sup> has written a long poem in the matter of the origin of the *Nur* [light, luminosity] of the Imam<sup>AS</sup>, who is the Seal of the Special Sainthood. A gist of the meaning of the poem is as follows: • [God] said He was a hidden Treasure in the sempiternity and liked to manifest Himself [to be recognized]. He brought the *Nur* of the Prophet<sup>SLM</sup> to the fore from the unknown. All is the manifestation of the *Vilayat*. • He manifested Himself on Himself and liked to disclose Himself. He brought his own Light out of Himself. All is the manifestation of the *Vilayat*. • The manifestation of the *zath* [essence, nature] is a piece of the Luminosity, which Allah separated from His Self for the [needed action]. Thus *Vilayat* manifested from the Unknown. All is the manifestation of the *Vilayat*. • He kept it in His sight for

seventy thousand years on his palm so that His bounty could be distributed. All is the manifestation of the *Vilayat*. • He nurtured and gave varied attributes and associated His own names with him. The command of *Kun fayakuun*<sup>1</sup> is extracted from them. All is the manifestation of the *Vilayat*. • He has opened the mine of *Kun fakan* in the sempiternity [Azl]. Possibilities sprang up till the eternity. He counted and left them. All is the manifestation of the *Vilayat*. • The Ocean of the Unity [of God] was tranquil. But the Divine Will of being recognised raised the tumult of giant waves in it. All is the manifestation of the *Vilayat*. • Everything that exists and the tent have been set in the expanse of the existence. All that was and is in existence and that will come into existence is the manifestation of the *Vilayat*. • The skies, the earth, the day, the night, the sun, the moon and the stars, stationary and moving, the good and the bad fortune, and the era of the past—all is the manifestation of the *Vilayat*. • When his *Nur* shone in Adam<sup>AS</sup>, the angels fell in prostration before him among all the prophets and the saints. All is the manifestation of the *Vilayat*. • The candle of the life of all the prophets of the yore has gone into the niche. The *Vilayat* is from His *zath*. All is the manifestation of the *Vilayat*. • Every prophet has two glorious attributes, one is the Prophethood and the other is the Sainthood. The Truth gives the bounty and he is the one who delivers it to the people. All is the manifestation of the *Vilayat*. • Prophethood was the honour of Ahmad [Prophet Muhammad<sup>SLM</sup>]. He became the Seal of Prophethood. But *Vilayat* was hidden in the presence of God. All is the manifestation of

<sup>1</sup> '*KUN*' *fayakuun* is part of the Quranic Verse 117 in Chapter 2, *Al-Baqara*. The relevant part means: "He [God] but sayeth: 'BE' and there it is." The Arabic term, *KUN fayakuun* occurs in eight Quranic Verses. When Allah intends to create something, He commands *KUN* [Be] and then it is. Allah is the Originator of all. He must be thought of as before everything. He merely says to the thing proposed and as yet non-existent except in the knowledge, "BE" that is come into being. There is nothing either of the matter or of soul co-eternal with Him or having any independent self-existence. Everything comes into being only when He wills. It becomes by a single act of His all-powerful will without needing any material or helper. Abdul Majid Daryabadi in his *Tafsir-ul Quran*, Vol. I, pp. 70-71.

*Vilayat*. • A superior from the house of the Prophet<sup>SLM</sup> sealed the Sainthood of the Prophet<sup>SLM</sup>. So that he explains every concept. All is the manifestation of the *Vilayat*. • It is the grace of the Lord of the time, Mahdi<sup>AS</sup>, who disclosed the Realities of the Unity [of God]. Both worlds became eternally alive. All is the manifestation of the *Vilayat*. • His love is an obligation ordained by Quran. His company is fealty to him. The obedience to God is obedience to him. All is the manifestation of the *Vilayat*. • May Allah Bless you! O Imam of Guidance! You are the one who obliterates the customs, innovations and habits. You have enlivened the heart from the bounty of the Truth. All is the manifestation of the *Vilayat*. • Your bounty has spread over the world. Everyone got the message of the meeting with the Truth. The mission of Satan was foiled. All is the manifestation of the *Vilayat*. • The hearts have become full of bounty like the shell full of pearls. Every conscience is full of the divine tunes. Every body is full of your luminosity. All is the manifestation of the *Vilayat*. • When you appeared in full splendour in the morning. Your luminosity spread all over the world. Every heart of man and jinn fell deeply in divine love with you. All is the manifestation of the *Vilayat*. • From the Day of the Covenant, the whole Creation of God was waiting for the King of kings [Imam Mahdi<sup>AS</sup>] to appear. All is the manifestation of the *Vilayat*. • From the period of Adam<sup>AS</sup> to the day of his [Imam<sup>AS</sup>'s] arrival, there was a demand in the heavens and the earth for seeing his Face that was like the sun. All is the manifestation of the *Vilayat*. • What is the matter! Adam<sup>AS</sup>, Esa<sup>AS</sup>, Noh<sup>AS</sup>, Ibrahim<sup>AS</sup> and Musa<sup>AS</sup>, all were deeply in love with him to the fullest extent. All is the manifestation of the *Vilayat*. • The First origin and the Last, the core of the Whole, the immanent and the manifest, the Beginning, the Unknown and the Present: All is the manifestation of the *Vilayat*.

Hence, know O Equitable person! When it is proved that the Beginning of the Luminosity of the Mahdi al-Mau'ood<sup>AS</sup> came about with the *zath* of Hazrat Prophet Muhammad<sup>SLM</sup> with convincing arguments, what other testimony could be stronger than the Quranic Verses, the signs and the Traditions of Prophet

Muhammad<sup>SLM</sup>? Hence, of people of justice! Come into the group of the people of the Faith and people of the Reality. Join the company of the *musaddiqan*. And do not be among those, for whom Allah has said, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 2. From Adam<sup>AS</sup> to the birth of Imam<sup>AS</sup>

This chapter deals with the history—from the time of Hazrat Adam<sup>AS</sup> to the Seal of Prophets, Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> to the birth of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and subsequent events.

Allah Most High has said, “*O people of the Book! Now our apostle hath come to you to break the lapse of time in the advent of prophets lest you should say, ‘There hath come to us no bearer of good tidings or any warner.’ Now hath come to you a bearer of good tidings and a warner, (and you have now no excuse to cover your shortcomings) and Allah hath power over everything.*”<sup>1</sup> And in *Hadis*, Prophet Muhammad<sup>SLM</sup> is quoted as saying, “How can my *ummah* (community) be destroyed as I am at its beginning and Esa<sup>AS</sup> is at its end and in the middle is Mahdi<sup>AS</sup> from among my descendants; and between them there will be a group gone astray, in other words there will be a long time.” This *Hadis* is reported in *Mishkat*, *Bukhari*, *Muslim*, *Mударик* and others.<sup>2</sup>

Then know, O *Musaddiq*! That in the books of exegesis and the famous books of history and biography, like *Tabari*<sup>3</sup> and *Tanbih*,<sup>4</sup> written by eminent authors, there is a *Hadis* jointly reported by Hazrat Ali<sup>RZ</sup> and Hazrat Abdullah Ibn Abbas<sup>RZ</sup>.<sup>6</sup> It says that the time lag between Hazrat Adam<sup>AS</sup> and the birth of Hazrat Prophet Muhammad<sup>SLM</sup> is 6,213 years. The time between Hazrat Adam<sup>AS</sup> and Hazrat Prophet Nuh<sup>AS</sup> [Noah] was 2,250 years. Between Hazrat Nuh<sup>AS</sup> and Hazrat Ibrahim<sup>AS</sup> [Abraham], it was 1,143 years. From Hazrat Ibrahim<sup>AS</sup> to Hazrat Musa<sup>AS</sup> [Moses], it was 575 years. From Hazrat Musa<sup>AS</sup> to Hazrat Dawood<sup>AS</sup> [David], it was

579 years. From Hazrat Dawood<sup>AS</sup> to Hazrat Esa<sup>AS</sup> [Jesus Christ], it was 53 years. From Hazrat Esa<sup>AS</sup> to Hazrat Prophet Muhammad<sup>SLM</sup>, it was six hundred years. Thus, the total is about 6,000 years. There is some difference between the statements of the reporters. So the figure could be more or less than six thousand years. *None but God knows.*<sup>1</sup> From the birth of Prophet Muhammad<sup>SLM</sup> till the first divine revelation, it was forty years. After this, Hazrat Prophet Muhammad<sup>SLM</sup> remained in Makkah for thirteen years. Then he migrated to Madina and stayed there for ten years. The age of Hazrat Prophet Muhammad<sup>SLM</sup> was 63 years at his demise. All this is proved by the constancy of the reported *Ahadis* [Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>].

Hazrat Prophet Muhammad<sup>SLM</sup> had said, accordance with a *Hadis*, that the period of the *Khilafat* of the *Khulafa-e-Rashidin*<sup>2</sup> would be thirty years after him. Accordingly, it was thirty years. In this, Hazrat Abu Bakr Siddiq<sup>RZ</sup> ruled for two years. Hazrat Umar Faruq<sup>RZ</sup>'s tenure lasted for ten years. The third Caliph Hazrat Usman<sup>RZ</sup> ruled for twelve years. The fourth Caliph, Hazrat Ali<sup>RZ</sup>'s rule lasted for five-and-a-half years. Hazrat Imam Hasan<sup>RZ</sup> [son of Hazrat Ali<sup>RZ</sup>] remained the Caliph for six months. Thus the rule of the *Khulafa-e-Rashidin* lasted for a total of thirty years after the demise of Hazrat Prophet Muhammad<sup>SLM</sup>.

In short, it was 847 years between the demise of Hazrat Prophet Muhammad<sup>SLM</sup> and the birth of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. In Arabic the chronogram of the year of birth of Hazrat Imam Mahdi<sup>AS</sup> is part of a Quranic Verse, “...*Wa anzalnaa ilaikum Nuuram-mubiinaa*”<sup>3</sup> and the *Hadis*, “I was created from the light [*nur*] of Allah and everything else was created from my *nur* [light].” This *Hadis* is reported in the books of *Hadis*.

<sup>1</sup> Quran, S. 5: 19 SAL.

<sup>2</sup> Book of *Hadis*, Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>.

<sup>3</sup> The full name of the author of this book is Muhammad bin Jarir al-Tabari.

<sup>4</sup> Written by *Faqih* Abul Lais Samarqandi<sup>RA</sup>.

<sup>5</sup> Hazrat Ali<sup>RZ</sup> is the fourth Caliph of Islam and cousin and son-in-law of Hazrat Prophet Muhammad<sup>SLM</sup>.

<sup>6</sup> Hazrat Ibn Abbas<sup>RZ</sup> is an uncle of Hazrat Prophet Muhammad<sup>SLM</sup>.

<sup>1</sup> The Arabic phrase is ‘*Wallah-o a’lam bis-sawab.*’

<sup>2</sup> It means ‘the rightly guided successors’.

<sup>3</sup> Quran, S. 4: 174 SAL. The transliteration is by Muhammad Abdul Haleem Ilyasi. The meaning of the Verse is: “*and We [that is, Allah] have sent down to you a clear light.*”



Similarly, there is a narrative reported by Hazrat Miyan Syed Salamullah<sup>RZ</sup>,<sup>1</sup> that one day a tooth of Hazrat Imam Mahdi<sup>AS2</sup> came off his mouth. His wife, Hazrat Bibi Ilahtiti<sup>RZ3</sup> picked it up. Hazrat Salamullah<sup>RZ</sup> was present there at the time. He asked his sister [Bibi Ilahtiti<sup>RZ</sup>] to give it to him, and “I will keep it safely.” There was some discussion over the tooth between the two. This almost ensued into a quarrel. At this Hazrat Imam<sup>AS</sup> came to them and asked, “What is the matter?” He was given the details. Hazrat Imam<sup>AS</sup> said, “This is the *nur* [Light] of Allah. It will never be separated from the *zath* of Allah.” After this, the acrimonious discussion ended. She kept it in a box and locked it. Some time later, she happened to open the box and found that the cotton wrapped around the fallen tooth remained there but the tooth had disappeared. This verily proves that the *zath* of Hazrat Imam Mahdi<sup>AS</sup> was *nur* alone. And it was for this reason that Allah Most High had manifested the year of his birth in the chronogram extracted from the Quranic Verse.”<sup>4</sup> It works out to the year 847 AH.

A *Hadis* quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying that the Mahdi would be alive for nine years or seven years or five years. In accordance with this *hadis*, Hazrat Imam Mahdi<sup>AS</sup> proclaimed three times that he was Imam Mahdi as commanded by Allah, the *Ghaffar*,<sup>5</sup> the Merciful. All the three figures mentioned in the *Hadis* proved to be correct. It is well known that Hazrat Imam Mahdi<sup>AS</sup> staked his claim to be Mahdi al-Mau'ood at *Ka'aba* in

<sup>1</sup> Hazrat Salamullah<sup>RZ</sup> was a cousin of the Imam<sup>AS</sup> and brother of his wife, Hazrat Bibi Ilahtiti<sup>RZ</sup>.

<sup>2</sup> The titles and honorifics of the Imam<sup>AS</sup> preceding his name here are: “*Amir-e-Amiran* [Lord of Lords], *Pir-e-Piran* [spiritual guide of the spiritual guides], *Mehtar-e-Sarwaran* [Prince of Lords], *Sarwar-e-Rahbaran* [Lord of the Guides].

<sup>3</sup> The titles of the Bibi<sup>RZ</sup> given here are: *Umm-ul-Muminin* [Mother of the Believers], *Afzal-e-Zamani* [Most superior of Era], *Khadija-e-Sani* [Khadija, the Second—Khadija<sup>RZ</sup> was the first wife of Hazrat Prophet Muhammad<sup>SLM</sup>].

<sup>4</sup> Quran, S. 4: 174 SAL. Please see footnote 3 on the previous page.

<sup>5</sup> *Ghaffar* means ‘readily inclined to pardon, much forgiving (especially God). —Arabic English Dictionary.

Makkah between the *Rukn* and *Maqam*. Pointing to his *zath*, Hazrat Imam Mahdi<sup>AS</sup> had said, “He who follows me is a *mumin* [believer].” He had declared thrice, “I am the Mahdi” as commanded by Allah. The Imam<sup>AS</sup> was alive for nine years after this proclamation. This is proved true by a *naql-e-mutawatir* [narrative supported by constancy of reporters]. At that time, the age of the Imam<sup>AS</sup> was 54 years. This was the first claim of the Imam<sup>AS</sup> and it came in the year 901 AH.

The second time was when Hazrat Imam<sup>AS</sup> proclaimed that he was Mahdi al-Mau'ood at the Taj Khan Salar Mosque at Ahmadabad [in Gujarat, India] in 903 AH. The Imam<sup>AS</sup> lived for seven years after this claim. At that time the age of the Imam<sup>AS</sup> was 56 years.

Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> made the claim for the third time at Barhli, near Patan [in Gujarat] in 905 AH. This claim came after the insistent and repeated commands from Allah, the Much Forgiving. The Imam<sup>AS</sup> lived for five years after this claim. At that time the age of this *Khalifa-tur-Rahman* [Vice-Regent of Allah, the Merciful, that is, Imam<sup>AS</sup>] was 58 years. He stood by his claim for five years after this and breathed his last in 910 AH. At death his age was 63 years.

After the death of the Imam<sup>AS</sup>, his son, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, became his *Khalifa* [successor] and remained in that position for eight years. He died in 918 AH. The *khilafat* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> lasted for twenty years. His martyrdom came in 930 AH. Here we have written about the special *Khulafa* briefly. We will deal with the others later, Allah willing. Allah Most High has told Hazrat Prophet Muhammad<sup>SLM</sup>: “... *So relate the story; perchance they may reflect.*”<sup>1</sup> If they do not understand from these events, how are they going to repose faith in Allah and His Signs? Allah Most High has said, “*O believers! Be mindful of Allah and associate with the truthful.*”<sup>2</sup> He has asked the believers to live in the company of the truthful

<sup>1</sup> Quran, S. 7: 176 AYA.

<sup>2</sup> Quran, S. 9: 119 SAL.

with truth and faith, and not to join those, about whom Allah has said, “Then which of the favours of your Lord will ye deny?”<sup>1</sup>

### 3. The Imam<sup>AS</sup>'s Genealogical Tree

This chapter is about the genealogical tree of Hazrat Imam Syed Muhammad Jaunpuri Mahdi al-Mau'ood<sup>AS</sup>, because knowing the details about this is essential among other things for every *musaddiq* of the Imam<sup>AS</sup>. Then know, O *musaddiq*! That the forefathers<sup>1</sup> of Hazrat Imam<sup>AS</sup> were associated with *muqtada* [leaders] of fourteen chains of spiritual orders, particularly the line of mystics or saints of the Chishti chain, who are called the people of the Paradise. This humble *Faqir* has heard from Hazrat Bandagi Miran Syed Mustafa<sup>RA</sup>, son of Bandagi Miran Syed Yaqub<sup>RA</sup>, that the forefathers of Hazrat Miran Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> belonged to the Mystic Chain of Chisht and that the forefathers of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> belonged to the Qadiria Mystic Order.

There are twelve generations between Hazrat Imam Mahdi<sup>AS</sup> and Hazrat Imam Musa Kazim<sup>RA</sup>. This is obvious from his genealogical tree. Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup><sup>2</sup> son of Syed Abdullah son of Syed Usman son of Syed Khizr son of Syed Musa son of Syed Qasim son of Syed Najmuddin son of Syed Abdullah son of Syed Yusuf son of Syed Yahya son of Syed Jalaluddin son of Syed Ismail son of Syed Ne'matullah son of Hazrat Imam Musa Kazim<sup>RA</sup> son of Imam Ja'far Sadiq son of Imam Muhammad Baqar

<sup>1</sup> The titles and honorifics of the forefathers of Hazrat Imam<sup>AS</sup> given here are as follows: *Sadaat-e-Kiram* [the respected Syeds], *Buzurgan-e-Uzzam* [Great Venerable Saints], *Buland Martaba-o-Maqam* [Of Lofty Ranks and Stations], *Sahiban-e-i'zz-o-Ihtaram* [Lords of Glory and Honour], *Ashraf-e-Ahl-e-Zaman* [Most Noble of the people of the Times], *Sahiban-e-Irshad-o-Sajjadah* [Lords of Command and Spiritual Superiors and Asceticism].

<sup>2</sup> The titles and honorifics of Hazrat Imam<sup>AS</sup> given here are as follows: The Signs of Mahdship were present in him. He was the Vice-Regent of Allah and Rasool Allah. Lord of the Time. *Waris-e-Nabi-e-Rahman* [Inheritor of the Prophet of the Merciful (God)]. Good or Glad Tidings about him were given in the Quran. Exhibitor of the Known Divine Guidance. *'Alim-e-Ilm-e-Kitabo-Iman* [Knower of the Knowledge of the Book (Quran) and Faith]. *Mubaiyyan-e-Haqiqat-o-Shari'at-o-Rizwan* [He who explains the Reality, the Revealed Law and the Pleasure of Allah].

<sup>1</sup> Quran, S. 55: 16 AYA.

son of Imam Ali Asghar son of Imam Zain-al-Abidin son of Imam Husain son of *Amir-al-Muminin, Imam-al-Muttaqin*<sup>1</sup> Hazrat Ali<sup>RZ</sup><sup>2</sup> son of Abi Talib son of Abdul Muttalib son of Hashim son of Abdul Munaf son of Qusay Abul Quraish son of Kallab son of Marath son of Ka'b son of Lavi son of Ghalib son of Fahar son of Maalik son of Nazar son of Kanana son of Khazima son of Madrak son of Ilyas son of Mazar son of Nazaar son of Ma'd son of Adnan son of Aad son of Aaoud son of Maqum son of Nakhar son of Yaraj son of Ya'rab son of Harb son of Yashkhab son of Sabit son of Qaidar son of Ismail Zabihullah<sup>AS</sup> son of Hazrat Ibrahim Khalilullah<sup>AS</sup> [Abraham] son of Azar son of Tarakh son of Nakhor son of Sharooah son of Ra'uu son of Faalakh son of 'Aibar son of Shalikh son of Arfakhshad son of Samar son of Nuh<sup>AS</sup> [Noah] son of Malik son of Akmal son of Matuslah son Akhnukh son of Yarad son of Mahlail son of Qain son of Anush son of Prophet Shis<sup>AS</sup> son of Hazrat Adam<sup>AS</sup>. Salutations to and Peace on all the Prophets and Apostles.

Be it known to the people of discretion and understanding that the mother of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> also was of noble descent and a virtuous and true worshipper. The *Ahadis* [Traditions] have predicted that the Imam<sup>AS</sup> would be of noble descent. O People of Justice! When convincing arguments proves these virtues of the Imam<sup>AS</sup>, what more evidence do you need to repose Faith on the Imam<sup>AS</sup>?

#### 4. Events before Birth of Imam<sup>AS</sup>

This is about the events before the birth of Hazrat Bandagi Miran Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. The name of the mother of the Imam<sup>AS</sup> was Bibi Amina<sup>RA</sup>. She was a Syeda.<sup>1</sup> Hazrat Bibi Amina<sup>RA</sup> was of a pleasant disposition; her habits and behaviour were virtuous. She used to fast during the day always and perform her prayers regularly. She used to keep awake to perform her worship. Late one night, she dreamt that the moon descended from the sky and entered the collar of her tunic. Some of the narratives mention that it was the sun. This resulted in her losing her consciousness. Her brother, Qaiyyam-ul-Mulk, who was among the accomplished *Ahl-e-Tariqat-o-Batin*,<sup>2</sup> heard about the passing out of his sister. He came and said that she was not sick and this unconsciousness was a divine trance. When she came to, he asked her for the details. She told him what all had happened. He said, "From this dream, it appears that you will give birth to Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>. He touched the feet of his sister and said, "You have honoured our seven generations. But do not tell about the dream to the people. Maybe they would be jealous."

When she was four months into the family way, she used to hear a voice from her bosom that said, "The Mahdi is *Haq* [Truth]," according to a narrative. After some time, it became known that the Seal of the Sainthood, and *Imam-al-Asfiya*<sup>3</sup> was born in the town of Jaunpur. It was a Monday.

When the Imam<sup>AS</sup> was born, all the idols in the town of Jaunpur fell headlong. An unknown voice recited the Quranic Verse, "*And say: 'Truth has now arrived and Falsehood perished: for*

<sup>1</sup> *Amir al-Muminin* means the leader of the Faithful. *Imam-al-Muttaqin* means the leader of the pious who fear God.

<sup>2</sup> Hazrat Ali<sup>RZ</sup> was the fourth Caliph of Islam and cousin and son-in-law of Prophet Muhammad<sup>SLM</sup>. His title is *Asad-Allah-il-Ghalib* [Lion of Allah, the Triumphant].

<sup>1</sup> Syeda is an appellation of the female descendants of Hazrat Prophet Muhammad<sup>SLM</sup>.

<sup>2</sup> People of the Sufi Order and Immanence.

<sup>3</sup> *Asfiya* is the plural of *Safiyi* that means serene and pure. *Asfiya* means 'sincere friends'. Hence, Leader of the Sincere Friends.

*Falsehood is (by its nature) bound to perish.*”<sup>1</sup> Hazrat Shaikh Daniyal<sup>RZ, 2</sup>, who was a resident of Jaunpur, heard it. Later, the news of the idols falling headlong reached him too. At this the Shaikh<sup>RZ</sup> said, “Today a powerful and superior person is born.” When he started a search, he found that a baby was born in the house of Hazrat Syed Abdullah<sup>RA</sup>. Then he met Hazrat Syed Abdullah<sup>RZ</sup> and sought the details of the birth of a son in his house. Hazrat Syed Abdullah<sup>RA</sup> said that when the baby emerged from the mother’s womb, it was clean of blood and filth. It had covered its private parts with its tiny hands. When it was covered with a cloth, it would withdraw its hands. Even now the situation is the same. When the clothes are removed from its body, it covers its private parts again with its hands. Its voice makes the listeners fall into a divine ecstasy. Whoever listens to its crying, gets frozen and does not move a step further.” The Shaikh<sup>RZ</sup> asked about the naming of the baby. Miran Syed Abdullah<sup>RA</sup> told the Shaikh<sup>RZ</sup>, “During the night I saw Hazrat Prophet Muhammad<sup>SLM</sup> in my dream and he said, ‘We have named the baby after our own name.’ Hence, on the basis of these glad tidings, we are calling him Syed Muhammad.” Then the Shaikh<sup>RZ</sup> asked, “How is its complexion?” Miran Syed Abdullah<sup>RA</sup> said, “It has a bright forehead, a high nose and joined eyebrows. The complexion is of the colour of wheat. The Shaikh<sup>RZ</sup> congratulated Miran Syed Abdullah<sup>RA</sup> and took leave of him. Quite sometime later the Shaikh<sup>RZ</sup> asked Miran Syed Abdullah<sup>RA</sup>, “What patronymic appellation have you given the baby?” Miran Abdullah<sup>RA</sup> said, “The name of my grandfather was Syed Qasim and we have given the patronymic appellation *Abul Qasim* to the baby. The Shaikh<sup>RZ</sup> asked, “How is the talk and behaviour of the baby?” Miran Abdullah<sup>RA</sup> said, “It appears to be in conformity with the *Shariat* of Hazrat Prophet Muhammad<sup>SLM</sup>. It is very difficult to

<sup>1</sup> Quran, S.17: 81 AYA.

<sup>2</sup> Hazrat Shaikh Daniyal<sup>RZ</sup> has been described as: *Murshid-e-Zaman* [Spiritual Teacher of the Time], *Makhzan-e-Irfan* [Treasury of Gnosis], *Pir-e-Shariat-o-Tariqat* [Preceptor of the Islamic Code of Law and a religious devotee], *Ustad-e-Haqiqat-o-Ma’rifat* [Teacher of Divine Reality and Divine Knowledge], *Barguzida-e-La-Yazal* [Chosen of (eternal) God].

describe it. Some of its qualities and attributes appear to be strange. Its shadow and excreta are not visible. There appears to be something like a seal on its back.” After listening to all this, an idea occurred in the mind of the Shaikh<sup>RZ</sup> that this was the time of the appearance of the Mahdi; maybe this boy is the Mahdi al-Mau’ood<sup>AS</sup>. The Shaikh<sup>RZ</sup> again congratulated Miran Syed Abdullah<sup>RA</sup> and took his leave.

Hazrat Imam Muhammad Mahdi<sup>AS</sup>, Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>, has said, “When I was born, Allah Most High commanded me, ‘O Syed Muhammad! Stake your claim to Mahdship and invite the people unto Us.’ This *banda* [servant] assimilated it and submitted, ‘O Allah! Hazrat Esa<sup>AS</sup> had staked his claim in a similar situation and many people went astray. That should not happen. The possibility is that the *ummah* of Prophet Muhammad<sup>SLM</sup> might not accept me and it might fall a prey to a *fitna* [tumult].”

It is narrated that when the elder brother of Hazrat *Imam-e-Aakhir-az-Zaman*<sup>AS</sup> [Leader of the Last Era, that is, Imam Mahdi<sup>AS</sup>], the *Barguzida-e-Samad* [Chosen of God], Miran Syed Ahmad was born, an elderly person, who might be capable of distributing the Divine Bounty, appeared near the house of Miran Syed Abdullah and sent a glass of milk through somebody into the house asking that the new-born should be made to drink it and see whether it assimilated it or vomited, and that they should inform him of it. Miran Syed Ahmad vomited it. When informed of it, the elderly person said, “This is not the baby we are inquisitive about.” After the birth of the Imam<sup>AS</sup> too, the same elderly person came with a glass filled with milk and repeated the same glad tidings. But this time, Allah Most High made the Imam<sup>AS</sup> assimilate it. When informed of the assimilation, the elderly person expressed his immense happiness and said, “This is the baby we were in search of for a long time. Now Allah Most High has manifested it.” Immediately after that the elderly person disappeared. It is proved from an often-repeated narrative that the elderly person was Hazrat Khwaja Khizr<sup>AS</sup>.

When the time for the baby [Hazrat Imam<sup>AS</sup>] to talk arrived, the first words that he uttered were, “Mahdi al-Mau'ood has come.” Later, the baby often repeated the same words.

A narrative is famous that religious education was imparted in the school of Bandagi Miyan Hazrat Makhdoom Shaikh Daniyal<sup>RZ</sup> and Miran Syed Ahmad used to attend the classes therein. One day the Shaikh<sup>RZ</sup> asked Miran Syed Ahmed to bring his younger brother with him. But the latter forgot it. Then the Shaikh<sup>RZ</sup> repeatedly and insistently asked him to bring the younger brother. At last, one day it so happened that Miran Syed Ahmad brought his younger brother to the school. When the Shaikh<sup>RZ</sup> saw the Imam<sup>AS</sup> he got up from his seat, came out for some distance, accompanied him back with great respect to his own seat, made him sit beside himself and entertained him [Hazrat Imam Mahdi<sup>AS</sup>] to a feast. When the Imam<sup>AS</sup> asked for his leave to return home, the Shaikh<sup>RZ</sup> respectfully and affectionately came walking with and talking to the Imam<sup>AS</sup>. The Shaikh<sup>RZ</sup> was very happy at meeting the Imam<sup>AS</sup> as if he had achieved the vision of Allah Most High. When Miran Syed Ahmad saw all this courtesy and hospitality showered on his younger brother, he asked the Shaikh<sup>RZ</sup>, “I am the elder brother of Syed Muhammad. You never showed this much of happiness at seeing me. You never showed me the respect you have shown to him. Why is it so?” The Shaikh<sup>RZ</sup> said, “This brother of yours is a great man. You do not know the glory and exaltation Allah has bestowed on him. You will know it later, Allah willing. I too will tell you the reality about your brother.”

One day, when Miran Syed Ahmad and the Imam<sup>AS</sup> were present with Bandagi Makhdoom Shaikh Daniyal<sup>RZ</sup>, a dignified person radiating the divine bounty, his forehead manifesting his virtuous life, appeared at the school. The Shaikh<sup>RZ</sup> welcomed him with great respect and engaged in talking to him. Some questions came under discussions between them. The Shaikh<sup>RZ</sup> bade him farewell with great affection and respect. Then the Shaikh<sup>RZ</sup> asked Miran Syed Ahmad, “Who was this elderly man who had just come?” Miran Syed Ahmad said, “I do not know.” Then the Shaikh<sup>RZ</sup> respectfully turned towards the Imam<sup>AS</sup> and asked Hazrat Imam Mahdi<sup>AS</sup>, “Now

tell me who this elderly person was?” The Imam<sup>AS</sup> said, “Khwaja Khizr<sup>AS</sup>.” Then the Shaikh<sup>RZ</sup> told Miran Syed Ahmad, “O Syed Ahmad! This is the reason why we give so much respect to your younger brother.” It is said that after this Miran Syed Ahmad too started to be respectful and affectionate towards his brother. Know O *Musaddiq!* These are the events that preceded the *Tasmiyah Khwani*, the ceremony to begin the education of a child.

When the age of the Imam<sup>AS</sup> was four years and four months, his father Bandagi Miran Syed Abdullah organised a grand function and a feast with pomp and fanfare for the *Tasmiah Khwani* of the Imam<sup>AS</sup>. He sent word to Hazrat Shaikh Daniyal<sup>RZ</sup> to come and perform the ceremony by reciting the name of God. When the people assembled and all the notables of Jaunpur had arrived, the Shaikh<sup>RZ</sup> too came. He made the Imam<sup>AS</sup> sit on a chair. Meanwhile, Hazrat Khwaja Khizr<sup>AS</sup> too arrived. The Imam<sup>AS</sup> recognized him and stood up in reverence. The guests wondered in whose honour the Imam<sup>AS</sup> had stood up. When the Shaikh<sup>RZ</sup> raised his head from his meditation, he found that the Khwaja<sup>AS</sup> was among the guests. He came near the seat of the Imam<sup>AS</sup> and sat down on the floor. Addressing the Khwaja<sup>AS</sup>, he said, “Please make the Imam<sup>AS</sup> recite the *Bismillah*.” The Khwaja<sup>AS</sup> said, “Allah, the Lord of Glory, has commanded me, “Our *Mahboob* [Most Loved] will recite *Bismillah* [In the name of Allah]. You go there and say, ‘*Ameen*.’” Hence, the Shaikh<sup>RZ</sup> prompted the Imam<sup>AS</sup> to recite *Bismillah* and the Khwaja<sup>AS</sup> said, ‘*Ameen*’ at the end of the recitation. After this Miran Syed Ahmad started taking his brother to the school regularly. O People of Justice! When the truth of the Mahdi is proved from these events, what more evidence do you need? See the Command of Allah: *Then which of the favours of your Lord will ye deny?*<sup>1</sup>

<sup>1</sup> Quran, S. 55: 16 AYA.

## 5. Education of Imam<sup>AS</sup>

This is about the education of the Imam<sup>AS</sup> and the handing over of the Trust of Prophet Muhammad<sup>SLM</sup> to the Imam<sup>AS</sup>. Know O *Musaddiq!* When Hazrat Imam<sup>AS</sup> was taken to the school for his learning, Hazrat Shaikh Makhdoom Daniyal<sup>RZ</sup> used to give him great respect and affection and made him sit on his seat by his side. In the presence of the Imam<sup>AS</sup>, he used to impart learning to the people. The Imam<sup>AS</sup> used to hear what the Shaikh<sup>RZ</sup> was teaching others and remembered it. When the Imam<sup>AS</sup> was seven, he had committed the whole of Quran to memory. Then the Shaikh<sup>RZ</sup> shifted his attention to the study of other subjects.

It is narrated that when the Shaikh<sup>RZ</sup> used to teach one part of a book, the Imam<sup>AS</sup> used to explain the essence and the purport of the whole book, in a way in the form of questions and answers, that many of the problems of the Shaikh<sup>RZ</sup> too were solved. In this way the Imam<sup>AS</sup> studied some books on every subject. By the time the Imam<sup>AS</sup> was twelve, the Shaikh<sup>RZ</sup> addressed him by the title, *Asad-al-Ulama* [Lion among the Learned]. After this the *ulama* of Danapur and the surrounding areas observed the deep learning of the Imam<sup>AS</sup> and collectively conferred the same title *Asad-al-Ulama* on him. Why not? *Asad-Allah* was the title of his ancestor [Hazrat Ali<sup>RZ</sup>, cousin and son-in-law of Prophet Muhammad<sup>SLM</sup>]. Allah Most High has conferred a similar title on the Imam<sup>AS</sup>.

After Hazrat Imam Mahdi<sup>AS 1</sup> started attending the school of Shaikh Daniyal<sup>RZ 2</sup>, Khwaja Khizr<sup>AS</sup> too used to come, under the command of Allah, and sit in the school to meet the Imam<sup>AS</sup>. During such visits, the Khwaja<sup>AS</sup> used to ask questions of the Shaikh<sup>RZ</sup>. When the Shaikh<sup>RZ</sup> could not answer the questions, he would ask the Imam<sup>AS</sup> to answer them. The Imam<sup>AS</sup> used to solve all his problems

in one answer. When the age of the Imam<sup>AS</sup> was twelve years, the Khwaja<sup>AS</sup> asked the Shaikh<sup>RZ</sup> to bring the Imam<sup>AS</sup> to a mosque, the Khokhri Masjid, on the banks of the river in the woods. The Khwaja<sup>AS</sup> said, “Prophet Muhammad<sup>SLM</sup> had given me in trust something to be handed over to his *farzand* [descendant, that is, the Imam<sup>AS</sup>] and it is time to hand over the entrusted thing to the Imam<sup>AS</sup>.” Hazrat Khizr<sup>AS</sup> reached the appointed place in the garb of a dyer. When the Imam<sup>AS</sup> came within the range of his sight, Hazrat Khizr<sup>AS</sup> said, “*Assalam-o-Alaikum Ya Imam-e-Aakhir-az-Zaman* [Peace be on you O Leader of the Last Era]”. Hazrat Imam<sup>AS</sup> suitably replied. When they reached near him, Hazrat Khizr<sup>AS</sup> took the Imam<sup>AS</sup> to one side in seclusion, and there he handed over the trust of the Prophet Muhammad<sup>SLM</sup> and Allah, that was with him, to the Imam<sup>AS</sup>. We have not given the details of this incident because they are lengthy. Then Hazrat Khizr<sup>AS</sup> said, “We kept the entrusted thing with us. It was the trust of your ancestor. We kept it for quite a long time with us. Now please take it.” After this, Hazrat Khizr<sup>AS</sup> performed the *Zikr-e-Khafi* [hidden remembrance of Allah]. Then he asked, “Has the trust of your ancestor reached you?” Hazrat Imam<sup>AS</sup> said, “Yes!” Then Hazrat Khizr<sup>AS</sup> said, “Allah Most High has commanded you thus: ‘Whoever comes to you with the desire of the Truth, instruct him in the hidden remembrance of Allah.’” After this, Hazrat Khizr<sup>AS</sup> requested the Imam<sup>AS</sup>, “Please instruct me in the hidden remembrance of Allah.” Then the Imam<sup>AS 1</sup> instructed [*talqin*] Hazrat Khizr<sup>AS</sup> under the command of Allah. Then Hazrat Khizr<sup>AS</sup> came to Shaikh Daniyal<sup>RZ</sup> and said, “This person is the Mahdi al-Mau'ood<sup>AS</sup> [Promised Provider of Guidance]. I have performed his *tasdiq* [affirmed and confirmed him as Mahdi al-Mau'ood<sup>AS</sup>] and received *talqin*. You also perform his *tasdiq* and receive *talqin*.” The Shaikh<sup>RZ</sup> said, “*Aamanna-o-Saddaqa*” [I have reposed faith in him and it is true]. And then he received the *talqin*. This is the

<sup>1</sup> The Imam<sup>AS</sup>'s titles the author has used here are: *Imam Aakhir-az-Zaman* [Leader of the Last Era], *Khalifat-ar-Rahman* {Vice-Regent of the Merciful}.

<sup>2</sup> The titles of Hazrat Daniyal<sup>RZ</sup> given here are: *Shaikh-al-Islam* [Chief of Islam], *Mahi-e-Bid'at-o-Asam* [Destroyer of innovations and sins], *Hamida Ahwal* [praised situation].

<sup>1</sup> The Titles of the Imam<sup>AS</sup> given here are: *Badshah-e-Vilayat* [King of Sainthood], *Sahib-e-Bar-e-Amanat* [Lord of the Burden of the Trust], *Imam-e-Deen-o-Millat* [Leader of the religion and community], *Muhi-e-Farz-o-Sunnat* [Giver of new life to the obligations and the *Sunnat* (practice of Prophet<sup>SLM</sup>)].

Grace and Mercy of Allah without limit on the people living in the world. O Allah! Send salutations on Hazrat Muhammad<sup>SLM</sup>, the Seal of Prophets and his companions. After this incident, Hazrat Shaikh Daniyal<sup>RZ</sup> started calling the Imam<sup>AS</sup> as the *Imam-al-Awlia* [Leader of the Saints]. Day after day the manifestation of the *Vilayat* of this *zath-e-Nur-un-ala-nur* [the Luminous Essence, that is, Hazrat Imam Mahdi<sup>AS</sup>] went on spreading among the big and small.

Know O *Musaddiq!* From the time of his suckling to the time of the handing over of the Trust of the *Zikr-e-Khafi*, a large number of miracles and unusual supernatural works occurred in the existence of the Imam<sup>AS</sup>. But writing down of all of them is not easy because their number is very large and the book will become voluminous. On the basis of these miracles, even before the handing over of the Trust [*amanat*], seeing his behaviour and specialties [*Khasais*], all the people who knew the *zath* [essence, nature] of Allah were wonderstruck. They, including Hazrat Shaikh Daniyal<sup>RZ</sup>, told the Imam<sup>AS</sup>, “Where did you get this perfection to perform such miracles?” They also said, “There is a great secret in it. When they observed the respectable specialties [of behaviour] of Prophet Muhammad<sup>SLM</sup> manifest in him, they used to say that he would manifest the miracles of the Prophet<sup>SLM</sup>, and that he is the epitome of the Luminosity of *Batul*,<sup>1</sup> *Sultan-e-Millat-e-Mustafavi*,<sup>2</sup> *Sahib-e-Hujjat-e-Nabavi*,<sup>3</sup> *Mutakhalli ba-husn-e-Akhlaq*, *Muttasif ba-sifat-e-Khallaq*<sup>4</sup> *Sahib-e-Asrar-e-Uluhiyat*,<sup>5</sup> *Hakim-e-Kunuz-e-Anwaar-e-Haqiqat*.<sup>6</sup> It was for this reason that the learned people who, had achieved their knowledge

<sup>1</sup> *Batul* means: a virgin, pure and chaste woman devoted to God (usually applied to Hazrat Bibi Mariyam<sup>AS</sup> [the Virgin Mary, mother of Hazrat Esa<sup>AS</sup>], and to Hazrat Bibi Fatima<sup>RZ</sup>, daughter of Prophet Muhammad<sup>SLM</sup>).

<sup>2</sup> Emperor of the community of Prophet Muhammad<sup>SLM</sup>.

<sup>3</sup> Lord of the Proof of Prophet-hood.

<sup>4</sup> Person who has the excellent character associated with the character of the Creator [God].

<sup>5</sup> Lord of the Treasury of the Secrets of Divinity, the Divine Essence.

<sup>6</sup> Master of the Treasuries of the Luminosities of the Divine Realities.

from Allah and the *zath* of Allah, of that period said after knowing all the details of the Imam<sup>AS</sup>, used to say that there was no doubt that the divine favours will be distributed through his hands. In accordance with the adages that ‘the surmise of the *mumin* [believer, faithful] will not go wrong,’ ‘beware of the wisdom of the *mumin*, verily he sees through the *nur* of Allah, whatever there was in his surmise did manifest,’ and ‘the information of the unknown is not like seeing with the eyes,’ Allah Most High did manifest the Seal of Sainthood. Hence, know it, O judge! Allah has said, “...*zawa ‘adlim-minkum...*” [Two witnesses, just men from among you].<sup>1</sup> By saying so, Allah has fixed the number of two for the witnesses. This commandment of Allah is in respect of common Muslims. Now that the evidence of two special witnesses like Hazrat Khwaja Khizr<sup>AS</sup> and Shaikh al-Islam Shaikh Daniyal<sup>RZ</sup> has provided the proof of Mahdship, what other evidence will be more convincing and final? Allah says, “*Say: ‘With Allah is the argument that reaches home: If it had been His will, He could indeed have guided you all.’*”<sup>2</sup> O the just people! The evidence of these two witnesses is not based on hearsay. It is based on their own observation. Hence, if you do not repose faith on the evidence of these two witnesses, see the commandment of Allah Most High, “*Then which of the favours of your Lord will ye deny?*”<sup>3</sup>

<sup>1</sup> Quran, S. 5: 106 MMP.

<sup>2</sup> Quran, S. 6: 149 AYA.

<sup>3</sup> Quran, S. 55: 16 AYA.

## 6. War with Dalpat

This is in the matter of King Sultan Husain Sharqi getting immersed in the love of the Truth, his becoming a follower of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, his war with and death of Dalpat Rai and the conquest of Gaur. Allah has said, “Allah hath decreed: ‘It is I and My apostles who must prevail.’”<sup>1</sup> And again He has said, “We will, without doubt, help Our apostles and those who believe (both) in this world and on the Day when the Witnesses will stand forth—”<sup>2</sup> Know it O Musaddiq! A narrative with constancy of reporting informs us that Sultan Husain Sharqi was the king of Jaunpur, a just ruler and a learned man who acted in accordance with his [religious] learning. He often used to meet the Imam<sup>AS</sup>. He was such a devotee of the Imam<sup>AS</sup> that he would not go to war without the Imam<sup>AS</sup>. In every journey he used to accompany the Imam<sup>AS</sup>. He used to visit the Imam<sup>AS</sup> regularly.

It is narrated that Hazrat Mahdi al-Mau'ood<sup>AS</sup> came to know through the soul of Hazrat Prophet Muhammad<sup>SLM</sup> that the conquest of the state of Gaur [in Bengal] has been granted to him. Sultan Husain too came to know that the country of Gaur was to be conquered. One day when the Sultan had come to meet, the Imam<sup>AS</sup> started to advise him. After the sermon, he said, “Obedience to Islam is allowed. Obedience to *kufir* [unbelief, infidelity] is not allowed.” Sultan Husain, who was a feudatory of the ruler of Gaur, Dalpat Rai, felt sorry to hear this. He told the Imam<sup>AS</sup>, “The *kafir* is strong with perfect pomp and pageantry. If I do not pay the tribute, he would destroy all the Muslims. If the Miran<sup>AS</sup> [the Imam<sup>AS</sup>] places his hand of help on our head, all the Muslims will be saved from his mischief [and domination].” The Imam<sup>AS</sup> said, “Allah Most High will help His religion and save all the Muslims from his mischief and domination.” The Sultan informed the Imam<sup>AS</sup> that he too had received similar good tidings.

The Imam<sup>AS</sup> said, “This *banda* too is informed about it.” In short, in obedience with the advice of the Imam<sup>AS</sup>, the Sultan attacked Gaur. There were 1,500 *bairagis* [those that had subdued their worldly desires and passions] in the army. Whenever the Sultan waged a war and the Imam<sup>AS</sup> was with him, the king gave the *bairagis* in the command of the Imam<sup>AS</sup>.

It is narrated that the Sultan submitted a few hundred thousand *muhur* [local coins] to the Imam<sup>AS</sup> and said, “Hazrat Prophet<sup>SLM</sup> too had accepted donations for the help of the *ghazis* [conquerors]. Please accept this.” Hazrat Imam<sup>AS</sup> accepted this amount and spent it to help the conquerors. When the army reached Gaur, Dalpat Rai had come to a place three miles away from the fort of Gaur with a 70,000 strong army and started the war. The battle occurred in such a way that someone said, “If a man chooses manliness / Then what is (the worth of) Rustom or Dastan or Isfandyar”. Since Dalpat’s army was superior in numbers, the Sultan’s army faced certain defeat. The Sultan sent word to the Imam<sup>AS</sup> that this was the time for the help of the Imam<sup>AS</sup>; otherwise, there appeared no hope of fighting the enemy. The Imam<sup>AS</sup> started, reciting the name of Allah, with the *bairagis* to move and the Sultan’s forces too accompanied him. The two armies fought a bitter battle. All of a sudden the 30,000 strong army of the Sultan was defeated. However, the Imam<sup>AS</sup> with his 1,500 *bairagis* was still fighting on the battlefield. The Sultan sent word to the Imam<sup>AS</sup>, saying that he had been defeated and that it would be better if the contingent of the Imam<sup>AS</sup> too retreated. But the Imam<sup>AS</sup> said, “Allah willing, the victory is ours. The glad tidings given to us cannot go wrong. Be patient.” The Imam<sup>AS</sup> stayed at his place. Now the flag of king Dalpat appeared on the battlefield. Reciting *Bismillah* [‘in the name of Allah’], the Imam<sup>AS</sup> moved forward the mounted soldiers. When the armies came face to face, one saw that a strong and brave elephant from the army of Dalpat Rai came forward with a heavy chain in its trunk trampling the foot soldiers. Reciting *Bismillah*, the Imam<sup>AS</sup> shot an arrow aiming at the elephant. It pierced into the forehead of the elephant. The elephant turned and

<sup>1</sup> Quran, S. 58: 21 AYA.

<sup>2</sup> Quran, S. 40: 51 AYA.



fell. The Imam<sup>AS</sup> ordered his contingent to charge with the mounted soldiers. By the Grace of Allah the situation drastically changed and the Rai's army was routed. It [the elephant] ran towards the fort to escape the onslaught. But the Rai came face to face with the Imam<sup>AS</sup>. Now the Imam<sup>AS</sup> struck him with his sword. The Rai's body was cut into two pieces and his heart sprang into view. The Imam<sup>AS</sup> saw the image of the deity on the heart of the Rai, which the latter had worshipped. The Imam<sup>AS</sup> said, "Allah be praised! If this is the effect of the worship of the *Ghair-e-Haq* [other than the Truth], what would be the glory and grandeur of the worship of the Truth?" This feeling sent the Imam<sup>AS</sup> into a divine trance. The manifestations [*tajalliat*] of *Haq* came one after the other. The Imam<sup>AS</sup> became unconscious. Soon came the command of Allah Most High, "O Syed Muhammad! We did not create you to rid the horses and be lost in the splendour and magnificence of the world. We have created you for our own *zath*. *And I have chosen thee for Myself.*"<sup>1</sup> When the news of the unconsciousness of the Imam<sup>AS</sup> reached the Sultan, he came and found the Imam<sup>AS</sup> was lying on his side. Manifestly, the Sultan lifted the Imam<sup>AS</sup> and made him sit on his throne resting on a pillow. In reality, however, all the six eminent [*ul-ul-Azm*] Prophets<sup>AS</sup> lifted the Imam<sup>AS</sup> and made him stand. Know O *Mussadiq!* Hazrat Imam<sup>AS</sup> has fought seven wars in the company of the king. We are not going into details for fear of lengthening the writing. A proverb says, "The best writing is that which is short and full of arguments and proof." The Truth of the Imam<sup>AS</sup> is proved by the kept divine promise, with the obvious divine help. Be warned O the People of Equity! Accept this. If you do not, please see the Command of Allah, "*Then which of the favours of your Lord will ye deny?*"<sup>2</sup>

## 7. Divine Ecstasy

This is in respect of the Divine Ecstasy that befell Hazrat Imam<sup>AS</sup>. Know it that the reason for the divine ecstasy on the *zath* of Hazrat Imam Mahdi<sup>AS</sup> was the realization on seeing the image of the worshipped deity on the heart of the infidel and said, "The effect of the worship of the *batil* [The Falsehood] has left the image of the deity on the heart. What would be the effect of the *Haq* [The Truth]?" This feeling left the Imam<sup>AS</sup> unconscious of this world. He became inebriated by and got immersed in the Divinity. The manifestations of the *zath* of Allah descended on the Imam<sup>AS</sup>. These details about it have already been stated above. In those days, the ecstasy was so intense that the Imam<sup>AS</sup> was conscious of nothing of this world. But when he heard the *azan* [prayer call], he regained consciousness for a short while and performed the obligatory ritual prayers five times a day. He would then relapse into unconsciousness. This state of ecstasy continued for seven years. He did not consume even a particle of food or a drop of water. Despite this state of obliviousness, the Imam<sup>AS</sup> did not miss a single *farz* [obligation of *Shari'at*]. He did not make a single move that violated the *Shari'at*.

It is narrated that one day, the wife of Hazrat Imam<sup>AS</sup>, Hazrat Bibi Ilahditi<sup>RZ</sup> told the Imam<sup>AS</sup> with humility, when he gained consciousness at the time of the ritual prayers, "Miranji! Several years have passed and you have not consumed any food. What would be your condition?" The Imam<sup>AS</sup> said, "Whatever food this *banda* [servant of Allah] needs reaches him."

It is narrated that after a long time during the same obliviousness, at the time of the ritual prayers, the Bibi<sup>RZ</sup> asked, "Miranji! What is the condition? Why are you unconscious of yourself and the whole world? Why can you not remain conscious?" Hazrat Imam<sup>AS</sup> said, "The manifestations from Allah occur one after the other in such frequency that if a single drop of these divine oceans were to be dropped on a prophet or saint, he would not regain consciousness

<sup>1</sup> Quran, S. 20: 41 SAL.

<sup>2</sup> Quran, S. 55: 16 AYA.

for the whole of his life. Allah Most High tells me, ‘O Syed Muhammad! Since We have appointed you as the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>, We cause you to perform the *faraiz* [obligations of *Shariat*]. This is Our Beneficence and Mercy on you.’ In this respect, a researcher, classed as a man of understanding, has said, ‘One said, ‘I am the Truth!’ the other said, ‘*subhani* [I am the Praised!];’ In a heavily burdened state, that king of the saints is a *la sani* [unmatched].<sup>1</sup>

It is narrated that after seven years in the obliviousness, the *Habib-e-Zul-Jalal* [the Friend of the Glorious, Splendid (that is, God)—the Imam<sup>AS</sup>] asked for drinking water after the ‘*Isha* [night] prayers. The Bibi<sup>RZ</sup> brought it. But by that time, Hazrat Imam<sup>AS</sup> had relapsed into unconsciousness. This state continued till the time for the pre-dawn ritual prayers. Then Hazrat Imam<sup>AS</sup> saw that the Bibi<sup>RZ</sup> was standing there with the glass of water in her hand. The Imam<sup>AS</sup> asked, ‘You have brought the water now?’ The Bibi<sup>RZ</sup> said, ‘I am standing with the water since the ‘*Isha* prayers.’ Then the Imam<sup>AS</sup> said, ‘Bring water for *wazu* [ablutions].’ She brought the water immediately.

Before this, during the obliviousness, the Bibi<sup>RZ</sup> used to help the Imam<sup>AS</sup> in performing the *wazu* [ablutions]. She used to tell him, ‘Miranji! Wash the hands. Miranji wash the face. Miranji! Wash the feet.’ This practice went on for the previous seven years. But this morning, the Imam<sup>AS</sup>, who had asked water for ablutions, performed them himself. Then he performed two cycles of ritual prayers in thanksgiving. Then he supplicated: ‘O Allah! As this woman has provided me comfort by serving me, please her with Your *didar* [Vision].

<sup>1</sup> Hazrat Mansur Hallaj had claimed he was the Truth [*Haq*]--God. Another *Vali* [saint] had said *Subhani* [I am the Praised]--(God).

It is narrated that Hazrat Imam<sup>AS</sup> gave the glad tidings in clear terms to the Bibi<sup>RZ</sup>,<sup>1</sup> under the command of Allah, ‘On the Day of Resurrection, the share of [the bounty (*faiz*)] Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup> to [the merited] people. To the Bibi<sup>RZ</sup> this share will be equal to all the shares given to all those people, since the Bibi<sup>RZ</sup> had served the Imam<sup>AS</sup> so well.’

It is narrated that after these seven years, when the unconsciousness was so constant, the condition of the Imam<sup>AS</sup> improved. Now the situation was that Imam<sup>AS</sup> was conscious while performing the obedience and prayers. But he was unconscious of his own *zath* and the people around him. This condition lasted for five years. Thus, in all the state of *jazbah* [ecstasy] lasted for twelve years.

It is narrated that the Bibi<sup>RZ</sup> calculated the food and water intake of the Imam<sup>AS</sup> during the latter five years. The quantities of water, cereals, oils and meat, the Imam<sup>AS</sup> consumed, worked out to 17.5 seers.<sup>2</sup> In the previous seven years, the Imam<sup>AS</sup> had consumed nothing.

Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> narrates that he had heard Hazrat Imam<sup>AS</sup> say that when the ecstasy occurred at Danapur, the *zath* of Allah manifested for the first time and the divine command arrived, ‘O Syed Muhammad! We have conferred on you the knowledge of Our Book [Quran]. We have also bestowed on you Our Purport [*Muradullah*]. We have treated you as the *hakim* [ruler] on *Iman* [Faith]. We have given the keys of the treasures of Faith in your hands. We have made you the helper of the *deen* [Religion] of Prophet Muhammad<sup>SLM</sup>. Your disavowal is Our disavowal and Our disavowal is your disavowal.’ There are

<sup>1</sup> Here, the titles of the Bibi<sup>RZ</sup> are: *Bibi Kalan*, [the Great Woman], *Khadija-e-Zaman* [Khadija of the Time—Khadija<sup>RZ</sup> was the name of the first wife of Hazrat Prophet Muhammad<sup>SLM</sup>], *Bibi Ilahditi*<sup>RZ</sup>.

<sup>2</sup> A *seer* is a measure of weight equal to 80 tolas. A kilogram works out to 84 tolas.

countless narratives of Hazrat Imam<sup>AS</sup> but we have abridged this account for fear of its length.

It is narrated that Sultan Husain Sharqi [the king of Jaunpur] wrote a document of the grant of the fiefdom of seven villages and brought it to the Imam<sup>AS</sup> and made the Qazi present it to the Imam<sup>AS</sup>. He stood behind the Qazi. The Imam<sup>AS</sup> tore it to pieces. The Sultan touched the feet of the Imam<sup>AS</sup> in all humility and recited the couplet: “What will he, who has had Your Vision, do with the life. / What would he do with the family and the children? / Make him mad after you and give him both the worlds. / What will one, who is mad after You, do with both the worlds.”

This is the convincing evidence of the Truth of Hazrat Imam Mahdi<sup>AS</sup>, which is eyewitness and is obvious. On what other evidence, will you repose *Iman* [Faith]? Allah Most High has said, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

## 8. The Migration

This is about the migration of the Imam<sup>AS</sup> and his *tasdiq* by his wife, Hazrat Bibi Ilahdati<sup>RZ</sup>, son, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and companion, Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>. This chapter also deals with the incident of Hazrat Miyan Shaikh Bhik<sup>RZ</sup>.

The *Musaddiq* should know that after the divine ecstasy ended, a Command of Allah Most High arrived, “O Syed Muhammad! Perform *hijrat* [migration].” Hazrat Imam<sup>AS</sup> immediately started his migratory journey.

When Sultan Husain Sharqi came to know of the information that Hazrat Imam Mahdi<sup>AS</sup> was migrating, he came personally to the Imam<sup>AS</sup> and said, “This monarchy and kingdom is yours. The Hazrat<sup>AS</sup> should remain with us and his time should be spent with us.” Hazrat Imam<sup>AS</sup> recited the following couplets: “O Allah! If the heart is attached to a place, the soul should be liberated from this attachment. / God forbid! The heart is attached to a place, this attachment would destroy the soul.”

Then the Sultan submitted, “We too will accompany the Hazrat<sup>AS</sup> because our security will be under the august feet of the *Khundkar*.<sup>1</sup> The Imam<sup>AS</sup> gave him the good tidings of *Iman* [Faith] and the security of the Hereafter and said, “By your accompanying this *banda*, the infidels will become powerful over the abode of Islam [*Dar-ul-Islam*] and trouble the Muslims.” Thus giving solace to the Sultan, the Imam<sup>AS</sup> permitted the Sultan to say back.

It is narrated that while the Imam<sup>AS</sup> was camping in the forest of Danapur, Hazrat Bibi Ilahdati<sup>RZ</sup>, the wife of Hazrat Imam<sup>AS</sup>, saw in a reverie [*mu'amala*] that she was informed from the side of Allah

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<sup>1</sup> Quran, S. 55: 16 AYA.

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<sup>1</sup> *Khundkar* is a title with which people address the respected people like their *murshids* and others. It means a teacher.

Most High, “We have made your husband the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>. You perform his *tasdiq* [confirm and affirm him as the Mahdi<sup>AS</sup>].” The Bibi<sup>RZ</sup> heard this voice many times but controlled herself. Then she told the Imam<sup>AS</sup> what she had seen and heard. Hazrat Imam<sup>AS</sup> confirmed the reverie and said, “We too are informed thus from the Generous Giver of Gifts Allah Most High, ‘We have made you the Mahdi al-Mau’ood but when the time of manifesting this matter comes, it will be announced.’” Then the Bibi<sup>RZ</sup> respectfully touched the feet of the Imam<sup>AS</sup> and said, “Miranji! Please forgive me if I have committed any mistake earlier and bear witness that I have performed the *tasdiq* of the Mahdship of the *Miran* [that is, Hazrat Imam Mahdi<sup>AS</sup>]. I have great respect and belief in you, as much as I have in Hazrat Prophet Muhammad<sup>SLM</sup>.”

It is narrated that Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> [first son of Hazrat Imam Mahdi<sup>AS</sup>] heard the conversation between the Imam<sup>AS</sup> and the Bibi<sup>RZ</sup> from outside the tent. He became unconscious and fell down. Hazrat Imam<sup>AS</sup> came, lifted and brought him into the tent. He took the hand of the Bibi<sup>RZ</sup> into his own hands and placing it on the chest of his son said, “See! His bones, flesh, blood and skin, everything has become *La ilaha illa Llah* [There is no god but God].” Then the Imam<sup>AS</sup> placed his own hand on his own chest and then placed it on the chest of his son and said, “Whatever has been [divinely] placed here is placed there.” The Imam<sup>AS</sup> repeated this sentence and the gesture three times.

Then, when Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> regained his consciousness, he told what all he had experienced as had done his mother earlier. Then he performed the *tasdiq* of the Mahdship of the Imam<sup>AS</sup>. He also gave innumerable divine glad tiding to his son. We will write about them at the appropriate place, Allah willing.

## 8.1 Bandagi Miyan Shah Dilawar<sup>RZ</sup>

This is about Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>, who was among the companions of the Imam<sup>AS</sup>; he also performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>. It is stated that Shah Dilawar<sup>RZ</sup> was behind the tent of the Imam<sup>AS</sup>. He heard all the details of the events leading to the *tasdiq* by Hazrat Bibi<sup>RZ</sup> and Hazrat Syed Mahmood<sup>RZ</sup> from the beginning to the end. When the Imam<sup>AS</sup> came out of the tent for the *zuhr* [afternoon] prayers, Shah Dilawar<sup>RZ</sup> told him what Hazrat Bibi<sup>RZ</sup> and Syed Mahmood<sup>RZ</sup> had told the Imam<sup>AS</sup> earlier.

This narrative is about Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> coming into the service of Hazrat Imam Mahdi<sup>AS</sup>. When the Imam of the Land and the Oceans [that is, Hazrat Imam Mahdi<sup>AS</sup>] won the victory in the war with Dalpat Rai and the latter was slain by the Imam<sup>AS</sup>, Sultan Husain Sharqi found Bandagi Miyan Shah Dilawar<sup>RZ</sup> and holding the hand of the Shah<sup>RZ</sup>, the Sultan said, “This is the *sarmaya* [literally capital, figuratively the major gain] of our *ghanimat* [plunder of war].” At that time the age of the Shah<sup>RZ</sup> was about 10 or 12 years. The Sultan took the boy and gave him to his issueless sister. That is why they call Hazrat Shah Dilawar<sup>RZ</sup> the adopted son of that sister.

In short, the condition of the *Barguzida-e-La-Yazal* [Chosen of God] Bandagi Miyan Shah Dilawar<sup>RZ</sup> from the beginning was that he was immersed in the divine ecstasy and the Love of God. He used to remain for hours in this state. And then he would gain conscience. On the basis of this, both the Sultan and his sister said, “This son is worthy of remaining in the service of the Imam<sup>AS</sup>.” When he went to and met the Imam<sup>AS</sup>, the latter welcomed him with the words, “*Muridullah ho jao, Muridullah ho jao, Muridullah ho jao.*”<sup>1</sup> Then the Imam<sup>AS</sup> placed his hand on the hand of Shah Dilawar<sup>RZ</sup>, he said thrice, “*Muradullah ho jao.*”<sup>2</sup> Immediately, Hazrat Shah Dilawar<sup>RZ</sup> went into a divine ecstasy. He

<sup>1</sup> It means ‘Become the disciple of Allah.’

<sup>2</sup> It means ‘Become the purport of Allah.’

remained in this ecstasy for seven years. But he did not miss his daily ritual prayers even once. When he [Bandagi Miyan Shah Dilawar<sup>RZ</sup>] regained his senses, he asked, “Where is Hazrat Syed Muhammad<sup>AS?</sup>” The attendants said, “He has already started his journey to go to *Ka’batullah*.” Bandagi Miyan Shah Dilawar<sup>RZ</sup> got up after hearing this and started his journey to meet the Imam<sup>AS</sup>. He used to say, “The fragrance of Hazrat Miran<sup>AS</sup> [Hazrat Imam Mahdi<sup>AS</sup>] is pulling me gradually to the presence of the Imam<sup>AS</sup>.”<sup>1</sup> He said, “I did not know when it was the day and when it was the night.” Some time later, he arrived in the august presence of Hazrat Imam Mahdi<sup>AS</sup> at the city of Ahmadabad [in Gujarat]. At that time, the Imam<sup>AS</sup> had reached Ahmadabad after performing the Haj pilgrimage. When Hazrat Imam<sup>AS</sup> saw him first, he said, “Shorten your sight.” Immediately, the divine ecstasy of Bandagi Miyan Shah Dilawar<sup>RZ</sup> ended and he became fully conscious.

One night, Hazrat Imam Mahdi<sup>AS2</sup> was sitting with some of his companions. Bandagi Miyan Shah Dilawar<sup>RZ</sup> arrived. The Imam<sup>AS</sup> asked, “Who is it?” Some brother said, or possibly Bandagi Miyan Shah Dilawar<sup>RZ</sup> himself said, “This *banda* [servant] is Dilawar.” Hazrat Imam<sup>AS</sup> said, “Do not call him Dilawar. Call him Shah Dilawar.”

Further, Hazrat Imam<sup>AS</sup> said, “Shah Dilawar is nobler than the nobles.”

It is narrated that Hazrat Imam<sup>AS</sup> said, “Allah Most High has illuminated everything from the Empyrean to the nether regions of the earth for Shah Dilawar<sup>RZ</sup> as a grain of mustard in the palm of a man.”

<sup>1</sup> Here the titles of the Imam<sup>AS</sup> are: *Imam-e-Zaman* [Leader of the Time], *Hadi-e-Ahl-e-Jahan* [The guide of the people of the world].

<sup>2</sup> Here the titles of the Imam<sup>AS</sup> are: *Amir-e-Amiran* [Leader of the Leaders], *Pir-e-Piran* [Spiritual Guide of the Spiritual Guides], *Mehtar-e-Sarwaran* [Prince of the Lords].

Further, Hazrat Imam Mahdi<sup>AS</sup> has said, “Bandagi Miyan Shah Dilawar<sup>RZ</sup> is a man who knows the state [*haal*] of the heart.”

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> has said, “If a person sees a dream or falls into a reverie, he should get it interpreted by this *banda*. If this *banda* is not present, He should get it interpreted by Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>.”

Hazrat Imam<sup>AS</sup> told Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>, “O Miyan Dilawar! After you there will be *khulafa-e-zathi-o-sifati* [vice-regents, personal and of the attributes], as there will be after this *banda*.”

Hazrat Imam Mahdi<sup>AS</sup> told Bandagi Miyan Shah Dilawar<sup>RZ</sup>, “O Miyan Dilawar! The *ulama-e-zahiri-o-batini* [learned men of the manifest and the immanent knowledge] will come to you [as your disciples].” Eventually, it did happen as the Imam<sup>AS</sup> had said. The vice-regents of Bandagi Miyan Shah Dilawar<sup>RZ</sup> are famous. Bandagi Miyan Shah Abdul Karim<sup>RA</sup>, Bandagi Miyan Abdul Maalik<sup>RA</sup>, Bandagi Miyan Yusuf<sup>RA</sup> and Bandagi Miyan Abdullah<sup>RA</sup> and the *‘Alim-e-zahiri-o-Batini* like Bandagi Miyan Abdul Malik Sujawandi<sup>RA</sup> are the vice-regents of Bandagi Miyan Shah Dilawar<sup>RZ</sup>.

In favour of Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>, Hazrat Imam Mahdi<sup>AS</sup> has said, “Where the *banda* is one, the second is Shah Dilawar<sup>RZ</sup>. Where this *banda* is with two, Shah Dilawar<sup>RZ</sup> is the third. Where this *banda* is with three, Shah Dilawar<sup>RZ</sup> is the fourth. Where this *banda* is with four, Shah Dilawar<sup>RZ</sup> is the fifth. In other words, where Hazrat Bibi Iahditi<sup>RZ</sup> was not with the Imam<sup>AS</sup>, Shah Dilawar<sup>RZ</sup> was the second person in the service of the Imam<sup>AS</sup>. When Bibi Budhan<sup>RZ</sup>, the first daughter of the Imam<sup>AS</sup> was born, the fourth in the service of the Imam<sup>AS</sup> was Shah Dilawar<sup>RZ</sup>. When his son, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was born, the fifth in the service of the Imam<sup>AS</sup> was Bandagi Miyan Shah Dilawar<sup>RZ</sup>.”

Further, the Imam<sup>AS</sup> had appointed Bandagi Miyan Shah Dilawar<sup>RZ</sup> as the fifth *Khalifa* of his *zath-e-'Ali Sifat* [Essence of High Attributes]. The abilities and praises of Bandagi Miyan Shah Dilawar<sup>RZ</sup> are innumerable. But the aim here is to shorten the writing.

## 8.2 Bandagi Miyan Shaikh Bhik<sup>RZ</sup>

In short, there is a town between Danapur and Chanderi. Hazrat Imam Mahdi<sup>AS</sup> camped near it in a forest. Bandagi Miyan Shaikh Bhik<sup>RZ</sup>, one of his eminent companions, with another companion, went to the town for some work. At one place, he saw that a large number of ordinary and important people had gathered at a place lamenting immoderately. Miyan Shaikh Bhik<sup>RZ</sup> asked some of them why they were doing this. They said that their community chief had died. The Shaikh<sup>RZ</sup> asked them to show him the dead person's body. When he saw the body, he said, "This person is not dead." He took the hand of the dead body in his own hand and said, "Get up!" The dead person revived and stood up. All the people turned to the Shaikh<sup>RZ</sup> and started saying things [that violated the *Shari'at*]. Shaikh<sup>RZ</sup> got annoyed and started running away from the crowd and came to the Imam<sup>AS</sup>. When the people who had received the *bahra* [share of bounty—*faiz*] of the Hazrat Imam Mahdi<sup>AS</sup>, the Seal of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>, had achieved the position of Hazrat prophet Esa<sup>AS</sup>, they should avoid saying, "*Qum bi Izn Allah*—stand up by the command of Allah."

The crowd followed the Shaikh<sup>RZ</sup>. The Imam<sup>AS</sup> said, "Send them away. Why are they following a person who is a *faqir*? Why do they assign the attribute of the Creator [God] to the created [a man]?" The people were sent away. Then he asked Hazrat Miyan Shaikh Bhik<sup>RZ</sup> what the matter was. He related the whole story. Then the Imam<sup>AS</sup> said, "You have spoiled your own reputation."

The Imam<sup>AS</sup> became very anxious after this incident. He performed the *niyat* [intention] of the *Saum-e-Tayy* [a three-day fast]. During

the day the Imam<sup>AS</sup> fasted and during the night he supplicated [*munajat*], "O Allah Most High! Do not involve my followers in the evil of *karamat* [minor miracles]." After three days, the command of Allah arrived, "We have liberated your followers from the evil of *karamat*."

Hazrat Imam<sup>AS</sup> has said, "Miyan Shaikh Bhik<sup>RZ</sup> is the *qaim-muqam* [vicero] of Hazrat Prophet Esa<sup>AS</sup>."

It is narrated that one day Hazrat Shaikh Bhik<sup>RZ</sup> fell into a divine ecstasy. The words coming from his mouth repeatedly were: "*Hamah Haq ast*—All is the Truth [that is, God]." Because of this Hazrat Imam Mahdi<sup>AS</sup> went to him, stood near his head and asked, "Are you seeing this or saying this?" The Shaikh<sup>RZ</sup> repeated what he was saying: "All is the Truth!" Hazrat Imam<sup>AS</sup> said, "Knowing it is Faith [*iman*]. Saying it is *kufir* [infidelity]." But the Shaikh<sup>RZ</sup> repeated the same phrase. Then the Imam<sup>AS</sup> said thrice, "Why have you attached yourself to the *kuhna* [old, ancient] *Khuda* [God]." Then the Imam<sup>AS</sup> recited the Persian quartet, which means: "I am tired of your ancient God [that is, the ancient manifestations of God]. / Every moment there is a new God [that is, a new manifestation of God] for me."

## 8.3 At Chanderi

After this incident the Imam<sup>AS</sup> left the place and arrived at Chanderi. Here people were greatly talking about the Imam<sup>AS</sup>. They said that the Imam<sup>AS</sup> was a great *vali* [saint]. They said he separates the *Haq* [the Truth] from the *batil* [Falsehood]. They said, "No such person was born after the Prophet Muhammad<sup>SLM</sup> till now nor will such a person ever be born." Large crowds gathered to listen to his *dawat* [call, invitation] unto Allah. Many people were bestowed with his bounty and the effect of his *paskhurdah* [the sanctified leftover]. They experienced divine

ecstasy. Sometimes, the Imam<sup>AS</sup> used to shed tears during his sermons that flowed down his beard. If the drops of such tears fell on anybody, the latter would experience divine ecstasy, which lasted for three to four days. On the basis of this, the local Muslim spiritual guides (preceptors), who were 18 in number, became jealous of the Imam<sup>AS</sup>. They sent their men to expel the Imam<sup>AS</sup> and his followers from Chanderi. When these people arrived, the Imam<sup>AS</sup> said, “We too have received the command of Allah Most High to proceed further. On the basis of the divine command, we will go away.” The people came again and insisted on the Imam<sup>AS</sup> going away. More people came and aggressively threatened, “Go away immediately; otherwise; our hands will snatch the headscarves of your women.” Their talk was similar to what Allah has informed, “*They nearly attack with violence those who rehearse our Signs to them.*”<sup>1</sup> After this, Hazrat Imam Mahdi<sup>AS</sup> stood up and said as commanded by Allah, “See whose headscarves would be snatched!”

Hazrat Imam Mahdi<sup>AS</sup> left the place, went for about a mile and spent the night in the forest. From this place a fire was seen at the place they had left. The screams of the people from there too were heard.

It is narrated that two persons from among the followers of the Imam<sup>AS</sup> who had stayed behind arrived the next day. They said, “It was on the tongues of the people that this was the punishment from the indignation of the Imam<sup>AS</sup>. Hazrat Imam Mahdi<sup>AS</sup> said, “No trouble is inflicted on behalf of the *bandagan-e-Khuda* [servants of God]. All this has happened because of their own deeds.” Allah says: “*Whatever misfortune happens to you is because of the things your hands have wrought...*”<sup>2</sup>

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<sup>1</sup> Quran, S. 22: 72 AYA. He has used the word ‘signs’ for the Arabic Word ‘*Aayaat.*’ Others have used the word ‘Verses’ for it.

<sup>2</sup> Quran, S. 42: 30 AYA.

The manifest reason for this incident is that a drinking party was organized in which the son of a Government official was killed by the son of a *sajjada* [preceptor]. On the basis of this the Government official issued the order to kill all the sons of the *sajjadas*. The Government soldiers set fire to their houses and took away their women and children in a disgraceful way.

See O People of Equity! This is a convincing proof of the Truth of Hazrat Imam Mahdi<sup>AS</sup>. On which convincing proof would you repose Faith [*Iman*] in the Imam<sup>AS</sup>? Allah says:” *Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 9. At Mando

This is about Hazrat Imam<sup>AS</sup> reaching the city of Mando, the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup> by Sultan Ghiyasuddin,<sup>1</sup> Miyan Iahdad Hamid<sup>RZ</sup> and others.

It is narrated that when Hazrat Imam Mahdi<sup>AS</sup> reached the city of Mando, the capital of the Malwah kingdom, it was widely known that a perfect *Vali* [saint], who explained the *Haqiqat* [Divine Reality] and the *Shari'at* [Islamic Code of Law] and there was nobody like his *zath* [essence, nature]. The king also came to know of this. He was a *Badshah-e-Adil* [righteous king], *Darya dil* [Generous], *Niko-Khisal* [of good character] and *Sutoda Af'al* [of Good Deeds]. If even a few good attributes of this king were to be written, it will lengthen the book.

The Sultan sent a wise and reliable person to the Imam<sup>AS</sup> with a request, "I would have personally come to see the feet of the Imam<sup>AS</sup>. But I have no authority of my own in my hands [because his son, Nasiruddin, had imprisoned him]. Hence, I hope that your good self would allow a couple of your servants to come to me so that I could achieve the honour of touching their feet." The Sultan intended to enquire the details of the Imam<sup>AS</sup> and perform his *tasdiq*. Hence, keeping his inability to come and his intentions in view, the Imam<sup>AS</sup> sent Hazrat Bandagi Miyan Syed Salamullah<sup>RZ</sup> and Miyan Abu Bakr<sup>RZ</sup> to meet the Sultan. When these emissaries reached the Palace, the Sultan got expensive velvet carpets of high quality spread in the palace to receive them. He also arranged another seat for the visitors, which was placed in juxtaposition to his own seat. A veil was hung between the two seats. There was a heavy chain binding his legs and he could not stand to respectfully receive the emissaries. Since the Sultan was a man of faith [*Iman*] and '*irfan* [of Divine knowledge], he did not think it fit to give up

the etiquette to honour the servants of the Imam<sup>AS</sup>. Hence, when both the emissaries of the Imam<sup>AS</sup> came in and sat down on the seats arranged for them, the Sultan got the veil between them removed. Gold and silver coins were thrown to the poor as propitiatory offering. He thanked them for coming.

Then the Sultan enquired with great attention to the details about the Imam<sup>AS</sup> from the emissaries and finally performed the *tasdiq* of the Imam<sup>AS</sup>. Then he said, "There can be none with these lofty attributes other than Hazrat Imam Mahdi<sup>AS</sup>. It is now known with certainty that this is the *zath* that is the Mahdi al-Mau'ood<sup>AS</sup>. When the time for the announcement of the *Mahdship* of the Imam<sup>AS</sup> comes, it will be manifested. You two persons should bear witness that I have performed the *tasdiq* of the Imam<sup>AS</sup>." He further said, "Please convey this message from me to the Imam<sup>AS</sup>, that Ghiyasuddin, the mendicant [that is, the Sultan], seeks three things from the Imam<sup>AS</sup>, which may be granted in accordance with Allah's command, '*Nor repulse the petitioner (unheard)*.'<sup>1</sup> One, that I die with *iman* [Faith], two, death arrives in a state of [the Sultan] being oppressed, and three, the honour of martyrdom be bestowed." Some other narrators have said the second demand was that the Sultan be resurrected on the Day of Resurrection among the group of the Imam<sup>AS</sup>. In short, the Sultan sent three demands to the Imam<sup>AS</sup>. Or possibly, the demands were written down and sent to the Imam<sup>AS</sup>.

The Sultan also sent a large quantity of donations to the Imam<sup>AS</sup>. Some people say that the Sultan was residing at the fort of Mando. This place was at so small a distance from the place where the Imam<sup>AS</sup> was staying that he could see the camp of the Imam<sup>AS</sup>. The Sultan had issued orders that the carts carrying the donations should be in an unbroken line from the fort to the camp of the Imam<sup>AS</sup>. Some narrators say that the donations consisted of sixty *qantars* [bags] full of *ashrafis* [gold sovereigns]. *Qantar* is the hide of a cow in which the coins are filled. Besides this, there was also

<sup>1</sup> The titles of Sultan Ghiyasuddin given here are: *Sultan-e-'Ali-Muqam* [King of High position], *Zul-Izzat-wal-Ihtiram* [Honourable and Respectful], *Maqbul-e-Rab-bul-'Alamin* [Chosen of the Lord of the Worlds].

<sup>1</sup> Quran, S. 93: 10 AYA.



a rosary of pearls costing one crore *mahmoodis* [local coins, the weight of each coin was 4.5 *mashas*. A *masha* is equal to a gram approximately]. A crore is equal to ten millions. With all these donations, the Sultan sent back the two emissaries to the Imam<sup>AS</sup>.

It is narrated that Hazrat Imam Mahdi<sup>AS</sup><sup>1</sup> heard the demands of the Sultan and said, “All the three demands are accepted. All the three demands are accepted. All the three demands are accepted.” And the Imam<sup>AS</sup> ordered that all the donations that had come should be distributed among the people who had brought them. The rosary of the peals was given to a tambourine player who was there.

Meanwhile, somebody told the Seal of the Sainthood<sup>AS</sup>: “This was in the right of your *fugara* [indigents, mendicants, who lived in Trust of Allah]. They had a right. Why did you not give it to them?” Hazrat Imam<sup>AS</sup> said, these people have given up everything. They only desire Allah. They do not want anything other than the *Zath* of Allah. They have a right to the *didar* [Vision of Allah]. That alone is the fortune that reaches them. All this [wealth] was in the right of the people who had come with it. They were desirous of it. They had great respect for it. They were demanding only this. And that has gone to them.”

It is narrated that one of the companions had kept one *qantar* of the donations without the knowledge of the Imam<sup>AS</sup>.<sup>2</sup> The other *qantars* were full of *ashrafis* [gold sovereigns]. This *qantar* was found to be full of rupees [silver coins]. After the crowds dispersed, Hazrat Imam<sup>AS</sup> was informed that something was remaining. Hazrat Imam<sup>AS</sup> demanded, “Why did you keep it?” Then, the Imam<sup>AS</sup> distributed the rupees in that *qantar* among the *fugara*.

When the Imam<sup>AS</sup> came out for the *namaz* he asked where the people had gone that they did not turn up for the ritual prayers.

<sup>1</sup> The titles of the Imam<sup>AS</sup> given here are: *Amir-e-Zaman* [The Chief of the Time], *Khalifa-e-Rahman* [Vice-Regent of the Beneficent—God].

<sup>2</sup> The titles of the Imam<sup>AS</sup> given here are: *Imam-al-Abrar* [Leader of the saints and holy men], *Murshid-e-Mukhtar* [Preceptor invested with authority].

Hazrat Miyan Salamaullah<sup>RZ</sup> said, “Some money has been distributed as *sawiyat* [equal distribution of the *futuh* (donations)] among the inmates of the *daira*. Hence, the people have gone for shopping.” The Imam<sup>AS</sup> said, “For a small thing these people have abstained from the company of this servant and the congregational prayers. What would have happened if all the donations that had come were distributed among them?”

Allah be praised! The practice of Hazrat Imam Mahdi<sup>AS</sup> is that he reprimanded his group at the delay by his companions at one congregational prayer. On the contrary, some people believe that Imam Mahdi<sup>AS</sup> will dig out manifest wealth from the earth and distribute it among the people so that they become wealthy. **Couplets:** “If somebody is notorious and sees with his eyes a situation in a way other than what it is, he is *ma'zur* [handicapped]. / If you desire honey, create the courage in yourself to endure the bite of a honeybee.”

In short, the glad tidings the Imam<sup>AS</sup><sup>1</sup> had given to Sultan Ghiyasuddin manifested soon. Nasiruddin, the son of Sultan, dethroned his father and became the king. But his kingship was not strong enough as his father was still alive. Therefore, he killed his father. Allah Most High fulfilled all the three demands, the Sultan had made of the Imam<sup>AS</sup>. He also made the Sultan one of the *ahl-e-iman* [the people of Faith].

## 9.1 Hazrat Miyan Iahdad Hameed<sup>RZ</sup>

It is narrated that the sixth *sahabi* [companion], Hazrat Miyan Iahdad Hameed<sup>RZ</sup>, met Imam Mahdi<sup>AS</sup> at Mando and, after meeting him, reposed Faith in him. He was an eloquent poet, a man of great learning, an Emir and companion of Sultan Ghiyasuddin. After performing the *tasdiq* of the Imam<sup>AS</sup>, he gave up the world [*tark-e-*

<sup>1</sup> The titles of the Imam<sup>AS</sup> given here are: *Imam-e-Akhir-Zaman* [Leader of the Last Era], *Khalifa-e-Rahman* [Vice-regent of the Beneficent—God], *Waris-e-Nabi-e-Subhan* [Heir to the Prophet of the Praised—God].

*dunya*]. Then on, he remained in constant company and service of the Imam<sup>AS</sup>. He was present [at Farah] at the time of the death of Hazrat Imam<sup>AS</sup>. He wrote the *marsiyah* [elegy, a poem lamenting the death] of Hazrat Imam Mahdi<sup>AS</sup>. Further, he has left a *diwan* [anthology] of poems containing Arabic and Persian words with alphabets without dots. His books, *Risala Bar-e-Amanat*, and another tract in proof of the *Mahdiat* of Hazrat Imam Mahdi<sup>AS</sup> are well known in the community. These books have a unique style. They are with this *faqir* [the author]. One should read them so that one can realise the difference between the *Haq-o-Baatil* [Truth and Falsehood]. He was perfect in both the manifest and immanent branches of knowledge. Hazrat Mehri<sup>RZ</sup>, son of Khwaja Taha<sup>RZ</sup>, the author of two *diwans*, was the disciple of Miyan Hameed<sup>RZ</sup>.

## 9.2 Hazrat Miran Syed Ajmal<sup>RZ</sup>

In short, it was in this City of Mando that Hazrat Miran Syed Ajmal<sup>RZ</sup><sup>1</sup> died. He was the second son of the Imam<sup>AS</sup> and Hazrat Bibi Ilahtiti<sup>RZ</sup>. He died at the age of less than four years. He was interred in an old burial ground where 18,000 people had been buried. Hazrat Imam Mahdi<sup>AS</sup> used to often say that Allah told him, “O Syed Muhammad! We have forgiven all those buried in this place for the sake of Hazrat Miran Syed Ajmal<sup>RZ</sup>.”

Hazrat Imam Mahdi<sup>AS</sup> used to say, “This *banda* is *Jamal* [beauty]. My son, Syed Ajmal is *Jamal-e-pur-Ajmal* [Beauty full of Elegance].

Hazrat Imam Mahdi<sup>AS</sup> has said, “Allah says, ‘Had I given life to Syed Ajmal, he would have been your *qaim-muqam* [successor, viceroy]. And it is not permitted that there should be competition of *zath*.’”

There are many narratives at this point but our aim is to be brief. There is convincing proof in these events of the Truth of Hazrat Imam Mahdi<sup>AS</sup>. What other evidence do you need to repose Faith

in the Imam<sup>AS</sup>? Allah says: “Then which of the favours of your Lord will ye deny?”<sup>1</sup>

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<sup>1</sup> The titles of Hazrat Miran Syed Ajmal given here are: *Muqarrir-e-Zath-e-Azza-o-Jal* [one who is close to the essence, nature of Allah, the Mighty].

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 10. At Chapanir

This is about the arrival of Hazrat Imam<sup>AS</sup> in the town of Chapanir, the *tasdiq* by Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>, the death of Hazrat Bibi Ilahditi<sup>RZ</sup> and coming of the Imam<sup>AS</sup> to Daulatabad.

Know it O *Musaddiq!* When Hazrat *Vilayat Panah* [that is, Hazrat Imam Mahdi<sup>AS</sup>] came to the city of Chapanir from the city of Mando, the news spread that a perfect saint, and the Lord of the *bayan* [Discourse], briefly and in detail, like the Seal of Prophet-hood, Hazrat Prophet Muhammad<sup>SLM</sup> had arrived. Chapanir was the capital of Gujarat. When this news spread, thousands of people used to assemble at the *Jame' Masjid* there. They used to come to hear the Imam<sup>AS</sup> speak in his *dawat il-Allah* [call or invitation unto Allah]. Most of them received the bounty [*Faiz*] and the effects of the *Paskhurda* [sanctified leftover]. Some used to cry and shriek and raise their *faryad* [cry for help], and sometimes the secret of “O World! Become bitter to my *Awlia* [saints, friends]” was revealed to them. Some acted according to the advice, “Abandon the world if you want to meet your beloved [God].” Many were of the same nature.

### 10.1 Sultan Mahmood Be-gadha

When the news of the Imam<sup>AS</sup> <sup>1</sup> reached Sultan Mahmood Be-gadha,<sup>2</sup> He became desirous of meeting the Imam<sup>AS</sup>. Then his close associates suggested to him, “First, send some two or four intelligent persons to find out all the details and then you may go [to meet the Imam<sup>AS</sup>]. The Sultan sent two eminent *ulama* [scholars] to meet the Imam<sup>AS</sup>. He also sent two of his trusted ministers, Salim Khan and Farhad-ul-Mulk, to keep an eye on the *ulama*. They reached the Imam<sup>AS</sup> when he was delivering the sermon between the *‘Asr* and *Maghrib* [late afternoon and post-

sunset] prayers. They saw that the multitude gathered was listening to the sermon inviting people unto Allah with rapt attention. Nobody turned his attention to them. The *ulama* who were worldly and wealthy were disappointed over the way they were ignored. They met the Imam<sup>AS</sup> after the *Maghrib* [post-sunset] prayers and returned.

The *ulama* told the Sultan, “Hazrat Miran Syed Muhammad is a perfect saint. But he will not give any respect to the king. Even if somebody superior to the king were to come, he too would be ignored.” Sultan Mahmood asked, “What happens if they do not give me any respect?” They told the king, “The monarchy would be damaged if the king is not respected.”

The two ministers were intelligent and well versed in the Divine knowledge. The scenario impressed them. They too were ignored. They, however, became devotees of the Imam<sup>AS</sup>. They received the *talqin* [initiation] from the Imam<sup>AS</sup> before returning.

When they met the *ulama* after returning, they asked them what they had told the king. They told the ministers what they had told the king. Hearing this, the ministers said, “Why did you resort to highway robbery? Why did you prevent the Sultan from the worship of the Truth [*Haq-parasti*]?” How would you face God? How would you answer Him?” The *ulama* said, “We are ready with the answer. And it is this: We have protected the command of Hazrat Prophet Muhammad<sup>SLM</sup>. The reason is that Sultan Mahmood has great affection for the *fugara*. Had he met the Imam<sup>AS</sup>, he would certainly have become a *faqir*. The infidels around the kingdom of Gujarat are strong enemies of the religion. A small slip would have resulted in the destruction of the Islamic statute and *musalmanni* [being Muslim]. On the basis of this, we prevented the Sultan from meeting the Imam<sup>AS</sup>.”

When the information of this lame excuse reached the Imam<sup>AS</sup>, he said, “They did wrong because the *tark-e-dunya* [giving up the

<sup>1</sup> Here the titles of the Imam<sup>AS</sup> are: *Fayyaz-e-Faiz-e-Be-daregh* [Generous Lord of the abundant bounty].

<sup>2</sup> *Be-Gadha* means ‘of the two forts.’

world] is subject to Divine Guidance, which He gives or does not give to whom He will... Had he [the king] come, he would have essentially benefited.”

## 10.2 Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>

This is about the events leading to the *tasdiq* of the Imam<sup>AS</sup> by Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>, companion of Hazrat Imam Mahdi<sup>AS</sup>. Bandagi Miyan Shah Nizam<sup>RZ</sup> was a religious person. He had given up the kingdom of Jais.<sup>1</sup> Then he resorted to migration. Whenever or wherever he heard about a Shaikh or a pious elderly person, he would go to him with the intention of becoming his disciple [*murid*]. But after meeting the celebrity, he got disappointed and returned empty handed. When he met the *Shaikh-al-Islam*, he felt some inclination to become his *murid*. He told the Shaikh about his aim. The Shaikh told him, “O Miyan Nizam! You are so broad minded and magnanimous that none other than the *Khatam-e-Vilayat* [Seal of Sainthood] can satisfy you. You wait for his *zat-e-‘ali-darjat* [Essence of high ranks].”

After listening to this, Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> came to Chapanir and camped at the mosque of Salim Khan for learning. Salim Khan had become a great devotee of the Shah<sup>RZ</sup>. Salim Khan heard the news of the arrival of the Imam<sup>AS</sup> and went to meet him. When he returned, he informed Bandagi Miyan Shah Nizam<sup>RZ</sup>, “O Miyan Nizam! The kind of *Murshid* you wanted has appeared.”<sup>2</sup>

Hearing this, Bandagi Miyan Shah Nizam<sup>RZ</sup> started to come to meet Hazrat Imam Mahdi<sup>AS</sup>. Meanwhile, a command of Allah arrived, “O Syed Muhammad! Our servant is coming. Hold his hand and reach him to Us.” Hazrat Imam Mahdi<sup>AS</sup> came out [of his

<sup>1</sup> Jais is a town near the parliamentary constituency, Amethi, in Uttar Pradesh, India.

<sup>2</sup> Here the titles of the Imam<sup>AS</sup> the author has given are: *Zath-e-Fai'z-al-Barakaat* [The essence, nature of Beneficent of Favours], *Syed-e-Aal-e-Rasul-e-Maqbul* [Lord of the Descendants of Hazrat Prophet Muhammad<sup>SIM</sup>, the well liked of God].

*hujra* (room)] talked to the Shah<sup>RZ</sup> and imparted *talqin* [initiation] to him. The Shah<sup>RZ</sup> remained with the Imam<sup>AS</sup> till the last breath of the latter. The Imam<sup>AS</sup> has given a number of glad tidings to the Shah<sup>RZ</sup>. Seven of them are as follows. ● He has seen and tasted; ● Drinker of the Ocean [of Divinity]; ● Inebriated at times and in senses at times; ● Bowl of Blame; ● “*Men whom neither merchandise or sale beguileth from remembrance of Allah...*”<sup>1</sup> ● Witness to the Vision of Allah through the physical eyes in this world; ● The subject under discussion was the attributes of Hazrat Abu Bakr Siddiq<sup>RZ</sup><sup>2</sup>. They are more than 300 in number. Bandagi Miyan Shah Nizam<sup>RZ</sup> asked, “Does any one of us have any of those attributes?” In reply, Hazrat Imam Mahdi<sup>AS</sup> said, “They are present in you from the head to the foot.”

Then know, O *Musaddiq!* After the Imam<sup>AS</sup> left Chanderi at the command of Allah Most High, innumerable, that is, thousands of people of religion and piety became the devotees of Hazrat *Imam-al-Abrar, Amir-al-Ahrar*.<sup>3</sup> Their number continued to increase as the Imam<sup>AS</sup> continued his journey day by day from place to place. Many of them joined the followers of the Imam<sup>AS</sup> in his migratory journey. But here, we are dealing only with some eminent persons to join the entourage of the Imam<sup>AS</sup>.

## 10.3 Death of Hazrat Bibi Ilahdati<sup>RZ</sup>

Hazrat Bibi Ilahdati<sup>RZ</sup>, wife of the *Habib-e-Zul-Jalal* [Friend of God], Hazrat Imam Mahdi<sup>AS</sup> breathed her last at Chapanir on the 3<sup>rd</sup> of *Zul-Hajja*.<sup>4</sup> She was laid to eternal rest at the foot of the Dongri Mountain.

<sup>1</sup> Quran, S 24: 37 MMP.

<sup>2</sup> Hazrat Abu Bakr Siddiq<sup>RZ</sup> is the first *Khalifa* [successor] of Prophet Muhammad<sup>SIM</sup> and Islam.

<sup>3</sup> It means ‘Leader of Saints, Lord of the Independent People’.

<sup>4</sup> The twelfth month of Muslim Calendar.

When Hazrat Bibi Ilahditi<sup>RZ</sup> died, a gold coin was found in her clothes. Hazrat Imam<sup>AS</sup> said, “Heat it and brand the sole of the foot of the Bibi<sup>RZ</sup>. Prophet Muhammad<sup>SLM</sup> had done the same thing.” When this news spread, Miyan Syed Salamullah<sup>RZ</sup> was engaged in preparation of the grave and the last rites of his sister, Hazrat Bibi Ilahditi<sup>RZ</sup>. He came running and told the Imam<sup>AS</sup> on oath, “This gold coin does not belong to the Bibi<sup>RZ</sup>. It belongs to Bibi Fatima<sup>RZ</sup>.”<sup>1</sup> Then the Imam<sup>AS</sup> said, “Give the coin to the person to whom it belongs. This *banda* [servant of Allah] too knew that the Bibi<sup>RZ</sup> was *mufliis* [poor] and she did not have anything other than Allah. But this *banda* is the follower of the *Shari’at* of Hazrat Prophet Muhammad<sup>SLM</sup>.”

Allah be Praised! The desire of Hazrat Imam Mahdi<sup>AS</sup> is this. The disavowers of the Imam<sup>AS</sup> expect the Mahdi to come, excavate wealth from the bowels of earth and then distribute it among the people. This is against the religious beliefs. According to the book, *Sharh Ta’rriuf*, Chapter on *Kashf ‘an-il-Khawatir*, one of the *As-hab-as-Sufa* died and in his rags [gudri] a *dinar*<sup>2</sup> was found. Prophet Muhammad Mustafa<sup>SLM</sup> was informed of this. He ordered that [the body of the] *Sahabi* [companion] be branded once. Another *Sahabi* had died leaving two *dinars*, the Prophet Muhammad<sup>SLM</sup> had ordered, “Heat the coin and brand him twice.”

In short, it was after the death of Hazrat Bibi Ilahditi<sup>RZ</sup>,<sup>3</sup> that the rite [*tariqa*] of *sawiyyat* [equal distribution of the received donations] started under the command of Allah. Earlier, the practice was that all the *fugara* [the indigent inmates of the *daira*] and the wife and the children of the Imam<sup>AS</sup> used to share their meals from the same vessel [*deg*].

<sup>1</sup> Bibi Fatima<sup>RZ</sup> was the daughter of Hazrat Imam Mahdi<sup>AS</sup>.

<sup>2</sup> *Dinar* is a coin.

<sup>3</sup> The Bibi<sup>RZ</sup>’s titles given here are: *Fakhr-e-Nisa-e-‘Alamin* [The Pride of the Women of the two Worlds], *Afzal-un-Nisa* [The Most Superior of the Women], *Umm-ul-Muminin* [Mother of the Believers].

## 10.4 At Daulatabad

The Imam<sup>AS</sup> left Chapanir and reached Daulatabad via Burhanpur. At Daulatabad, Hazrat Imam Mahdi<sup>AS</sup> gave glad tiding in favour of many saints that are buried there. If even a brief mention is made of the magnificence of these saints, the book will become voluminous. But a brief sketch of the glad tiding the Imam<sup>AS</sup> gave the saints has to be mentioned here. There is no other go.

It is narrated that in the august presence of Hazrat Imam Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup>, mention was made of Hazrat Sultan Burhanuddin<sup>RA</sup> and Shaikh Zainuddin<sup>RA</sup> that these two saints were perfect and that Sultan Burhanuddin<sup>RA</sup> was superior to Shaikh Zainuddin<sup>RA</sup>. Sultan Burhanuddin<sup>RA</sup> used to call himself as *Burhan Gharib* [Burhan, the poor]. Shaikh Zainuddin<sup>RA</sup> used to call himself as *Zain-al-Haq* [Honour of Truth]. When the questioner quoted the sayings of the two saints and asked the Imam<sup>AS</sup> about the virtues of either of them. The Imam<sup>AS</sup> said, “Understand things on the basis of their sayings. Their sayings indicate the poverty of their perfection.”

Hazrat Imam Mahdi<sup>AS</sup> said, “Some of the saints, buried here, are such that if one were to disclose a small part of their secret divine achievements, the whole mankind will support these saints. It will become their devotees. Nobody will give any attention to Sultan Burhanuddin<sup>RA</sup> and Shaikh Zainuddin<sup>RA</sup>.”

It is narrated that Makhdoom Syed Raju<sup>RA</sup>, father of Hazrat Syed Muhammad Husaini<sup>RA</sup> Gesudaraz, is also buried here. Makhdoom Syed Muhammad<sup>RA</sup> is well known. Makhdoom Syed Raju<sup>RA</sup> is in a poor condition. Somebody asked the Imam<sup>AS</sup> about their virtues, The Imam<sup>AS</sup> said, “The manifest difference between the father and the son is obvious. The same difference persists in their immanent perfection.”

It is narrated that Hazrat *Imam-e-Zaman Hadi-e-Ahl-e-Jahan* [Leader of the Time, Guide of the inhabitants of the world, that is, Hazrat Imam<sup>AS</sup>], visited the shrines [graves] of the *Awlia Allah* [saints]. He went to the mausoleum of Hazrat Syed Muhammad

Arif<sup>RA</sup> and sat down for a few moments at the head of his grave. Then he performed two cycles [*rak'at*] *namaz*. The name of this saint was known as Shaikh Mumman<sup>RA</sup> among the people. Hazrat *Imam al-'arifin, Nazir-e-Rasul-e-Rab-al-'Alamin* [Leader of the Mystics possessing the knowledge of God and His kingdom, the Equal of the Messenger of the Lord of the Worlds, that is, Hazrat Imam<sup>AS</sup>], said, “Do not call him Shaikh Mumman, His name is Syed Muhammad ‘Arif<sup>RA</sup>. [Allah has purified his immanence.]”

It is narrated that there was a well of bitter salty water near the mausoleum. Hazrat Imam Mahdi<sup>AS</sup> gargled his mouth with water and dropped that water in the well. The effect of the sanctified leftover water in the well was that its water became sweet. At the same place, the Imam<sup>AS</sup> had brushed his teeth with a piece of the branch of a pomegranate tree and had planted it in the ground. This became a big tree. These two signs are present to this day. They are the manifest argument for the people of equity and the seekers of the Divine Truth.

## 10.5 At Ahmadnagar

In short, the *Imam-al-Bar-Wal-Buhur* [Leader of the Land and the Oceans, that is, Hazrat Imam<sup>AS</sup>] went to Ahmadnagar from Daulatabad. In those days, Ahmadnagar was the capital of the Deccan. At that time the construction of the Fort of the *Bagh-e-Nizam* had just begun. The ruler was Malik Nizam-ul-Mulk. The news of the arrival of the Imam<sup>AS</sup> <sup>1</sup> came to the Malik, He was desirous of a son. He went to the Imam<sup>AS</sup> thinking that he would get a son through the intervention of the Imam<sup>AS</sup>. When he came, the Imam<sup>AS</sup> gave the Malik some advice and the sanctified leftover of the betel leaves he was munching. The Malik ate part of it and made his wife also eat it. Later, Allah granted him a son. The baby was named Burhan Nizam-ul-Mulk. This boy became the monarch of Deccan after Nizam-ul-Mulk. He was a sincere devotee of the Mahdavia group. He invited a majority of the companion-migrants of Hazrat Imam Mahdi<sup>AS</sup>, like Bandagi Miyan Shah Nizam<sup>RZ</sup>, Bandagi Miyan Shah Dilawar<sup>RZ</sup>, Bandagi Miyan Shah Ne'mat<sup>RZ</sup> and other prominent Mahdavi *murshids* to come to Deccan from Gujarat. He had given his daughter in marriage to Bandagi Miyan Syed Miranji alias Miran Sahib<sup>RA</sup>, son of Miran Syed Hameed<sup>RZ</sup>, son of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. The sons of Hazrat Imam<sup>AS</sup> came to Deccan because of him. Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> gave glad tidings to Sultan Burhan Nizam Shah on his deathbed. All this is authoritative information. There are innumerable narratives here. But brevity is the aim of this *faqir* [that is, the author]. Verily, there is convincing evidence in this discourse about the Truth of Hazrat Imam Mahdi<sup>AS</sup>. What

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<sup>1</sup> Here the titles of the Imam<sup>AS</sup> given are: *Vali-e-Kamil* [Perfect Saint], *Makhzan-e-Faiz* [The Treasury of Bounty], *Fayyaz-e-Afzal* [The Most superior Bountiful of the Bounty], *Sahib-e-Karamat* [Lord of the Miracles], *Khudawand-e-Tasirat* [Lord of Impressions], *Zath-e-Paighambar Sifat* [The Essence of the Attributes of the Prophet].

more evidence do you need, O people of Equity? Allah says, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

## 11. At Bidar and Gulbarga

This is about Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>'s arrival at Bidar, about Miyan Shaikh Mumman Tawakkuli<sup>RZ</sup> and *Qazi al-Quzzat* Alauddin Deccani<sup>RZ</sup> and his [the Imam<sup>AS</sup>] visit to Gulbarga and embarking the ship for journey to Makkah.

Malik Barid, the king of Bidar, dreamt that a giant lion entered the city of Bidar from one gate and went away through the other gate. Most of the *ulama* and *mashayakhin* could not interpret the dream. But Shaikh Mumman Tawakkuli<sup>RZ</sup>, a resident of Iram village, was a saint of immanence. He said, “A *Syed-e-Kamil-o-Akmal*<sup>1</sup> who would be a perfect saint like Hazrat Ali<sup>RZ</sup> will come through one gate and will go through the other gate of the city of Bidar.”

Sometime after this, Hazrat Imam Mahdi<sup>AS</sup> came to Bidar. The *ulama*, *mashayakhin* and the common people and others saw that the Imam<sup>AS</sup> was full of unlimited spiritual bounty and a perfect saint. They surmised that this *Habib-e-Zul-Jalal* [Friend of God Almighty] was the *Mahdi al-Mau'ood*<sup>AS</sup> [Promised Mahdi]. Earlier also, wherever he went, the high and the low, the *ulama* and ‘*arifin* [religious scholars and people of the knowledge of the divine secrets] had surmised this. The companions of the Imam<sup>AS</sup> too had heard unknown voices saying, “We have made your *murshid* [Preceptor] the Mahdi al-Mau'ood<sup>AS</sup>. Repose faith in him as such.” They came to know of this. But they controlled themselves and kept quiet. But when the unknown voice angrily rebuked them, they would go to the Imam<sup>AS</sup> and tell him about the unknown voices. The Imam<sup>AS</sup> used to say, “Similar information comes to this *banda* also. When Allah Most High wishes to manifest this, He would make it known. You go and remain in your work.”

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<sup>1</sup> Syed is the title of any one of the descendants of Prophet Muhammad<sup>SLM</sup>. The whole phrase means that a descendant of the Prophet<sup>SLM</sup>, that is, of his daughter Hazrat Fatima<sup>RZ</sup> and Hazrat Ali<sup>RZ</sup>, cousin and son-in-law of the Prophet<sup>SLM</sup>.

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<sup>1</sup> Quran, S. 55: 16 AYA.

### 11.1 Hazrat Shaikh Mumman Tawakkuli<sup>RZ</sup>

Hazrat Miyan Shaikh Mumman Tawakkuli<sup>RZ</sup>, a *barguzida-e-La-Yazal* [Chosen of the God], *sahib-e-Kashf* and *Ahl-e-'Irfan* [endowed with the knowledge of the Unknown and achiever of the divine inspirations], also knew that this was the Mahdi al-Mau'ood<sup>AS</sup>. Often he used to help the Imam<sup>AS</sup> in performing the *wazu* [ablutions] and used to drink the water that fell from the hands of the Imam<sup>AS</sup>.

It is narrated that one day the Shaikh<sup>RZ</sup>, told the Imam<sup>AS</sup>, “Miranji! This *faqir* is alone and very poor. But he desires that your eminence visits his hut and illuminate it with the dust of your feet. This *banda* does not have the strength to feast you. That is obvious.”

It is narrated that the Shaikh<sup>RZ</sup> had nothing in his house except a knife. He sold it and, with the money so got, he purchased some flour of *jawar*<sup>1</sup> and some vegetables. He also bought some oil for a bath. When the Imam<sup>AS</sup> accepted his invitation and went to his hut, the Shaikh<sup>RZ</sup>, with all the humility at his command, requested him to take the bath, for which he had heated water. “This *banda* desires that he be allowed to serve you.” The Imam<sup>AS</sup> accepted this request also. While pouring water on the body of the Imam<sup>AS</sup>, the Shaikh<sup>RZ</sup> saw the *Muhr-e-Vilayat* [The Seal of Sainthood] on the back of the Imam<sup>AS</sup>. He touched the feet of the Imam<sup>AS</sup> and said, “The reason for giving you this trouble was that it is universally accepted that as Hazrat Prophet Muhammad<sup>SLM</sup> had the Seal of Prophethood on his back, the Seal of Sainthood too must have the Seal of Sainthood on his back. My intention was that my eyes should get the honour of seeing the Seal of Sainthood on your back.”

In short, when the Imam<sup>AS</sup> proceeded from Bidar, the Shaikh<sup>RZ</sup> too decided to accompany him. But the Imam<sup>AS</sup> allowed him to stay back at Bidar in view of his old age. The Shaikh<sup>RZ</sup> had advised his followers as his last will and testament that when the Imam<sup>AS</sup>

<sup>1</sup> *Jawar* is millet.

staked his claim as the Mahdi al-Mau'ood<sup>AS</sup>, they all should go to the Imam<sup>AS</sup> and perform his *tasdiq* and place their forehead on his *aastana* [threshold]. Further, the Shaikh<sup>RZ</sup> is narrated to have said, “On the Day of Resurrection, if Allah Most High were to ask me what gift I had brought at His door, I would say, ‘O Allah! I have brought these two eyes with which I had seen the Seal of Sainthood on the back on Hazrat Imam Mahdi<sup>AS</sup>’.

Then, know it, O *Musaddiq!* The village of Iram is at a distance of seven or eight days’ journey on foot from Bijapur [now in Karnataka, India]. The *muridin* [disciples] of the Shaikh<sup>RZ</sup> there follow the Mahdavi beliefs. They also have a replica of the *Muhr-e-Vilayat* with them. But they have accepted pensions from the various kings. Hence, the *Murshidin* of the Mahdavia group do not consider them to be among the Mahdavis.

### 11.2 Qazi Alauddin Bidri<sup>RZ</sup>

It is narrated that when the Imam<sup>AS</sup> arrived at Bidar, all the *ulama* and the learned people, those learned in the knowledge of the divine secrets and the ordinary people, the high and the low, turned their attention towards the Imam<sup>AS</sup>. But the Qazi of Bidar, ‘Alauddin Bidri<sup>RZ</sup>, a great ‘*Alim* who practiced according to his knowledge and the knower of the immanence, delayed his visit to the Imam<sup>AS</sup>. The reason was that he wanted to wash his clothes and then go to meet the Imam<sup>AS</sup>. After washing his clothes, when he came to the Imam Mahdi<sup>AS</sup>, the latter recited the Hindi *doha*, which purports to mean, “Clean your heart, whether you wash your clothes or not. / Do not go into sleep that might deprive you of your salvation.” Hearing this, the Qazi<sup>RZ</sup> became a devotee of the Imam<sup>AS</sup>. He gave up his post of Qazi and accompanied the Imam<sup>AS</sup> in his lifelong migratory journey. He is counted among the eminent companions of Hazrat Imam Mahdi<sup>AS</sup>. There are many narratives at this point. But our intention is brevity.



### 11.3 To Gulbarga

In short, when the *Habib-e-Zul-Jalal* [Hazrat Imam<sup>AS</sup>] left Bidar, he intended to go to Bijapur and reached a place where the road branches into two, one of them goes to Bijapur while the other goes to Gulbarga, where there is the mausoleum of Hazrat Syed Muhammad Husaini Gesudaraz<sup>RA</sup>. When the Imam<sup>AS</sup> reached the junction of the roads, he turned to the road that goes to Gulbarga. One of his companions told the Imam<sup>AS</sup>, “This is not the road to Bijapur. It goes to Gulbarga.” Some of the narrators have said that this was Hazrat Bandagi Miyan Shaikh Bhik<sup>RZ</sup>. Then the Imam<sup>AS</sup> said, “See who is there in front of the horse.” When they looked that way, they saw the soul of Hazrat Makhdoom Syed Muhammad Gesudaraz<sup>RA</sup> was there. He was clad in a green dress and had come to welcome the Imam<sup>AS</sup>. It was pleading that the Imam<sup>AS</sup> should go to Gulbarga. Seeing this, the companion sought forgiveness of the Imam<sup>AS</sup> and told him what he had seen.

Even while the Imam<sup>AS</sup> was in his journey, the *sajjada* of the mausoleum of Hazrat Makhdoom Syed Muhammad Gesudaraz<sup>RA</sup> had seen in a dream that the *Makhdoom*<sup>RA</sup> was taking away the box containing the cap and the genealogical tree. These are the things they use in initiating their new *murids* [disciples]. The successor asked the *Makhdoom*<sup>RA</sup>, “What is the objective in taking away the box of the cap and the genealogical tree?” Then the *Makhdoom*<sup>RA</sup> said, “Our era has come to an end. Now is the era of the Mahdi<sup>AS</sup>.” Some time after this, Hazrat Imam Mahdi<sup>AS</sup> arrived at Gulbarga.

The descendants and *murids* of Hazrat Makhdoom Syed Muhammad Gesudaraz<sup>RA</sup> came to meet the Imam *Aakhir-az-zaman* [Leader of the Last Era]. When he came to the mausoleum of the *Makhdoom*<sup>RA</sup>, they were with the Imam<sup>AS</sup>. When he reached the tomb, he had not removed his footwear. The *murids* respectfully told the Imam<sup>AS</sup>, “This is the mausoleum of *Auliya Allah* [Saints of Allah]. And your eminence knows it.” The Imam<sup>AS</sup> replied, “We too know how to respect and honour the Saints of Allah. But should I follow your word or that of your *Murshid* [that is, Hazrat Gesudaraz<sup>RA</sup>]?” Hearing the reply of the Imam<sup>AS</sup>, the *murids* kept

quiet. But they did not open the lock of the mausoleum. When Hazrat Imam<sup>AS</sup> reached the door of the mausoleum with his footwear on, the lock opened on its own by the power of Allah. The Imam<sup>AS</sup> went into the mausoleum and closed the door behind him. He stayed inside for a long time.

It is narrated that when Imam<sup>AS</sup> came out of the tomb, he happened to cast a look at the grave of a grandson of Hazrat *Makhdoom*<sup>RA</sup>. The grave was outside the tomb and he asked whose grave it was. The *mujawirs* [attendants of the mausoleum] told him, “Miranji! This is the grave of grandson of Bandagi Makhdoom<sup>RA</sup>. His name was Shah Maktu who died during the life of his grandfather. His story is that he was killed at the house of a harlot during a session of drinking wine. When the matter came to the notice of Hazrat Makhdoom<sup>RA</sup>, he was sad. Then he said, “Allah Most High has given me the power to revive him. But this will infringe the *Shari'at*.” Having said this, he supplicated for the absolution of his grandson. He then gave the glad tidings of his salvation. Having heard the story, the Imam<sup>AS</sup> said, “Allah be Praised! That is the Omnipotence of Allah! So close to Syed Muhammad Gesudaraz<sup>RA</sup>, Miyan Maktu is being punished and he does not know it!” In short, the descendants of Hazrat Gesudaraz<sup>RA</sup> requested the Imam<sup>AS</sup> to accept their feast, but Hazrat Imam<sup>AS</sup> said, “I have taken leave of your ancestor. There is no need for the feast.”

The companions of the Imam<sup>AS</sup> asked what was the reason for such a long stay inside the tomb. Hazrat Imam<sup>AS</sup> told them: “The soul of Syed Muhammad Gesudaraz<sup>RA</sup> welcomed me and with great humility took me to his grave. He told me, ‘Unless the dust of your footwear falls on my grave, my *khajalat* [sense of shame] resulting from my staking a claim to *Mahdiat* [Mahdiship] cannot be removed.’ The talk on this point went on for long. I had to trample his grave underfoot in accordance with his desire. After that he was happy and allowed me to leave. That was the reason for the delay.”

Hazrat Imam<sup>AS</sup> gave the glad tidings in favour of Bandagi Makhdoom<sup>RA</sup> that his *zath* smelt like that of Hazrat Prophet Muhammad<sup>SLM</sup>.

Hazrat Imam<sup>AS</sup> has said, “Allah Most High had made Syed Muhammad Gesudaraz<sup>RA</sup> the *murshid* of his time. Allah Most High will ask those people of his time who did not learn the knowledge of the Divine Secrets of God from him, “You had a *murshid* like Syed Muhammad in your time. Why did you not seek the reality of the religion from him?”

Somebody asked the Imam<sup>AS</sup>, “Miranji! Hazrat Muhiyuddin Ibn Arabi<sup>RA</sup> has said, ‘*Haq* [God] is perceived and *Khalq* [Created] is imagined.’ Hazrat Gesudaraz<sup>RA</sup> has in reply said, ‘*Haq* [God] is imagined and *Khalq* [Creation] is perceived. If Hazrat Ibn Arabi<sup>RA</sup> were in our times and had met me I would have converted him to Islam afresh by making him recite the *Kalima* [Islamic Testification].’ How is this?” In reply the Imam<sup>AS</sup> said, “In this matter, Hazrat Gesudaraz<sup>RA</sup> was like a suckling baby before Hazrat Ibn Arabi<sup>RA</sup>.”

In short, Hazrat Imam<sup>AS</sup> started his journey from Gulbarga to Bijapur under the command of Allah Most High. There, he camped at the mausoleum of the perfect saint Shah Hamza<sup>RA</sup>. That place is well known till this day. In those days, the fort was inhabited. Later, the foundation for the outer fort was laid. From here the Imam<sup>AS</sup> reached Raibagh and camped at the Jama’ Masjid. Then he proceeded towards the Dabhol port. There are many incidents during the journey. But this *faqir* aims at brevity. Verily, there is evidence of the Truth of the Imam<sup>AS</sup>. Then O people of Equity, what more evidence do you need to repose faith in the Imam<sup>AS</sup>? Allah says, “*Then which of the favours of your Lord will ye deny?*”

1

<sup>1</sup> Quran, S. 55: 16 AYA.

## 12. Journey to Makkah

This is about Imam Mahdi<sup>AS</sup>'s departure for Makkah for Haj pilgrimage, first claim to Mahdship, return to Ahmadabad and incidents during the voyage.

It is narrated that when Hazrat Imam Syed Muhammad Jaunpuri Mahdi al-Mau'ood<sup>AS</sup> arrived at the Dabhol port, he saw that people were rushing to board the ship. He recited two couplets. Their purport is: “Where are you, O the people who are going for Haj? Your beloved [*ma'shooq*] is here, come here, come here. Come if you are desirous of God. But if you are not desirous of God, do not come, do not come.” Elsewhere, the last line reads, “Those who do not desire! Do not come. Do not come!” Then the Imam<sup>AS</sup> boarded the ship. Allah says in Quran, “...*And take a provision (with you) for the journey, but best of provisions is right conduct...*”<sup>1</sup> The Imam<sup>AS</sup> and his companions started their journey with the provision of *taqwaa* and *tawakkul* [Piety and Trust in Allah].

The most correct narrative says: When Hazrat Mahdi al-Mau'ood<sup>AS</sup> *Khalifatullah* embarked, there were 360 men with him. They were the servants of Allah from various cities and from various tribes. The common people among them were superior saints of God. They had abandoned the world. They had sacrificed the love of the effects and belongings of the world over their love for God. They had trusted in Allah in all matters and circumstances. They had assigned all their works to God. Their breasts were full of the manifest *ulum* [knowledge] and were illuminated with the immanent *ulum*. May Allah be pleased with them all!

When the Imam<sup>AS</sup> had sailed for some days [their number is known to Allah alone], all of a sudden a storm hit from morning to evening threatening the ship. The companions told the Imam<sup>AS</sup>, “Your servants are going to *Ka'batullah* [the Shrine at Makkah]

<sup>1</sup> Quran, S. 2: 197 AYA. Here ‘the *right conduct*’ stands for the Arabic word *taqwaa*, which, according to Arabic English Dictionary, means *godliness, devoutness, piety*.

under the command of Allah. Will the person who works for Allah be killed?” Hazrat Imam Mahdi<sup>AS</sup> said, “Be patient. Who is this *banda* [servant] of Allah?” The storm appeared to be more devastating. The anxiety of the passengers in the ship increased. They started crying. Under the circumstances, Hazrat Bandagi Miyan Syed Salamullah<sup>RZ</sup> told the Imam<sup>AS</sup>, “Miranji! The ship is about to drown.” Hazrat Imam<sup>AS</sup> said, “Be quiet! Who is this *banda*?” Again Hazrat Salamullah<sup>RZ</sup> said, “The drowning is imminent.” The Imam<sup>AS</sup> said, “What should this *banda* do? When had I told you the command of this *banda* could over-ride the command of Allah?” Miyan Salamullah<sup>RZ</sup> said, “Then tell us that you do not have the keys of the divine treasures in your hand.” Hazrat Imam<sup>AS</sup> said, “If the Lord has given the keys of His treasures in the hands of his *banda*, does this *banda* get the power to open the locks without the permission of the Lord?” After this, the Imam<sup>AS</sup> got up smiling, came to the side of the ship, gestured with his hand towards the ocean. The storm subsided. The companions asked the Imam<sup>AS</sup>, “Why did this storm come?” The Imam<sup>AS</sup> said, “The fish in the ocean had some out to see this *banda*. This *banda* was inside. They could not see him and started the trouble. When I came out, the fish saw me and went to their abode. The storm subsided.”

Hazrat Imam<sup>AS</sup> said, “One of the fish was born on this side of the ocean. Allah had promised it that He would show it the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>. In another narrative it is said that this was the fish that had protected Hazrat Yunus<sup>AS</sup> [Jonah] in its bosom. Allah had promised it that He would show the Mahdi al-Mau'ood<sup>AS</sup>. Hence, it came along with all the fish of the ocean and got the divine promise redeemed. It is said that one of the fish raised its head above the level of the water thrice. Its head looked like a mountain. All the inmates of the ship had seen the event.

The quantity of the provisions in the ship was declining and the distance to be covered was long. Hazrat Imam<sup>AS</sup> said, “There was another underlying reason also from Allah. Had you been patient, we would have reached our destination by this storm itself. The

distance to be covered in many days would have been covered in one day. You people were impatient.”

The companions of the Imam<sup>AS</sup> were in dire circumstances of starvation and penury in the ship. All of a sudden, a person came in a small boat with provisions and started asking, “Who are the people who trust in Allah in this ship?” Then he came to the Imam<sup>AS</sup> and said, “Allah Most High has sent these things.” The Imam<sup>AS</sup> accepted these donations. Nobody knew who that person was and where he had come from. Hazrat Imam<sup>AS</sup> then told his companions, “Take this. This is *rizq-e-halal-e-tayyab* [chastely permitted sustenance].” It contained rice, ghee, roasted meat, baked bread, salt, water, firewood and cooking vessels. The quantity was enough to feed the pious companions of the Imam<sup>AS</sup>. See O Equitable persons! Verily these are clear signs for the people of wisdom.”

It is narrated that a thought occurred in the mind of a companion of the Imam<sup>AS</sup> that the grave of a certain *Vali* [saint] was on the way and that the Imam<sup>AS</sup> did not visit it. Now that place could not be reached. When the companion had this misgiving in his mind, the Imam<sup>AS</sup> looked at him sternly. This look removed the veils on the eyes of the companion. What he then sees is that all the *awliya*<sup>AS</sup> [saints] that are laid to eternal rest in various places in India, are in view and they are pulling the robes of the ship of the Imam<sup>AS</sup>. Seeing this, the companion<sup>RZ</sup> came to the Imam<sup>AS</sup> and sought forgiveness for his misdemeanor.

When Hazrat Imam<sup>AS</sup> was lying on his side, a thought occurred in the mind of a migrant-companion about the age of the Imam<sup>AS</sup>. Without his asking, the Imam<sup>AS</sup> told him, “For thirty years, we were the *‘ashiq* of the *Zath-e-Zul-Jalal* [God] and for the last thirty years, the *Zath-e-Zul-Jalal* is the *‘ashiq* of this handful of dust [that is, the person of the Imam<sup>AS</sup>].”

It is narrated that Hazrat Imam<sup>AS</sup> recited the Hindi *doha* [couplet] the meaning of which is, “I am devoted to my beloved and my beloved is devoted to me. I am the floral crown of my beloved and

my beloved is the garland of my neck.” In brief, the meaning of this *doha* is the same as that of the previous narrative. There the words *nisar* or *qurban* means sacrifice. Its purport is *‘ishq*. It means that we are the lover of our Lord and our Lord is our Lover. *Sehra* [floral crown] and *har* [garland] is the practice in India. In marriages, the head of the spouses is covered with the floral crown and the garland surrounds the neck. Here, the Imam<sup>AS</sup> is saying that we are the floral crowns of our lord and our Lord is the garland around our neck. This is a sign of “*Ana Ahmad bila meem* [I am Ahmad without ‘m’].” It is only a man of wisdom who can understand this.

Hazrat Imam<sup>AS</sup> disembarked at the place where *ihram*<sup>1</sup> begins for the Haj pilgrimage, and performed this practice of Hazrat Prophet Muhammad<sup>SLM</sup>. Then the Imam<sup>AS</sup> said, “Let anybody call us a *haji* or a *ghazi*.” When the Imam<sup>AS</sup> arrived at Makkah and started performing the circumambulation of the *Ka’batullah*, Allah Most High made most of the Arabs who saw the Imam<sup>AS</sup>, say, “This is a perfect man who has come after Hazrat Prophet Muhammad<sup>SLM</sup>.” Most of the people had become the devotees of Hazrat Imam Mahdi<sup>AS</sup>.

It is narrated that when the Imam<sup>AS</sup> came for the circumambulation of the *Ka’ba* in accordance with the command of Allah, he asked his companion Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>, “You had come to *Ka’batullah* earlier also. What signs had you seen then? And what do you see now?” Miyan Shah Nizam<sup>RZ</sup> said, “Miranji! The first time I had come, I saw *Ka’batullah* without its Lord. Now I am seeing it with its Lord.” Again Hazrat Imam<sup>AS</sup> asked, “Miyan Nizam<sup>RZ</sup>! Do you see anything?” He said, “Yes. Miranji!

<sup>1</sup> *Ihram* is the state of ritual consecration of the Mecca pilgrim [during which the pilgrim, wearing two seamless woolen or linen sheets, usually white, neither combs nor shaves and observes sexual continence]. —Arabic English Dictionary.

*Ka’batullah* is circumambulating around Hazrat Miran<sup>AS</sup> [the Imam<sup>AS</sup>], and is reciting, ‘*Fal-ya’-buduu Rabba haazal-Bayt’*”<sup>1</sup>

It is narrated with constancy [*tawatur*] that the Imam Mahdi<sup>AS</sup> who possesses the attributes and behaviour of Hazrat Prophet Muhammad<sup>SLM</sup> completed the circumambulation. Then he, in accordance with the command of God, staked his claim to be Mahdi between the *Maqam* and *Rukn* in a huge congregation of general public and said, “HE WHO FOLLOWS ME IS A MUMIN.” At that moment, two migrant-companions, Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> and Hazrat Qazi Alauddin<sup>RZ</sup>, said, “*Aamanna-o-Saddaqla* [We have reposed faith and we have performed his *tasdiq* (*affirmed and confirmed him as Mahdi*<sup>AS</sup>)].” Then they performed *bai’yat* [the affirmation of fealty] on the hands of Hazrat Imam<sup>AS</sup>. Some of the companions of the Imam<sup>AS</sup> and others too took the oath of fealty. Then the Imam<sup>AS</sup> started his sermon in accordance with the Quranic Verses. After this some of the Arabs too came forward and took the oath of fealty on the hands of the Imam<sup>AS</sup>. Some of the companions of the Imam<sup>AS</sup> asked Hazrat Imam Mahdi<sup>AS</sup>, why he did not make the other companions take the oath of fealty. The Imam<sup>AS</sup> said, “The command of Allah arrived that two witnesses were enough for the proof of the *Mahdiat*. Be it clear that the Imam<sup>AS</sup> was alive for nine years after this staking of his claim to *Mahdiat*. The year of this claim was 901 AH.

Know it, *O Musaddiq!* By the very words the Imam<sup>AS</sup> staked his claim in the large assembly of people at *Ka’ba*, Allah has caused the extraction of the chronogram of the year of the claim. The words the Imam<sup>AS</sup> used are: “*Manittaba’ni fa-huwa mumin* [He who follows me is a *mumin*—Faithful, believer]. The total of the value of the letters of the sentence comes to 901; that is the year after the *hijrat* [migration] of Prophet Muhammad<sup>SLM</sup> from Makkah to Madina. After this, Hazrat Imam Mahdi<sup>AS</sup> stayed for some time

<sup>1</sup> Quran, S. 106: 3 SAL. MMP translates the Quranic Verse as, “*So let them worship the Lord of this House.*”

in the city of *Makkah-e-Mubarikah*. Many of the Arabs obeyed and followed Hazrat Imam Mahdi<sup>AS</sup>.

It is narrated that in Makkah, there was great distress among the companions of Hazrat Imam Mahdi<sup>AS</sup>. They were starving. Bandagi Miyan Syed Salamullah<sup>RZ</sup> told the Imam<sup>AS</sup>, “Miranji! There is great distress among the *fuqara* due to starvation. They have become very weak. In this situation where even *haram* [prohibited, taboo] too becomes *halal* [permitted], I will ask the ruler of this city who is called the *Sharif* in respect of the *Haq-Allah* [the rights of Allah],” Hazrat Imam<sup>AS</sup> did not permit him and said, “There is no remedy other than the *zath* of Allah.” Further, the Imam<sup>AS</sup> said, “This *banda* is *mutawakkil* [resigned to the will of Allah]. For the *mutawakkil* the *zath* of Allah is enough, in accordance with the Quranic Verse, “*And if anyone puts his trust in Allah, sufficient is (Allah) for him.*”<sup>1</sup>

In support of the foregoing narrative, it is narrated that somebody asked the Imam<sup>AS</sup>, “A person has given up the world [*tark-e-dunya*] and effort [*tadbir*] to earn, what should he do if he is in distress due to starvation?” The Imam<sup>AS</sup> said, “He should die.” The questioner asked again, “What should he do if he cannot wait and be patient?” The Imam<sup>AS</sup> said thrice, “Let him die.” He did not permit asking, begging or making an effort to earn. Allah says, “*But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,—then he is guiltless, for Allah is Oft-Forgiving, Most Merciful.*”<sup>2</sup> Here too Allah has made *haram* [prohibited] as *halal* [permitted], but He did not command [the hungry] to go to or ask the wealthy and become their *muhtaj* [dependent on the wealthy]. Finally, Hazrat Imam Mahdi<sup>AS</sup> visited the graves of some of the Prophets<sup>AS</sup> who are buried around the Holy Shrine of Makkah.

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> went to the grave of Hazrat Adam<sup>AS</sup> to perform his *ziarat* [pilgrimage] and met his soul.

<sup>1</sup> Quran, S. 65: 3 AYA.

<sup>2</sup> Quran, S. 2: 173 AYA.

They embraced each other. Hazrat Adam<sup>AS</sup> told the Imam<sup>AS</sup>, “It is good that you have come. You have granted purity. Depression had overtaken the *deen* [religion] of Prophet Muhammad<sup>SLM</sup>. You have revived it.” Hazrat Bibi Hawwa<sup>RZ</sup> [Eve] too embraced the Imam<sup>AS</sup>. She cried much. Hazrat Imam<sup>AS</sup> said, “This was the weeping of strong eagerness [*ishtiaq*].” When the Imam<sup>AS</sup> proceeded from there, somebody asked him, why was the back of his shirt become wet? The Imam<sup>AS</sup> said, “It has become wet from the tears of Hazrat Bibi Hawwa<sup>RZ</sup>.”

After this, the Imam<sup>AS</sup> decided to go to the mausoleum of Hazrat Prophet Muhammad<sup>SLM</sup> at Madina. But in accordance with the *riza* [permission and pleasure] of Prophet Muhammad<sup>SLM</sup>, the Imam<sup>AS</sup> started the journey to Gujarat [in India]. Then he came to Ahmadabad via Khambait port. Here he camped at the mosque of Taj Khan Salar. The Imam<sup>AS</sup> stayed here for eighteen months.

Then know, O *Musaddiq!* The strange events that manifested during the journey of Hazrat Imam Mahdi *Khalifatullah*<sup>AS</sup> are many. But in accordance with the adage, ‘the good speech is brief,’ we have written what we have heard. Verily, there is convincing evidence in the foregoing discourse of the Truth of Hazrat Imam Mahdi<sup>AS</sup>. What more evidence do you need to repose faith in the Imam<sup>AS</sup>, O equitable people! See the command of Allah, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

<sup>1</sup> Quran, S. 55: 16 AYA.

### 13. At Ahmadabad

This is about Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> arriving at Ahmadabad, camping at the mosque of Taj Khan Salar, making the second claim to be Mahdi al-Mau'ood and thousands and thousands of people reposing *Iman* [Faith] in the Imam<sup>AS</sup>. Allah says: “*He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.*”<sup>1</sup>

It is narrated that Hazrat Imam<sup>AS</sup> did not stay in any place for 18 months except in four places: Chapanir, Ahmadabad, Piran Patan and Barhli [all in Gujarat, India]. There were 360 neighbourhoods in this city when the Imam<sup>AS</sup> came here. The Imam<sup>AS</sup> camped at the Mosque of Taj Khan Salar, which is near the Jamalpur Darwaza [Gate]. The Imam<sup>AS</sup> camped here for 18 months. Allah says, “*...He said: ‘O my people! Worship Allah! Ye have no other god but Him. Will ye not fear (Allah)?’*”<sup>2</sup> In accordance with this command of Allah, Hazrat Imam Mahdi<sup>AS</sup> called the people unto Allah, as the coming of the Imam<sup>AS</sup> was like the coming of a Prophet<sup>SLM</sup>. Hazrat Muhammad<sup>SLM</sup> has said, “How will my *ummah* be destroyed when I am at its beginning, Esa<sup>AS</sup> is at its end and Mahdi from among my descendants is in the middle?” And when Prophet Muhammad<sup>SLM</sup> had said this, the Imam<sup>AS</sup> had not staked his claim to be a preceptor, teacher or preacher. The behaviour of the Imam<sup>AS</sup> was not like that of a saint. In other words, the Imam<sup>AS</sup> did not engage in learning the sciences of *Fiqh*, *Tafsir*, *Hadis*, *Suluk*, *Tariqat*, *the Realities* and *Tasawwuf* by reading the relevant books. He would not perform the supererogatory [*nawafil*] prayers. He used to perform the obligatory and *sunnat* prayers. He did not perform any *waza'if* [daily worship, counting of beads]. He did not practise the customs of the *mashayakhin* [old holy persons] and *wa'iz* [preachers], which tended to be innovations [*bid'aat*] and violated the *sunnat* [practice] of Prophet Muhammad<sup>SLM</sup>. He was free of

them all. He always tended towards lamenting, poverty and total dependence on Allah. He always called the people to perform the obligations, follow the practices of Prophet Muhammad<sup>SLM</sup> and perform *zikr* [remembrance of Allah].

It is narrated that large numbers of people assembled to listen to the bountiful *bayan* [discourse, sermon] and fruitful and rewarding divine call. The assembly was so great that there used to be no place near the Imam<sup>AS</sup>. The mosque was large and could allow thousands of people to assemble. The courtyard of the mosque too was larger than the yards of large and spacious mosques elsewhere. That grand mosque proudly stands there even to this day. In short, if they could not get a place to sit or stand near the Imam<sup>AS</sup>, they used to occupy the yard. And if they could not get accommodation even there, they would climb the walls and nearby trees to listen to the discourse of the Imam<sup>AS</sup>.

An open miracle of the Imam<sup>AS</sup> was that the people who were very close to the Imam<sup>AS</sup> and those who were far away from him, used to hear the voice of the Imam<sup>AS</sup> at one and the same level of loudness.

It is narrated that the people who assembled to listen to the discourse of the Imam<sup>AS</sup> experienced unawareness and inebriation of the divine Love, which manifested the effects of his bounty and his *paskhurda* [sanctified leftover]. They would be attracted towards the Divinity without any effort on their part. While delivering the discourse, the Imam<sup>AS</sup> used to cry and tears flowed down his cheeks and beard. If even a drop of such tears fell on anybody, the latter would go into a divine ecstasy and remain unaware of the surroundings for days on end. The person who met the Imam<sup>AS</sup> would repent [perform *tauba*] his evil deeds on his own and reverted to the best of behavior. The *zani* [adulterers] abandoned adultery. The killers became humane. Thieves would give up stealing. Sinners gave up sins.

It is narrated that a nephew of Sultan Mahmood Be-gadha [ruler of Gujarat] went to the house of a fallen woman with some of his

<sup>1</sup> Quran, S. 18: 17 MMP.

<sup>2</sup> Quran, S. 7: 65 AYA.

depraved friends. The meeting ended in disappointment. He became sad and came in a drunken state with an unsheathed sword in hand returning to his house. He saw that the Imam<sup>AS</sup> was staying with his companions on the banks of Sabarmati River. He asked them, “Who are you and what do you do here?” The Imam<sup>AS</sup> said, “The person who leaves his friend in a sad state, takes the road to reconciliation in our guidance.” This reply rendered him unconscious; he raised a slogan, fell down and remained in that state for a long time. When he recovered, he repented, became a *faqir* and remained in the company of the Imam<sup>AS</sup>.

One of the miracles of the Imam<sup>AS</sup> was that whoever came to him with sincerity, he would become his friend. The love of the world would vanish from his heart. Then his heart would get comfort in the remembrance of Allah. The solace that could not be achieved even after years of religious exercises and seclusion would be his in moments. This was not confined to one or two persons. Whoever, man or woman, unlettered or learned, free or slave, child or adult, met the Imam<sup>AS</sup> came under the purview of the Quranic Verse: “*If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.*”<sup>1</sup> Verily, there are clear signs and convincing evidence in this discourse for the people of wisdom.

In short, as a charity of the feet of the Imam<sup>AS</sup>, every *ahl-e-dil* [man of the heart] assumed the state of being engaged in the Truth in absolute absorption. The *ulama* cast aside their knowledge, the *mashayakhin* ditched their preoccupation, the ministers abandoned their ministries, the wealthy shed their business, and tradesmen got rid of their professions. Most of the people of the world turned away from the worldly preoccupations. So, know O *Musaddiq!* That if the names of the people who gave up the world and reposed faith in the Imam<sup>AS</sup> were to be written, this book will become voluminous. Here we mention only the sincere *tasdiq* of some special companions of the Imam<sup>AS</sup>. They were the migrants, the people who merited the glad tidings from the Imam<sup>AS</sup> and he

<sup>1</sup> Quran, S. 16: 18 AYA.

accepted them. This is done to increase the *sidq* [truth] in the hearts of the *musiddiqin* [those who performed the *tasdiq* of Imam<sup>AS</sup>], by the grace of Allah so that they come close to the Truth.

### 13.1 Bandagi Malik Burhanuddin<sup>RZ</sup>

Hazrat Bandagi Malik Burhanuddin<sup>RZ</sup> reposed faith in Hazrat Imam Mahdi<sup>AS</sup> at this place. He was a learned man of the Banyani tribe. He was a true devotee and the third Caliph of the Imam-e-Rabbanmi [Hazrat Imam Mahdi<sup>AS</sup>]. As such, he is called the *Sani-e-Umar*<sup>RZ</sup> [Umar, the Second]. It is stated that one day Hazrat Imam Mahdi<sup>AS</sup> was explaining the Quranic Verse, “*By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it.*”<sup>1</sup> Here Hazrat Imam<sup>AS</sup> indicated that the word ‘*Birri*’ [Righteousness or Good] was the *zath* [essence, nature] of Allah. When Bandagi Malik Burhanuddin<sup>RZ</sup> heard this, he immediately offered his sword and horse, which he loved most, to the Imam<sup>AS</sup> and said, “I have the greatest love for these two things.” The Imam<sup>AS</sup> rejected it. He asked, “What for is the sword and the horse?” The Malik<sup>RZ</sup> said, “To protect the life [*jaan*].” The Imam<sup>AS</sup> said, “This *banda* has not come here to collect the sword and the horse. Allah Most High demands your life [*jaan*] and not the sword and the horse.” Then the Malik<sup>RZ</sup> immediately performed the *tasdiq* of the Imam Mahdi<sup>AS</sup> and took to the company of the Imam<sup>AS</sup>. He remained in the company of the Imam<sup>AS</sup> always. He is counted among the special *Khalifas* of Hazrat Imam Mahdi<sup>AS</sup>. The Imam<sup>AS</sup> has given him glad tidings as *Sani-e-Umar Farooq*<sup>RZ</sup> [Umar Farooq, the second], *mahi-e-bid’at-o-fusuq* [Eraser of the innovations and sins]. Hazrat Imam Mahdi<sup>AS</sup> has counted him as his third *Khalifa*. He has given the Malik<sup>RZ</sup> many great glad tidings.

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup> are both

<sup>1</sup> Quran, S. 3: 92 AYA.

*zati* [of the essence and nature], and the third among them, Miyan Malik Burhanuddin<sup>RZ</sup>, is *sifati* [of the attributes]. His ability was so great that though Hazrat Imam<sup>AS</sup> called Bandagi Miyan Shah Nizam<sup>RZ</sup> as *Darya-e-Wahdat Asham* [the drinker of the oceans], there is a narrative [that throws some light on the greatness of Malik Burhanuddin<sup>RZ</sup>.] It is narrated that there was some discussion between Bandagi Miyan Shah Nizam<sup>RZ</sup> and Bandagi Miyan Malik Burhanuddin<sup>RZ</sup>. Bandagi Miyan Shah Nizam<sup>RZ</sup> said, “Miyan Burhanuddin! Beware! You are stepping into the ocean.” Malik Burhanuddin<sup>RZ</sup> replied, “Yes Bandagi Miyan Shah Nizam<sup>RZ</sup>! What you consider to be an ocean [is known]. This *banda* drinks seven such oceans [of Divinity] in one gulp and the upper lip does become wet.” At last, this discussion was reported to Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Imam<sup>AS</sup> said, “Yes! What Malik Burhanuddin<sup>RZ</sup> says is correct. It is as he says.”

It is narrated that the son of the Imam<sup>AS</sup>, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, had written about the *Khilafat* of Miyan Malik<sup>RZ</sup> in a letter to Miyan Abu Bakr<sup>RZ</sup>, “Miyan Malik Burhanuddin was residing at a village. There are some people staying with him. They too are like him.”

Further, it is narrated that Bandagi Miyan Malikji Mehri<sup>RZ</sup>, son of Bandagi Miyan Khwaja Taha<sup>RZ</sup>, has written an elegy in the remembrance of Miyan Malik Burhanuddin<sup>RZ</sup>: “Another person who was more special and who was the leader, who had been liberated from the cage of the *nafs* [lust, concupiscence]; he was the servant of the king of the brave [Imam<sup>AS</sup>]. He was the argument of the religion, the proof of the religion. He was the witness of the king of the religion. His name, Burhanuddin, is famous. He shared his opinion with Hazrat Umar<sup>RZ</sup> in the eminence of the Truth. He was with the sword in hand where the enemies [of the religion] were concerned. He was venturesome in the expanse of Divine Love. He sacrificed his head against the enemy of Divine Love. When he met an old man, he made him young. He made an impotent a potent. He got the supplications of the souls that were perpetual.”

The *Khilafat* of Malik Burhanuddin<sup>RZ</sup> lasted for five years after the death of Hazrat Imam Mahdi<sup>AS</sup>. He died in 915 AH. Hazrat Mehri<sup>RZ</sup> has extracted the chronogram of his death in the following couplets: “He is among the six special successors of the Imam<sup>AS</sup>. Malik Burhanuddin is the loved one of the *Haq* [Truth—God]. He is brave, Lord of Realisation, Fulfillment, of an abounding heart. He was a unique man who has gone from this world. All that was other than *Haq* [God] was frozen so far as he was concerned. He died in the month of *Jamad al-Aakhir*.<sup>1</sup> He is gone. After him, the universe did not create anybody like him. O heart! Learn this: He was a special friend of Mahdi<sup>AS</sup>. The year of his death is *Yar-e-Khas uo bud* [He was a special friend].” [The underlined phrase gives the chronogram—the year 915 AH].

Hazrat Mehri<sup>RZ</sup> has extracted the chronogram of the year of the death of Hazrat Burhanuddin<sup>RZ</sup>: “He was among the special successors of Hazrat Mahdi<sup>AS</sup>, O friend! Malik Burhanuddin invited people unto *Haq*—God. He expired in *Jamadi al-Aakhir*. He was among the successors of Mahdi<sup>AS</sup>. The year of his death is *Khulafa-e-Had Da'i-e-Haq* [The successors of Guidance. He invited unto Allah] (915 Hijri). He is laid to eternal rest in Gujarat.”

### 13.2 Bandagi Malik Gawhar<sup>RZ</sup>

Be it known that the fourth successor also met Hazrat Imam Mahdi<sup>AS</sup> in Gujarat. Hazrat Mahdi al-Mau'ood<sup>AS</sup> gave him the glad tidings. His name is Bandagi Malik Gawhar<sup>RZ</sup>. He was among the special courtiers of the king of Gujarat. He knew how to convert any metal into gold. He had heard from the *ulama* of the time that Hazrat Imam Mahdi<sup>AS</sup> would be the king of the East and the West. He was very happy when he heard the news of the appearance of the Imam of the Land and the Oceans [that is, Hazrat Imam Mahdi<sup>AS</sup>]. He met the Imam<sup>AS</sup>. He performed the *tasdiq* of the

<sup>1</sup> *Jamadi al-Aakhir* is the sixth month of Muslim Calendar.



Imam<sup>AS</sup> with profound sincerity and truthfulness. He also gave up the world [*Tark-e-Dunya*] and joined the company of the Imam<sup>AS</sup>.

After a long time, he told the Seal of Sainthood [Hazrat Imam Mahdi<sup>AS</sup>], “The *ulama* say that the Mahdi<sup>AS</sup> will be the emperor of the world. Hence, your Eminence should stake your claim to be the emperor of the world. If you do that, I will raise an army of 12,000 with all the paraphernalia of arms and ammunition, horses, tents, ropes and other things. The Imam<sup>AS</sup> smiled and said, “What would this *banda* do after all these preparations? The army will have no work and how would it be maintained?” Then Malik<sup>RZ</sup> said, “Miranji! This *banda* knows the science of *Kimia*.<sup>1</sup> There are two or three trees. If their milk is extracted and some three or four drops of it are dropped on a hundred maunds<sup>2</sup> of copper, the whole lot becomes pure gold.” He had the hollowed fruit of *indra'in*<sup>3</sup> full of a powder of *kimia* that he kept with him. He showed to the Imam<sup>AS</sup> and told him of all the details of converting copper into gold. In answer to Malik Gawhar<sup>RZ</sup>, Hazrat Imam Mahdi<sup>AS</sup> said, “It is wrong on the part of the *ulama* to say that Mahdi<sup>AS</sup> will be the king. Yes! It is true that Mahdi will be the king. But he will not cause the stables to be cleaned. In other words, he would be the king of [Divine] Reality. His kingship would be like the kingship of the prophets and the apostles, and not like that of the infidels like Firaun [Pharaoh], Namrood [Nimrod], Shaddad and others.”

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have told Hazrat Malik Gawhar<sup>RZ</sup>, “You have been in the company of this *banda*. You kept your idol with you. .” On the basis of this Hazrat Imam Mahdi<sup>AS</sup> expelled him from the *daira*. Immediately, the Malik<sup>RZ</sup> bowed his head before the command of Hazrat Imam<sup>AS</sup>. He sent the *kimia* to Hazrat Imam<sup>AS</sup> through a brother. He apologized with humility and accepted his guilt of believing that the Mahdi<sup>AS</sup> will be the king

<sup>1</sup> *Kimia* is the science with which copper is supposed to be converted into pure gold.

<sup>2</sup> A *maund* is equal to forty seers and each seer is equal to 80 tolas. A kilogram is equal to 84 tolas.

<sup>3</sup> *Indra'in ka phal* is wild gourd; *Colocynth*; a fruit of a beautiful appearance but of bitter taste.

and that of keeping the *kimia* powder with him. He said, “If the Imam<sup>AS</sup> forgives me, Allah too will forgive me. I am sending the *kimia* powder to you. You may dispose it off as you please.” Then Hazrat Imam Mahdi<sup>AS</sup> ordered that the powder be thrown into the well so that nobody else takes it and falls into the desire for the world. Hazrat Imam Mahdi<sup>AS</sup> accepted the repentance of Hazrat Malik Gawhar<sup>RZ</sup>.

Hazrat Bandagi Miyan Syed Salamullah<sup>RZ</sup> wanted to test the veracity of the claim of Bandagi Malik<sup>RZ</sup> about the genuineness and effectiveness of the *kimia*. He collected and brought home a small quantity of the *kimia* that had fallen on the side of the well. Then, he heated an *aaftabah* [water vessel] and sprinkled the powder on it. It turned into pure gold. Miyan Salamullah<sup>RZ</sup> brought the vessel to the presence of Hazrat Imam<sup>AS</sup> and said, “Miranji! This *banda* has committed a mistake. I had brought a small quantity of the *kimia* powder from the side of the well to test if it was genuine. It turned out to be genuine.” After hearing this, the Imam<sup>AS</sup> gave glad tidings of being brighter than sun and moon and said, “How can you test the veracity of Malik Gawhar<sup>RZ</sup>. A *gawhar* [gem] is a *gawhar* [gem]. Allah has accepted the trouble Malik Gawhar<sup>RZ</sup> has taken to protect and preserve the *kimia*.” Then the Imam<sup>AS</sup> distributed the pieces of the golden vessel among the inmates of the *daira* as *sawaiyat*.

It is narrated that Hazrat Imam<sup>AS</sup> had assigned the work of heating water for *wazu* [ablutions] of the inmates of the *daira* to the Malik<sup>RZ</sup>. One day there was no firewood to heat the water. He broke his bedstead [*khat*] and used its wood to heat the water. Hazrat Imam<sup>AS</sup> saw this and asked the Malik<sup>RZ</sup>, “Why did you burn the *khat*?” The Malik<sup>RZ</sup> said, “Miranji! There was no firewood.” After this, Hazrat Imam<sup>AS</sup> gave the Malik<sup>RZ</sup> an extra share of the *sawaiyat* at the time of the distribution of the *futuh* [donations] among the *fuqara*. The Malik<sup>RZ</sup> became very sad and said, “Hazrat Miranji<sup>AS</sup> is a perfect *tabib* [physician]. He found me to be cowardly and increased my worldly share.” Then Hazrat Imam<sup>AS</sup>

came to him and consoled him. Hazrat Imam<sup>AS</sup> gave him glad tidings. The difficulties Malik<sup>RZ</sup> underwent are well known.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup><sup>1</sup> has narrated in the matter of the *Khilafat* of Malik Gawhar<sup>RZ</sup> that Hazrat Imam<sup>AS</sup> had counted him as his fourth *Khalifa*. The *khilafat* of Malik<sup>RZ</sup> lasted for four years after the death of Hazrat Imam<sup>AS</sup>. He died on the 4<sup>th</sup> of *Zil-hajja*,<sup>2</sup> 914 AH at Thatta [in Sindh, now in Pakistan]. Hazrat Mehri<sup>RZ</sup>, a companion of Hazrat Imam<sup>AS</sup>, has extracted the year of Malik Gawhar<sup>RZ</sup>'s death in the following poem: "Malik Gawhar<sup>RZ</sup> is the mine of Divine Love [*'ishq*]. He is among the six ministers of Hazrat Imam<sup>AS</sup>. He was firm like a mountain in the matter of the Imam<sup>AS</sup>. For him the world was like an insignificant straw. He was constantly in the Grand Haj pilgrimage [*Haj-e-Akbar*]. He died in this month of *Zil-hajja*. He was a *Khalifa* of Hazrat Imam Mahdi<sup>AS</sup>. The date is: "*Za Khulfa-e-Ad'o-il-Allah bud.*" The values of the Arabic letters totals to 914 AH. There are many narratives about the glad tidings Hazrat Imam<sup>AS</sup> has given in his favour. We have not repeated them for the sake of brevity.

### 13.3 Miyan Haji Mali<sup>RZ</sup>

Here we are dealing with the event of Miyan Haji Mali<sup>RZ</sup>'s meeting with Hazrat Imam Mahdi<sup>AS</sup>.

Hazrat Miyan Haji Mali<sup>RZ</sup> was an *Arif-e-'Ashiq*, *Talib-e-Sadiq*.<sup>3</sup> He was a seeker of the vision of Allah. He used to be always in

<sup>1</sup> The titles, the author has given to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> at this point are: *Sultan-e-Nasir* [*Sultaanan-nasiraa*—a helpful authority. — Translation by AMD. Quran, 17: 80 AMD]. In his *Tafsir, Nur-e-Iman*, Maulana Syed Miranji Abid Khundmiri writes, "For Prophet Muhammad<sup>SIM</sup> the helpful authority is the Hazrat Mahdi<sup>AS</sup>, as the purpose of the advent of Mahdi al-Mau'ood<sup>AS</sup> is to provide help for the religion of Allah. —Page 401, note 3. *Badr-e-Minir* [Full Moon]; *ulil-'amri*—those in authority: Quran, S. 4: 59 AYA.

<sup>2</sup> *Zil-hajja* is the 12<sup>th</sup> month of the Muslim calendar commencing from the migration of Prophet Muhammad<sup>SIM</sup> from Makkah to Madina.

<sup>3</sup> *Arif* means a mystic. *'Ashiq* is a Lover, Devotee. *Talib* is a seeker and *sadiq* is Truthful.

quest of the Vision of God. Whenever he saw or met an '*alim*, *faqih* [expert in the *Fiqh—Islamic Law*], *mashayakh* [preceptor] or a *Faqir* [a Muslim Holy Man], he would ask him, "Is there anyone among you who can show me God?" Nobody ever gave him a proper answer. This was so because as Allah has said, "...I call to Allah resting upon the Vision..."<sup>1</sup> none other than the *da'iy* [one who invites people (unto Allah), that is, Hazrat Imam<sup>AS</sup>] can manifest the Vision of Allah in this world. Miyan Haji Mali<sup>RZ</sup> had heard that *Ka'batullah* is called *Baithullah* [the House of God]. Then he decided to go to Makkah and achieve the honour of the Vision of Allah. [His reasoning was that there was no house without its Owner. On the basis of this, he intended to perform the Haj Pilgrimage.

Meanwhile, he was watering the plants in a garden. He saw a person, clad in the dress of an indigent *faqir* in the garden. As he was a seeker of Allah he rushed to the *Faqir*. He asked the same question. The *Faqir* said, "O crazy man! It is not for everybody to show God. If you are a true seeker of Allah, go to Hazrat Syed Muhammad *Khuda Bakhsh* [one who grants the Vision of God] who is staying near this garden. He alone shows God." When he heard this, Miyan Mali<sup>RZ</sup> prepared two floral crowns and two garlands and started to meet the Imam<sup>AS</sup>. On the way what he sees is that the Imam<sup>AS</sup> is sitting in a palanquin, his companions surrounding him. He came near him and asked, "Who is the one among you who shows God?" Then the Imam<sup>AS</sup> said, "Come and see!" Miyan Mali<sup>RZ</sup> came near the Imam<sup>AS</sup> and achieved the honour of seeing the Imam<sup>AS</sup>. Then he said, "We have achieved our objective!" The Imam<sup>AS</sup> accepted the two floral crowns and garlands. The Imam<sup>AS</sup> put on one floral crown on his own head and the garland around his neck. He gave the other set to Hazrat Miyan Haji Mali<sup>RZ</sup>. He lived for three days only after this. He was initiated into the Order of the Imam<sup>AS</sup>. He fell into a divine ecstasy and died in the same condition.

<sup>1</sup> Quran, S. 12: 108.

At this Hazrat Imam Mahdi<sup>AS</sup> said, “His resourcefulness was limited. There was no room. He could not bear the intensity of the manifestations of God.” Again he said, “He was a true seeker and he reached his destination soon.” Further, the Imam<sup>AS</sup> gave him the title of *Haji Mali*. He was called a *Haji* because he had achieved the purport of the *Haj* here alone.

Quite a few days after he was buried, a brother happened to go by the grave of Miyan Haji Mali<sup>RZ</sup>. He was astonished to see that the flowers that were placed at the grave on the day of his burial were still fresh. They had not even wilted. He returned and told the Imam<sup>AS</sup> about it. Hazrat Imam Mahdi<sup>AS</sup> ordered that the grave should be razed to the ground. “Let it not so happen that people start worshipping it. Miyan Haji Mali<sup>RZ</sup> is not there [in the grave]. The moment his back had touched the ground, Allah Most High had accepted him. Since he loved the flowers, they were fresh even now on his grave. Erase his grave. There are many other narratives relating to this place. But for brevity, they have not been reproduced here. In short, many people achieved their objective [of the Vision of God through physical eyes in this world].

### 13.4 Qazi Budhan

Qazi Budhan, the ruler of Ahmadabad, narrates that Hazrat Imam Mahdi<sup>AS</sup> was camping at the mosque of Taj Khan Salar at Ahmadabad. Qazi Budhan was the disciple of Qazi Sulaiman alias Islam Khan, a resident of Mahmoodabad. When Qazi Budhan started from Mahmoodabad to go to Ahmadabad, he went to meet Islam Khan before going to Ahmadabad. Islam Khan told Qazi Budhan, “Hazrat Miran Syed Muhammad<sup>AS</sup> is camping at the mosque of Taj Khan Salar. You first go to Hazrat Imam Mahdi<sup>AS</sup> and touch his feet. Please also convey my salutations to him. After that, you may go to any place you like.” Accordingly, Qazi Budhan Khan first went to meet the Imam<sup>AS</sup>. He reached the mosque a little after noon and stayed there. In a gesture of respect, he did not inform the Imam<sup>AS</sup> of his arrival. He was waiting with the hope that the Imam<sup>AS</sup> would come for the *zuhr* prayers and the

Qazi could meet him then. Meanwhile, a person clad in the dress of a holy man came, and, under the command of Allah, asked the details about the Imam<sup>AS</sup> from the Qazi. Then he said, “Call the Imam<sup>AS</sup> to come out. I want to ask the Imam<sup>AS</sup> about the Vision of Allah through the physical eyes.” The Qazi told the holy man, “Give up the thought. No person has the power to ask the Imam<sup>AS</sup> about this subject. If you want to meet him, the Imam<sup>AS</sup> will come for the prayers. You can touch his feet then.” The holy man said, “I am in a hurry to go.” This conversation was still going on, when Imam<sup>AS</sup> unusually came out all of a sudden. Both the Qazi and the holy man turned their attention to the Imam<sup>AS</sup>. Even before the holy man asked about the Vision of Allah, the Imam<sup>AS</sup> said on his own, “The vision of Allah happens in this world.” Then the Imam<sup>AS</sup> gave a detailed sermon on the subject. The holy man accepted what the Imam<sup>AS</sup> had said. He became a *musaddiq* of the Imam<sup>AS</sup> before going.

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have gone to the Sabarmati River for a bath. He saw a stranger there. The Imam<sup>AS</sup> called him and said, “Come here. Sit down. Rub my back.” He came and did as asked. Later, the Imam<sup>AS</sup> told him, “Now sit down we will rub your back.” When the Imam<sup>AS</sup> placed his hand on his back to tub it, He [the stranger] became unconscious. The veils on his eyes got removed. The whole unknown universe opened for him and he saw everything.

It is narrated that the details about the eminence and superiority of Shaikh al-Mashayakh, Shaikh Ahmad Khattu<sup>RA</sup> was discussed in the august presence of Hazrat Imam Mahdi<sup>AS</sup>. The Shaikh<sup>RA</sup> is laid to eternal rest at the Sarkhich village near Ahmadabad. Hazrat Imam Mahdi<sup>AS</sup> said about him, “He struggled as a wrestler and fought relentlessly, saved his Faith [*iman*] and departed [from this world].” The Imam<sup>AS</sup> said, “He was a *zahid* [abstinent devotee].” About Shah Alam<sup>RA</sup>, Hazrat Imam<sup>AS</sup> is narrated to have said that he was an *‘ashiq-Allah* [a person in devout Love of God].

In a very short time, the fame of the Imam<sup>AS</sup> spread in Ahmadabad that a man has come and nobody who sees him can excel him in

erudition or *mashikhat* [vanity, seniority], nor a man of the world can continue to remain in his worldly preoccupations. Such person loses his composure, gives up the world and goes into seclusion with the remembrance of God. Most of the *ulama-e-Rabbani* [divinely erudite] and *Sulaha-e-Haqqani* [Truthful doers of good deeds] had come to know through divine inspiration [*kashf*] that this *zath* was the *Mahdi-e-Aakhir-Zaman*, even though the Imam<sup>AS</sup> had not reiterated his claim to be the Mahdi al-Mau'ood<sup>AS</sup>. The *ulama-e-Rabbani* and *sulaha-e-Haqqani* had found the qualities of being the Mahdi al-Mau'ood<sup>AS</sup> in him. But they were waiting for the claim by him because the principle pillar in the proof of *Mahdiat* [Mahdiship] was the claim. It is like the *Nabuwat* [prophethood], which had two *rukn* [pillars], the claim and the manifestation of miracles. To the people of *istidlal* [argument] and people of *basirat* [sight, discernment], there are only two pillars: the claim and the qualities. In other words, one should be bestowed with the qualities or attributes of the prophets and apostles. Similarly, *Mahdiat* too had two pillars since the difference between the *Nabuwat* and *Mahdiat* is only in name. The work and objective of both is the same. The difference between them is that of name, like the difference between the *mu'jiza* and *khariq* [miracle and unusual wonderwork performed by the ordinary people].

### 13.5 Second Claim

Briefly, after a long time, under the command of Allah Most High, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> told a gathering of the righteous people at the Taj Khan Salar mosque, “*Haq* Most High tells me, ‘You are the Mahdi al-Mau'ood.’” Hearing this, all the *Ahl-e-Iman* [people of Faith] loudly acknowledged the claim by saying ‘*Aamanna-o-Saddaqna*’ [We have reposed faith and it is true] and became obedient to him. Be it known that this is the second claim of *Mahdiat* the Imam<sup>AS</sup> made under the command of Allah. Hazrat Imam Mahdi<sup>AS</sup> was alive for seven years after this claim. Thus the prediction of the *hadis* that uses the Arabic words, *ya'eeshu sab'a saneen* [will be alive for seven years] has come true. The year of

this second claim is 903 AH. The Arabic words of Hazrat Imam<sup>AS</sup> to stake his claim were “*Innahu qaala bi-Amrillah azza-0-jal ana Mahdi al-Mau'ood.*” The total value of the letters in this phrase works out to 903 AH. Verily these are open and convincing signs of the veracity of Hazrat Imam Mahdi<sup>AS</sup>. O the Equitable! What more evidence do you need for reposing faith in Hazrat Imam Mahdi<sup>AS</sup>? Allah Most High says, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 14. Exile from Ahmadabad

In the matter of the exile of Hazrat Imam of the Last Era Mahdi al-Mau'ood<sup>AS</sup> from the city of Ahmadabad:

When Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> arrived in this city of Ahmadabad, a large number of people, who were erudite, virtuous, pious and those who had received divine inspiration [*kashf*] from Allah, and who had achieved perfection in the manifest and immanent knowledge, accepted the Imam<sup>AS</sup>. Some two or three unfortunate persons who were envious did not believe in him. Allah says: "...*When there comes to them that which they (should) have recognized, they refuse to believe in it, but the curse of Allah is on those without Faith.*"<sup>1</sup>

It is narrated that one day some pupils, who were among the disavowers, came into the gathering of the disciples of Hazrat Imam<sup>AS</sup>. They had thought something and had come to test the Imamas. Hazrat Imam<sup>AS</sup> was delivering his discourse inviting the slaves of Allah unto Allah. When the non-Mahdavi pupils arrived and sat down, Hazrat Imam<sup>AS</sup> turned to them and started his *bayan* of the Quranic Verse: "Say (to them); 'I do not assert before you that I possess the treasures of God, neither do I assert that I know things unseen; nor do I assert that I am indeed an angel; I simply follow what is revealed to me, (and invite you also to it)'"<sup>2</sup> When they heard this, they were astonished. They immediately came to the conclusion that, "This is the answer [to our proposed but unrevealed enquiry]." The attraction towards Allah was so strong that after the conclave was over, they could not control themselves. They even forgot their way to their homes. At that time a thought occurred in their hearts that "This is Islam and everything else was going astray." A moment or two later, they thought that their earlier thinking itself was going astray. They called Hazrat Imam Mahdi<sup>AS</sup> as a sorcerer and tried to defame the Imam<sup>AS</sup> among the people as the 'false' and the 'misguided' person. These imbeciles

started dissuading other people who wanted to come and meet the Imam<sup>AS</sup>. They started telling the people, "Where are you going. This man is a sorcerer. One would not be in his self after seeing the face of this person. All the worldly works become topsy-turvy." This is the miracle that the earlier prophets had manifested that Hazrat Imam of '*arifin* [the people of the divine knowledge] had manifested now.

The result was that innumerable people of various tribes, scholars, experts of *Fiqh*, *mashayakhin* [preceptors], the *fuqara* [indigent people], merchants, followers of other occupations, those of higher and lower ranks of the society, all gave up their preceptors, teachers and scholars and came and placed their foreheads at the door of the Imam<sup>AS</sup>. They all gave up their worldly preoccupations, became obedient to the Imam<sup>AS</sup> and joined his companionship. However, the two groups, who were hostile to Hazrat Imam Mahdi<sup>AS</sup>, continued unnecessarily their enmity towards the Imam<sup>AS</sup>. It resulted in the decline of their power in the State. Some of the *ulama* were not properly following and practicing their religious duties and they are called the *ulama-e-soo'* [evil scholars]. The others were the ignorant *mashayakhin* who are called the robbers of the religion. Hazrat Prophet Muhammad<sup>SLM</sup> has said, "When the Mahdi<sup>AS</sup> appears during the middle era, his enemies will be the *ulama* and the *fuqaha* [those erudite in the science of the Islamic Code of law], because they would lose their political power and pelf." *Futuh-at-e-Makkiah* quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying that when the Mahdi<sup>AS</sup> appears, his enemies will be none other than the *ulama* and *fuqaha* because their State power will not survive, as the state of the Jews and Christians did not survive. In short, when the supporters of the worldly *ulama* and *mashayakhin*, turned towards Hazrat Imam Mahdi<sup>AS</sup> and asked a question: "Will the *Shari'at* allow or not if the wife of a man flees from her husband's house without his permission and tries to marry another man?" The Imam<sup>AS</sup> asked, "Do you do not remember the rule of *Shari'at* in this matter? If a girl is married to an impotent person unknowingly and after some time it is proved that the person is impotent, do you split the couple or not? You buy a thing in the

<sup>1</sup> Quran, S. 2: 89 AYA.

<sup>2</sup> Quran, S. 6: 60 SAL.

market in good faith that it is good and later a legal defect is found in the thing purchased, does the contract of sale and purchase becomes void or not? And do you return the defective thing or not? The religious objective will certainly not be weaker than the worldly objective. When particularly the religious objective is not achieved, should the relationship between the disciple and the preceptor be broken or not? Then the disciple should seek the religious objective from another person or not? What is the desire of the religion! How well is the desire for the Vision of God! How admirable is the desire for the good in the Hereafter? May Allah have Mercy on the equitable person!”

The *ulama* and *mashayakhin* who were envious of Hazrat Imam Mahdi<sup>AS</sup> could not face him. They could not overcome him in respect of his claim to be Imam Mahdi al-Mau'ood<sup>AS</sup> or on the issue of the Vision of Allah in this world. They arrived at a consensus on his expulsion [*ikhraj*] from the city. They approached the king, Sultan Mahmood of Gujarat and told him that he would lose his power and State, in accordance with the Quranic Verse: “*And say: ‘Truth hath come and falsehood hath vanished away. Lo! Falsehood is ever bound to vanish.’*”<sup>1</sup> They told the king about Hazrat Imam Mahdi<sup>AS</sup>, who has the attributes of the Seal of Prophethood, that “Most of the *ulama*, nobles of the court, ministers, influential women [*begamat*], the princes and the children of Shaikhs, soldiers and other members of the army are becoming the disciples [*murids*] of the Syed<sup>AS</sup> who has come. Most of them have given up the world and joined his companionship. If all the armed forces of the king were to join him, it will create difficulties for the country, because the *maywasis* or robbers, infidels, belligerents and mischievous people are surrounding Gujarat. The other thing is that Hazrat Mir Syed Muhammad<sup>AS</sup> explains the Divine Realities. Where the Divine Realities are spoken about, the king and the country are prone to lose.”

The king heard the complaints and asked, “What should then be done?” They said, “Such a person should be expelled from the

city.” In consequence, the officials of Sultan Mahmood *Be-Gadha* came to the Imam<sup>AS</sup> and respectfully conveyed the message of the king about expulsion of the Imam<sup>AS</sup>. They asked Hazrat Imam Mahdi<sup>AS</sup> to leave the city and go elsewhere. The Imam<sup>AS</sup> asked, “Why?” The king’s officials said, “The *ulama* and the *mashayakhin* have told the king that Hazrat Syed Muhammad<sup>AS</sup> explains the Divine Realities and this is detrimental to the king.” The Imam<sup>AS</sup> said, “The Divine Realities are not the things that can be explained by word of mouth. What do these ignorant people know? This *banda* [servant of Allah, that is, me] explains the *Shari’at* of Hazrat Prophet Muhammad<sup>SLM</sup>. If I were to explain the Divine Realities, you will all be burnt down.” After this, at the bidding of Allah Most High, Hazrat Imam Mahdi<sup>AS</sup> left Ahmadabad and went to Sola Santej, a village, and camped there.

<sup>1</sup> Quran, S. 17: 81 MMP.

### 14.1 Sola Santej and Shah Ne'mat<sup>RZ</sup>

It is narrated that the salty water of a well became sweet by the effect of the *paskhurda* [sanctified leftover] of Hazrat Imam Mahdi<sup>AS</sup>, as had happened at Daulatabad near the tomb of Hazrat Syed Muhammad Arif<sup>RA</sup>. Besides, it was here that Hazrat Shah Ne'mat<sup>RZ</sup> met Hazrat Imam Mahdi<sup>AS</sup> and he performed the *tasdiq* of the Imam<sup>AS</sup>.

It is narrated that Hazrat Shah Ne'mat<sup>RZ</sup> was among the nobles of Gujarat. He belonged to the tribe of the Baniyanis. He was very belligerent, given to bloodshed, and a robber. Everybody was afraid of him. One day he murdered the son of a Negro. The Negro complained to the king and told him of all the earlier crimes of the Shah. The king sent his soldiers to arrest him. When this news came, Hazrat Shah Ne'mat<sup>RZ</sup> took some 25 mounted armed men with him and fled. The king's soldiers chased them. When Miyan Shah Ne'mat<sup>RZ</sup> came near Sola Santej, he heard the *azan* [prayer-call] from the *daira* of Hazrat Imam Mahdi<sup>AS</sup>. He told his companions, "The prayer-call has been sounded. We should say our prayers." His companions said, "The king's soldiers are chasing us to arrest us. We should run away from here at the earliest." The Shah<sup>RZ</sup> dismounted and started saying his ritual prayers [*namaz*]. The king's soldiers too arrived about the same time. But Allah Most High had changed the complexion and bodily shape in such a manner, that the soldiers could not recognize him. Then they went ahead. Miyan Ne'mat<sup>RZ</sup> asked the villagers about who had given the prayer-call. They told him, "A group of mendicants who trust in Allah has come here [and camping here]."

The Shah<sup>RZ</sup> then went to meet Hazrat Imam Mahdi<sup>AS</sup>. Without asking his name, Hazrat Imam Mahdi<sup>AS</sup> said, "Come Miyan Ne'mat! You are full of Favours!"<sup>1</sup> Shah Ne'mat<sup>RZ</sup> immediately became a disciple of Hazrat Imam Mahdi<sup>AS</sup>. He gave up the world and became a seeker of Allah. He gave all his belongings in charity

<sup>1</sup> *Ne'mat*, Arabic word, means 'favour or favours, blessings, boon, benefit, benefactions, grace, kindness.... Arabic English Dictionary, page 950.

in the name of Allah. He repented all his sins and joined the company of the Imam<sup>AS</sup>. Then he told the Imam<sup>AS</sup> about all his past sins. The Imam<sup>AS</sup> told him, "Allah will forgive all the sins that are against Him. Allah is Much Forgiving, the Merciful. But the sins that you have committed against the *khalq* [the mankind], you will have to get forgiven by the people." Immediately, Shah Ne'mat<sup>RZ</sup> went in accordance with the pleasure of Allah Most High to meet the people he had sinned against.

He first went to the door of the Negro whose son he had murdered. Shah Ne'mat<sup>RZ</sup> told him, "Take revenge for the murder of your son." The Negro saw that the condition of Shah Ne'mat<sup>RZ</sup> had completely changed. Tears flooded the eyes of the Negro. His heart too started burning in the fire of the Love of Allah Most High. He said, "You are not the Ne'mat from whom I can collect the blood-money. When you have assigned your *zath* [nature, essence] to the pleasure of Allah Almighty, I too forgive you for the pleasure of Allah Most High.

Hazrat Shah Ne'mat<sup>RZ</sup> took leave of the Negro and went to every person he had wronged and offered himself for the reprisals. But Allah Most High made everybody utter the words of forgiving in favour of him. Then Hazrat Shah Ne'mat<sup>RZ</sup> came to Hazrat Imam Mahdi<sup>AS</sup> and remained in his company thereafter and the Imam<sup>AS</sup> conferred many glad tidings on him.

It is narrated that Hazrat Seal of Sainthood<sup>AS</sup>, who resembles the Seal of Prophethood<sup>SLM</sup>, gave the title of the *Miqraz-e-Bid'at* [Scissors to cut Innovations] in accordance with the command of Allah Most high. Further, Hazrat Imam<sup>AS</sup> used to call him *Mard-e-Qallash*<sup>1</sup>

Further, it is narrated that Hazrat Imam Mahdi<sup>AS</sup> gave the glad tidings to Hazrat Shah Ne'mat<sup>RZ</sup> by quoting a Hindi couplet: Whether you like me or not, I like you.

<sup>1</sup> '*Qallash*' literally means *muflis, gharib, etc.* But here it means one who has perished in Allah and survived in Allah or *Fani fi-Allah Baqi bi-Allah*. Some people think this is a derogatory phrase. It is not so.

Further, it is narrated that Hazrat Imam Mahdi<sup>AS</sup>, a little before his death, took his cap away from his own head and gave it to Bandagi Miyan Shah Ne'mat<sup>RZ</sup>. We will give all the details concerning this event at the appropriate place, Allah Willing.

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> arrived at the Saudah village and camped there. This place is situated between Ahmadabad and Piran Patan. A young boy, immersed in divine ecstasy, came to the Imam<sup>AS</sup> there. The boy's mother told her husband, "Go soon and bring your son from [Hazrat] Syed Muhammad<sup>AS</sup>. Otherwise, I too will not remain here." Her husband left the house in anger saying, "I will tell [Hazrat] Syed Muhammad, Allah willing, that 'you take our children by ensnaring them with your mellifluous talk. What do you do with them? Do you sell them?'" He went to the Imam<sup>AS</sup>. What he sees is that Hazrat Imam Mahdi<sup>AS</sup> is giving a discourse on the Unity of God and inviting the people towards Allah. When he saw the face of Hazrat Imam Mahdi<sup>AS</sup>, he forgot all that he had thought of telling the Imam<sup>AS</sup>. Then he sat down with his full attention to the Imam<sup>AS</sup>.

At that time, a person brought some sweets in a tray and presented it to Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Imam<sup>AS</sup> ordered it to be distributed equally among the *fuqara* present. The person who was distributing the sweets gave a piece of the sweetmeat to the Imam<sup>AS</sup>. The Imam<sup>AS</sup> took it and placed it on his lap. A few moments later another person brought the pieces of sugarcane. The Imam<sup>AS</sup> ordered them also to be distributed equally among the *fuqara*. The share of the Imam<sup>AS</sup> was presented to the Imam<sup>AS</sup>. Then the Imam<sup>AS</sup> gave the piece of sweetmeat that he had kept on his lap to somebody, and said, "A believer does not hoard."<sup>1</sup> Hearing this, the person who had come with the intention of behaving disrespectfully towards Hazrat Imam<sup>AS</sup> fell into a divine stance, lost his composure and started crying. He could not control his tears.

<sup>1</sup> The Persian expression the Imam<sup>AS</sup> uttered is: "*Mumin zakhira na kunad.*"

Then the Imam<sup>AS</sup> took leave of all and mounted his horse. The boy ran to the Imam<sup>AS</sup> and stood in front of the horse. When the father came towards the boy from one side, the boy ran to the other side. After this, he told his son, "Son! Why do you run away from me? I have become enraptured with him [the Imam<sup>AS</sup>]. I cannot keep the promise I had made to your mother. Now we will not remain away from the feet of Hazrat Imam<sup>AS</sup>." That person performed the ritual of *tark-e-dunya* [giving up the world] and joined the company of Hazrat Imam Mahdi<sup>AS</sup>. He sent word to his wife, "I cannot remain away from the feet of Hazrat Imam Mahdi<sup>AS</sup>. If you want to come, you may come. Otherwise, your authority [*ikhthiar*] is in your hands."

It is narrated in the book, *Tamhid* that Hazrat Prophet Muhammad<sup>SLM</sup> told Hazrat Abu Zar Ghifari<sup>RZ</sup>, "O Abu Zar! Do you know what my sorrow is? What my thinking is? And what my craving is?" The companions<sup>RZ</sup> said, "O Messenger of Allah! Inform us about your sorrow, thinking and your craving." Hazrat Prophet Muhammad<sup>SLM</sup> told them, "Ah! My craving is to meet my brothers who will come after me. Their glory will be the glory of the prophets and they will be in the stations of the martyrs, who will run away from their fathers, mothers, brothers, daughters and sons for the pleasure of Allah. They will give up their wealth, their livelihood for the sake of Allah. They will live with modesty and humility. They will not be desirous and worldly absurdities of their lust." In the book, *Shama'il al-Atqiya*, it is further reported in respect of the above-mentioned *hadis* that the companions<sup>RZ</sup> asked, "When will those people come?" Hazrat Prophet Muhammad<sup>SLM</sup> said, "Four hundred and five hundred years from now," that is, after nine hundred years. This prediction of Hazrat Prophet Muhammad<sup>SLM</sup> has come true. Hazrat Imam Mahdi<sup>AS</sup> appeared about nine hundred years after the Prophet Muhammad<sup>SLM</sup>. Those people are obviously the Mahdavis. Know it. O *Musaddiq*! There are many more narratives at this point. But we are giving a brief account, in accordance with the adage that a concise statement is good. Verily, there are clear signs and convincing evidence of the truthfulness of Hazrat Imam Syed Muhammad Mahdi al-



Mau'ood<sup>AS</sup>. What more evidence will you need to repose faith in Hazrat Imam Mahdi<sup>AS</sup>? See Allah says, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

## 15. Arrival at Piran Patan

This is in respect of the arrival of Hazrat Imam Syed Muhammad of Jaunpur Mahdi al-Mau'ood<sup>AS</sup> at Piran Patan, which is the epitome of the whole of Gujarat, and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> reposing faith in Hazrat Imam<sup>AS</sup> as the Mahdi al-Mau'ood<sup>AS</sup>.

Know, O *Musaddiq!* Hazrat Imam Mahdi<sup>AS</sup> arrived in the town of Nahruwala or Piran Patan and camped by the side of the water tank of Khan Sarwar. He camped there for eighteen months. The people, commons and nobles, placed their forehead on the threshold of the Imam<sup>AS</sup>. They performed the *tasdiq* of the Imam<sup>AS</sup>. We will give the details of these events at the appropriate place.

In those days, Hazrat Bandagi Miyan Shah Ruknuddin<sup>RA</sup> *majzoo*,<sup>1</sup> was the resident of Nahruwala. He came to know by divine inspiration [*kashf*] that Hazrat Imam Mahdi<sup>AS</sup> was arriving in the town. He used to be always without clothes. But before coming near the Imam<sup>AS</sup>, he got some clothes fetched and put them on. When the palanquin of the Imam<sup>AS</sup> came near him, he welcomed the Imam<sup>AS</sup> with great modesty and humility, and said, “O man of religion and the fort of the religion! Your arrival here is very good. You have brought Purity with you.” Hazrat Imam Mahdi<sup>AS</sup> looked at him from the corner of his eye but did not speak to him. When the Imam<sup>AS</sup> went ahead, he sent a few hundred plantains and loaves of bread. When these were brought in the presence of Hazrat Imam<sup>AS</sup>, he said, “Distribute them.” His companions<sup>RZ</sup> asked him, “How?” The Imam<sup>AS</sup> said, “In the manner in which he has sent them. A loaf of bread and a plantain to each as he had counted before sending them.” This was done. Each one got his share. There was no shortage and there was no surplus. In respect of him,

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<sup>1</sup> *Majzub* is a godly person who is absorbed in divine meditation and not fully in possession of his senses.

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<sup>1</sup> Quran, S. 55; 16 AYA.

Hazrat Imam<sup>AS</sup> said, “He speaks after seeing at the *Lauh-e-Mahfuz* [the Preserved tablet].<sup>1</sup>

Hazrat Imam Mahdi<sup>AS</sup> said after the death of Hazrat Shah Ruknuddin<sup>RA</sup>, “Allah will ask the people who were in their senses during the period of Shah Ruknuddin<sup>RA</sup>, ‘You were there during the days of Shah Ruknuddin<sup>RA</sup>. Why did you not enquire about the [divine] Truth from him?’” Hazrat Imam Mahdi<sup>AS</sup> also said about Shah Ruknuddin<sup>RA</sup>, “One Shah came and one Shah went away.” The story of Shah Ruknuddin<sup>RA</sup> giving the testimony of the Mahdiship of Hazrat Imam<sup>AS</sup> is very famous. We will give the details at the appropriate place, Allah willing.

It is narrated that Mullah Moinuddin too sent cooked food to feast Hazrat Imam Mahdi<sup>AS</sup> [and his companions], but Hazrat Imam<sup>AS</sup> did not accept it and said, “First obey the Truth [God].”

## 15.1 Gujarat

In short, know O *Musaddiq!* That Hazrat Imam Mahdi<sup>AS</sup> has given some clear glad tidings in favour of the country of Gujarat. The special glad tidings are in favour of the town of Piran Patan. When he arrived in the town and camped near the water tank of Khan Sarwar, ● He said, “The smell of Faith [*iman*] comes here.” ● The Imam<sup>AS</sup> said, “*Divine* Love [*Ishq*] rose from Jaunpur and Gujarat endured it.” ● He said, “Gujarat is the mine of Divine Love.” ● Hazrat Imam<sup>AS</sup> said, “The country of Gujarat is like a gem studded in a ring [worn on the finger] among all other countries.” ● The Imam<sup>AS</sup> said, “These Gujaratis have exhausted us. Allah Most High grants them [in abundance] but they are not satisfied.”

The Quranic Verse, “*Muhammadur-Rasuulul-laah; wallaziina ma’-hu* [Muhammad<sup>1</sup> is the Apostle of God;<sup>2</sup> and his

<sup>1</sup> The protected or guarded tablet, on which, according to Muslim belief, the doings of mankind have been recorded from sempiternity. It also means the knowledge of the unseen.

comrades...]<sup>3</sup> purports to refer to the companions of Hazrat Prophet Muhammad<sup>SLM</sup>, generally and in particular, Hazrat Abu Bakr<sup>RZ</sup> [First Caliph of Islam]. This Verse was revealed for Hazrat Abu Bakr<sup>RZ</sup>. Similarly, the glad tidings Hazrat Imam<sup>AS</sup> has given here are in general for all his Gujarati companions, but in particular to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> by apparent arguments. Hazrat Syed Khundmir<sup>RZ</sup> possesses all the attributes. In short, all the details from the birth of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> to his meeting with Hazrat Imam Mahdi<sup>AS</sup> and his martyrdom are given in the tract, *Majma’-al-Fazail as-Siddiq, Manba’-ad-Dalayat at-Tahqiq*. But the circumstances leading to his meeting with Hazrat Imam<sup>AS</sup>, his *tasdiq* of the Imam<sup>AS</sup> and the glad tidings Hazrat Imam<sup>AS</sup> has given in favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> are given briefly here also.

<sup>1</sup> About ‘*Muhammad*’ AMD writes: Subject to many centuries to vilification, vituperation and ridicule by so-called ‘scholars’ of the West, it is only now that light has begun slowly and gradually to dawn upon Europe and America. ‘Shall we speak of this man with disrespect? His precepts are, at this day, the religious guide of one-third of the human race.’ [Draper, *Conflict between Religion and Science*, p. 84.] ‘It is only in recent years that we have come to think differently of Muhammad and his religion of Islam. It is acknowledged now that he was an inspired man, and that his religion rescued many millions of men from a shameful idolatry, and gave them a noble idea of One God. [‘Book of Knowledge.’ 4 Vols. (Educational Book Co., London)].

<sup>2</sup> About ‘Apostle of God’ AMD writes: (And the Book of God shall ever testify to this truth: so why worry over the trifling fact that the pagans at Hudaibiya [a place near Makkah] objected to append the words ‘apostle of God’ to his name). Surely, no other prophet’s personal habits...have been so faithfully recorded and followed by his followers or his decrees invested with such divine authority.’ (Bhattacharya, *Foundations of Living Faith*, p. 45). ‘The profession of Faith, *Shahadah*, the first pillar, is summed up in the Quranic formula *la ilah illa-l-lah: Muhammadur Rasulul-lah* [no god whatever but Allah; Muhammad is the messenger of Allah]. These are the first words to strike the ear of the newborn Muslim babe; they are the last to be uttered at the grave. Between those two episodes no other words are more often repeated.’ — (Hitti, *op. cit.*, p.130).

<sup>3</sup> Quran, S. 48: 29 SAL. [Both transliteration and translation].

Hence, know it, O *Musaddiq!* The forefathers of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> were *Sadat*<sup>1</sup> of a high caliber and respected and erudite people. They were the descendants of Hazrat Imam Musa Kazim<sup>RA</sup>. This *faqir* [the author—Hazrat Shah Burhanuddin<sup>RA</sup>] has learnt in the course of his research that the genealogical tree of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and that of Hazrat Imam Syed Muhammad of Jaunpur Mahdi al-Mau'ood<sup>AS</sup>, meets at the tenth generation. The common ancestor of both Hazrat Imam<sup>AS</sup> and Miyan Syed Khundmir<sup>RZ</sup> is Hazrat Miran Syed Ismail<sup>RA</sup>.

The ancestors of both Hazrat Imam Syed Muhammad of Jaunpur Mahdi al-Mau'ood<sup>AS</sup> and Hazrat Bandagi Miyan<sup>RZ</sup> came to India from Samarqand and Bukhara [Central Asia]. The ancestors of Hazrat Imam Syed Muhammad<sup>AS</sup> reached Jaunpur [in Uttar Pradesh] and those of Hazrat Syed Khundmir<sup>RZ</sup> went to Bari and Bayana. Later, they came to Piran Patan [in Gujarat]. They belonged to the *silsila* [chain] of the Qadiria Order before they performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>. Miyan Syed Musa<sup>RA</sup> was a minister [in Gujarat]. He was martyred in the fort of Hararu. The name of the grandfather of Bandagi Miyan Syed Khundmir<sup>RZ</sup> also was Syed Khundmir. Bandagi Miyan Syed Khundmir<sup>RZ</sup>'s younger brother was Miyan Syed Atan. Malik Naseeruddin Mubariz al-Mulk brought up these two brothers. Mubariz al-Mulk was the uncle [father's brother] of Syed Khundmir<sup>RZ</sup>'s mother. Miyan Naseeruddin Mubariz al-Mulk was among the descendants of Hazrat Abu Bakr<sup>RZ</sup> [First Caliph of Islam]. He was a feudatory lord of high rank and the town of Piran Patan was his *jagir* [fiefdom]. All his nephews were the local nobles in important positions in the State, like Malik Barkhurdar<sup>RZ</sup> alias Bakhkhan, Malik Khuda Bakhsh, Malik Iahdad, Malik Hammad, Malik Sharfuddin, Malik Fakhruddin alias Qatlu Khan, Malik Husain alias Sarandaz Khan and Malik Latif alias Sharza Khan. There were many like them. [Allah's Mercy upon them all].

<sup>1</sup> *Sadat* are the descendants of Hazrat Prophet Muhammad<sup>SLM</sup>.

When Mubariz al-Mulk got the fiefdom, which was of five hundred mounted soldiers, of his brother transferred to his nephew Miyan Atan [younger brother of Syed Khundmir<sup>RZ</sup>], he offered his own fiefdom, which was of one thousand mounted soldiers, to Miyan Syed Khundmir<sup>RZ</sup>. Mubariz al-Mulk had come to Piran Patan from Chapanir specifically for this purpose. But Bandagi Miyan Syed Khundmir<sup>RZ</sup> did not meet him in accordance with his old habit. This is a long story.

## 15.2 Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>

In short, when Malik Khuda Bakhsh and Malik Bakhkhan asked Miyan Syed Khundmir<sup>RZ</sup> why he did not meet the Grand Malik [Mubariz al-Mulk] and follow the old practice of meeting him, Syed Khundmir<sup>RZ</sup> said, "If I had met him, I would have been compelled to see the face of my younger brother [Miyan Atan] who was becoming a seeker of the world. This was a strange thing for me." Both the *maliks* were astonished to hear this reply from Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. They hardly understood the purport of this reply. At that time the age of Bandagi Miyan Syed Khundmir<sup>RZ</sup> was about twelve years. But he was a staunch follower of the religion of Islam and its Pillars. He had not yet met Hazrat Syed Muhammad of Jaunpur Mahdi al-Mau'ood<sup>AS</sup>. But he was already talking in the idiom of Hazrat Imam<sup>AS</sup>.

When the reply of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> [Chosen of the Lord of Bestowing, Inheritor of the Book—Quran, *Amir Ulil al-bab*—Leader and man of understanding] was conveyed to his uncle Mubariz al-Mulk, who was himself an intelligent man, he asked Malik Khuda Bakhsh for his opinion, and said, "What is his nature in your opinion?"

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> has given the glad tidings to Malik Khuda Bakhsh by saying that he is "*'Ashiq Allah*" [Divine Lover of Allah]. He was a man of understanding and great wisdom. He was such a judge of the character of a person that he used to say, "I examine a man from three aspects: from his *raftar* [speed, pace], *guftar* [speech] and *dastar* [headgear]. In short, he

told Mubariz al-Mulk, “I think, he will not salute anybody by bowing his head. Either he will become a very great king or a *bayyina-e-‘Akhir Zaman* [clear proof of the last era].

When Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was 14, everybody was of the opinion that he should become an employee of the king. Everybody used to tell him, “You become an employee of the King.” But Bandagi Miyan<sup>RZ</sup> always replied in the negative. His practice was such that when he went to an aged man of learning or a religious personality, he used to ask, “Is there anybody who will show God?” Always, he had this desire for the Ultimate Truth. When everybody got a negative reply from Bandagi Miyan<sup>RZ</sup> on the issue of employment, Mubariz al-Mulk and others thought of a plan that he should be induced to become the disciple [*murid*] in some place [that is, of a preceptor or holy man] and after that he would essentially listen to the advice of his *murshid* [preceptor or religious teacher]. Then he would take up a job, they thought. In pursuance of this plan, they took him to three places to make him the *murid* of a holy man.

They first took him to the house of Shah Maudood Chishti as he was well known as a perfect saint in those days. The Shah told Malik Bakhkhan<sup>RZ</sup>, “Today you take him back. Tomorrow, Malik Mubariz al-Mulk will come. I will ask him [Mubariz al-Mulk] and perform the *talqin* [initiation]. All the people of the Bariwal tribe are the disciples of Makhdoom Shaikh Ahmad Khattu. But you have brought Syed Khundmir<sup>RZ</sup> here. I will initiate [*talqin*] him after asking Malik Mubariz al-Mulk.” They returned after hearing the Shah. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> became sad and told Malik Bakhkhan<sup>RZ</sup>, “Why did you bring me here? He says, he will make me his *murid* after asking Malik Mubariz al-Mulk. He would intercede on the Day of Judgment also after asking Malik Mubariz al-Mulk. I want a *murshid* [preceptor] who can save me, by the Grace of God, from the angels who may be taking me to the Hell on the Day of Judgment — a *murshid* who has the courage to admonish the angels by saying, ‘He is mine. Release him,’ and the angels should release [me] at the bidding of the *murshid*. You

should never take the name of this person [Shah Maudood] again in my presence. I will not become his *murid*.”

Then, they took Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> to Shaikh Mah, who was known as the *Shaikh-al-Islam* for initiation [*talqin*]. When they met, the *Shaikh-al-Islam* said, “Miyan Syed Khundmir! You have grown into a handsome young man. *Insha’ Allah*, the next time I meet the king, I will get your father’s fiefdom transferred to your name.” When Bandagi Miyan<sup>RZ</sup> heard this, he became sad. He stood up and without seeking the permission of the Shaikh, started to go away. Everybody was astonished. The Shaikh told Miyan Bakhkhan to console him, “I did not say anything that would make him sad. Why was he offended? What is the reason for his annoyance?” Malik Bakhkhan<sup>RZ</sup> then told the Shaikh, “He is like that. He does not obey anybody. Your eminence should not take this amiss.”

Later, somebody asked Miyan Khundmir<sup>RZ</sup>, “What was the reason for leaving the house of the Shaikh sadly?” Miyan Syed Khundmir<sup>RZ</sup> said, “We had gone there with the desire of the Vision of Allah and to see Allah. But at the first instance, the Shaikh offered the desire of this world. At this it was clear that there is no objective or the desire of the Vision of Allah there. So, I got up and came away from him.” Similarly, the story of Miyan Syed Khundmir<sup>RZ</sup> refusing to become the *murid* of Makhdoom Shaikh Ahmad<sup>RA</sup> is also well known. We did not go into the details of this incident, as that would add to the bulk of the book.

In short, by this time, Miyan Syed Khundmir<sup>RZ</sup> had become 18 years old. And about this time, Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> arrived in Piran Patan and was camping by the side of the water tank of Khan Sarwar. Hazrat Imam Mahdi<sup>AS</sup> stayed here for eighteen months. The first among the *ulama* of Gujarat to meet Hazrat Imam<sup>AS</sup>, who was bestowed with the prophetic attributes, was Malik Bakhkhan<sup>RZ</sup>.

The story of Malik Bakhkhan, whose real name was Malik Barkhurdar, meeting and performing the *tasdiq* of Hazrat Imam

Mahdi<sup>AS</sup>, is like this: Malik Bakhkhan<sup>RZ</sup>'s wife, Raje Fatah, who was the daughter of Malik Pirji Barja, had died. [Malik Barja, it may be noted, was martyred with Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, when the latter too was martyred.] Malik Barkhurdar<sup>RZ</sup> was grief-stricken and disturbed at the death of his wife. He was busy in the construction of the grave of his wife. At the time, the servants of Shah Ruknuddin<sup>RA</sup> *majzub* happened to be going by the Malik<sup>RZ</sup>. They were taking the bread and plantains that the Shah had sent to feast the Imam<sup>AS</sup> and his followers. The Malik<sup>RZ</sup> asked the servants for the details. The servants told him about the arrival of *Imam-e-‘Akhir-az-Zaman*<sup>AS</sup> [the Leader of the Last Era]. The Malik<sup>RZ</sup> affirmed and confirmed [performed the *tasdiq*] the identity of Hazrat Imam Mahdi<sup>AS</sup>, and said to himself: “Surely, this *zath* must be the Lord of the Time [*Sahib-e-Zaman*]. That is why the Shah<sup>RA</sup> had tendered this evidence by feasting the Imam<sup>AS</sup>.”

According to another narrative, Malik Barkhurdar<sup>RZ</sup> had gone hunting and happened to pass by the water tank of Khan Sarwar. He saw the crowd there and asked for the details and then met Hazrat Imam Mahdi<sup>AS</sup>.

It is narrated that the real name of Malik Bakhkhan was Malik Barkhurdar<sup>RZ</sup>, son of Malik Ahmad. But many people did not know this as he was known by the name Bakhkhan. When he met Hazrat Imam Mahdi<sup>AS</sup>, the latter saw him and said, “Come! Malik Barkhurdar!” Some of the old and close friends too came to know for the first time that his real name was Malik Barkhurdar. Then Hazrat Imam Mahdi<sup>AS</sup> performed the *bayan* of Quran and called the people unto Allah Most High. The Malik<sup>RZ</sup> was very happy to listen to it. Immediately, at his request, Hazrat Imam Syed Muhammad<sup>AS</sup> performed his *talqin* [initiation into the Imam<sup>AS</sup>'s Order]. A thought occurred to Malik Barkhurdar<sup>RZ</sup> that this was the kind of *murshid* [preceptor], Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was in search of.

Without naming Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, Malik Bakhkhan<sup>RZ</sup> gave all the details about him to the Imam<sup>AS</sup>. On the

basis of this, Hazrat Imam Mahdi<sup>AS</sup> told Malik<sup>RZ</sup>. “Yes! Allah Most High has sent this servant here for him!” When Malik<sup>RZ</sup> returned home, he went to the house of Hazrat Syed Khundmir<sup>RZ</sup>, which was close by in the old Fort, and after congratulating him told him, “The *Pir-e-Kamil*, you were in search of has come and is camping near the water tank of Khan Sarwar, but he is a foreigner.” At this, Hazrat Syed Khundmir<sup>RZ</sup> said, “The *mulk* [country] is a foreign land neither for God nor for His servants!” Greatly pleased, Hazrat Syed Khundmir<sup>RZ</sup> started to go to meet Hazrat Imam Mahdi<sup>AS</sup> just before the ‘*Asr* [late afternoon] prayers. He instructed his companions not to reveal his name and other genealogical details in front of Hazrat Imam<sup>AS</sup> because “it is heard that Hazrat Imam<sup>AS</sup> himself revealed without asking the name and the genealogical details of the person who goes to meet him. I too want to see what the genealogical details of my forefathers are.”

It is narrated that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> arrived at the door of Hazrat Imam Syed Muhammad<sup>AS</sup> and was waiting for the Imam<sup>AS</sup> to come out. Before long, Hazrat Imam<sup>AS</sup> came out and as their eyes met, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> fainted. Hazrat Miran<sup>AS</sup> [that is, Hazrat Imam Mahdi<sup>AS</sup>] came near him and, without asking his name, said, “My brother Syed Khundmir! This unconsciousness is not the *ravish* [practice] of our family. Regain your senses.” Then Hazrat Imam Mahdi<sup>AS</sup> took the head of Hazrat Syed Khundmir<sup>RZ</sup> on his lap and instructed him in *zikh-e-khafi* [concealed remembrance of Allah]. Then he took out the sanctified leftover [*pashkurda*] of betel nuts and leaves from his own mouth and gave it to Hazrat Syed Khundmir<sup>RZ</sup>. Then he was made to regain his senses and he was brought for *namaz* [ritual prayers said five times a day].

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said in the first meeting itself, “Come, My brother Syed Khundmir.” Then one of the brothers told the Imam<sup>AS</sup> [obviously to test him], “Miranji! His name is Miyan Khundmir.” Hazrat Imam Mahdi<sup>AS</sup> said, “No! Our brother Syed Khundmir is *siddiq* [truthful].” Then Hazrat Imam Mahdi<sup>AS</sup> again said, “This *banda* and he are *ek-Jaddi* Husaini

Syeds [descendants of one ancestor and among the Syeds we have descended from Hazrat Imam Husain<sup>AS</sup>, grandson of Prophet Muhammad<sup>SLM</sup>].” The genealogical details of Bandagi Miyan Syed Khundmir<sup>RZ</sup> were as Hazrat Imam Mahdi<sup>AS</sup> had said.

In short, when Hazrat Imam Mahdi<sup>AS</sup> came for the ‘*Asr* prayers, he also brought Bandagi Miyan Syed Khundmir<sup>RZ</sup> for the *namaz* in the same unconscious condition. During the *namaz* Bandagi Miyan<sup>RZ</sup> saw that four angels had come from the presence of the Lord of Honour [Allah] and sawed his head and severed it from his body. They took one part of the right side and made it into very desirable *noorani soorat* [luminous face], they made the other part stand in the human shape in front of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Then, the command of Allah Most High came, “O Syed Khundmir! Did you see that We have separated the human impurities from your *zath* [essence, nature]! This is Our Beneficence upon you. In thanksgiving for this Beneficence, what present have you brought to Our Presence?” Bandagi Miyan<sup>RZ</sup> said, “O Great God! I do not have a wife and children that I could sacrifice at your door. But there is a Gujarati saying, ‘There is nothing over and above the head. Further, the head is the *ushr* [tithe] of the whole body. And this I sacrifice at Your door.’” Allah’s command came: “O Syed Khundmir! It is your head that we want. He, who devotes himself to Us, washes his hands of his head. You also give us your head.” Bandagi Miyan<sup>RZ</sup> said in reply, “O Great God! What value does a head have! If I were to have a hundred heads, I would sacrifice them.”

Know it! O *Musaddiq!* In the path of Allah Most High, the people who were martyred for the sake of Allah were one hundred in number as he [Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>] had said, “I would sacrifice one hundred heads.”

There is a narrative here. I [the author Hazrat Shah Burhanuddin<sup>RA</sup>] have heard it from my uncle, Miyan Syed Salamullah<sup>RA</sup>. Hazrat Bandagi Miyan Syed Yusuf<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RA</sup>, sons of Bandagi Miyan Syed Yaqub<sup>RZ</sup>—[*Hasan-e-Vilayat*] May Allah increase their *fazal* and *sharaf* [excellence and

exaltation] — used to say that any word that came out of the mouth of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> would not go in vain, as the word of Hazrat Prophet Muhammad<sup>SLM</sup> and that of Hazrat Imam Mahdi<sup>AS</sup> did not go in vain. For instance, at the beginning of his meeting with Imam Mahdi<sup>AS</sup>, in answer to the word of Allah, Bandagi Miyan Syed Khundmir<sup>RZ</sup> had said, “What is the value of one head. If I had a hundred heads I would sacrifice them. In the same manner, a hundred heads were sacrificed along with the head of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> [during the *Ghazwa-e-Hind*].

The second instance was that of the counting of the heads of the martyrs. Bandagi Miyan<sup>RZ</sup> counted them twice: once at Jalore and the second time at Khanbel. Those that were counted among the martyrs were martyred.

The third instance was that of the playing of *Kabaddi*. It was about selecting the leaders of the teams that played the game. The brothers of the *daira* were divided into two groups. The brothers who were led by Miyan Syed Shihabuddin<sup>RA</sup> were to survive, while those led by Miyan Syed Jalal<sup>RA</sup> were martyred. Things happened as Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> had said. If I [the author, Hazrat Shah Burhanuddin<sup>RA</sup>] were to write about one percent of the wonderworks [*Khawariq*] of Bandagi Miyan Syed Khundmir<sup>RZ</sup>, the book will become bulky. Hence, I will briefly write about them *Insha Allah* at the appropriate place.

In short, Allah Most High accepted by his Hand of Power the sacred head of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Bandagi Miyan<sup>RZ</sup> had performed the *namaz* of three times [‘*Asr*, *Maghrib* and ‘*Isha*] without his head [on his shoulders]. After this, the divine command arrived, “O Syed Khundmir! Your head is Our Trust with you. You should sacrifice it when We demand it.” Then, Allah Most High placed his head back on his body. Then the divine command arrived, “O Syed Khundmir! Ask for what you want. We will give it to you.” This command was repeated thrice. And on all the three occasions, Bandagi Miyan<sup>RZ</sup> said, “I desire Your *zath* from You. I do not want anything else.” This was the

matter of the battle, which remained hidden for the time being. It was revealed at Nagore. The details of this will come at the appropriate place. *Insha Allah*. As the claim of Mahdiship occurred thrice under the divine commands, the matter of the battle of Hazrat Bandagi Miyan<sup>RZ</sup> too will be repeated many times. Initially, the matter of the battle was mentioned as stated above. The second time it was brought to light was at Nagore. The third time that it came up was at Farah [in Afghanistan]. The objective of this repetition was to ensure that there should remain no doubt in the Mahdiship of Hazrat Imam Mahdi<sup>AS</sup> and the *siddiqiat* [Truthfulness] of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

After the *'Isha* [night] prayers, Hazrat Imam Mahdi<sup>AS</sup> was standing at his door as usual to see off the brothers. All the companions<sup>RZ</sup> were standing around him in a circle. Hazrat Imam Mahdi<sup>AS</sup> turned his attention towards Bandagi Miyan Syed Khundmir<sup>RZ</sup> and said, "Miyan Syed Khundmir! Tell us whatever happened to you." Bandagi Miyan<sup>RZ</sup> said, "Miranji<sup>AS</sup> knows everything." Hazrat Imam<sup>AS</sup> said, "Verily! It is true. But let all the brothers hear what has happened. You tell it in your own words." Then Hazrat Bandagi Miyan<sup>RZ</sup> said, "Miranji! Let the eyes that have seen the Mahdi be blinded! This *banda* has seen his *Khuda!*" After this, Bandagi Miyan<sup>RZ</sup> related all the details that have been described above. Then the Imam<sup>AS</sup> said, "Yes! Bhai Syed Khundmir! What you have seen in *tahqiq* [real]. *Khuda* sees *Khuda!* You had come ready with the lamp, the wick and the oil! What was remaining to be done was its being lighted by the lamp of *Vilayat*. Now it has been lighted." And then, Hazrat Imam Mahdi<sup>AS</sup> recited the Quranic Verse, "*Allah is the light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp) is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is*

*Knower of all things.*"<sup>1</sup> Then he said, "Bhai Syed Khundmir! Allah Most High has informed about you in His Book. The 'niche' purports to be your breast and the lamp purports to be the manifestation of Allah Most High. The "lamp in glass' purports to be your heart. The 'blessed tree' purports to be the *zath* [nature, essence] of this *banda* [that is, Hazrat Imam Mahdi<sup>AS</sup>]. The name of this *banda* on the fourth heaven is *Syed Mubarak* [blessed]. The 'olive tree neither of the East nor of the West' means that whichever way you turn, there is the *zath* of Allah. Soon, its oil may light up even if fire does not touch it. 'Light upon light' is your *zath* that has the capacity to directly accept and absorb the bounty of Allah Most High and in this way, it would light on its own. But you have become 'Light upon light' through the medium of Mahdi. Allah shows the way to his door unto whom He will."

Hazrat Imam Mahdi<sup>AS</sup> has claimed that the word '*man*,' that is usually general, in some of the Quranic Verses, referred specifically to him. For instance, in Verses: "*'ana wa manittaba-anii*"<sup>2</sup> and "*Faqul 'asllamtu wajhiya lilla wa manittaba-an...*"<sup>3</sup> the word *man* stands for "those who follow me". But the Imam<sup>AS</sup> said that in both the verses, it stood for him specifically. Similarly, Hazrat Imam Mahdi<sup>AS</sup> told Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> that the phrase, "*Yahdillaahu li - Nuurihi many - yashaaa'*..."<sup>4</sup> the word *man* meant his [Bandagi Miyan Syed Khundmir<sup>RZ</sup>'s] *zath* and none else. [Up to the end of the *ruku'* (section)].

It is proved by a narrative with constancy [*mutawatir*], that Hazrat Imam Mahdi<sup>AS</sup> gave a *bayan* [discourse] in favour of Hazrat

<sup>1</sup> Quran, S. 24: 35 MMP.

<sup>2</sup> Quran, S. 12: 20 SAL. The meaning of the Arabic phrase as translated by SAL reads: "I and those who follow me"

<sup>3</sup> Quran, S. 3: 20 SAL. The meaning of the Arabic phrase as translated by SAL reads, "...Say, 'I have (for my part) entirely resigned myself to God, and so have those who follow me...'"

<sup>4</sup> Quran, S. 24: 35 SAL. SAL has translated the Arabic Phrase as, "Light upon light! God guideth whom He will to His Light."

Bandagi Miyan Syed Khundmir<sup>RZ</sup>. After this *bayān* of Hazrat Imam<sup>AS</sup> and the many glad tidings he gave in favour of Bandagi Miyan<sup>RZ</sup>, the latter intended to remain with the Imam<sup>AS</sup> only. But Hazrat Imam<sup>AS</sup> gave him the permission and said; “Now you go. In all events you are with this *banda*. Allah will bring you back for His objective. And He will illuminate his religion.”

When Malik Barkhurdar<sup>RZ</sup> brought Bandagi Miyan Syed Khundmir<sup>RZ</sup> back to his house, at the bidding of Hazrat Imam Mahdi<sup>AS</sup>, Bandagi Miyan<sup>RZ</sup> was not conscious of this world. He did not follow his regular earlier habits of eating and drinking. He did not even talk to anybody. He used to remain drunk with the Divine Love and unconscious. When he regained his senses, he would go to Hazrat Imam Mahdi<sup>AS</sup>. Then, he would be brought back to his house. Malik Barkhurdar<sup>RZ</sup> was greatly astonished at this state of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, because he had seen hundreds of people being initiated into his [the Mahdi<sup>AS</sup>’s] Order, but none had experienced this kind of Divine Ecstasy. When this news reached Mubariz al-Mulk, he was sad. He met the Imam<sup>AS</sup> once. But all his nephews had performed the *tasdiq* of Hazrat Imam<sup>AS</sup> and had been given glad tidings by the Imam<sup>AS</sup>. These are open signs and convincing evidence in favour of the Veracity of Hazrat Imam<sup>AS</sup> in this discourse. O people who have not reposed faith in Hazrat Imam Mahdi<sup>AS</sup>! Which apparent signs and convincing evidence do you need to repose faith in the Imam<sup>AS</sup>? See! Allah says, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

## 16. Mubariz meets Mahdi<sup>AS</sup>

This is about the meeting of Mubariz al-Mulk, whose full name was Malik Nasiruddin, son of Malik Yaqub, with Hazrat Imam Mahdi<sup>AS</sup> and his nephews reposing faith in Hazrat Imam<sup>AS</sup> and earning glad tidings.

The ancestor of the family of all the Bariwals was Malik Yaqub, who was among the descendants of Hazrat Abu Bakr Siddiq<sup>RZ</sup>, the first Caliph of Islam. His genealogical tree reaches Hazrat Abu Bakr<sup>RZ</sup> through Hazrat Abdur Rahman<sup>RZ</sup> son of Hazrat Abu Bakr<sup>RZ</sup>. When they arrived [in India], they settled in Bari village, near Bayana. Hence, they came to be known as Bariwal. Malik Yaqub had seven sons: Malik Maudood; Malik Ahmad; Malik Muhammad; Malik Nasiruddin; Malik Yusuf; Malik Esa; and Malik Waziruddin. Then know O, *Musaddiq!* Shortly, we will give the details of the glad tidings Hazrat Imam Mahdi<sup>AS</sup> has given in their favour at the appropriate places.

Hazrat Imam Mahdi<sup>AS</sup> has said in favour of the Bariwals that they are *Ambrīt Bel*. *Ambrīt* means the Elixir of Life. *Bel* means descendants. The other specialty of this tribe is that all its members, big and small, were very popular as people of no other tribe. They were also greatly obedient. Hazrat Imam Mahdi<sup>AS</sup> has given great glad tidings to the members of this tribe as to the people of no other tribe. Further, the glad tidings given to Hazrat Abu Bakr<sup>RZ</sup> too are well known that Allah Most High had showered pearls of His Kindness and Mercy on him. We will deal with the glad tidings later at the appropriate place. *Insha Allah!*

Among the seven sons of Malik Yaqub was Malik Nasiruddin, whose title was Mubariz al-Mulk. He was alive during the period of Hazrat Imam Mahdi<sup>AS</sup>. He was a minister in the court of the king of Gujarat. He was the commander of 2,000 mounted soldiers. The town of Nahruwala was his *jagir* [fiefdom] and the income from it was his salary.

<sup>1</sup> Quran, S. 55: 16 AYA.



He received the information that a perfect saint, like Hazrat Ali<sup>RZ</sup> [fourth Caliph of Islam], had arrived; Bandagi Miyan Syed Khundmir<sup>RZ</sup> had become his *murid* and intended to accompany him. The Malik had great love for Bandagi Miyan<sup>RZ</sup>. He often used to say that if Bandagi Miyan<sup>RZ</sup> were to claim that he was a *bayyina* [a clear proof of some spiritual position], “we will perform his *tasdiq* [repose faith in him].” But when he heard about Bandagi Miyan<sup>RZ</sup>’s *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>, he became sad and confined Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> in an upstairs room so that he does not go away. Then he went to see Hazrat Imam Mahdi<sup>AS</sup>. He met the Imam<sup>AS</sup>. When he returned home, he told his nephews about the Imam<sup>AS</sup>: “There is great bravery on the face of Hazrat Imam<sup>AS</sup>. Every hair of his manifests valour.”

It is narrated that the next day, Malik Barkhurdar<sup>RZ</sup> arrived in the presence of Hazrat Imam Mahdi<sup>AS</sup> and touched his feet. The Imam<sup>AS</sup> asked him about Mubariz al-Mulk and what He said [about his meeting with Imam<sup>AS</sup>]. Malik Barkhurdar<sup>RZ</sup> told the Imam<sup>AS</sup> everything Mubariz had said. He repeated the words of admiration about the bravery manifest on the face of Hazrat Imam<sup>AS</sup>. Hearing this, the Imam<sup>AS</sup> said, “The Malik too is brave and undaunted. This servant [of Allah] is like a mirror. Whoever comes here he sees his own face in me. The Malik too has seen his face in me.”

Hence, know, O *Musaddiq!* There is a controversy whether the Malik has reposed faith in the Imam<sup>AS</sup> or not. The people who are convinced of his salvation say that he reposed his faith in the Imam<sup>AS</sup> in his old age. Others say things contrary to this. Then know! We say that Allah Most High knows better about his virtues. We believe in his salvation on the basis that he has reposed faith in the Imam<sup>AS</sup>.

We now give here the glad tidings that Hazrat Imam Mahdi<sup>AS</sup> has given in favour of the eminent persons: • The daughter of Malik Maudood son of Malik Yaqub, namely, Buwa Taj became the mother of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. It is not known whether she had reposed faith in the Imam<sup>AS</sup>. • The second son of Malik Yaqub was Malik Khuda Bakhsh who was the uncle

of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. He was an eminent and pious elderly person. Even if a brief account of his wonderworks and divine inspirations were to be written, it would make the book bulky. For instance, he used to say that he could find out the beginning, end, wisdom, comprehension and destiny and fate through three means: *guftar* [speech], *raftar* [walk and speed] and *dastar* [headgear]. Further, according to a narrative, Allah Most High had bestowed on him the knowledge of the past six months and future six months. He had died a few years before the arrival of Hazrat Imam Mahdi<sup>AS</sup>. When the Imam<sup>AS</sup> was informed about his wisdom, spiritual achievements and death, Hazrat Imam Mahdi<sup>AS</sup> said, “Verily, Malik Khuda Bakhsh was ‘*Ashiq Allah*. This *banda* was astonished how such a person could remain away from the companionship of this *banda*. But now I know that he is dead.”

### 16.1 Malik Barkhurdar<sup>RZ</sup>

After the arrival of Hazrat Imam Mahdi<sup>AS</sup> at Piran Patan, Malik Barkhurdar<sup>RZ</sup> was the first to meet him. First, he was given the glad tidings of being *Barkhurdar* [one who eats the fruits of life]. In short, Malik Barkhurdar<sup>RZ</sup> gave up the world and joined the company of Hazrat Imam<sup>AS</sup>. Some narratives are recorded about him. One of them is that his son, Malik Dawood, had sent a new pair of shoes to him. In his heart, he thought of giving it to Hazrat Imam<sup>AS</sup> and in return getting the worn out shoe of the Imam<sup>AS</sup> to make a warm cap of it and wear it on his head. By the blessings of that shoe Allah most High would give him salvation, he thought. After the night prayers, he was standing with other brothers to take leave of the Imam<sup>AS</sup> and offer the new pair of shoes to the Imam<sup>AS</sup>. But, even before he could say anything, the Imam<sup>AS</sup> took out his shoes from his feet and gave it to Malik Barkhurdar<sup>RZ</sup>, saying, “Malik Barkhurdar! This is footwear and it should be used under foot.” Hearing this, Malik Barkhurdar<sup>RZ</sup> said, “A thought had occurred to this *faqir* that he would offer the new pair of shoes to you and make a warm cap out of the worn-out shoes of the Imam<sup>AS</sup>

and wear it on his head. This way, he thought, Allah Most High would grant him salvation by its blessings.” The Imam<sup>AS</sup> said, “O Malik Barkhurdar! What is it that this pair of shoes is made of?” The Malik<sup>RZ</sup> remained silent in deference. Then Hazrat Imam<sup>AS</sup> said, “Its upper is made of the skin of the sheep and the sole is of the cow-hide. You have been living with this *banda* for so long. Is all that you have learnt during this period of companionship is that the Mahdi intercedes to get salvation to you through the skin and hide of sheep and cow? But listen! If for the sake of love towards you, this *banda* makes you wear his own skin but you do not do what he says during the *bayan* of Quran between ‘*Asr* and *Maghrib*, Allah Most High has the power to clothe this *banda* with his skin and punish you [for your sins].”

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> has given glad tidings in favour of Malik Ahmad, the father of Malik Barkhurdar<sup>RZ</sup>. Malik Ahmad was the son of Malik Yaqub. It is stated that Malik Barkhurdar<sup>RZ</sup> brought a large quantity of wealth with him in the *daira*. He presented a part of it to the Imam<sup>AS</sup> in the way of Allah, that is, in charity. Part of it he kept for himself. Whenever he prepared some delicacies for his own consumption, the children of the neighborhood were troubled because during the time of the Imam<sup>AS</sup> there used to be starvation in the *daira*. The *fugara* of the *daira* complained to the Imam<sup>AS</sup> about the activities of Malik Barkhurdar<sup>RZ</sup> and the trouble of the children. The Imam<sup>AS</sup> said, “What are you telling this *banda*? Tell it to Allah. Allah has given sustenance in good measure to one and not so much to others. What can this *banda* do? Whatever that comes into the hands of this *banda*, this *banda* distributes it in equal shares among you.” Then Hazrat Imam<sup>AS</sup> said, “There have come glad tidings that *nadar* [poor, indigent] is always in peace of Allah. They also get the glad tidings.” Further, Imam<sup>AS</sup> said, “Whatever the Malik<sup>RZ</sup> has, is to perish tomorrow as he has no income and the expenses are continuing.”

Then the Imam<sup>AS</sup> sent them away. Later, he called Malik Barkhurdar<sup>RZ</sup> and asked him, “How is the meat cooked in your native place?” Malik<sup>RZ</sup> said, “First *ghee* is boiled. Then the spices

are added to the boiling *ghee*. When these things are perfectly fried, the washed meat is added to the *ghee*. Water too is added at this stage and the whole thing is cooked.” Then the Imam<sup>AS</sup> said, “By cooking this way, all the aroma of the food goes out. Aroma is the real relish. Secondly, the sound of frying the *ghee* too is heard. Its smoke is detrimental to the eyes also. The style of cooking in Jaunpur is better. The meat, ghee, spices, water and all other things are taken together according to their proportionate weight and the whole thing is cooked at one go. Thus the aroma does not escape and the eyes too do not get damaged.”

## 16.2 Isal-e-Sawab

Listening to all this, the Malik<sup>RZ</sup> said, “Miranji! All the ingredients are ready. And this *banda* was coming to take you to his house. I request you to come to my house.” The Imam<sup>AS</sup> went to his house and the Malik<sup>RZ</sup> prepared the gravy and bread in the manner described by Hazrat Imam<sup>AS</sup>. And the *dastarkhwan* [a piece of cloth on which the meal is taken] was spread. Meanwhile, the Imam<sup>AS</sup> said, “The objective of the pious, virtuous *ulama* in starting the practice of *urs* [annual death anniversary] was very good. Many people eat the food that is prepared for conveying the reward of virtue to the soul of the dead. But if among them is a *banda-e-Khuda* [the slave of Allah] and eating the meal, then for the period while the *banda-e-Khuda* is eating, the dead person gets a respite from the retribution that he may be in, by the command of Allah Most High.” Hearing this, the Malik<sup>RZ</sup> said, “It is the good fortune of my dead father, that today is his *urs* and Hazrat Imam Mahdi<sup>AS</sup> is taking the meal on this occasion.” The Imam<sup>AS</sup> said, “Allah’s command has arrived that He has forgiven your father for ever.”

The third narrative in this connection is that late in the night one day, Malik<sup>RZ</sup> thought at the time of *naubat* [praying and sleeping by turns], “O Bakhkhan! What are the comfort, favours and worldly wealth that you have given up! And what is the labour discomfort, starvation and the low living you have accepted!” All of a sudden,

without a forewarning, Hazrat Imam Mahdi<sup>AS</sup> came there. And addressing the Malik<sup>RZ</sup>, the Imam<sup>AS</sup> said, “O Malik Barkhurdar! Why do you regret? Why are you sorry? Everything you had left for coming here is safe and present there. Go.” When he got this permission, he traveled back to his home and rejoined his business. This is a well-known story. Everybody knows that on the basis of this, Malik Bakhkhan [or Barkhurdar<sup>RZ</sup>] is not counted among the companions of Hazrat Imam Mahdi<sup>AS</sup>. But he is counted among the fortunate people who have received glad tidings from the Imam<sup>AS</sup>.

The fourth narrative is that after a long time after the departure of Malik Barkhurdar<sup>RZ</sup>, a person came from Gujarat to Farah [in Afghanistan]. Bandagi Miyan Syed Khundmir<sup>RZ</sup> asked him about the condition of Malik Barkhurdar<sup>RZ</sup>. He said, He gave all the details that the Malik<sup>RZ</sup> has rejoined his worldly preoccupations. Later, when that person met Hazrat Imam<sup>AS</sup>, he too asked about Malik<sup>RZ</sup>, “What is the condition of my brother Malik Barkhurdar?” Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was present in the group with the Imam<sup>AS</sup>. Even before the person from Gujarat could say anything, Bandagi Miyan Syed Khundmir<sup>RZ</sup> said, “Miranji! The condition of Malik Barkhurdar has reached *kufir* [infidelity].” The Imam<sup>AS</sup> intervened to say, “My brother Syed Khundmir<sup>RZ</sup>! Do not say such things, because Malik Barkhurdar ‘ate it here and took it there!’ Had he been here, he would have been the second or fourth among you. But he did not remain here. However, even now, he is the accepted [*maqbul*] of the Mahdi. Allah Most High will not waste him.” At long last, Malik Barkhurdar<sup>RZ</sup> returned during the period of Hazrat Bandagi Miyan Syed Mahmud<sup>RA</sup>, son of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, to the fold of Hazrat Mahdi<sup>AS</sup>, performed the obligation of rejecting the world [*tark-e-dunya*] and died as a *mumin*. Allah may be pleased with him.

In short, Bandagi Malik Iahdad, Malik Hammad, sons of Malik Ahmad, son of Malik Yaqub Bariwal, too had met Hazrat Imam Mahdi<sup>AS</sup> at Piran Patan and performed the *tasdiq* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and earned their glad tidings from him.

It is narrated that when Hazrat Imam Mahdi<sup>AS</sup> sent Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> from Nasarpur [Sindh] to Gujarat, the Imam<sup>AS</sup>, under the command of Allah Most High, also sent his *chadar* [a fabric to wrap around the body] to Bandagi Malik Iahdad<sup>RZ</sup> and his headgear to Bandagi Malik Hammad<sup>RZ</sup> through Bandagi Miyan Syed Khundmir<sup>RZ</sup>. We will discuss some of the glad tidings, the Imam<sup>AS</sup> sent through Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup>, in the chapter about the *Khilafat* [Vice-regency] of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>. Further, Hazrat Imam<sup>AS</sup> had given the glad tidings about the *maut-e-ma'navi* [Death in meaning, not in form] of Hazrat Malik Pir Muhammad<sup>RZ</sup>, son of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>.

### 16.3 Malik Pir Muhammad<sup>RA</sup> and others

It is narrated that the children of Bandagi Malik Iahdad<sup>RZ</sup> died in infancy. In view of this, his wife Bibi Maimona sent Malik Pir Muhammad as soon as he was born with the midwife to Hazrat Imam Mahdi<sup>AS</sup> with a request to the Mahdi<sup>AS</sup> to supplicate Allah to give the newborn a long life. When the midwife conveyed the message of the wife of Bandagi Malik Iahdad<sup>RZ</sup>, Hazrat Imam Mahdi<sup>AS</sup> said, “Yes! He for whom we supplicate dies.” The midwife was disappointed.” She brought the child back to the house. The wife of Hazrat Bandagi Malik Iahdad<sup>RZ</sup> too was distressed at this. When Malik Iahdad<sup>RZ</sup> returned home he found his wife and the midwife sad. He asked for the reason. Listening to the details, Malik Iahdad<sup>RZ</sup> smiled and said, “Do not be sorry. This child will live a long and fruitful life as a result of the blessings of Hazrat Imam Mahdi<sup>AS</sup>.” He said that the Mahdi<sup>AS</sup>'s saying that the person for whom we supplicate will die means the death in meaning or immanent death. It is indeed a glad tidings that Hazrat Imam Mahdi<sup>AS</sup> has given.

Bandagi **Malik Sharfuddin<sup>RZ</sup>**, son of Malik Muhammad, son of Malik Yaqub Bariwal, was an honourable man and an official of the Government, too performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup> at Piran Patan. Hazrat Imam<sup>AS</sup> had performed his *tarbiat*. Finally,

he was martyred along with Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

### 16.4 Emperor Humayun's Farman

Further, Malik Fakhruddin alias Qatlu Khan was also the son of Malik Muhammad. He was a minister in the Gujarat Court. He died much later during the Vice-Regency of Hazrat Malik Iahdad<sup>RZ</sup>. In respect of Malik Fakhruddin, Hazrat Malik Iahdad<sup>RZ</sup> had said, "The purpose of all the turmoil in Gujarat was to bring Malik Fakhruddin and his wife near this *banda*. Bibi Buwa Gauhar was the daughter of Malik Nasiruddin alias Mubariz al-Mulk. The turmoil in Gujarat was the result of the arrival of Mughal Emperor Humayun in Gujarat. Humayun believed in the Mahdship of Hazrat Imam Mahdi<sup>AS</sup>. He had given a *farman* [command or document] in writing to Bandagi Malik Iahdad<sup>RZ</sup>. In it, he had written, "Whoever is from among my descendants, will repose faith in the Mahdiat of Hazrat Imam Mahdi<sup>AS</sup> and he will not give any trouble, cause any loss to the group of Mahdavis. At long last, Emperor Akbar had asked for the *Farman* from Bandagi Miyan Syed Mahmud<sup>RA</sup>, *Husain-e-Vilayat*. It was sent. It was lost then and was never returned.

In short, Malik Latif, whose title was **Sharza Khan**, was the son of Malik Muhammad and a great noble. He too had become the *murid* of Hazrat Imam<sup>AS</sup> in those days. He died as a martyr at village Bawal Ghora along with Hazrat Bandagi Miyan Syed Hameed<sup>RZ</sup>, son of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> had given the glad tidings of salvation in favour of Malik Latif. This incident is well known. The slaves and other servants of Malik Yaqub Bariwal, who had not performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>, finally performed it at the hand of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. All this too is well known. If one were to write the details about every body individually, this account will become long and voluminous.

### 16.5 Malik Ma'ruf<sup>RZ</sup>

Hazrat Malik Ma'ruf<sup>RZ</sup>, who was among the eminent companions of Hazrat Imam<sup>AS</sup>, too was a Bariwal. He lived in Piran Patan. It was here that he performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>. He also performed the *tark-e-dunya* and always remained in the company of Hazrat Imam Mahdi<sup>AS</sup>.

It is narrated that once Hazrat Malik Ma'ruf<sup>RZ</sup> told Hazrat Imam Mahdi<sup>AS</sup> that his mother had written a letter asking him to come and meet her and she too would perform the *tark-e-dunya* and accompany him back to the *daira* of Hazrat Imam Mahdi<sup>AS</sup>. He sought the permission of the Imam<sup>AS</sup> to go to meet his mother. But the Imam<sup>AS</sup> told him, "O Malik Ma'ruf! In your reply write to her that 'Malik Ma'ruf is dead.'" Further, the story of Malik Maruf<sup>RZ</sup> seeking the permission to learn [knowledge] and the Imam Mahdi<sup>AS</sup>'s reply too are well known.

Further, Bandagi Miyan Syed **Khanji Umar Khirkiwal**, an eminent scholar from among the descendants of Makhдум Muhammad Husaini [of Gulbarga], too was staying at Piran Patan. He too performed the *tasdiq* of the Imam<sup>AS</sup> in those days. He was martyred along with Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Hazrat Bandagi Miyan<sup>RZ</sup> had given him the glad tidings of being a *birather-e-haqiqi* [real brother]. Hazrat Imam Mahdi<sup>AS</sup> had sent a set of dress to him through Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> when the latter had visited Gujarat at the bidding of Hazrat Imam Mahdi<sup>AS</sup>.

Know, O *Musaddiq!* All these names are of the names of those eminent ministers and nobles of Gujarat who had reposed faith in Hazrat Imam Mahdi<sup>AS</sup> at the city of Piran Patan. We have written all those things that we had heard in the form of *naql-e-mutawatir* [narrative with constancy]. Apart from these, a large number of people who had reposed faith in the Imam<sup>AS</sup> are not known. And if I were to write all that I know from the beginning to the end, it will become another voluminous book, because in accordance with the glad tidings of Hazrat Imam Mahdi<sup>AS</sup>, Gujarat is the 'Mine of

Divine Love' and in Gujarat, Piran Patan has a special position. Verily, there are apparent signs and final evidence of the truthfulness of the claim of Hazrat Imam Mahdi<sup>AS</sup> to Mahdiship. Then, which signs and evidence do you want to repose faith in Hazrat Imam<sup>AS</sup>? See Allah has said, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

### 16.6 Hazrat Yusuf Suhait<sup>RZ</sup>

Let it not remain a secret among the people of discretion that Hazrat Bandagi Miyan Yusuf Suhait<sup>RZ</sup>, *Alim-Billah*, was a great scholar in Piran Patan. The consensus of all the *ulama* was that if he were to quote a narrative without root or reality that too will be taken as true and acted upon. He met Hazrat Imam Mahdi<sup>AS</sup> at Piran Patan.

It is narrated that a *majzub* [a person immersed in divine Love, not in his senses] was staying at the door of Hazrat Bandagi Miyan Yusuf Suhait<sup>RZ</sup> for a long time. It is stated that this very person or somebody else gave the call that “Mahdi al-Mau'ood<sup>AS</sup> is born” a little after the morning prayers [precisely, at the time of *Chasht*] and disappeared. When this matter was reported to Hazrat Miyan Yusuf<sup>RZ</sup>, he made enquiries and sent people to search him but he *majzub* could not be found.

At that time itself Miyan Suhait<sup>RZ</sup> noted the day, date, month and year on a piece of paper and kept the paper in a book. A long time had elapsed since he had done this. Then Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> arrived there [Piran Patan]. Even before his arrival there, it was already known that a perfect Syed had claimed to be Mahdi. When he actually arrived, thousands of people, old and young, came to meet him. At around this time Hazrat Bandagi Miyan Syed Yusuf<sup>RZ</sup> too met the Imam<sup>AS</sup>.

He heard the *bayan-e-Quran* of Hazrat Imam Mahdi<sup>AS</sup>, while listening to the *bayan*; he came to the conclusion that none other than Hazrat Imam Mahdi<sup>AS</sup> can deliver such a *bayan*. But, he

<sup>1</sup> Quran, S. 55: 16 AYA.

thought, it would have been better if he could find the paper on which he had noted the date of the announcement by the *majzub*. By finding that paper, he thought, he could get peace of mind. He returned to his house with this thought, he searched for the piece of paper in every book he had by turning every sheet. But he did not find it.

The next time he came to listen to the *bayan* of Hazrat Imam Mahdi<sup>AS</sup>, he was thinking that if he had found the paper, he could have been able to guess the age of the Imam<sup>AS</sup>. He was still thinking about the same paper, when Hazrat Imam Mahdi<sup>AS</sup> addressed him and said, “O Miyan Yusuf! What are you thinking?” Hazrat Miyan Yusuf<sup>RZ</sup> told the Imam<sup>AS</sup> all the details about the *majzub* and the paper. Hazrat Imam Mahdi<sup>AS</sup> said, “Go home. In your library there is a niche [*mehrab*] to one side. There are some bound [hard-cover] books in that niche. Under some of them, there is such-and-such a book. Turn some sheets, you will find the paper you are searching.”

Accordingly, guided by the *Mukhbir-e-Sadiq* [The Truthful Informer—Hazrat Imam Mahdi<sup>AS</sup>], Miyan Yusuf<sup>RZ</sup> found the paper. He returned with the paper in his hand to the congregation of the Imam<sup>AS</sup>. Then he said, “What would be the age of your eminence?” Hazrat Imam Mahdi<sup>AS</sup> said, “Ask Abu Bakr<sup>RZ</sup>.” Hazrat Abu Bakr<sup>RZ</sup> was the son-in-law of Hazrat Imam<sup>AS</sup>. He gave the details about the age of the Imam<sup>AS</sup>. Then Miyan Yusuf<sup>RZ</sup> compared the date of the birth of the Imam<sup>AS</sup> with the date written on the paper. He found that the date he had written down and the age of the Imam<sup>AS</sup> matched. Then he performed the *tasdiq* of the Mahdiat of Hazrat Imam<sup>AS</sup> in his mind.

Then another thought occurred to him. If this person is in fact Hazrat Imam Mahdi<sup>AS</sup>, there must be the Seal of *Vilayat* [Sainthood] on his back like the Seal of *Nabuwat* on the back of Hazrat Prophet Muhammad<sup>SLM</sup>. Then he thought that this too should be investigated and confirmed. The *tasdiq* can follow.

Some days later, Miyan Yusuf<sup>RZ</sup> told Hazrat Imam Mahdi<sup>AS</sup>, the Seal of Sainthood, “Miranji! It is my ardent desire that your eminence should visit my residence. That would be a blessing for me.” Hazrat Imam Mahdi<sup>AS</sup> accepted the invitation. And visited his house. When the Imam<sup>AS</sup> reached his house, Miyan Yusuf<sup>RZ</sup> said, “O Miranji! Water has been warmed for a bath. This servant wants to be of service to you.” The Imam<sup>AS</sup> was made to sit on a *chouki* [a stool]. The Imam<sup>AS</sup> removed his shirt. Miyan Yusuf<sup>RZ</sup> came around and saw the Seal of *Vilayat*. It was like a mole with a few lines. After seeing the Seal, Hazrat Miyan Yusuf<sup>RZ</sup> said, “Miranji! The Truth has come and Falsehood has vanished.<sup>1</sup> Your eminence may now announce your claim to be Mahdi. This *banda* is prepared to give the *hujjat* [proof].” Hazrat Miran<sup>AS</sup> said, “Miyan Yusuf<sup>RZ</sup>! You continue to remain in your work. The one to give the proof is one who is the Mahdi.”

Miyan Yusuf<sup>RZ</sup> said, “Our shops are closed. The Truth has come.” Hazrat Imam Mahdi<sup>AS</sup> said, “You keep Quiet!” Miyan Yusuf<sup>RZ</sup> said, “How can I keep quiet?” The Imam Mahdi<sup>AS</sup> retorted: “Allah Most High will make you keep quiet!” At last, Hazrat Imam<sup>AS</sup> gave him the glad tidings of *Iman* [Faith] by saying, “He who has seen the Seal of *Nabuwat* or the Seal of *Vilayat* is *naji* [Liberated, Rescued from the chastisement of sins and evil].” It may be recalled that Hazrat Akasha<sup>RZ</sup> had seen the Seal of *Nabuwat* during the time of Hazrat Prophet Muhammad<sup>SLM</sup>. Similarly, in the time of Hazrat Imam Mahdi<sup>AS</sup>, Hazrat Shaikh Mamman<sup>RZ</sup><sup>2</sup> and Miyan Yusuf Suhait<sup>RZ</sup> have seen the Seal of *Vilayat*. The Miyan<sup>RZ</sup> is not among the companions of Hazrat Imam Mahdi<sup>AS</sup>. But he is among the *mubashshirin* [those who were given glad tidings by the Imam<sup>AS</sup>].

<sup>1</sup> The reference here is to the Quranic Verse, S. 17: 81. Its English translation by AYA, reads as under: “And say: ‘Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish.’” It may be recalled, that on the night of the birth of the Imam<sup>AS</sup>, an unknown Voice had recited this Verse at Jaunpur, the birthplace of the Imam<sup>AS</sup>.

<sup>2</sup> See details in the chapter dealing with the visit of Hazrat Imam Mahdi<sup>AS</sup> to Bidar.

It is narrated that Hazrat Miyan Yusuf Suhait<sup>RZ</sup> stayed back at Patan. He could not migrate [as he remained mostly unconscious in divine ecstasy]. He had survived Hazrat Imam Mahdi<sup>AS</sup>. He lived for a long time. But the command Hazrat Imam Mahdi<sup>AS</sup> had given to him for remaining silent was operative and he did not speak. When he had to convey anything to anybody, he did it by writing on a paper.

It is stated in respect of many eminent companions of Hazrat Imam Mahdi<sup>AS</sup>, like Bandagi Miyan Abdul Majid<sup>RZ</sup>, Bandagi Miyan Lado<sup>RZ</sup>, Bandagi Miyan Larh Shah<sup>RZ</sup>, Bandagi Miyan Kamal Shah<sup>RZ</sup>, Bandagi Miyan Yusuf<sup>RZ</sup> and Bandagi Miyan Malikji<sup>RZ</sup>, that they had met the Imam<sup>AS</sup> at Piran Patan. Some say that they had met the Imam<sup>AS</sup> at Jalore. We will deal with them shortly. Further, Bandagi Miyan Syed Amin Muhammad<sup>RZ</sup>, Bandagi Miyan Bhai<sup>RZ</sup>, Bandagi Miyan Khwaja Ibn Taha<sup>RZ</sup> and many other companions are from Gujarat. If one were to write about them individually, it would become another book.

At last, when Mubariz al-Mulk came to know that all his nephews had performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup> intended to accompany him [the Imam<sup>AS</sup>], he obtained a *farman* [order] for the expulsion of Hazrat Imam Mahdi<sup>AS</sup> and had it sent to Hazrat Imam Mahdi<sup>AS</sup>. On the basis of this, Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “Why was Mubariz al-Mulk in so much of a hurry to take the blame on his head? We too have received the command of our Lord, “O Syed Muhammad! Go away from here.”

After this, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> left Piran Patan and went to Barhli, which is about three leagues [nine miles=14 km] from Patan. Here, Hazrat Imam<sup>AS</sup> stayed for eighteen months. The details will come presently. In this discourse, there are apparent hints and convincing evidence of the Truth of Hazrat Imam Mahdi<sup>AS</sup>. O Inquirers! What more evidence do you need to repose faith in Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>? See!

Allah says; “Then which of the favours of your Lord will ye deny?”<sup>1</sup>

## 17. Arrival at Barhli

In the matter of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>'s arrival at Barhli near Piran Patan; Proclamation of Mahdship at Allah's bidding; Syed Khundmir<sup>RZ</sup>'s arrival and meeting with Hazrat Mahdi<sup>AS</sup>; Clear proof and related incidents.

*O Musaddiq!* Know that Hazrat Miran<sup>AS</sup> [Hazrat Imam Mahdi<sup>AS</sup>] arrived at Barhli at the bidding of Allah Most High from the city of Piran Patan. Barhli was the place where Hazrat Imam Mahdi<sup>AS</sup> was to proclaim that he was the Promised Mahdi. He stayed at this place for eighteen months. Here, many people performed the *tasdiq* of Hazrat Imam<sup>AS</sup> and *tark-e-dunya* [giving up the world]. If all the details about every individual were to be written, the book will become very voluminous.

It is narrated that Mubariz al-Mulk had incarcerated Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> in a room in the upstairs of his mansion, as he was afraid that Bandagi Miyan Syed Khundmir<sup>RZ</sup> might go away with Hazrat Imam Mahdi<sup>AS</sup>. Six months later, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> climbed down with the help of ropes from the upper story of the mansion and came directly to the abode of Hazrat Imam Mahdi<sup>AS</sup>, in accordance with the command of Allah Most High: “*Hasten ye then (at once) to Allah...*”<sup>1</sup>.

When Bandagi Miyan<sup>RZ</sup> [that is, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>] arrived, Hazrat Imam Mahdi<sup>AS</sup> was sitting under the *kharni*<sup>2</sup> tree at the time of *chasht*.<sup>3</sup> It was a Monday. The time was around 10 a.m. All the companions were sitting around Hazrat Imam Mahdi<sup>AS</sup>. One of them informed the Imam<sup>AS</sup> that Bandagi Miyan Syed Khundmir<sup>RZ</sup> was coming. The Imam<sup>AS</sup> was very happy to hear this. The Imam<sup>AS</sup> went a few steps ahead to welcome Bandagi Miyan<sup>RZ</sup> and gave him the glad tidings, “Come Brother

<sup>1</sup> Quran S. 51: 50 AYA.

<sup>2</sup> *Kharni* is a tree and its fruit is sweet.

<sup>3</sup> *Chast* is the time between sunrise and the meridian.

<sup>1</sup> Quran, S. 55: 16 AYA.

Syed Khundmir! Your coming is good. Allah Most High paves the way for the completion of His objective.”

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> told Bandagi Miyan<sup>RZ</sup>, “My brother Syed Khundmir! Your *zath* is *Sultan-e-Nasir*. You are the *Nasir* [defender] of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>. Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> had asked Allah Most High for a defender to help his *Vilayat* [Sainthood], “...*Waj-‘al-lii milladunka sultaanan-nasiiraa.*”<sup>1</sup> Hazrat Imam Mahdi<sup>AS</sup> told Bandagi Miyan Syed Khundmir<sup>RZ</sup>, “The *Sultaan Nasiraa* [Sustaining Power] is your *zath*. At that time the age of Bandagi Miyan Syed Khundmir<sup>RZ</sup>’s age was 18 years.

### 17.1 Proclamation of Mahdship

It is narrated that at that time the age of Hazrat Imam Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup>, the Seal of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>, was 58 years. It was 905 AH. Hazrat Imam Mahdi<sup>AS</sup> has often stated that Allah Most High had been commanding without a medium [of an angel] time and time again since the commencement of divine ecstasies [at the end of war with Dalpat Rai], for the intervening eighteen years, that “O Syed Muhammad! You are the Mahdi al-Mau’ood [Promised Mahdi].” Imam<sup>AS</sup> said, “This servant has offered many excuses and been patient. He has submitted with humility, ‘O Allah Most High! This is a heavy burden. Bestow it on whom You will.”

Further, it is narrated that Hazrat Imam Mahdi<sup>AS</sup> said, “I do not say this on the basis of any *ilham* [divine inspiration] or an experience that has occurred in a dream or in a state between sleep and wakefulness.<sup>2</sup> I say this wholly on the basis of the command of Allah that has come for many years that ‘You are Mahdi al-Mau’ood. Announce it.’ But this *banda* has been patient and did not announce his claim. But now the divine command comes with

<sup>1</sup> Quran S. 17: 80 Transliteration and translation from *Al-Qurqn*. SAL. The translation reads: “...And grant me from Thy presence a power which (in every situation) shall bear me up.”

<sup>2</sup> A reverie.

insistence [*ba-taakeed*], ‘Go! Announce the claim to be Mahdi. Invite the people unto Allah. You are afraid of the people. And you are not afraid of Me.’ “This situation manifested because the matter of Imam Mahdi<sup>AS</sup> was like that of the earlier *ummahs* of earlier apostles. They [the people] had been inimical to the apostles for no reason whatsoever.

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “Now the angry command comes, ‘Be warned. The command that was to be issued has been issued. If you are patient, you will get your reward. If you are unsettled in your mind, you will be unfortunate.’ The meaning of this is, ‘Be alert and know that the command that was to be given has verily been given. You will get the rewards if you are patient. But if you are disturbed and refrain from making the claim of your being the Mahdi, you will be distanced from Our audience.”

It is narrated that Hazrat Imam<sup>AS</sup> said, “Allah Most High has commanded, ‘O Syed Muhammad! Announce your claim to be Mahdi, otherwise, We will treat you among the *zaliman* [unjust, oppressors].” At this, Hazrat Imam Mahdi<sup>AS</sup> said, “This *banda* had no option other than to obey. There was no other go than to bow the head.” Hazrat Imam Mahdi<sup>AS</sup> said, “This *banda* is hale and hearty. He is not sick. He is wise, not unwise. He is opulent, not indigent. He is conscious, not unconscious.” With this, Hazrat Imam Mahdi<sup>AS</sup> said, “Allah Most High commands, ‘O Syed Muhammad! You are Mahdi al-Mau’ood. Announce this. And invite the people unto Me.’” Further Hazrat Imam Mahdi<sup>AS</sup> said, Allah Most High commands me, “O Syed Muhammad! The Quranic Verse: ‘*Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,—a guide and a mercy? They believe therein; but those of the Sects that reject it,—the Fire will be their promised meeting place. Be not then in doubt thereon; for*



*it is the truth from thy Lord; yet many among men do not believe!*<sup>1</sup> is your *hujjat* [proof].”

Further, Hazrat Imam<sup>AS</sup> claimed, “I have ascertained from Allah Most High that the [Arabic] word, ‘*man*’, which is used in general in the text of many Quranic Verses is in favour of the *zath* of Mahdi and that I am that Mahdi.” The Quranic Verses referred to here are: ■ “*Say: This is my Way: I call (men) unto Allah with a sure knowledge, I and whoever followeth me—Glory to Allah—and I am not of the idolaters.*”<sup>2</sup> ■ “*...Say: ‘I have submitted my whole self to Allah and so have those who follow me.’*”<sup>3</sup> ■ “*...Say: Allah is witness between you and me. And this Quran hath been inspired [revealed] in me, that I may warn therewith you and whomsoever it may reach...*”<sup>4</sup> ■ “*...But We have made it a light whereby We guide whom We will of our bondsmen...*”<sup>5</sup> These verses and other eighteen Verses, like them, in Quran are in favour of the praised attributes of Hazrat Imam Mahdi<sup>AS</sup> or his group. These attributes will be in Hazrat Imam Mahdi<sup>AS</sup>.

Further, Hazrat Imam Mahdi<sup>AS</sup> has said, “The words that come out of my mouth to explain the meaning of Quran are in accordance with the commands and teachings of Allah. If this *banda* sits in seclusion to study the Quran and to think about the meanings, and comes out to explain the Quran, this *banda* is a *zalim* [unjust and oppressor] and *muftari* [slanderer] of Allah. Whatever this *banda* says, does or reads, he does it by the command of Allah. Whichever the Quranic Verse Allah Most High shows, this *banda* recites. The *bayan* that Allah Most High teaches, this *banda* delivers it.” He added, “That ‘I am given fresh teachings from Allah every day without a medium’ is the *hal* [condition] of this *banda*.”

<sup>1</sup> Quran, S. 11: 17 AYA.

<sup>2</sup> Quran, S. 12: 108 MPP and SAL

<sup>3</sup> Quran, S. 3: 20 AYA.

<sup>4</sup> Quran, S. 6: 19 SAL and MMP.

<sup>5</sup> Quran, S. 42: 52 MMP.

Hazrat Imam Mahdi<sup>AS</sup> has said, “Allah Most High commands that the Quranic Verse, ‘*Then lo! Upon Us (resteth) the explanation thereof.*’<sup>1</sup> is in your favour. We have made you the inheritor of the special Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> and We have bestowed upon you the perfect following of Prophet Muhammad<sup>SLM</sup>.” Further, the command of Allah Most High arrived, “We have given you the knowledge of the Firsts and the Lasts and the meaning of Quran. We have handed over the keys of treasures of *Iman* [Faith]. We have made you the *nasir* [defender] of the *deen* [religion] of Prophet Muhammad<sup>SLM</sup>. Go and invite [the people]. He who accepts you will be *mumin* [believer] and he who disavows you will be a *kafir* [infidel].”

Further, Hazrat Imam Mahdi<sup>AS</sup> quoted Allah Most High as saying, “O Syed Muhammad! He, who recognizes you, recognizes Me. He, who did not recognize you, has not recognized Me.”

Hazrat Imam Mahdi<sup>AS</sup> has also said, “The disavowal of the Mahdship of Syed Muhammad, son of Syed Abdullah alias Syed Khan, is *kufir* [infidelity].” ■ Further, Hazrat Imam Mahdi<sup>AS</sup> held a part of the skin of his body in two fingers and said, “The disavowal of the *mahdiat* of this *zath* is a *kafir* [infidel].” ■ Further, Hazrat Imam<sup>AS</sup> has said, “The disavowal of Mahdi is the disavowal of Hazrat Prophet Muhammad<sup>SLM</sup>; the disavowal of Hazrat Prophet Muhammad<sup>SLM</sup> is the disavowal of the Quran; and the disavowal of Quran is the disavowal of *Khuda* [God].” ■ He also said, “The disavowal of Mahdi is the disavowal Hazrat Prophet Muhammad<sup>SLM</sup>; the disavowal of Prophet Muhammad<sup>SLM</sup> is the disavowal of all the Prophets and Apostles; and the disavowal of all the Prophets and Apostles is the disavowal of *Khuda*.” ■ Hazrat Imam Mahdi<sup>AS</sup> has said, “The disavowal of Mahdi is the disavowal of all the Prophets of the Past and their books and all the earlier heavenly books.”

In short, Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> announced his claim to be Mahdi under the specific command of

<sup>1</sup> Quran, S. 75: 19 MMP.

Allah Most High with full power, courage and authority. He made the claim with humility and lamentation only in obedience to the command of Allah in front of a large gathering of people of learning, as Hazrat *Siddiq-e-Akbar*<sup>RZ</sup> and all the companions<sup>RZ</sup> said in a loud voice, “*Aamannaa-o-Saddaqqnaa* [We have reposed faith and we have affirmed the Mahdi].” The number of people in the gathering is estimated to be 360. Allah Most High may be pleased with them all. They are the “*sincere [lovers of Truth], the Witnesses [who testify]*”<sup>1</sup>

Most of the companions of Hazrat Imam Mahdi<sup>AS</sup> were the perfect saints, superior *ulama-e-bi-Allah* [superior scholars who had received the divinely bestowed knowledge] and the people, who were the lords of divine inspiration and Certainty had received the knowledge from Allah through inspiration, used to narrate their experiences to Hazrat Imam Mahdi<sup>AS</sup>, saying, “O Miranji! I have come to know from Allah Most High that ‘We have made your *murshid* the Mahdi al-Mau’ood.’ Go and perform his *tasdiq*. From all this, we have come to know that your blessed *zath* is the Mahdi al-Mau’ood<sup>AS</sup>. You proclaim it, so that we could get the honour of performing your *tasdiq*.” Although, the companions urged him to stake the claim of Mahdiship, Hazrat Imam Mahdi<sup>AS</sup> used to advise them, “You remain in your work. When Allah Most High wants, he will cause the announcement to be made.” This unknown [*ghaibi*] knowledge had spread to such an extent that even before his arrival at a place, an unknown voice used to announce that Hazrat Imam Mahdi<sup>AS</sup> has come. The people of the town or city used to ask the companions if their leader was the Imam Mahdi<sup>AS</sup>.

One day Hazrat Miyan Syed Salamullah<sup>RZ</sup> told the Imam<sup>AS</sup>, “Miranji! Wherever we go, the people ask us about you, ‘Is this *zath* the Mahdi al-Mau’ood<sup>AS</sup>?’ The people give the example of the Mahdi al-Mau’ood<sup>AS</sup>. Is the Mahdi al-Mau’ood<sup>AS</sup> of their concept superior to your *zath*?’” Hazrat Imam Mahdi<sup>AS</sup> smiled and said, “*Khuda* alone is superior to Mahdi.”

<sup>1</sup> Quran, S. 4: 69 AYA.

In short, all the companions obeyed Hazrat Imam Mahdi<sup>AS</sup> at the time of the proclamation and said, “*Our Lord! We have heard the call of one calling (us) to Faith, ‘Believe ye in the Lord,’ and we have believed...*”<sup>1</sup> There were many scholars and perfect saints among the people created by Allah, other than the companions of the Imam<sup>AS</sup>, who were waiting to perform the *tasdiq* of Hazrat Imam<sup>AS</sup> with convincing arguments. Some others started the study of the science of Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> to find out how Hazrat Imam<sup>AS</sup> would appear.

Then know, O Equitable and Fair person! The *zath* that is the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup>, who follows the beliefs of the *Ahl-e-Sunnat-Wal-Jama’at*, the companions<sup>RZ</sup> and the companions of the companions of Hazrat Prophet Muhammad<sup>SLM</sup>, who performs the ritual prayers [*namaz*] in congregation; the effect of his *bayan* [discourse on Quran] is like the *bayan* of the Prophets<sup>AS</sup>, his special attribute is “*Nor doth he speak of (his own) desire, It is naught save an inspiration that is inspired...*”<sup>2</sup> who has never violated the *Shari’at*; whose practice is exactly that of the Prophets<sup>AS</sup>, in other words, he does not add anything to or miss anything in the worship and allowed deeds [*ibadaat-o-mubahaat*]; whose claim is possible and allowed by the *Shari’at*; then his claim is true and final and not just a guess [*zan*]. When the advent of the Mahdi for helping the religion is proved, when he has claimed that “Whatever I say, I say it on behalf of Allah, and not on my own”, and he has presented the proof of what he is saying is from the *Kalamullah*, and not on the basis of his *Qiyas* [supposition], then it is obligatory, on the basis of the authority of the proof, to perform his *tasdiq*. The proof of his being true is available from the Quran. It is not only from his claim.

From the narrated testimonies of and all the books of *usul* [fundamentals, principles, laws and rules], it is proved that the *zath* of such a person, who possesses the attributes of a Prophet, should

<sup>1</sup> Quran, S. 3: 193 AYA.

<sup>2</sup> Quran, S. 53: 3 MMP.

not be called a *muftari* [slanderer]. Then it becomes obligatory that he should be called truthful. *Sharah-e-Aqaid* narrates, “Wisdom accepts as true and certain that it is impossible for all the attributes to be present in people other than the prophets<sup>AS</sup>, and if someone says that we will not call him a slanderer, but we say that there is an error in the inspiration [*kashf*]! God forbid! If such an observation were made in respect of the saints of the yore, it could have been said so. But it cannot be said about Hazrat Imam Mahdi<sup>AS</sup> as his call [*dawat*] is like the call of the prophets<sup>AS</sup>. But this *zath* should not be called a prophet, because there could be no prophet after Hazrat Prophet Muhammad<sup>SLM</sup>. Even if one with such lofty attributes were to be born in the *ummah* of Hazrat Prophet Muhammad<sup>SLM</sup>, he could be called a *vali* [saint], and not *nabi* [prophet].

Hence, the *zath* of Hazrat Imam Mahdi<sup>AS</sup> is different from the *zaths* of other saints, because Hazrat Imam Mahdi<sup>AS</sup> has staked a claim that only a prophet can, and not a saint. The saints of Allah have not been capable of making such a claim. None of them has made such a claim. This has to be understood with great deliberation and reasoning. “...And they shall say: ‘Praise be to Allah, Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: Indeed it was the truth that the Apostles of our Lord brought unto us.’”<sup>1</sup>

This was the third time that Hazrat Imam Mahdi<sup>AS</sup> had put forth his claim to be Mahdi at the bidding of the Lord, the Much-Forgiving. He was alive for five years after this claim. At Barhli, Hazrat Imam Mahdi<sup>AS</sup> announced, “I am the Mahdi [the rightly guided] *Murad-ullah* [who explains the purport of Allah].” The Arabic Words used for this claim, “*Ana Mahdi mubiyyan Muradullah*” give the chronogram of the year of the claim of Hazrat Imam Mahdi<sup>AS</sup> that is 905 AH. The Power and Omnipotence of Allah has manifested this. The Arabic words, ‘*Qaala bi-Amrullah ana Mahdi mubiyyan Muradullah*’ aggregate to the figure of 905 after the migration of Prophet Muhammad<sup>SLM</sup> from Makkah to Madina.

<sup>1</sup> Quran, S. 7: 43 AYA.

In short, when Hazrat Imam Mahdi<sup>AS</sup> staked his claim to be Mahdi, in obedience to the command of Allah Most High, the news of it spread in the city of Nahruwala or Piran Patan, which is the place of *ba’sat* [divine mission] of the Imam<sup>AS</sup>. The Imam<sup>AS</sup> had not announced to the common people. He had informed some of the *ulama* of the city. In it he had said, “This *banda* has laid the claim to be Mahdi under the command of Allah while in full health, in his senses while he was not in distress resulting from *faqr* [poverty]. Become my *daman-gir* [adherent] if you are the seeker of *Haq* [Divine Truth]. Understand the reality of this claim from the *kalam* [speech] of Allah and Hazrat Prophet Muhammad<sup>SLM</sup>.”

*O Musaddiq!* Know that two groups emerged in respect of the *tasdiq* [confirming and affirming] the *Mahdiat* of Hazrat Imam Mahdi<sup>AS</sup>. One group was of those who wanted to perform the *tasdiq* of Hazrat Mahdi<sup>AS</sup>. The other group was that of the opponents. Allah Most High says in the matter of the Creation. In fact, in respect of the custom Allah had initiated during the time of the earlier apostles and prophets, Allah has said ■ “*He (God) it is Who hath created you. But some of you are not believers (in him) and there are others who are believers. And Allah beholdeth all ye do.*”<sup>1</sup> ■ “...And if Allah had so willed, the generations, which came after them would not have wrangled among themselves. But despite the clear proofs, which reached them they differed among themselves with the result that some of them believed (in the Divine message) and some believed not....”<sup>2</sup> ■ “*And to every people have we assuredly sent an apostle enjoining: ‘Serve ye Allah alone and keep away from Taghut (or everything evil). Some of them Allah hath guided, while there were others who were decreed to err (by their own persistence in error)...’*”<sup>3</sup> Along with the credence that the number of disavowers would be large. Allah says: “*And but a few were they who believed with him.*”<sup>4</sup> This

<sup>1</sup> Quran, S. 64: 2 SAL.

<sup>2</sup> Quran, S. 2: 253 SAL.

<sup>3</sup> Quran, S. 16: 3 6 SAL.

<sup>4</sup> Quran, S. 11: 4 0 MMP.

argument is for us on the truthfulness of Hazrat Imam Mahdi<sup>AS</sup>. Allah says: “Few of My bondsmen are thankful.”<sup>1</sup> ■ “...And yet how little gratitude do you show.”<sup>2</sup> ■ “Little do ye recollect.”<sup>3</sup> ■ “...Little it is ye believe.”<sup>4</sup> ■ “Assuredly the word [of God] has been justified against most of them, so they shall not believe.”<sup>5</sup> ■ “So, (O Prophet!) Do not thou grow apprehensive as to the result (of thy mission), for the truth (it upholds) is the very truth from thy Lord, although (at the moment) a good many people do not believe in it.”<sup>6</sup> ■ “And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evil-doers took their effect: that I will fill hell with the Jinn and Mankind together.”<sup>7</sup>

In short, of these two groups the first was the one, which consisted of the righteous *ulama* and others with laudable attributes and righteousness, joined the group of Hazrat Imam Mahdi<sup>AS</sup>. They did so taking into consideration the morals, which the *ulama* and *fuqaha* considered to be the attributes of a Prophet, and had said that a person of these morals can never utter a falsehood, and that there could not be even a shadow of doubt in the truth of his words. There was a consensus among the divinely inspired *ulama* about the attributes of prophethood. They found that Hazrat Imam Mahdi<sup>AS</sup> had those attributes in him. They also found that he was a truthful exponent of the divine knowledge [*Mukhbir-e-Sadiq*]. They were themselves endowed with Truthfulness and Certainty. Hence, they performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>. The Quranic definition of this group is: ■ “...Those on whom is the Grace of Allah,—of the Prophets (who teach) the sincere (lovers of

<sup>1</sup> Quran, S. 34: 13 MMP.

<sup>2</sup> Quran, S. 7: 10 SAL.

<sup>3</sup> Quran, S. 7: 3 MMP.

<sup>4</sup> Quran, S. 69: 41 AYA.

<sup>5</sup> Quran, S. 34: 7 AMD.

<sup>6</sup> Quran, S. 11: 17 SAL.

<sup>7</sup> Quran, S. 32: 13 MMP.

Truth), the Witnesses (who testify), and the righteous (who do good): ah! What a beautiful Fellowship.”<sup>1</sup>

And the other group was of those *ulama* whose opposition has been predicted by Hazrat Prophet Muhammad<sup>SLM</sup>. This group opposed Hazrat Imam Mahdi<sup>AS</sup>. It is mentioned in *Hadis* that Hazrat Prophet Muhammad<sup>SLM</sup> has said, “When the Imam Mahdi<sup>AS</sup> appears in the middle era, his opponents will be none other than the *ulama* and the *fuqaha* in particular. It is stated in the book, *Futuh-at-e-Makkiah*, that when Hazrat Imam Mahdi<sup>AS</sup> appears, none will be his open enemy other than the *ulama* and the *fuqaha* in particular because their power and pelf will not survive, as the power and pelf of the Jews and the Christians did not survive. Some *ulama* and their obedient followers, fearing the loss of their power and pelf, resorted to the path of intolerance and ignorance, immoderateness and unjustness, enmity, envy and malice, and advanced fictitious arguments on the basis of *ahad ahadis* [solitary and uncorroborated Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>] and they ignored the final and convincing arguments. They resorted to quarrel, violence and open opposition. They also indulged in debates.

It is on this basis that a narrative is famous about Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has written in his *Maktub* that from the day when Hazrat Imam Syed Muhammad<sup>AS</sup> staked his claim to be Mahdi al-Mau'ood<sup>AS</sup> in obedience to the commands of Allah Most High and started inviting the people unto Allah Most High, some people started to oppose him. With reference to this opposition, Hazrat Imam Mahdi<sup>AS</sup> asked, “What is the reason for this opposition? If this *banda* has committed any mistake, it is the duty of the Muslims in accordance with the command, “*The believers are naught else than brothers...*”<sup>2</sup>, to inform us so that we could sit together and return to the Book of Allah Most High and conform to [the commands of]

<sup>1</sup> Quran, S. 4: 69.AYA.

<sup>2</sup> Quran, S. 49: 10 MMP

Hazrat Prophet Muhammad<sup>SLM</sup>. Allah Most High has said, ‘*And if in anything you differ, refer it to Allah and the Apostle and abide by their decision if you truly believe in Allah and the Last Day.*’<sup>1</sup> Whoever between you and us has transgressed the limits of the Quran and Prophet Muhammad<sup>SLM</sup>, he should repent [*tauba*], should forsake opposition and agree to conform to the Book and the Prophet<sup>SLM</sup>. If one does not forsake opposing Allah and Hazrat Prophet Muhammad<sup>SLM</sup>, and persists on his being astray, he is liable to be killed.”

It is narrated that some of the *ulama* of Piran Patan, under the leadership of Mullah Moinuddin, *ruswa-e-darain* [notorious of the worlds], started the preparations to debate with Imam Mahdi<sup>AS</sup>. They went in a group to Hazrat Shah Ruknuddin<sup>RA</sup> *Majzub*, to obtain the glad tidings from him for the success of the debate. The Shah<sup>RA</sup> became annoyed. He said, “You people are opposing the Truth. Divine calamity will befall you. You are all the thieves of the religion and the highway robbers of the Muslims that have joined together. You have brought the bell to tie round the neck of the cat. But who can confront the cat and bell it?” He further said, the sword of Hazrat Imam Mahdi<sup>AS</sup> is so sharp that it will pierce you.” The *ulama* of Piran Patan were ashamed. They returned. None could engage Hazrat Imam Mahdi<sup>AS</sup> in a debate. Allah Most High says: “*And say: ‘Truth has (now) arrived, and Falsehood perished...’*”<sup>2</sup> The *ulama* did not have the power or courage to debate with the Imam<sup>AS</sup>.

When the news of failure of the *ulama* reached Hazrat Imam Mahdi<sup>AS</sup>, he, under the command of Allah Most High, came to Piran Patan from Barhli. He happened to pass by the house of Mullah Moinuddin, who was the teacher of the *ulama* of Piran Patan. He sent word to the Mullah, “If there is a matter to be solved, it may be submitted to me. Assemble at the Jami’ Masjid. You may ask your question according to the erudite arguments. Understand the divine truth and help it.” This message of the

<sup>1</sup> Quran, S. 4: 59.SAL.

<sup>2</sup> Quran, S. 17: 81 AYA.

Imam<sup>AS</sup> was conveyed to the Mullah. He was at home, rode a wall and sent word, “The Mullah was riding to his fiefdom [*jagir*], Raman Diya,” The Imam<sup>AS</sup> smiled and said, “This Mullah is riding a means or vehicle, which will not reach him to his destination. And he will die uttering the name of the village instead of the Islamic testification.” Then the Imam<sup>AS</sup> returned to Barhli.

In short, it is narrated that a questioner, asked Mullah Moinuddin, who was ignorant and childish, “Why did you not meet Hazrat Miran Syed Muhammad<sup>AS</sup>? Why did you not ask him the reality?” The Mullah is narrated to have said, “We know that Syed Muhammad is on the path of the Truth. Whatever he says is the Truth. We do not have the strength and power to debate with him. After meeting him we have to accept whatever he says. This is the reason why I did not meet him.” Then the questioner asked, “If that is so, how would you answer Allah Most High when He asks you as to why you did not accept the truth, knowing it to be truth?” The Mullah said, “I have thought over the matter and I am ready with an answer. When Allah Most High asks me, I will say, ‘Oh Allah! I did not meet Syed Muhammad and did not accept his invitation to protect the strength of Islam. That it should not be destroyed. I thought that since he is on the path of Truth, I would have to accept whatever he says. If I were to accept his sayings, all the other *ulama* will accept him. And Sultan Mahmood [of Gujarat] too will accept him [Hazrat Imam Mahdi<sup>AS</sup>]. All the armed forces too will perform his *tasdiq*. Syed Muhammad<sup>AS</sup> invites people to give up the world [*tark-e-dunya*]. The infidels around the country [of Gujarat] are mischievous and ill mannered. They will stage a coup. All the Muslims and the religion of Islam will be destroyed. This is the reason why I did not meet the Imam<sup>AS</sup>.”

When these details were conveyed to Hazrat Imam<sup>AS</sup>, “You were responsible for your *zath* [self, essence, nature]. How were you concerned with the elephant stable of the king? Make over the people to their Creator.” Further, the Imam<sup>AS</sup> said, “*Tark-e-dunya* is performed with the help [*taufiq*] of Allah Most High. Only he

performs *tark-e-dunya* whom Allah helps to perform it. But a seeker of the Truth has no option but to accept the *amr-e-Haq* [Allah's command] at least once."

Hence, know. O *Musaddiq!* Such *ulama* and their followers have been there in every era. They have opposed even after recognizing or realizing the command of God and have fought with the people of the Truth. They have disavowed the Truthful, quarreled with them, resorted to bloodshed and maltreated them. Allah has spoken in Quran about them; ■ *"They to whom We have delivered the Scripture know him (Muhammad, to be an apostle of God) with the same certainty as they know their own children. Yet some of them knowingly hide the truth."*<sup>1</sup> ■ *"And when the Book (the Quran) hath come to them from God, confirming what was already with them—in fact they had prayed before for an open argument to silence the disbelievers—yet, when that came to them—and they knew that it had—they would not recognize it."*

They disavowed him out of jealousy and envy or in the greed of power. ■ *"Or do they not recognize their Apostle, that they deny him?"*<sup>2</sup> That is, did they not recognize Hazrat Prophet Muhammad<sup>S<sup>LM</sup></sup>, despite his Truthfulness, Trustworthiness, perfect intellect and knowledge, correctness of family lineage and excellence of morality? They did recognize him. But yet they disavowed him. Hence, Allah Most High says about them: ■ *"They recognize the favours of Allah; then they deny them; and most of them are (creatures) ungrateful."*<sup>3</sup> ■ *"Is it then in vanity that they believe and in the grace of Allah that they disbelieve?"*<sup>4</sup> ■ *"And proclaim, 'Absolute praise be to Allah! He will soon show you His signs that ye may acknowledge them (dutifully).' And mark, thy Lord is not unmindful of what ye do."*<sup>5</sup> ■ *"And He [Allah] shows you (always) His signs: then which of the signs of*

<sup>1</sup> Quran, S. 2: 146 SAL.

<sup>2</sup> Quran, S. 23: 69 AYA.

<sup>3</sup> Quran, S. 16: 83 AYA.

<sup>4</sup> Quran, S. 16: 72 MMP.

<sup>5</sup> Quran, S. 27: 93 SAL.

*Allah will ye deny?"*<sup>1</sup> ■ *"Such are the signs of Allah, of which We apprise thee [O Muhammad!] in right form; but in what kind of teaching and proofs, will they believe, if they reject what Allah hath commended?"*<sup>2</sup> Without doubt, these are clear and convincing evidence in these Quranic Verses on the truthfulness of Hazrat Imam *Aakhir-az-Zaman* [that is, Hazrat Imam Mahdi<sup>AS</sup>]. What more clear and convincing evidence do you need to repose faith in Hazrat Imam Mahdi<sup>AS</sup>? See Allah Most High says, *"Then which of the favours of your Lord will ye deny?"*<sup>3</sup>

<sup>1</sup> Quran, S. 40: 81 AYA.

<sup>2</sup> Quran, S. 45: 6 SAL.

<sup>3</sup> Quran, S. 55: 16 AYA.

## 18. Questions and Exile

In the matter of the questions asked by the *ulama*; defeat of *ulama* in debate; expulsion of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> from Barhli and related matters.

It is narrated that one day some *ulama* came to meet Hazrat Imam Mahdi<sup>AS</sup> at Barhli village. They asked some questions. One of the questions was, “You cause to be called *Mahdi Mau'ood*.” Hazrat Imam Mahdi<sup>AS</sup> said in reply, “This *banda* does not cause to be called Mahdi al-Mau'ood. The command of Allah Most High comes like this: ‘You are Mahdi al-Mau'ood. Stake your claim.’”

The *ulama* asked: “The Mahdi’s name should be ‘Muhammad bin [son of] Abdullah’. Your name is Muhammad bin [son of] Syed Khan.” Hazrat Imam<sup>AS</sup> said, “Ask Allah Most High, why he made the son of Syed Khan the Mahdi? Allah Most High is Omnipotent. He does what He wants.” Then the Imam<sup>AS</sup> said, “The father of Prophet Muhammad<sup>SLM</sup> was an idolater. How could his name be Abdullah [the slave of Allah]? This is the mistake of the calligrapher. The correct text is Muhammad Abdullah. And Mahdi too is Abdullah.” O *Musaddiq!* Know that the name of the father of Hazrat Mahdi al-Mau'ood<sup>AS</sup> was Miran Syed Abdullah and his title was ‘Syed Khan’. That was the retort of Hazrat Imam<sup>AS</sup>.

Then the *ulama* asked, “All the people will repose Faith in Hazrat Imam Mahdi<sup>AS</sup> and nobody would disavow him.” The Imam<sup>AS</sup> said, “Who will repose Faith? The *muminin* [believers] or *kuffar* [disbelievers]?” The *ulama* said, “The Believers.” Then Hazrat Imam<sup>AS</sup> said, “All the *muminin* [believers] have reposed Faith and they have become obedient to me.”

To test the Imam<sup>AS</sup>, the *ulama* asked, “The Quranic Verse: “*Yet ye will not, unless Allah willeth.*”<sup>1</sup> Hence, whatever the *banda* wills must come to happen. But there are many other things that the *banda* wants them to happen, but they do not.” Hazrat Imam<sup>AS</sup>

said, “A person who has even an inkling of the knowledge of *Shari'at* will not ask a question like this. The meaning of this Quranic Verse is that as the words and deeds of the *banda* do not come to happen without the will of Allah, their thoughts and desires too are not without the will of Allah. [In other words, if any of the wishes of the *banda* do not come to happen, it means that Allah had willed that the *banda* should wish something and it should not come to happen].

Then the *ulama* asked, “You give *fazal* [superiority] to *vilayat* [sainthood] over *nabuwat* [prophet-hood].” Hazrat Imam Mahdi<sup>AS</sup> said, “Does this *banda* give superiority to *Vilayat* over *Nabuwat*, or does the Prophet<sup>SLM</sup> give it? Hazrat Prophet Muhammad<sup>SLM</sup> has said, ‘*Vilayat* is superior to *Nabuwat*.’” The *ulama* said, “The *vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup> is superior to his *nabuwat*.” In reply the Imam<sup>AS</sup> said, “Where have I said that my *Vilayat* is superior to the *Nabuwat* of Hazrat Prophet Muhammad<sup>SLM</sup>. Or that I am superior to Hazrat Prophet Muhammad<sup>SLM</sup>. Or that the *vilayat* of any *vali* is superior to the *nabuwat* of any *nabi* [prophet]?” Then the Imam<sup>AS</sup> said, “Do you know what the meaning of *vilayat* is, and what the meaning of *nabuwat* is?”

The *ulama* asked, “You are convinced [of the concept] that *Iman* [Belief or Faith] increases and decreases. But Imam Azam<sup>RA1</sup> says that *iman* does not increase and decrease.” In reply, Hazrat Imam Mahdi<sup>AS</sup> said, “Allah Most High says, ‘*They alone are the (true) believers whose hearts feel fear when Allah is motioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord.*’<sup>2</sup> And whatever Hazrat Imam Azam<sup>RA</sup> has said, is about his own *iman* [Belief or Faith]. His *iman* had reached the rank of perfection. After perfection, there is no increase or decrease in *Iman*.”

<sup>1</sup> Quran, S. 76: 30 MMP.

<sup>1</sup> Hazrat Imam Azam<sup>RA</sup> is Imam Abu Hanifa<sup>RA</sup>, who is the head of one of the four *mazhabs* [Schools of *Shari'at*].

<sup>2</sup> Quran, S. 8: 2 MMP.

The *ulama* asked, “You forbid *kasab* [earning].” The Imam<sup>AS</sup> said, “*Kasab* is *halal* [permitted] for a *mumin* [believer]. But one should be a *mimin*. One should think over whom the Quran calls a *mumin*.” Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> who is the *Siddiq* [Truthful] of Hazrat Imam Mahdi<sup>AS</sup> has said in the matter of *kasab*, “O Friend! Know it for certain that the followers of Hazrat Imam Mahdi<sup>AS</sup> do not consider *kasab* as *haram* [prohibited]. But among themselves they agree that those who are engaged in any work, they should consider, in accordance with the principles of natural justice, whether their work impedes their remembrance of Allah Most High and concentrating on Him. If it does, they should give it up and consider it to be *haram* for them. He should consider it to be his idol [a deity other than Allah], as Hazrat Prophet Muhammad<sup>SLM</sup> has said, “The thing that distracts you from Allah is your *ma’bud* [worshipped deity].”

Then the *ulama* asked, “You forbid learning.” Hazrat Imam Mahdi<sup>AS</sup> said, “This *banda* is the follower of Hazrat Prophet Muhammad<sup>SLM</sup>. How can he forbid a thing Hazrat Prophet Muhammad<sup>SLM</sup> has not forbidden? But this *banda* says that *zikr-e-dawam* [perpetual remembrance of Allah] is *farz* [obligatory] in accordance with the commands of Allah and His Book. The thing that impedes the remembrance of Allah is to be avoided, whether it is learning [or reading books], earning, meeting people, eating, sleeping and heedlessness—all are *haram* [prohibited]. And all that causes heedlessness too is *haram*.” Then Hazrat Imam<sup>AS</sup> said, “Learning and earning are *halal* for a *mumin*. But one should observe the conditions. One should ponder over the conditions that have been laid down in Quran in respect of *Iman* [Faith].”

The *ulama* asked, “You say that one can see Allah Most High with the eyes of the head in this very world, which is *fani* [perishable, transitory].” Hazrat Imam Mahdi<sup>AS</sup> retorted: “Does Allah Most High says that or does this *banda* say it? Allah says: “*But those who were blind in this world will be blind in the Hereafter, and most astray from the Path.*”<sup>1</sup> Then the *ulama* said, “The consensus

<sup>1</sup> Quran, S. 17: 72 AYA.

of the *Ahl-e-Sunnat-wal-Jamaat* about these Quranic Verses is that they purport to the Vision of Allah Most High in the *Aakhirat* [Hereafter].” Hazrat Imam Mahdi<sup>AS</sup> said, “The Promise of Allah Most High is absolute. We also say it is absolute. They do not confine it [to the Hereafter]. Further, *The Ahl-e-Sunnat-wal-Jamaat* too has not said that [seeing God in this world] is impossible or unlawful [*na-jaiz*]. Their sayings should be properly understood.”

Then the *ulama* said, “You scarcely explain the Quranic Verses dealing with Mercy and Hope and deal more with the Verses relating to the [divine] anger and fear. The servant of Allah becomes despondent.” In reply, the Imam<sup>AS</sup> said, “Your brother is he who frightens you and not he who makes you arrogant.”

The *ulama* said, “How can we debate with you when you are not the follower of any *mazhab* [among the four Schools of *Shari’at*]? All your answers are absolutely from the Quran and we do not have the power to understand the Quran. We are the followers of the *mazhab* of Hazrat Imam Abu Hanifa<sup>RA</sup>.” Hazrat Imam Mahdi<sup>AS</sup> said, “Although I am not the follower of any *mazhab*, my *mazhab* [religion] is the Book of Allah [Quran] and the emulation of Hazrat Prophet Muhammad<sup>SLM</sup>. Even then you may resolve on the status of a person who is outside the *mazhab* of Hazrat Imam Azam<sup>RA</sup>.” Hazrat Imam Mahdi<sup>AS</sup> also said, “What do these ignorant people know what the meaning of the religion is? The meaning of the religion of Hazrat Imam Azam<sup>RA</sup> is his *raftar* [conduct, demeanor, deeds] and not his *guftar* [word]. The *Sunnat* [deeds] of Hazrat Prophet Muhammad<sup>SLM</sup> is his deeds and practice and not his *guftar* [word]. The matters of *Shari’at* that are mentioned in the books of *Fiqh* {Islamic Code of Law} are the word of Hazrat Prophet Muhammad<sup>SLM</sup> and not his deeds. The religion of Hazrat Imam Azam<sup>RA</sup> is his deeds. This is well-known.”

The *ulama* asked, “You call Muslims as *kafir* [infidels] and ask them to become *mumin* [believes].” Hazrat Imam Mahdi<sup>AS</sup> said, “We have offered the Book of Allah. Whomsoever the Book of Allah calls as *kafir*, we too call them as *kafir*. We do not say



anything on our own. We are subject to the Book of Allah.” Then again Hazrat Imam Mahdi<sup>AS</sup> said, “I have come before you with the Book of Allah and I invite the people towards the *Tauhid* [Unity of God] and *ibadat* [worship]. I am commissioned by Allah Most High for this work.”

Then the *ulama* said, “We doubt your Mahdship, whether this claim is true or not. How can we accept it?” In reply, Hazrat Imam Mahdi<sup>AS</sup> recited the Quranic Verse, “*And if he is a liar, on him is (the sin of) his lie but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you...*”<sup>1</sup> Further, in those very days, some of the *ulama* told the Imam<sup>AS</sup>, “We are afraid of Allah Most High. Suppose you are not the Mahdi and we affirm you as the Mahdi! [What will happen then?]” The Imam<sup>AS</sup> said, “Do I not fear Allah Most High even as much as you do? Will I claim to be Mahdi, without being one?” Then Hazrat Imam Mahdi<sup>AS</sup> recited the Quranic Verse, “*Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! The guilty never are successful.*”<sup>2</sup> *O Musaddiq!* Know that in these cities, Hazrat Imam<sup>AS</sup> was asked many questions and many unsolved issues were brought before him. Hazrat Imam Mahdi<sup>AS</sup> replied to them in accordance with the commands of Allah. Many affirmed Hazrat Imam Mahdi<sup>AS</sup> and many rebelled against him. The latter went to Ahmadabad, where the king [of Gujatat] lived, to complain against Hazrat Imam Mahdi<sup>AS</sup> that he was claiming to be Mahdi and many eminent people of the government had become obedient to him. Many people have given up the world [performed *tark-e-dunya*]. It is now certain that the country would be ruined. They urged the king to expel Hazrat Imam Mahdi<sup>AS</sup> from the cities. The king responded by sending his people to convey the message that he [Hazrat Imam Mahdi<sup>AS</sup>] should go away from the place where he was staying. On the basis of the command from Allah Most High, Hazrat Imam

<sup>1</sup> Quran, S. 40: 28 AYA.

<sup>2</sup> Quran, S. 10: 17 MMP.

Mahdi<sup>AS</sup> went towards Khorasan, which was destined to be the place where the Imam<sup>AS</sup> would expire.

At the time of his departure, Hazrat Imam Mahdi<sup>AS</sup> said, “On the Day of Resurrection, the faces of the *ulama* and the rulers will be blackened [that is, they would be disgraced]: If I was on the side of the Truth, why did they not help me? Even though they did not imprison me, why did they not draw up a document and try to make me understand? And if they found that I did not heed them, why did they not slay me? This is so because wherever I go I would preach in accordance with my mission and in the opinion of these people I would be misguiding the people. They would be held responsible for not preventing me from misguiding the people, as envisaged by them.”

*O Musaddiq!* Know that even though the *zath* of Hazrat Mahdi al-Mau'ood<sup>AS</sup> is manifest like the sun, and it is brighter than the sun, it is much more luminous as the manifestation of the *faizan-e-Vilayat-e-Muhammadia* [the bounty of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>]. If the blind person's eye does not see the sun, how does it adversely affect the sun? Hazrat Mehri<sup>RZ</sup> has said in *Diwan-e-Mehri*:<sup>1</sup> ■ I do not disavow your beauty/ Sans knowledge, ignorant, blind and deaf/ ■ If an owl disavows the light/ The clever person is not astonished. / ■ The blind may not distinguish the kinds of colour/ Even if you argue with them with a thousand proofs. / ■ The arguments will not be of any use/ Antimony powder does not make a blind person a seer. / ■ Even if you place your hand of kindness on the eyes of the blind/ The morning of good fortune will not rise from the east for him.

At another place Hazrat Mehri<sup>RZ</sup> says: ■ Be warned, O the people with the vision! The Light of Allah has arrived. / But what benefit will it give to the blind owl.

<sup>1</sup> *Diwan* is a book of poems. Hazrat Mehri<sup>RZ</sup> was a poet.

And Hazrat Sadaat Husain<sup>RA</sup> has given a hint in this connection by saying: ■ The Truth appears to be Falsehood to every vagabond/ as the bright day is a dark night for the bat.

Further, a story is written in the book, *Nuzhat al-Khawatir*, that a bat was asked, “Why do you not come out during the day?” It said, “I have become accustomed to the luminosity of the night. I cannot tolerate the darkness of the day.” *O Musaddiq!* Know that such people of perverted intellect and of the attribute of the owls and bats have always been there, they are there now and they will be there [in future] too. ■ The blamer has a squint eye/ He is handicapped and sees things topsy-turvy. / ■ If you are desirous of honey; develop the sting of a bee.

*O Musaddiq!* Know that the people of the Truth were exiled from the cities. The enemies subjected even Hazrat Prophet Muhammad<sup>SLM</sup> to disavowal and torture. Hence, whatever happened to the *matbu'* [the leader who is followed] will certainly happen to his *tabe' taam* [perfect follower] that is Hazrat Imam Mahdi<sup>AS</sup>. Verily, there are clear signs in the report of these events. They prove the Truthfulness of Hazrat Imam Mahdi<sup>AS</sup>. What more proofs do you need to repose Faith in Hazrat Imam Mahdi<sup>AS</sup>? See Allah Most High says: “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 19. Barhli to Kahah

This is in the matter of the journey of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> from Barhli to Kahah via Jalore, Nagaur and Nasarpur on way to Khorasan, under the command of Allah Most High. The miracles and wonderworks that happened on the way too are narrated in this chapter.

*O Musaddiq!* Know that Hazrat Imam Mahdi<sup>AS</sup> did not travel to any place from any place for the mere reason of his being expelled. But he traveled under the command of the Lord of Honour [*Rabbul Izzat*].

It is narrated that even before the evil *ulama*, who had the attributes of Anti-Christ, and the ill-mannered rulers ordered the expulsion of Hazrat Imam Mahdi<sup>AS</sup>, the command of Allah Most High had already arrived, saying, “O Syed Muhammad! The *ulama* of this place will not appreciate the path [*nahj*] of your knowledge. Therefore, migrate to the country of Khorasan. I will make the *ulama* of that place appreciate the path of your knowledge.” Further, Allah Most High also commanded, “O Syed Muhammad! In accordance with the Verse, “*Muhammad is no more than an apostle: many were the Apostles that passed away...*”<sup>1</sup> the land of Khorasan will be the place where you expire.” Around the same time, the order of expulsion, issued by the disavowers for the Imam<sup>AS</sup>, to leave [Barhli] also arrived. The Imam<sup>AS</sup> intended to travel to Delhi from Barhli. His plan was to go to Khorasan via Delhi. But another command of Allah Most High arrived, “O Syed Muhammad! Go towards the town of Thatta, because many servants of Allah have earlier gone that way [that is to Delhi]. However, this side [Thatta] is fresh.” Accordingly, Hazrat Imam<sup>AS</sup> abandoned his plans to go to Delhi and proceeded towards Sindh, [which is now in Pakistan].

In short, when Hazrat Imam<sup>AS</sup> arrived at Jalore from Barhli, the news spread that this was the *zath* that was Mahdi al-Mau'ood<sup>AS</sup>.

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<sup>1</sup> Quran, S. 3: 144 AYA.

Many people from here performed the *tasdiq* of the Imam<sup>AS</sup>. In particular, the ruler of Jalore, Malik Usman, who was just and good mannered, performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>. He and his friends, servants, the military men and the subjects of his kingdom reposed faith in the Imam<sup>AS</sup>. The descendants of the Malik<sup>RZ</sup> have the same reverence, Faith and love for the Imam<sup>AS</sup> even today [that is at the time this book was written].

### 19.1 Pearls

It is narrated that a person came before the Imam<sup>AS</sup> at the time of the *bayan* of Quran. He was anxious about his pearls he had lost in his house. He was under the impression that somebody had laid his hands on them. He asked the Imam<sup>AS</sup>, “Where could be my pearls?” Hazrat Imam Mahdi<sup>AS</sup> who was delivering the *bayan* of Quran said, “Let your pearls be burnt. First listen to the command of Allah Most High.” Later, when he reached his house, he saw that his pearls along with other household effects that were stored in an underground chamber had been burnt, when the Imam<sup>AS</sup> had uttered the words “Let your pearls be burnt.” He saw the burnt pearls.

### 19.2 Miyan Malikji<sup>RZ</sup>

It is narrated that Hazrat Bandagi Miyan Malikji<sup>RZ</sup> had met Hazrat Imam Mahdi<sup>AS</sup> at Jalore. Later, he became one of the prominent companions of the Imam<sup>AS</sup>. He was the scion of the royal family of Kashmir. He had lost his position as the monarch of Kashmir. His brother had become the king. He had gone to Gujarat to seek help to regain his kingdom. He was either at Piran Patan or Jalore. The story of his meeting with the Imam<sup>AS</sup> runs like this. Miyan Malikji<sup>RZ</sup> had gone for hunting and was, in an inebriated condition, riding a palanquin. He came face to face with the Imam<sup>AS</sup>. When the eye of the Imam<sup>AS</sup> fell on Miyan Malikji<sup>RZ</sup>, Hazrat Imam Mahdi<sup>AS</sup> said, “Come, O prince of *Lahut*!”<sup>1</sup> Hearing this, the

<sup>1</sup> *Lahut* means godhead, deity, divine nature, and divinity. *Ilm al-Lahut* means theology. —Arabic English Dictionary.

Miyan<sup>RZ</sup> came near the Imam<sup>AS</sup>. Instantly, he touched the feet of the Imam<sup>AS</sup> and performed *tauba* [repented]. When he regained his senses, he performed the *tasdiq* of the Imam<sup>AS</sup> after making enquiries. Then he accompanied the Imam<sup>AS</sup> and became one of his eminent companions. His specialty is his knowledge of the Science of Analogy.

### 19.3 War Averted

In short, When Hazrat Imam Mahdi<sup>AS</sup> left Jalore as commanded by Allah Most High and then arrived at Jaisalmer [now in Rajasthan, India] and camped there. One of the companions came and told Hazrat Imam Mahdi<sup>AS</sup>, “Miranji! This is the country of the infidels. And one of our animals [a cow or a bullock] was about to die. What are your orders in this matter?” The Imam<sup>AS</sup> thought and said, “Go and slaughter it. If the infidels were to attack us, the miracle of Hazrat Prophet Muhammad<sup>SLM</sup> was that when they saw the face of the Prophet<sup>SLM</sup> they would either run away or become obedient. Allah Most High tells this *banda*, ‘O Syed Muhammad! We have made you the Seal of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>, We have given you this miracle.’” Then Bandagi Miyan Abdul Majid<sup>RZ</sup> dismounted from his camel and slaughtered the animal. The meat was being distributed as *sawaiyat* [equal shares] among the *fuqara* [indigents], when the infidels noticed it. They were agitated, went to their Raja and protested. They told the Raja that a group of *faqirs* is staying at a certain place. They have slaughtered a cow. The Raja summoned his armed forces and started making preparations for a war.

Meanwhile, someone advised the Raja, “In the first instance itself, we should not wage a war against these people. First, we should meet them, and find out who are they and which tribe they belong to.” The Raja came and met the Imam<sup>AS</sup>. He listened to the *bayan* of Quran. Then he placed his head on the feet of the Imam<sup>AS</sup>. With folded hands, he stood reverently and said, “The creator of the cow has killed it. Against whom should we wage the war?” Then the Raja served the Imam<sup>AS</sup> very well.

### 19.4 Amman Bhanmati<sup>RZ</sup>

Some people say that Amman Bhanmati<sup>RZ</sup> who became the mother of Bandagi Miyan Syed Ali<sup>RZ</sup> was the daughter of this Raja. After becoming obedient, the Raja had offered her to the Imam<sup>AS</sup>. The narratives of the magnanimity of Amman Bhanmati<sup>RZ</sup> are many. One among them is that Hazrat Imam<sup>AS</sup> had confined the Amman<sup>RZ</sup> to a corner of the house. The reason for this was that she spoke about the unknown [and divine] things. For some time, Hazrat Imam<sup>AS</sup> had blindfolded her because when she cast her eyes on a stone, it turned into a lump of gold. Hazrat Imam<sup>AS</sup> had said, “Keep her confined to a corner of the house so that people do not become enamoured with her and begin to worship her. They might become covetous of wealth.”

It is narrated that one day Hazrat Imam Mahdi<sup>AS</sup> was sitting near a well in the village Manhalli in Jaisalmer for performing ablutions for the prayers. The water from the well was lifted by a watermill and stored in a tank for the animals to drink. When the Imam<sup>AS</sup> was sitting near the tank, a flock of thirsty animals came to drink water. Hazrat Imam<sup>AS</sup> gestured by his eyes and the animals stood away from the tank. This continued till the Imam<sup>AS</sup> had completed the ablutions. This was an open miracle for the people of equity.

### 19.5 Qaataluu wa Qutiluu

Under the command of Allah Most High, Hazrat Imam Mahdi<sup>AS</sup> went to Nagaur from Jaisalmer. Many people made enquiries and performed the *tasdiq* of the Imam<sup>AS</sup>. It was at this place that Hazrat Imam Mahdi<sup>AS</sup> gave the information about ‘*qaataluu wa qutiluu*’<sup>1</sup> under the command of Allah Most High. It is narrated by Hazrat

<sup>1</sup> Quran, S. 3: 195 SAL. *Qaataluu wa qutiluu* means ‘fought and were slain’. This is the fourth attribute of Hazrat Imam Mahdi<sup>AS</sup> that he could not perform because nobody could overcome him. It was, therefore, assigned to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, who was later martyred at Sudrasan.

Bandagi Malik Iahdad<sup>RA</sup> that Hazrat Bandagi Miran Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> explained the Quranic Verse, “...*Those who have left their homes, or driven out therefrom, or suffered in My cause, or fought and were slain, —verily, I will blot out from them their iniquities, and admit them into the Gardens with rivers flowing beneath, —a reward from the Presence of Allah, and from His presence is the best of rewards.*”<sup>1</sup>

He presented this Verse in proof of the *Mahdiat*<sup>2</sup> of his *zath* and explained it thus: “*Fallaizina haajaruu* [those who had to flee their country]” has come to happen. “*Akhrijuu min-diyaa-rihim* [or were driven out of their houses]” too has come to happen. “*Uzuzu fii Sabiilii* [suffered in My cause]” too has come to happen. And “*Qaataluu wa qutiluu* [fought and were slain]” is yet to happen. It will manifest in a manner Allah Most High wills.

This command was issued at Nagaur itself. But Hazrat Imam Mahdi<sup>AS</sup> did not divulge the name of the person in whose favour this Verse was.

Having passed through this place, Hazrat Imam Mahdi<sup>AS</sup> reached the territory of Sindh. He camped at Nasarpur. After some days, Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> told the Seal of Sainthood [that is, Hazrat Imam Mahdi<sup>AS</sup>]: “I have yet to settle the rights of my wife. If permitted I will go to Gujarat and bring her with me.” The Imam<sup>AS</sup> said, “Go and bring her.”

### 19.6 Group goes to Gujarat

When he [Shah Ne'mat<sup>RZ</sup>] was going to Gujarat, Hazrat Imam Mahdi<sup>AS</sup> told Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, “O Syed Khundmir! You too go towards Gujarat.” Hazrat Bandagi Miyan<sup>RZ</sup> respectfully said, “Miranji! I do not need to go to Gujarat.” Hazrat Imam<sup>AS</sup> said, “There is some objective of Allah in your going there. You go.” Hazrat Bandagi Miyan<sup>RZ</sup> said, “I accept your command with due obedience.” Hazrat Bandagi Miyan Syed

<sup>1</sup> Quran, S. 3: 195 AYA.

<sup>2</sup> *Mahdiat* is Mahdi-ship or Mahdi-hood.

Khundmir<sup>RZ</sup> too started to go to Gujarat. Some of the companions suggested to Hazrat Imam Mahdi<sup>AS</sup>, “Miranji! Do not allow Bandagi Miyan Syed Khundmir<sup>RZ</sup> to go to Gujarat because his near and dear ones are the worldly people. They will not allow him to come back.” Hazrat Imam<sup>AS</sup> said, “This *banda* sends him and Allah Most High will bring him back for the improvement of His religion.” We [the author] will give all the details shortly, Allah Willing!

It is narrated that some people reneged on their accompanying Hazrat Imam Mahdi<sup>AS</sup> and returned to Gujarat without the permission of the Imam<sup>AS</sup> from Kahah. In accordance with the command of Allah Most High, Hazrat Imam<sup>AS</sup> declared them to be hypocrites [*munafiq*]. That incident is well known. Bibi Shakar Khatun and Miyan Qazi Khan were among them. Much later, they returned to the presence of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. We [the author] will deal with this incident at the appropriate place. Allah Willing.

Further, it is narrated that 84 companions of Hazrat Imam Mahdi<sup>AS</sup> died at Kahah. Hazrat Imam<sup>AS</sup> gave them the glad tidings of the stations of the prophets. Among them especially were Bandagi Miyan Azizullah<sup>RZ</sup> and Miyan Makhdoom<sup>RZ</sup>.

One day, at the time of the *bayan* of Quran, Hazrat Imam Mahdi<sup>AS</sup> had said about these two eminent companions that both of them were given the station of Hazrat Ibrahim Khalilullah<sup>AS</sup> [Prophet Abraham]. He said, “If they live, they would advance further [in their ranks]. But they are about to embark on a journey!” When the Imam<sup>AS</sup> finished his *bayan*, they shook hands with all other companions and went home. One of them died on the third day and the other on the ninth day. Glory to Allah! Whatever the Imam<sup>AS</sup> had said had come to happen without any delay. There are many more incidents about the companions that occurred here, but our objective is brevity.

While on the way to Thatta, Hazrat Imam Mahdi<sup>AS</sup> camped at a place. There was some delay in fettering the animals. They entered an agricultural field. The cultivator complained to the local

authorities. The concerned official arrived in the presence of Hazrat Imam<sup>AS</sup> and said, “The attribute of the Mahdi al-Mau'ood<sup>AS</sup> is that in his period the lion and the lamb will live at the same place [in peace]. Nobody would violate the rights of anybody. But your animals are grazing the fields of the cultivators.” Hazrat Imam Mahdi<sup>AS</sup> said, “Make enquiries. If they have devoured anything, you may take the compensation from us.” Then the official sent his men for an inquiry. On their return, they told the official, “The animals have not devoured anything. Somebody has tied their mouths.” The official personally went to investigate. When he saw the situation with his own eyes, he came to the Imam<sup>AS</sup> and performed his *tasdiq*. Many others from that place too performed the *tasdiq*. Then Hazrat Imam Mahdi<sup>AS</sup> went ahead and reached the town of Thatta. Verily, there are clear signs and convincing evidence on the truthfulness of Hazrat Imam<sup>AS</sup> in this discourse. They are manifest. What more evidence do you need to repose Faith in the Imam<sup>AS</sup>? See. Allah says: “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 20. Thatta

This is in the matter of the stay of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> at Thatta, the capital of Sindh, for eighteen months, the incidents that occurred at Thatta and the *tasdiq* of the Imam<sup>AS</sup> by Shaikh Sadruddin<sup>RZ</sup>, Qazi Qadan<sup>RZ</sup>,<sup>1</sup> the nobles and other powerful people.

It is narrated that Mirza Shahin, Emir of Bhakkar, and Darya Khan, his son, Ahmad Khan,—all of them were the ministers in the court of the king of Sindh,—had all performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup> after necessary enquiries. I [the author] have written this incident briefly for fear of increasing the bulk of the book. When the news of the arrival of Hazrat Imam Mahdi<sup>AS</sup> at Thatta spread, the local *ulama* assembled and came to the Imam<sup>AS</sup> for a debate. Hazrat Imam<sup>AS</sup> delivered his *bayan* [discourse] on the Quranic Verse, “*But those who are blind in this world will be blind in the Hereafter, and most astray from the Path.*”<sup>2</sup> The *ulama* said, “The purport of this is that one should recognize the skill and artistic workmanship of the Omnipotence of Allah Most High in this world and one should hope for the vision of Allah in this world.” However, Hazrat Imam<sup>AS</sup> said, “We have given the permissible meaning of the Verse. Its exegesis is among the superfluties.” Hearing this, all the *ulama* went away. Then they assembled again and sent the message, “Can anybody from among the group of people give evidence of the meaning you have explained? Can he say that he has seen Allah Most High with the eyes of the head [physical eyes]? We intend to come again to inquire about the meaning [you have explained].”

Hazrat Imam Mahdi<sup>AS</sup> told Hazrat Shah Nizam<sup>RZ</sup>, who was one of his prominent companions, “The Qazi demands evidence to inquire about the Vision of Allah Most High. Will you tender the evidence?” Hazrat Shah Nizam<sup>RZ</sup> said, “Miranji! This banda will certainly give the evidence of seeing Allah Most High with the

eyes of the head by the *sadaqa* [favour] the Imam<sup>AS</sup>.” After this, Hazrat Imam Mahdi<sup>AS</sup> asked Hazrat Shah Dilawar<sup>RZ</sup>, “Will you also give evidence of this meaning, because the Qazi is satisfied with the testimony of two witnesses?” Hazrat Shah Dilawar<sup>RZ</sup> said, “I will give the evidence by the favour of Hazrat Imam Mahdi<sup>AS</sup>, But the Qazi will not accept it.” Hazrat Miran<sup>AS</sup> said, “The responsibility of the witness is to tender evidence. Whether he accepts it or not, is his business.”

The emissaries of the Qazi conveyed this information to the Qazi. Then all the *ulama* and the Qazi deliberated. The Qazi told his colleague *ulama*, “When we go, they will definitely give the evidence. Expediency demands that we should not go to them.”

The Qazi and the *ulama* reached a consensus and told the ruler of Thatta, “This Syed says some impossible things and fascinates and misleads the people. Expediency demands that his group should be killed.” When the news of the plot of the Qazi, *ulama* and the ruler to kill the Imam<sup>AS</sup> and his companions arrived, Hazrat Imam Mahdi<sup>AS</sup> told all his companions to erect a thorny fence around the *daira*.<sup>1</sup> The companions said, “The thorny fence will not provide the necessary defense.” Hazrat Imam Mahdi<sup>AS</sup> said, “This is the command of Allah Most High, as Allah Most High had commanded Hazrat Prophet Muhammad<sup>SLM</sup> to dig a trench.” Further, Hazrat Imam Mahdi<sup>AS</sup> said, “Where there is an *Ahl-e-Dil* [brave and generous person], a thousand people will be protected from the manifest perfidy. But here there are many *Ahl-e-Dil*. Nobody will over-power them.”

When the ruler and all his courtiers again deliberated the situation and came to the conclusion, “This Syed is a perfect saint. Being rude and waging a war against him is not good.” The ruler gave up the idea of a war and Hazrat Imam Mahdi<sup>AS</sup> stayed at Thatta for a year-and-a-half. A large number of people performed his *tasdiq* after necessary inquiries because many *ulama* and *qazis* too had

<sup>1</sup> Qadan is also spelt as Qazan.

<sup>2</sup> Quran, S. 17: 72 AYA.

<sup>1</sup> *Daira* literally means a circle. Among the Mahdavis, it is a locality, exclusively of the Mahdavis.

become obedient to the Imam<sup>AS</sup>. Prominent among them are Qazi Qadan<sup>RZ</sup> and Shaikh Sadruddin<sup>RZ</sup>.

## 20.1 Qazi Qadan<sup>RZ</sup>

It is narrated that Qazi Qadan<sup>RZ</sup> was an *'alim* and *'arif-e-kamil* [perfect scholar and learned man in the divine knowledge] and a *qazi* [judge] of the town. He heard the news of the arrival of Hazrat Imam Mahdi<sup>AS</sup> and the reneging of some of the *ulama* and *qazis*. Then he put on the dress of the *zunnar dars* [people who wear the sacred thread of the Hindus—*mushriks* or idolaters] and arrived in the presence of Hazrat Imam Mahdi<sup>AS</sup>. The Imam<sup>AS</sup>, without asking his name, addressed him by his name and said, “Qazi Qadan! What is this garb you have put on?” The Qazi said, “Miranji! I see that many people pretending to be Muslims come into the presence of your eminence, rebel against the command of Allah Most High and go away as *kafirs* [infidels]. For this reason, this *za'if* [feeble and old man] has come in the garb of an infidel, to become a Muslim by the favour of Hazrat Imam Mahdi<sup>AS</sup>.” Hazrat Imam<sup>AS</sup> got the non-Muslim dress removed from his body. Then the Qazi heard the *bayan* of Quran of Hazrat Imam<sup>AS</sup> and performed the *tasdiq* of the Imam<sup>AS</sup>.

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have asked Hazrat Qazi Qadan<sup>RZ</sup>, “You are the Qazi of which country?” The Qazi<sup>RZ</sup> said, “I am the Qazi of the country of Sindh.” The Imam<sup>AS</sup> asked, “Whose country is Sindh?” The Qazi<sup>RZ</sup> said, “Jam’s.”<sup>1</sup> Hazrat Imam<sup>AS</sup> asked, “To whom does Jam belong?” The Qazi<sup>RZ</sup> said, “He is of Allah Most High.” Then the Imam<sup>AS</sup> asked, “Whose is Allah Most High?” The Qazi<sup>RZ</sup> said, “So far, I answered from my knowledge. Here my knowledge comes to an end. Now whatever your eminence says is the *tahqiq* [Reality, correct].” Hazrat Imam Mahdi<sup>AS</sup> said, “Allah Most High is his who achieves Him.” *O Musaddiq!* Know that the Qazi<sup>RZ</sup> met Hazrat Imam<sup>AS</sup>. He has said some couplets in Sindhi language. One of them reads in English translation like this: “Becoming a *kafir*, I turned into a *naji*

<sup>1</sup> Jam was the ruler of Sindh.

[liberated, saved], *opened the door of Shari'at for myself/ Achieve Maula [Master, Lord, God], isolate your heart from the polytheists.*” There is another of his couplets in Hindi: It reads in English Translation as: “*Being in an ocean, asking water from a well and sowing the seeds in the kitchen! Lighting the lamp during the day [is the work of those who] have lost their comprehension and understanding [that is, they have become lunatic].*” This implies that they fail to understand the Unity [of God] and the Mahdship of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, the Vice-Regent of Allah Most High and have lost their wisdom and have become ignorant like the people who, standing in an ocean, are asking the well to give them some water and where there are innumerable delicacies available, they are trying to sow the seeds in a kitchen to cook the food, they are lighting a lamp during a bright day and looking for the sun at midnight. How can such ignorant people reach their objective? Here, the ocean, the available delicacies and the bright sun purport to be the open and clear signs, like the text of the Quran, and Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, and the narratives of the *mujtahidin* [directors' religion, the legists] and their consensus, which are in the proof of Hazrat Imam Mahdi<sup>AS</sup>. The digging of a well on the beach of an ocean, sowing the seeds in the kitchen, where the meals are cooked, and lighting the lamp at noon in the brightness of the sun allude to the supposed or unreal arguments, which are proved to be wrong from the word of Allah Most High, as Allah Most High says, ● “*But in this matter they have no knowledge; they merely follow conceit and can hardly take the place of truth.*”<sup>1</sup> ● “*O believers: Avoid excessive indulgence in suspicion; for in some cases suspicion is a sin. Let none spy (on another); and let none indulge in backbiting among them.*”<sup>2</sup> ● “*Were thou to follow the majority in the land (who have gone astray), they would lead thee*

<sup>1</sup> Quran, S. 53: 28 SAL.

<sup>2</sup> Quran, S. 49: 12 SAL.

away from the path of Allah; they but follow their fancies and indulge in suspicion.”<sup>1</sup>

## 20.2 Shaikh Sadruddin<sup>RZ</sup>

Shaikh Sadruddin was the president of the *ulama*. When the king of Sindh heard the news of the arrival of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> from Hind [India] that a perfect Syed and saint, who had claimed to be the Promised Mahdi, he sent word to the Shaikh [Sadruddin] to meet Hazrat Imam Mahdi<sup>AS</sup> and enquire into the matter. “If his claim is true, inform us so that we too will accept him as such,” he ordered. The Shaikh and other *ulama* asked the king to give them six months’ time to study the books and research in the matter of the *mahdiat* and meet the Imam<sup>AS</sup>. The king accepted the suggestion. After the stipulated period, all the *ulama* came to meet the *Shahinshah-e-Vilayat* [king of the kings of Sainthood, that is, Hazrat Imam Mahdi<sup>AS</sup>].

At the time of their arrival, Hazrat Imam Mahdi<sup>AS</sup> was standing, clad in a military dress of a fine quality, with bow and arrow in the hand, and *kharaon* [sandals] on his feet. Shaikh Sadruddin saw the Imam<sup>AS</sup> from a distance. The dress of the Imam<sup>AS</sup> was not the customary dress of the *mashayakhin* [holy persons]. His Faith was rattled. A thought occurred to him, “There is no manifestation of Allah Most High here.” He returned without meeting the Imam<sup>AS</sup>. On the way, a voice came from a tree, “O Sadruddin! Where are you going? Meet him [Imam<sup>AS</sup>] once and see how the *Haq* [Truth] manifests?” The Shaikh recited, “*La haula wa la quwwata illa billah.*”<sup>2</sup> He went ahead. A voice was heard from a stone, “Sadruddin! Where are you going? Meet him [Hazrat Imam Mahdi<sup>AS</sup>] once and see how the Truth manifests. The Shaikh told himself, “The *Shaitan* [Satan] is deceiving me.” Again he recited “*La haula...*” and went ahead. Then an unknown voice said, “O

<sup>1</sup> Quran, S. 6: 116 SAL.

<sup>2</sup> It means, “There is no power to hold a man from sinning nor any to make him do good deeds [except the Grace of Allah]. It is usually recited to drive away the evil spirits or thoughts. —Urdu English Dictionary.

Sadruddin! This voice is *Rahmani* [divine]. It is not devilish. Meet him [the Imam<sup>AS</sup>] once and see what manifests.”

On the basis of this voice, he met the Imam<sup>AS</sup> willy-nilly. Hazrat Imam<sup>AS</sup> performed the *bayan* of Quran. Shaikh Sadruddin heard it. It made him win the favours of the worlds. After hearing the *bayan*, a thought occurred to the Shaikh, who was the president of the *ulama* of Sindh. The thought was, “This *bayan-e-Quran* is not possible for anyone other than the Imam *Sahib-az-Zaman* [Lord of the Time, that is, Hazrat Imam Mahdi<sup>AS</sup>] because we have neither seen this kind of *bayan* in any book nor have we heard it from anybody.”

Shaikh Sadruddin had brought some written questions about the *Mahdiat*. He asked the question one by one and heard the answer to each of them. Then he told the Imam<sup>AS</sup>: “Miranji! All that you say is *Haq* [Truth]. But in the matter of your *tasdiq*, I fear God. It should not be that you are not the Mahdi al-Mau'ood, and we accept you as such?” In reply to this, Hazrat Imam<sup>AS</sup> said, “You are afraid of God for accepting the false claim of *Mahdiat*. Do I not have even that much fear of God to be falsely called the *Mahdi*, without knowing from Allah that I am the Mahdi?” Then Hazrat Mahdi al-Mau'ood<sup>AS</sup> recited the Quranic Verse, “(Mark) *Who is more wicked than he who foisteth a lie on Allah or who treateth His signs as lies? Surely, the wicked will not prosper.*”<sup>1</sup>

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have told the Shaikh, “Why do you feel strange to perform the *tasdiq* of this *banda*? We have not brought a new *Shari'at*. We have not made any changes in the *Shara'-e-Haqiqi* [the Real *Shari'at*]. There is no difference between you and us in the matter of following the *Shari'at*. For you also [it is obligatory] to recite the *kalimah*,<sup>2</sup> to say prayers five times a day, to observe fasting for a month, to perform *Haj*, to pay

<sup>1</sup> Quran, S. 6: 21 SAL. Similar idea occurs in different words in S. 7: 37; S.10: 17:18; and S. 11: 18.

<sup>2</sup> *Kalimah* is the Islamic Testification, *La ilaha illa Llah* [There is no god but Allah].



*zakat* [poor-money] and to know that four women are permitted. For us too, it is to recite the *kalimah*, to say the prayers five times a day, fasting for a month, Haj, to pay *zakat* and to know that four women are permitted. But Allah Most High commands that 'You are the Mahdi al-Mau'ood.' The place of astonishment is where the companions<sup>RZ</sup> performed the *tasdiq* of Hazrat Prophet Muhammad<sup>SLM</sup>, because Hazrat Prophet<sup>SLM</sup> had abrogated the *Shari'at* of the earlier prophets<sup>AS</sup>. He brought a *Shari'at-e-Nasikhah* [an abrogating system of law], for instance, most of the earlier books were heavenly, but Prophet<sup>SLM</sup> said that *wahi* [Divine Revelations] descended on his heart. Next, the Qiblah<sup>1</sup> of the earlier Prophets and Messengers was *Bait-ul-Muqaddas* [Jerusalem]. Hazrat Prophet Muhammad<sup>SLM</sup> commanded the facing of Makkah [in prayers]. For all the men of the *ummat*<sup>2</sup> four women are permitted [*halal*]. But for Hazrat Prophet Muhammad<sup>SLM</sup> nine women were made *halal*. Allah says, "O Muhammad! Any woman that pleases your eye, We have made her *halal* for you." The matter of Bibi Zainab bin Hajash is a case in point. The companions of Hazrat Prophet Muhammad<sup>SLM</sup> should be praised that, despite all these perplexities, they obeyed and were blessed with his *tasdiq*. This *banda* has brought nothing that is opposed to Hazrat Prophet Muhammad<sup>SLM</sup> that might cause difficulties for the acceptors." Then the Shaikh requested the Imam<sup>AS</sup>, "Please give me six months' time, so that this *banda* remains in your company and ascertains the details of your holy attributes and performs your *tasdiq* after being acquainted with the details. In reply, Hazrat Imam Mahdi<sup>AS</sup> said, "When has this *banda* asked you accept my *da'va* [claim] instantly? Perform according to what this *banda* tells you. You will come to know the Truth." Then Hazrat Imam Mahdi<sup>AS</sup> gave him the instructions about the method of *zikr-e-dawam* [perpetual remembrance of Allah Most High] as usual and gave him a *hujra* [room].

<sup>1</sup> *Qiblah* is the holy *Ka'bah* in Makkah to which Muslims turn in prayer, an object of veneration and reverence; —Urdu English Dictionary.

<sup>2</sup> *Ummat* or *ummah* is the community of Islam or the followers of Islam.

It is narrated that after three days only, the Shaikh performed the *tasdiq* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> in the presence of all the companions<sup>RZ</sup> whom he had assembled. The Shaikh said, "I have come to know from Allah Most High, "O Sadruddin! We have made Syed Muhammad the Mahdi al-Mau'ood<sup>AS</sup>. Do not go remaining a *kafir*. Perform the *tasdiq*." After performing the *tasdiq*, the Shaikh<sup>RZ</sup> gave up the worldly relationships, salary, pensions, rewards and other things. From that time he remained in the company of Hazrat Imam Mahdi<sup>AS</sup>. He joined the group of the sincere. Some others rebelled and remained adamant over their arrogance, as Allah has said, "*Verily, they against whom the decree of Allah has already gone forth will not believe in truth. Even though every sign comes to them from Allah, they will not believe till they see a heavy chastisement overtakes them.*"<sup>1</sup>

Hazrat Shaikh Sadruddin<sup>RZ</sup> is narrated to have told Hazrat Imam<sup>AS</sup>, "Miranji! Before accepting this path of Truth, all the *ibadaten* and *ta'aten* [worship and obedience], that I performed were full of pretence and hypocrisy. On one occasion, I remained awake for a whole night and worshipped for the sake of a dog." Hazrat Imam Mahdi<sup>AS</sup> asked, "How is that?" The Shaikh<sup>RZ</sup> said, "After the *Isha* prayers, I wanted to go to sleep. A part of the night had passed. All of a sudden a person in white robes was seen in the courtyard. I thought probably the king had ordered a man, 'Go and see if the Shaikh keeps awake during the night and worships or sleeps.' On the basis of this, I kept awake throughout the night. When the day dawned, I saw that it was a white dog that was sitting in the courtyard. Miranji! I had performed the worship that whole night for the sake of that dog."

Many narratives of Hazrat Imam Mahdi<sup>AS</sup>, reported by Hazrat Shaikh Sadruddin<sup>RZ</sup>, are available. Besides, there are many of the incidents that occurred in Sindh. But brevity is our objective in accordance with the *hadis* of Hazrat Prophet Muhammad<sup>SLM</sup>, "The

<sup>1</sup> Quran, S. 10 : 96-97 SAL.

best word [*kalam*] is that which is short with (sober) arguments, we have shortened our writing.

Hazrat Prophet Muhammad<sup>SLM</sup> is narrated to have said, “If ten Jews like Abdullah bin Salam had reposed Faith in me, there would have remained no *kafirs* [infidels] in the world.” O *Musaddiq!* Now look for the number of the *Ulama-e-Billah* who have testified to the *Vilayat* [Sainthood] of Hazrat Prophet Muhammad<sup>SLM</sup>. For instance, how many *ulama* of the stature of Abdullah bin Salam, who had acquired the manifest knowledge and their breasts had achieved the *kasha'ish* [opening for the hidden (divine) knowledge], whose word was in consonance with their deeds, whose knowledge was in consonance with their deeds, and their *mushahida* [observances] was in accordance with their knowledge. They are the Real Witnesses and the most Truthful who say that Hazrat Mahdi al-Mau'ood<sup>AS</sup> has come and gone, who performed his *tasdiq* and reposed Faith in him and performed good deeds. It is such people who achieved Salvation. In this exposition there are *khuli nashanian* [clear signs] and convincing proofs of the truthfulness of Hazrat Imam<sup>AS</sup>. Which more *khuli nashanian* [clear signs] and convincing evidence do you need to repose faith in Hazrat Imam<sup>AS</sup>? See Allah Most High says, “Then which of the favours of your Lord will ye deny?”<sup>1</sup>

## 21. Towards Khorasan

This is in respect of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> going to Khorasan from Thatta in obedience to the command of Allah Most High; *tasdiq* of Shah Beg and Jarra Khan and related incidents.

It is narrated that when Hazrat Imam Mahdi<sup>AS</sup> started his journey from Thatta to Khorasan, under the command of Allah Most High, he arrived at a place where he had to choose between two roads, forking from the road he was traveling. One of the roads was long and needed three days of journey but it was peaceful; the other was short, but it had become desolate as it was infested with lions and deadly snakes. Nobody took to the latter road. The companions<sup>RZ</sup> gave the details of both the roads to the Imam<sup>AS</sup>. Hazrat Imam<sup>AS</sup> said, “Allah Most High is your protector. Go by the straight road.”

They started the journey through the snake-infested road and camped at a place for the night. In the morning, some of the companions got up and tried to go out for answering the call of nature. What they saw was that there was a wall-like thing surrounding the camp. They informed the Imam<sup>AS</sup> about this. Hazrat Imam<sup>AS</sup> said, “It is a giant snake, among the descendants of the snake, which had brought out its head at the Cave of Saur [in a hill near Makkah to see Hazrat Prophet Muhammad<sup>SLM</sup>, who was camping during his migration from Makkah to Madina]. Allah Most High had promised that He would bestow on one of its descendants the *didar* [seeing] of Hazrat Imam Mahdi<sup>AS</sup>. It is for this reason that this snake had come to this place. None should disturb it. Nobody should be injured as Hazrat Abu Bakr<sup>RZ1</sup> who was the Prophet<sup>SLM</sup>'s companion in the cave. When Hazrat Imam Mahdi<sup>AS</sup> came near this snake and allowed it to see him he dropped his saliva near the snake; it picked it up, bowed its head on the ground and went away. Hazrat Imam Mahdi<sup>AS</sup> then said, “This snake has gone from here after converting to Islam. Three days’

<sup>1</sup> Hazrat Abu Bakr<sup>RZ</sup> is a prominent companion of Hazrat Prophet Muhammad<sup>SLM</sup> and his successor after his demise. The first Caliph of Islam.

<sup>1</sup> Quran, S. 55: 16 AYA.

journey on this road continued like this. The snakes were numerous like ants there.

It is narrated that the companions<sup>RZ</sup> told the Imam<sup>AS</sup>, “How can we spend our nights here?” All of them were in this anxiety. Hazrat Imam Mahdi<sup>AS</sup> said, “Allah Most High has commanded the snakes that Our *Mahbub* [Most Liked Friend] is coming by this way. Go into your hideouts for three days. Do not come out.” It happened like that. Some of the companions<sup>RZ</sup> said, “We will not sleep. We will spend the night sitting awake.” Hazrat Imam Mahdi<sup>AS</sup> said, “Sleep comfortable tonight.” The *naubat*,<sup>1</sup> which was performed every night, too was withheld for the night. The nights were spent in peace as the Imam<sup>AS</sup> had said.

A person is narrated to have told the Imam<sup>AS</sup>, “Miranji! This road has become very old. And it is not seen due to desolation. Because of this, the place is infested with many lions and snakes. Many other calamities too are there. Hazrat Imam Mahdi<sup>AS</sup> said, “All the lions and the snakes have promised that they would not hinder our passage [that is, they will not trouble us].”

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> was lying under a tree for a siesta, as it was very sultry. Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> hung a bag [used as a cradle or swing] by a branch of the tree. His infant daughter was in the bag. He was immersed in the remembrance of Allah Most High. When the Imam<sup>AS</sup> started to go, he followed, forgetting his bag with his daughter, hung by the tree branch. When they had gone about three leagues, he remembered the daughter. Then he told the Imam<sup>AS</sup> that such a thing had happened. Hazrat Imam<sup>AS</sup> told him, “Your child is safe and sound. Go and bring her back.” Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> went there. He saw that a big lion was sitting there guarding the child. When Hazrat Shah Nizam<sup>RZ</sup> came near, the lion got up and bowing his head towards the ground [in reverence] went into the forest. Hazrat Shah Nizam<sup>RZ</sup> returned with the child towards the

<sup>1</sup> *Naubat* is performing the *zikr* [remembrance of Allah Most High] by turns in three shifts by three groups of the Mahdavis during the night.

Imam<sup>AS</sup>. On the way the Imam<sup>AS</sup> had taken, he observed that a voice was coming from the trees and mountains, which said, “*Hazal Mahdi al-Mau'ood, Hazal Mahdi al-Mau'ood, Hazal Mahdi al-Mau'ood*. [This is the Promised Mahdi, This is Promised Mahdi, This is Promised Mahdi]. Hazrat Shah Nizam<sup>RZ</sup> told this to Hazrat Imam<sup>AS</sup>, who told him, “Yes. It is like that. But ears like those of Miyan Nizam are needed to hear the voice.”

All the companions<sup>RZ</sup>, common and special, have narrated that wherever Hazrat Imam<sup>AS</sup> camped for the night a wall of a copper sheet would come up around the camp. Hazrat Imam Mahdi<sup>AS</sup> had not revealed this secret to anybody. One night, the mule of Miyan Haidar Muhajir<sup>RZ</sup> unfettered itself and went missing. When he woke up he started a search for the mule. He could not find a way to go out of the fence. He came to the Imam<sup>AS</sup> and told him all the details. Hazrat Imam Mahdi<sup>AS</sup> said then in clear terms, “Wherever we camp Allah Most High raises a copper wall around the camp of the group of Mahdi<sup>AS</sup>. Hence, nobody should intend to go out till the *subh-e-kazib*.<sup>1</sup>

It is narrated that in the course of traversing this road, the companion<sup>RZ</sup> told the Imam<sup>AS</sup>, “No water is available anywhere here.” Later, clouds gathered across the skies by the command of Allah Most High and it started raining heavily. The whole area was drenched. Everybody used as much water as was needed. For some days there was no water on the way. But, later there used to be rain whenever needed and the pits around used to fill. There used to be ample water to meet the needs of the group of the Imam<sup>AS</sup>.

Be it known that while traveling on this road, on one occasion Hazrat Imam Mahdi<sup>AS</sup> looked at his companions<sup>RZ</sup>, eminent and ordinary, with a benevolent look and gave them glad tidings of the *Iman-e-Abadi* [Immortal Faith], under a command of Allah Most High. At that time there were 900 families following the Imam<sup>AS</sup>. There were 360 eminent and honourable companions<sup>RZ</sup> who were

<sup>1</sup> *Subh-e-Kazib* means ‘false morning’. It is “the time just before day-break, the light before day-break”—Urdu English Dictionary.

suffering from cold and hunger. Nobody other than the companions of Hazrat Imam Mahdi<sup>AS</sup> had the patience and courage to suffer these hardships.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> narrates that a person showed the eagerness to have been a companion of Hazrat Imam<sup>AS</sup>, “*Kash!* [God grant!] We too had been in the company of Hazrat Imam<sup>AS</sup>! We would have been blessed with his companionship.” Hazrat Bandagi Miyan<sup>RZ</sup> said, “Be grateful to Allah Most High that you had not been in the days of Hazrat Imam Mahdi<sup>AS</sup>. Had you been there at that time, you would have been decreed a *kafir* or *munafiq* [an infidel or a hypocrite]. To bear the hardships was the specialty of the companions<sup>RZ</sup> of the Imam<sup>AS</sup>.” Then again, Hazrat Bandagi Miyan<sup>RZ</sup> said, “In the companionship of Hazrat Imam Mahdi<sup>AS</sup> three things were so hard that if one had the bones of an elephant and the ribs [*paslian*] of steel, they would have perished. They would have been pulverized. ■ One [of the hardships] was the perpetual journey. Hazrat Imam<sup>AS</sup> did not stay at any place for more than eighteen months. He stayed or journeyed at the bidding of Allah Most High. When he got the permission to start a journey from Allah Most High, he would obey it irrespective of whether it was day or night, summer or winter. ■ The second was indigence and poverty. All the big and small had reached the status of distress in hunger. Despite this distress, Hazrat Imam Mahdi<sup>AS</sup> had returned the *futuh-e-tayyab* [chaste donations] thrice. On occasions he did not accept the donations at all. During this period of distress and distraction also, the Imam<sup>AS</sup> warned his companions<sup>RZ</sup> if they had received meals more than once a day, “Allah Most High is bringing you up as Firaun [Pharaoh] did.” ■ The third was that Hazrat Imam Mahdi<sup>AS</sup> used to get annoyed and say, “What have you achieved? What have you seen? What have you heard? Bring! Do not remain keeping your both hands on the ground. [In other words, (he said) you have wasted the world in the desire of Allah Most High. What have you achieved? Show it!]” All the companions<sup>RZ</sup> were reconciled to these hardships.

It is narrated that Hazrat Bandagi Miyan Yusuf<sup>RZ</sup> was among the eminent companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>. He was sitting in the presence of Hazrat Imam Mahdi<sup>AS</sup> in the same state of hardships of distress and starvation. All that he had to cover his body was only a *tahmad* [a cloth covering the lower half of the body]. He had tied a piece of a rope to cover his scalp. His food was the leaves of the trees. When he came near a tree and his hands reached the leaves of that tree, he would pick and eat them. His legs were hurt. He was suffering from *jalandar* [dropsy], a very painful ailment of the stomach. Despite all these predicaments, he asked Hazrat Imam<sup>AS</sup>, “Miranji! When is the time of predicted infinite hardship that is to befall the companions<sup>RZ</sup> at the time of the manifestation of the *khatm-e-Vilayat-e-Muhammadiyah* [Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>]?” Hazrat Imam Mahdi<sup>AS</sup> said, “Miyan Yusuf! This is that time. But your *qabiliat* [capacity] is great. That is why it does not appear to be a great hardship to you.” Further, Hazrat Imam<sup>AS</sup> gave glad tidings to him, “The ecstasy of Truth will remain with you to your last breath.”

On the way to Khorasan, the horse, which the Imam<sup>AS</sup> was riding, reached a mound, Hazrat Imam Mahdi<sup>AS</sup> turned his head and looked at the crowd of people that was following him—the common people of this group were more superior to the most superior saints of Allah and the most perfect among the Creation of Allah Most High, who had joined together for the sake of Allah in the way of Allah. Somebody had a cap on his head. Someone else had a baby in his lap [or shoulder]. Yet another was in perfect eagerness and Divine Love, in a state of hunger and distress, carrying his burden, having washed his hands of the things other than Allah Most High and having sacrificed his soul in the way of his *Mahbub-e-Haqiqi* [Real Beloved—God]. In this way, all of them were running behind the Imam<sup>AS</sup> on the path of Allah Most High in great difficulties. Seeing this, Hazrat Imam Mahdi<sup>AS</sup> supplicated Allah Most High, “O Lord of Reality! O Great God! You know that I have not taken anything from this group of people because of which they are following me. But indeed, they are

desirous of Your Pleasure.” The command of Allah Most High arrived, “O Syed Muhammad! We have accepted them, young and old, for all time and We are pleased with them.” These are the glad tidings given the second time around the time close to the demise of Hazrat Imam<sup>AS</sup>. We [the author] will deal with it at the appropriate place. Allah Willing!.

In short, when Hazrat Imam Mahdi<sup>AS</sup> arrived at the city of Qandahar, the ruler was Mirza Shah Beg son of Mir Zunnoon Arghun.

### 21.1 Qandahar: Mirza Shah Beg

Under the command of Allah Most High, Hazrat Imam Mahdi<sup>AS</sup> arrived at this place. The news of the *Mahdiat* of the Hazrat<sup>AS</sup> had already reached it that a Syed has come and he says, “I am Mahdi al-Mau'ood and my *tasdiq* is *farz* on all the people.” Hearing this, an infuriated Mirza Shah Beg sent his servants to fetch Hazrat Imam<sup>AS</sup>. He sent word, “Today is Friday. Come to this Jama' Masjid. Here too there are *ulama* who can inquire into the matter of *Mahdiat*.” Having come to know this move by the local ruler, Hazrat Imam<sup>AS</sup> was waiting for the command of Allah Most High. Soon another group of people of the ruler of Qandahar arrived. They demanded again harshly and impatiently that the Imam<sup>AS</sup> should come. Even seeing all this, Hazrat Imam<sup>AS</sup> was silent. Meanwhile, the officials demanded the swords of his companions. The Brothers sought his permission to fight them. Hazrat Imam<sup>AS</sup> did not permit them to fight. He told them, “This *banda* is not subservient to you or his own thinking.” Then the officials came a third time and harshly asked the Imam<sup>AS</sup> to go with them. Then under the command of Allah Most High, the Imam<sup>AS</sup> got up and started walking. When they reached the gate of the fort, the officials locked the gate on the pretext that one of the signs of the Mahdi al-Mau'ood<sup>AS</sup> was that he would conquer forts and locks would open without keys. At last, it happened as they had expected. When the Imam<sup>AS</sup> arrived near the gate, the lock opened without a key by the Omnipotence of Allah Most High.

After the Friday prayers, all the *ulama* and Mirza Shah Beg met Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Imam<sup>AS</sup> delivered the *bayan* of Quran for about an hour. This was his usual custom. The ruler was very pleased with the *bayan* of Quran. He sincerely performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup> in the same assembly. The story here is very long. But we [the author] have briefly stated the facts. These details, we have known from reading the books of narratives and listening to our elderly learned people.

In short, Mirza Shah Beg wrote all the details about the Imam<sup>AS</sup> to Mir Zunnoon about the arrival of Hazrat Imam Mahdi<sup>AS</sup> and all other details.

### 21.2 Dilaram

Leaving Qandahar, Hazrat Imam Mahdi<sup>AS</sup> arrived at the town of Dilaram, he recited the couplet: ■ After seeing Dilaram, never did I get any comfort. / This is the snare from which none had returned [rescued].

In short, the Imam<sup>AS</sup> proceeded from there and arrived at Bakoh, which was very populous in those days. The *ulama* and the *muftian* of Bakoh were known as Jarra Khan. Many among them performed the *tasdiq* of the Imam<sup>AS</sup>. We [the author] are dealing with the matter briefly for fear of length. From here Hazrat Imam Mahdi<sup>AS</sup> arrived at Farah. We will write about his arrival here and other details. Verily, there are clear signs and convincing evidence in thee expositions in the matter of the truthfulness of Hazrat Imam Mahdi<sup>AS</sup>. What more signs and evidence do you need to repose faith in him? See Allah Most High says: “Then which of the favours of your Lord will ye deny?”<sup>1</sup>

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 22. Arrival at Farah

This is in the matter of Hazrat Imam Mahdi<sup>AS</sup> arriving at the town of Farah in Afghanistan under the command of Allah Most High; the obedience of Mir Zunnoon Arghun; *tasdiq* by *Shaikh al-Islam*, the *ulama* and the king of Khorasan Mirza Husain, Mullah Shah Beg and his disciples and other matters.

*O Musaddiq!* Know that there are certain specialties of the country of Khorasan, in accordance with the *ahadis* [Traditions] and commands of Hazrat Prophet Muhammad<sup>S<sup>LM</sup></sup>. No other country has them. ■ The first is that the land of the country of Khorasan is included in the region of Makkah. This is not unknown to the *ulama* and philosophers. ■ Secondly, some people are given superiority over others by virtue of their knowledge and deeds. Allah has said, “*Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge.*”<sup>1</sup> In a *hadis* [Tradition] Prophet Muhammad<sup>S<sup>LM</sup></sup> is quoted as saying, “The superiority of an ‘*alim* [learned person] over an ‘*abid* [worshipper] is like my superiority over all people of the time. Similarly, the superiority of a country over other countries is on account of the quantity of *ilm* [knowledge]. It is for this reason that Hazrat Prophet Muhammad<sup>S<sup>LM</sup></sup> has said that when Allah Most High created Adam<sup>AS</sup>, he created all things in tens. He created Mercy in ten parts; nine of them went to Arabia, and one to all others. Generosity was created in ten parts; nine went to Arabia and the remaining one part to all others. Allah Most High created kindness in ten parts; nine went to Khorasan and one to all others. Allah Most High created wisdom in ten parts; nine went to men and one to women. Allah Most High created modesty and bashfulness in ten parts; nine went to women and one went to the others. Allah Most High created envy in ten parts; nine went to *ulama* and one to all others. Allah Most High created disease in ten parts; nine went to righteous men and one to others. Allah Most High created

*barkat* [abundance, blessings] in ten parts; nine went to *bakriyon* [goats] and one to others. Allah Most High created ‘*aish* [pleasure, luxury] in ten parts; nine went to infidels and the remaining one to others. Allah Most High created beauty in ten parts; nine went to the region of Rome and one to others. Allah Most High created *hikmat* [philosophy, physiology] in ten parts, nine went to Hind [India] and one to others. Allah Most High created ‘*ilm* [knowledge, learning] in ten parts; nine went to Khorasan and one to others. *O Musaddiq!* Know that two attributes, generosity and learning or knowledge, which are well liked in the religion, went to Khorasan. This is stated in clear terms. Every country has been bestowed with a praised attribute. And Khorasan is bestowed with two such attributes. This is in proof of its superiority over other countries. ■ The third specialty is that although the *ulama* in Hind [India] and Sindh too are known the world over, the abundance in their envy and going astray and their scarce equity led them to disavow the *Haq* [Truth]. It is on the basis of this that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> said about the disavowers, the *ulama* and the rulers, would be disgraced [*chhehre siah kiyeay jainge*] on the Day of Judgment on two counts: If I was true, why did they not help the Truth; and if I was not true, why did they not imprison me, why did they not investigate my claim and prepare a *mahzara* [public document] and finally, why did they not kill me? And on the basis of the abundance of the knowledge, generosity and equity of the *ulama* of Khorasan and their ability to avoid going astray, Hazrat Imam Mahdi<sup>AS</sup> quoted Allah Most High as saying, “O Syed Muhammad! We will make the *ulama* of Khorasan acknowledge the glory of your knowledge.” On the basis of this, when Hazrat Imam Mahdi<sup>AS</sup> arrived in Khorasan, the *ulama* of Qandahar and Khorasan, Jarra Khan Bakoh and the *ulama* and the common people of Farah and the surrounding areas reposed faith in Hazrat Imam Mahdi<sup>AS</sup>. Besides, the king of Khorasan, the lord of the throne of Herat, the *Shaikh al-Islam* (Mullah Shah Beg) also performed the *tasdiq* of the Imam<sup>AS</sup>. ■ The fourth specialty of Khorasan is that Hazrat Prophet Muhammad<sup>S<sup>LM</sup></sup> has said that he, Hazrat Esa<sup>AS</sup> and Hazrat Imam Mahdi<sup>AS</sup> were *ham-rutbah* [of the

<sup>1</sup> Quran, S. 58: 11 AYA.

same rank]. A *hadis* quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “How can my *ummah* [community of followers] be destroyed when I am at its beginning, Esa<sup>AS</sup> is at its end and Mahdi, from among my descendants, is in the middle.” As Allah Most High has given the honour of the manifestation of Hazrat Prophet Muhammad<sup>SLM</sup> to the city of Madina, He gave the honour of the manifestation of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, the Seal of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>, to Khorasan. The coming of Hazrat Imam Mahdi<sup>AS</sup> to Khorasan is mentioned in the *ahadis-e-sahihah* [the correct Traditions of Prophet<sup>SLM</sup>]. In the famous book of Traditions, *Mishkat*, a *hadis* reported by Hazrat Sauban<sup>RZ</sup>, quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, when you see the *rayaat as-sood*<sup>1</sup> coming from Khorasan, you come to them because there is the vice-regent of Allah, the Mahdi<sup>AS</sup>, among them. This *hadis* has been proved to be correct by observation, as Hazrat Prophet Muhammad<sup>SLM</sup> has said that the matter that is heard is not like the matter that is seen. [Now, going back to the *rayat as-sood*, Hazrat Syed Burhanuddin<sup>RA</sup>, the author says]: They are the signs of Hazrat Prophet Muhammad<sup>SLM</sup>, like *taslim* [submission], *tawakkul* [perfect trust and reliance on God], *faqr* [poverty], *faqa* [starvation] and assigning all one's affairs to Allah. It is also said that the meaning of *rayaat as-sood* or black flags denote the signs of God, because, according to clear arguments, the black colour purports to be the sign of the Real Manifestation of God. ■ The fifth specialty is that this was the place where Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> expired. The place where Hazrat Imam Mahdi<sup>AS</sup> breathed his last has its own superiority, which is obvious.

In short, when Hazrat Imam Mahdi<sup>AS</sup> arrived at Farah and camped at the *sarai* [temporary lodge for travelers] of Malik Sikandar Haji Maluk Kaiwan, the news about him had spread that a Syed had come and he claims to be Mahdi al-Mau'ood<sup>AS</sup> and says, “It is

obligatory on all men to perform my *tasdiq* [repose faith as the Mahdi].” At that time, Mir Zunnoon Arghun was a minister of the king and the ruler of Farah. Before the arrival of Hazrat Imam Mahdi<sup>AS</sup> he had killed two or three pretenders to be Mahdi al-Mau'ood on finding that they were false. When he heard that Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> had come, he had decided, “I will go to the Imam<sup>AS</sup> with all the paraphernalia of pomp and pageantry of the kingdom. Thus, I will test the Imam<sup>AS</sup>. If the Imam<sup>AS</sup> were to be afraid of me, does not have the temerity to face me, and turns his attention to me after being impressed by me, I will consider him to be a false pretender and will kill him.” As stated earlier, he had killed some two or three persons after testing them and finding them to be false pretenders. He thought, “If the Imam<sup>AS</sup> were to overawe me and treats me with disdain and if I am compelled to be impressed by him, he should be treated as a true Mahdi al-Mau'ood<sup>AS</sup>, because none other than Mahdi al-Mau'ood<sup>AS</sup> has this power. Then I should obey him.” The next morning, he did as he had planned. He deployed his armed forces and the hangman's requisites like the scaffolds and other things around the *daira* [camp] of Hazrat Imam<sup>AS</sup>. He had also announced that after the test, if found to be a false pretender, the Imam<sup>AS</sup> would be punished with death. The military forces came near the *daira*. The bugles sounded. The *fuqara* of Hazrat Imam Mahdi<sup>AS</sup> heard this. It appeared that the soldiers were coming only with the intention blood letting and destruction. The *fuqara* were perplexed. One of them went to Hazrat Imam Mahdi<sup>AS</sup> to give him the horrible news. He said, “The minister of the king is coming with deadly intentions. What should be done now?” Hazrat Imam Mahdi<sup>AS</sup> was annoyed. He said, “The only King is the One Who does not keep a minister.” Meanwhile, the soldiers came to the *daira* and surrounded the *hujras* [rooms]. Mir Zunnoon approached Hazrat Imam Mahdi<sup>AS</sup> with arrogance, fearlessness and sternness. Nobody even turned to see him. Astonished, he dismounted. He was overawed. He was trembling. Then, he sat down respectfully before Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Imam<sup>AS</sup> started his *bayan* of Quran as usual with equanimity and tranquility. The subject of the

<sup>1</sup> *Rayaat as-sood* is translated as black flags. Here, Hazrat Syed Burhanuddin<sup>RA</sup> translates it as *siadat ki jandiyan*. *Siadat* means dominion, sovereignty, rule, governing and leadership. —Urdu English Dictionary. It also means the state of being a Syed, that is, a descendant of Hazrat Prophet Muhammad<sup>SLM</sup>.

discourse of the Imam<sup>AS</sup> was the Verse, “Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are the rightful owners of the Fire. They will abide therein.”<sup>1</sup> The author [Hazrat Syed Burhanuddin<sup>RA</sup>] explains: Allah Most High is the Able Friend of those who believe in Allah Most High and His Prophet<sup>S<sup>LM</sup></sup> and on the *kalam* [word] of Allah. He brings them from the darkness of polytheism, infidelity, hypocrisy and incredulity into the light of *Islam* [Submission], *Iman* [Faith], *Ikhlas* [Selfless adoration] and *Yaqin* [Certainty]. And those who became infidels, their friend is *taghut*.<sup>2</sup> This is the name of the devil, that one who is the most disobedient of Allah Most High. He brings out the disbelievers from the light of *Islam*, *Iman*, *Ikhlas* and *Yaqin* and sends them into the darkness of *shirk*, *kufr*, *nifaq* and *shak*.<sup>3</sup> They will be thrown into Hell. They will remain there forever. This is the *Tafsir* [exegesis] Hazrat Imam Mahdi<sup>AS</sup> has delivered under the teachings and command of Allah Most High.

Mir Zunnoon heard the discourse of Hazrat Imam Mahdi<sup>AS</sup> with rapt attention. Hazrat Imam<sup>AS</sup> asked him to come near. He obeyed the orders. Then again the Imam<sup>AS</sup> asked him to come nearer, which he did. He became overawed after seeing the face of Hazrat Imam<sup>AS</sup>. On hearing the discourse on Quran, his heart started trembling. Then he said, “It is heard that you cause to be called the Mahdi. If you are the Mahdi in the literal sense of being ‘rightly guided’, it is reasonable. But if you are Mahdi in the technical sense [of the religion], you have to prove it.” Hazrat Imam Mahdi<sup>AS</sup> said, “Giving proof is the work of Allah Most High. Our business is to propagate the religion.” After this, the Imam<sup>AS</sup> continued his discourse. Some time later, Mir Zunnoon reiterated what he had said earlier. The Imam<sup>AS</sup> too reiterated what he had earlier said. Then Mir Zunnoon said, “One of the signs of Mahdi

al-Mau'ood<sup>AS</sup> is that the sword does not operate against him, fire cannot burn him and water cannot drown him.” Hazrat Imam Mahdi<sup>AS</sup> said, “The attribute of the sword is to cut, of the fire is to burn and of the water is to drown. The meaning of the *hadis* is that none of them would be powerful enough to kill the Mahdi.”

It is narrated that even before the conversation, Mir Zunnoon had ordered a Negro, “When I ask the question, you should attack Hazrat Imam Mahdi<sup>AS</sup>. If the Imam<sup>AS</sup> is True, your attack will not be effective against him. If his claim is false, his head would be severed.” In short, when the Imam<sup>AS</sup> said, “Nobody would be powerful enough to kill the Mahdi,” the Negro, who had already got the hint, raised the sword. But the Omnipotence of Allah Most High had paralysed his hand. He could not attack the Imam<sup>AS</sup>. The Imam<sup>AS</sup> was continuing his discourse. There appeared no sign on his face. The Negro threw the sword away and placed his head on the floor. A great ‘*alim*, Maulana Nur Kuzagar<sup>RA</sup> said, “If the advent of Mahdi is true, then this *zath* is the Mahdi. Otherwise, none other will ever come.” Then Mir Zunnoon, and most of the *ulama* that were present in the congregation reposed Faith in the Mahdiship of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Then Mir Zunnoon said, “We are the servants of Mahdi<sup>AS</sup>. Wherever necessary we will wield the sword. We will kill the opponents of the Mahdi<sup>AS</sup>. You are the Mahdi<sup>AS</sup> and we are the *nasir* [helper] of the Mahdi<sup>AS</sup>.” Hearing this, Hazrat Imam Mahdi<sup>AS</sup> said, “The *Nasir* of Mahdi is Allah Most High. You wield your sword on your *nafs* [lust, concupiscence], so that it does not lead you astray.” Saying this, Hazrat Imam Mahdi<sup>AS</sup> got up and proceeded towards his *hujra* [room] saying, “*Assalam-o-Alaikum*.” Mir Zunnoon started walking behind Hazrat Imam Mahdi<sup>AS</sup>, to obtain permission to leave. At that moment, a companion<sup>RZ</sup> said, “Miranji! Mir Zunnoon seeks you permission to return.” Hazrat Imam<sup>AS</sup> turned towards him and said, “*Assalam-o-Alaikum*,” and entered his *hujra*. Mir Zunnoon returned. After this incident, Many people reposed faith in the Imam<sup>AS</sup> and abandoned *rasm* [custom], *adat* [habit] and *bid'at* [innovations] and obeyed the Imam<sup>AS</sup>.

<sup>1</sup> Quran, S. 2: 257 MMP.

<sup>2</sup> *Taghut* is the name of an idol, the Arabs worshipped earlier. It also means *Satan* and *devil*.

<sup>3</sup> Polytheism, infidelity, hypocrisy, and incredulity.



Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “The effect of the *Haq* [Truth] is like the crescent moon. It grows by the day till it is complete. The effect of *batil* [falsehood] is like the full moon. It decreases by the day till it is extinct. Allah Most High has said, “*He it is Who hath sent His Apostle (Muhammad) with guidance and the true religion, that He may let it prevail over what others have regarded as their religion, although the polytheists may detest it.*”<sup>1</sup>

In short, Mir Zunnoon informed the king, Mirza Husain, of all the details about Hazrat Imam Mahdi<sup>AS</sup>. He in turn, informed the *Sadr-us-Sudoor*, *Shaikh-al-Islam*, Mullah Shah Beg, who was a great scholar—a teacher in whose school 700 disciples were learning—that such an incident had occurred and that it was necessary that the issue of *Mahdiat* should be investigated and the reality should be found and clarified so that it can be implemented.

Accordingly, the *Shaikh al-Islam* assembled all his disciples, collected all the books and ordered, “Come! We will consider all the arguments in favour of and against this *zath* [essence, nature] who has claimed to be Mahdi al-Mau'ood<sup>AS</sup>. I will argue in favour of the affirmation of the *Mahdiat* of this *zath*. You present the argument that will undo the proof of the *Mahdiat* of this *zath* if you find one.” This way they discussed the issue and came to the conclusion that the arguments that supported the *Mahdiat* of the Imam<sup>AS</sup> did prevail. Then the *Shaikh al-Islam* told his disciples, “I am your teacher. Out of sheer respect for me, you could not advance strong arguments to counter my arguments in favour of the Imam<sup>AS</sup>. Now, it is better that you present the arguments in favour of Hazrat Imam<sup>AS</sup> and I will consider how to counter them.” The roles of the teacher and the taught were reversed. The debate started again. The disciples supported the *Mahdiat* of the Imam<sup>AS</sup> and the teacher opposed them. The disciples won the day. Finally, the teacher of the well-known *ulama* said, “The argument of the affirmation of the Imam<sup>AS</sup> stands and, therefore, this *zath* appears to be the Mahdi al-Mau'ood<sup>AS</sup>.”

<sup>1</sup> Quran, S. 61: 9 SAL.

When these *ulama* studied the books of *Hadis*, they found that there was contradiction and incompatibility in the *ahadis* [Traditions] concerning the Mahdi. (Some of the traditions were opposed to others and some others even contradicted each other.) These could not invalidate the Imam<sup>AS</sup>'s claim that was based on the command of God and on the argument of the word of God. Finally, they studied the books on the principles of *Fiqh*, written by the learned elderly authorities of the yore, and extracted four erudite questions, which could be treated as the basis of the *Mahdiat* of Hazrat Imam<sup>AS</sup>. Then they selected four *ulama* whose deeds were in accordance with their *'ilm* [knowledge], who were equitable and who avoided going astray, namely, Mullah Ali Fayaz, Mullah Ali Sherwani, Mullah Muhammad Sherwani and Mullah Darwish Harvi and sent them with the questions to Hazrat Imam Mahdi<sup>AS</sup>. About the four questions, it was affirmed that the correct answers to them could not be given by anybody other than Hazrat Imam Mahdi<sup>AS</sup>. All the four *ulama*, along with many others finally left Herat and came in the august presence of Hazrat Imam Mahdi<sup>AS</sup> at Farah. At that moment, Hazrat Imam Mahdi<sup>AS</sup> was delivering his *bayan* on the Quranic Verse, “*Already We have urged unto hell many of the jinn and mankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle—nay. But they are worse! These are the neglectful.*”<sup>1</sup> When Hazrat Imam Mahdi<sup>AS</sup> delivered the *tafsir* [exegesis] of this Verse, in accordance with the command and purport of Allah Most High, for the benefit of the servants of Allah Most High, all the four *ulama*, along with others, achieved the blessings of both the worlds and became faithful to the Imam<sup>AS</sup>.

Mullah Darwish Harvi took a blade of straw in his teeth<sup>2</sup> and said, “Despite all our *'ilm* and *ma'rifat*, we are like animals in front of Hazrat Imam Mahdi<sup>AS</sup>. Allah Most High may by the charity of your

<sup>1</sup> Quran, S. 7: 179 MMP.

<sup>2</sup> The idiom, *tinka danton men lena*, means ‘to make submission, to ask for mercy, to confess inferiority’—Urdu English Dictionary.

feet make us enter the group of human beings and rid us of the attribute of the brutes.” In short, Mullah Ali Fayaz said, “Miranji! All the doubts in our hearts about you have disappeared by the blessings of your *zath*. There is no need for asking anything now. But if you permit us, we will ask four questions, which the *Shaikh al-Islam* has sent.” Hazrat Imam Mahdi<sup>AS</sup> granted them permission to ask the questions.

■ First question: “On what argument [or authority] does your exalted presence cause to be called Mahdi al-Mau'ood?” Hazrat Imam Mahdi<sup>AS</sup> replied, “This *banda* does not cause to be called [Mahdi al-Mau'ood]. Allah Most High commands as a confirmed order and on the basis of this command, this *banda* is caused to be called [as Mahdi al-Mau'ood].” The *ulama* unanimously said that the saying of the Imam<sup>AS</sup> was suitable and correct.

■ Second question: “Which of the four schools of *Fiqh* is your exalted presence confined to?” Hazrat Imam Mahdi<sup>AS</sup> replied: “We are not confined to any of these schools. Our religion is the religion of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and the Book of Allah Most High.”

■ Third question: “On which *tafsir* [exegesis] the *bayan* of Quran by your exalted presence is based?” Hazrat Imam<sup>AS</sup> replied: “We do not study any *tafsir* at any time. Whichever Quranic Verse comes in front of us without a medium [*bila wastah*] and its *bayan* is taught to us from Allah Most High, the purport of Allah Most High is explained in accordance with the command of Allah Most High.”

■ Fourth question: “What is your argument on the permissibility of the Vision of Allah in this world?” Hazrat Imam<sup>AS</sup> replied, “The proof of everything is obtained from the evidence of two witnesses.” Pointing to his right and left, Hazrat Imam<sup>AS</sup> said, “Here, Hazrat Prophet Muhammad Rasulullah<sup>SLM</sup> and Hazrat Prophet Ibrahim Khalilullah<sup>AS</sup> are standing. They are the witnesses. Ask them whatever you want to ask.” The *ulama* kept quiet after hearing this answer. They were satisfied on this reply. All of them

liked this answer. All of them became obedient to the Imam<sup>AS</sup>, because they had formulated the four questions and their answers in respect of his claim even before meeting the Hazrat Imam Mahdi<sup>AS</sup>. They had decided that the person who gave the answers other than the answers they had formulated would not be the Mahdi al-Mau'ood<sup>AS</sup>. Since the most learned *ulama* knew that the claim of Hazrat Imam Mahdi<sup>AS</sup> would not be by his own *zath* but in obedience to the command of Allah Most High. They also knew that the Imam<sup>AS</sup> would not be confined to the *mazhab* [school of *Fiqh*] because he himself would be the *Sahib-e-Mazhab* [lord of the religion]. They also knew that the Imam<sup>AS</sup> would perform the *tafsir* in accordance with the command of Allah, and not in conformity with the *kalam* [word] of the *mijtahidin* [religious directors] who may err at times and be correct at other times. The fourth point about the Vision of Allah Most High in this world is the specialty of Hazrat Imam Mahdi<sup>AS</sup>. Even though some *ulama* hold that the Vision of Allah Most High is permitted in this world, none had the power to affirm it with certainty, except Hazrat Imam Mahdi<sup>AS</sup>. This is very clear.

When the *ulama* took leave of the Imam<sup>AS</sup>, some of them said, it would have been better if they had asked Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Ibrahim<sup>AS</sup> when Hazrat Imam Mahdi<sup>AS</sup> had suggested it. On hearing this, Mullah Ali Fayaz said, “For a *muqallid* [follower], the word of the *mukhbir-e-sadiq* [bringer of true intelligence, a title of the holy Prophet<sup>SLM</sup>] is enough. Had we been of that rank, there would have been no need to ask at all. That very moment we would have reached our objective. We could have seen Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Prophet Ibrahim<sup>AS</sup>. Thank Allah Most High that you did not ask them. Most of them who were present in the presence of Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Prophet Ibrahim<sup>AS</sup> could not achieve their objective even after hearing their *mudd'ua* [desire, object]. Now they are in the subtle world of souls. How do we know what reply we would have got after asking the question? And what would we have understood?”

Eventually, the four *ulama* joined forever the company of Hazrat Imam Mahdi<sup>AS</sup> with sincerity and truthfulness and became his eminent companions. Then they wrote to their teacher, *Shaikh al-Islam*, “We found that our learning of a lifetime was but a drop as compared to the knowledge of the Imam<sup>AS</sup> that was like an ocean.” They wrote all the answers Hazrat Imam Mahdi<sup>AS</sup> had given and said, “If you want to see a *zath* with the attributes of Hazrat Prophet Muhammad<sup>SLM</sup>, you should see Hazrat Imam Mahdi<sup>AS</sup>. He is the perfect follower of the Prophet<sup>SLM</sup> and his *qa'im muqam* [vice-regent]. We did not find even a shade of disobedience of the *Shariat* of the Prophet<sup>SLM</sup> in him.” On the basis of this evidence, all the *ulama*, including the *Shaikh al-Islam*, performed the *tasdiq*. The king of Herat, Mirza Husain, too performed the *tasdiq* of the Imam<sup>AS</sup> with the *ulama* and many others, the nobles and commoners became his followers and believers.

In short, after performing the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>, the *Shaikh al-Islam* nurtured the desire to meet the Imam<sup>AS</sup> and started his journey. Mid-way at a village, Sabzwar, he learnt about the demise of Hazrat Imam<sup>AS</sup>. He was sad and threw his headgear on the ground and said, “Ah! It is my misfortune that I could not see the eminent *zath*.” He returned to his hometown. Besides, many other *ulama* of Khorasan, including Shaikh Sadruddin Khorasani and Mullah Haji Muhammad, who were eminent erudite scholars, became the disciples of Hazrat Imam<sup>AS</sup>. Mullah Darwish Harvi too was a great scholar and he has written many tracts in proof of Hazrat Imam Mahdi<sup>AS</sup>. His writings are well known in the Afghan cities.

## 22.1 Mullah Darwish Harvi<sup>RZ</sup>

It is narrated that Mullah Darwish Harvi<sup>RZ</sup> came in the august presence of Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Imam<sup>AS</sup> asked, “Miyan Darwish! How are you?” Miyan Darwish<sup>RZ</sup> said, “My condition is very bad.” The Imam<sup>AS</sup> asked, “What is wrong with you?” Mullah Darwish<sup>RZ</sup> said, “The same thing: The *nafs* asks: Whether you are Mahdi or not?” The Imam<sup>AS</sup> said, “Tell your *nafs*, ‘Keep the word

Mahdi aside. Then ask your *nafs* whether my orders are in accordance with the commands of Allah and the Prophet<sup>SLM</sup> or not?” The Mullah<sup>RZ</sup> said, “My *nafs* says ‘Yes! It is in conformity with the commands of Allah Most High and Prophet Muhammad<sup>SLM</sup>.’” The Imam<sup>AS</sup> said, “That is good! Go and work in accordance with the commands of Allah Most High and Prophet Muhammad<sup>SLM</sup>. Later, you will know what the Truth is.” The Mullah<sup>RZ</sup> came some two or three days afterwards. He apologized profusely. He gave up his disbelief. He affirmed the *Mahdiat* of the Imam<sup>AS</sup>. He said, “Our condition had almost reached infidelity. Now I have come to know from Allah Most High that your eminence is the Mahdi al-Mau'ood<sup>AS</sup>. And there is no doubt about it.”

*O Musaddiq!* Many of the *ulama* and *sulaha* [righteous persons] and others performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup> in the country of Khorasan. To write the details of everyone will make the book voluminous. As such, the adage the best *kalam* [speech] is that which is brief and full of proof is followed. No doubt, there are clear signs and conclusive proof in this statement in respect of the Truth of Hazrat Imam Mahdi<sup>AS</sup>. What more evidence do you need to repose faith in Hazrat Imam Mahdi<sup>AS</sup>? See Allah Most High says: “*Then which of the favours of your Lord will ye deny?*”

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 23. Some Narratives

Some sayings and narratives of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> and some events that took place at Farah are stated hereunder.

1. It is narrated that one day at Farah, some *ulama* asked Hazrat Imam<sup>AS</sup>, “Are you included in the *ummah* [community] of Hazrat Prophet Muhammad<sup>SLM</sup>?” The Imam<sup>AS</sup> said, “Yes.” They further said, “A *hadis* [Tradition] quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, ‘If the faith of Hazrat Abu Bakr<sup>RZ</sup> is weighed in comparison with the faith of the whole *ummah*, the faith of Hazrat Abu Bakr<sup>RZ</sup> would outweigh the faith of the *ummah*.’ This shows that Hazrat Abu Bakr<sup>RZ</sup> is superior to the whole *ummat*.” Hazrat Imam<sup>AS</sup> asked, “The weight of whose Faith is greater: Hazrat Prophet Muhammad<sup>SLM</sup>’s or Hazrat Abu Bakr<sup>RZ</sup>’s?” The *ulama* said, “The Faith of Hazrat Prophet Muhammad<sup>SLM</sup>.” Hazrat Imam<sup>AS</sup> said, “Our *Iman* [Faith] is that of Hazrat Prophet Muhammad<sup>SLM</sup>.” Again the *ulama* asked, “When you are in the *ummah* of Hazrat Prophet Muhammad<sup>SLM</sup>, how can your *iman* be the *iman* of Hazrat Prophet Muhammad<sup>SLM</sup>?” Hazrat Imam<sup>AS</sup> said, “I am included in this *ummah* as Hazrat Prophet Muhammad<sup>SLM</sup> is included in this *ummah*.” Allah Most High has said, “*But Allah would not punish them while thou wast with them...*”<sup>1</sup>

2. It is narrated that Hazrat Imam Mahdi<sup>AS</sup> was delivering the *bayan* of Quran between the ‘*Asr* and *Maghrib* [late afternoon and post-sunset] prayers. At the same time, a group of *jinns* [elves] was passing by. They heard the *bayan* of Quran the Imam<sup>AS</sup> was delivering and stopped and listened to it. When the Imam<sup>AS</sup> finished his *bayan*, they came to meet the Imam<sup>AS</sup>. They performed the *tasdiq* of the Imam<sup>AS</sup> and received the *talqin* [initiation]. On their return, they informed the other members of their group. Later, many of them met Hazrat Imam<sup>AS</sup> and performed his *tasdiq*.

3. It is narrated that at Farah, Hazrat Imam<sup>AS</sup> had taken a bath and was sitting with his unkempt hair, engrossed in the remembrance of Allah. All of a sudden, a big snake emerged from its hole and raised its head. Hazrat Imam<sup>AS</sup> bowed his head in front of the snake and said, “We are *razi* [agreed, pleased] if Allah Most High has commanded you to bite us.” At this the snake withdrew its head in its hole. Hazrat Imam<sup>AS</sup> kept his head bowed as before. Then the snake said, “O Hazrat! For the last so many years I was waiting to meet your *zath*. I have come now to see your *jamaal* [comeliness].” Then the snake came out of its hole and started rolling on the feet of Hazrat Imam<sup>AS</sup>. Hazrat Imam<sup>AS</sup> had extended both his feet in front of the snake. After this, it went back into its hole.

4. There is also the narrative that quotes the snake saying, “I am the same snake that had bitten Hazrat Abu Bakr<sup>RZ</sup> in the cave [of Saur near Makkah where Hazrat Prophet Muhammad<sup>SLM</sup> had taken a transitory refuge while migrating from Makkah to Madina].”

5. It is narrated that one day Hazrat Imam<sup>AS</sup> had said at Farah, “Whoever comes to Khorasan after migration and yet he has a strong desire and affection for his *watan-e-bashari* [human homeland], he is a *zalim* [oppressor, wicked man]. Then he recited the Quranic Verses: “*O believers! Do not take your fathers or your brothers for friends if they prefer unbelief to belief; and whoso of you shall take them for friends they shall be regarded as those who have been unjust to themselves. Say (to the believers O Prophet!) If your fathers and your sons and your brothers and your wives, and your kith and kin and the wealth that you have acquired and the merchandise which ye fear may not have a proper sale, and the dwellings of which you are very fond, be dearer to you than Allah and His Apostle and striving in the way of Allah, then, wait until Allah discloses what He wills to do. And it is not in the manner of Allah to guide the impious.*”<sup>1</sup>

<sup>1</sup> Quran, S. 8: 33 MMP.

<sup>1</sup> Quran, S. 9: 23-24 SAL. About the phrase, ‘*merchandise which ye fear may not have a proper sale*’, MMP writes in a footnote, “It was objected that, if

6. Further, Hazrat Imam<sup>AS</sup> is narrated to have said at Farah, “Those who went away in front of this *banda* [servant], have achieved their objective and have taken the ball of faith with them from the playground. And those who are still here will be in trouble.” ■ He is also quoted as saying, “Some, who are in Gujarat, are near this *banda*.” ■ He is also stated to have said: “If you are with me, you are in front of me even if you are in Yemen. But if you are not with me, you are in Yemen even if you are in front of me.”

7. Hazrat Imam Mahdi<sup>AS</sup> was going from the mosque to his *daira* in Farah, Afghanistan. The house of a Khorasani was on the way. He had invited the Imam<sup>AS</sup> many times to visit his house and every time the Imam<sup>AS</sup> asked to be excused. Again he requested the Imam<sup>AS</sup> to visit his house and the Imam<sup>AS</sup> permitted some of his companions<sup>RZ</sup> to go to the house of the Khorasani. Some of them went but Bandagi Miyan Shah Dilawar<sup>RZ</sup> did not go to the house of the Khorasani. When the companions<sup>RZ</sup> returned after the meals, Hazrat Bandagi Miyan Syed Salamullah<sup>RZ</sup> objected to Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> not attending the feast and said, “Hazrat Imam Mahdi<sup>AS</sup> had permitted. But you did not come.” Bandagi Miyan Syed Salamullah<sup>RZ</sup> said this in an angry tone. Hazrat Imam Mahdi<sup>AS</sup> heard this and said, “What is this uproar about?” The companions<sup>RZ</sup> told him the details. After this, Hazrat Imam Mahdi<sup>AS</sup> said, “Those who did not go, did well.”

8. It is narrated that, at Farah, an *‘alim* told Hazrat Imam Mahdi<sup>AS</sup>, “Some of your companions do not know the *ahkam* [instructions] about *namaz* [ritual prayers said five times a day]. On the basis of this Hazrat Imam Mahdi<sup>AS</sup> said, “Tell those who do not know the *ahkam* to learn them.” The Imam<sup>AS</sup> emphatically and insistently ordered them to learn the *ahkam* of the *namaz*. Some days later, the same *‘alim* again told the Imam<sup>AS</sup>, “Some of your companions do not know how to say their *namaz*.” Hazrat Imam Mahdi<sup>AS</sup> told him: “You too say the *namaz* like their *namaz*.” That is, the

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idolaters were forbidden to make the pilgrimage, the trade of Makkah would decline.”

Imam<sup>AS</sup> said, perform *tark-e-dunya* [give up the world], *talab-e-didar-e-Khuda* [desire for the Vision of Allah Most High], *uzlat-az-khalq* [seclusion from the people], *tawakkul* [trust and dependence on Allah Most High], *taslim* [surrender and submission to Allah Most High], *faqr-o-faqa* [poverty and hunger], and say your *namaz* with all these concomitances and *sabr* [patience] and *qina’at* [contentment]. (In effect, Hazrat Imam<sup>AS</sup> asked the *‘alim* to say his *namaz* under those conditions under which the inmates of the *daira* said their *namaz*.) ■ Further, Hazrat Imam Mahdi<sup>AS</sup> said, “The necessary knowledge is needed so that the *namaz*, fasting and other similar religious duties can be performed properly.”

9. Further, Hazrat Imam Mahdi<sup>AS</sup> said, “*Nur-e-Iman* [Light of Faith] is sufficient to understand the meaning of Quran.”

### 23.1 Learning Reading and Writing

10. Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> [son of the Imam<sup>AS</sup>] had a book in his hands. Hazrat Imam Mahdi<sup>AS</sup> asked him what book was that. He said, “*Tamhid*.” Hazrat Imam Mahdi<sup>AS</sup> said, “Try to perform *zikr* [remembrance of Allah Most High] so that you achieve a condition where you could understand it [the book].”<sup>1</sup>

11. It is further narrated that Hazrat Imam Mahdi<sup>AS</sup> saw a book in the hands of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> and asked,

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<sup>1</sup> The incident described in this narrative is of Jaunpur and not of Farah. A similar narrative is also reported in *Insaf Nama*, Chapter 10. The incidents described in them are related to the days of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> when he was a student in Jaunpur. —Hazrat Syed Khuda Bakhsh Rushdi Mahdavi<sup>RA</sup>, son of Hazrat Maulana Miyan Syed Dilawar<sup>RA</sup>, son of Hazrat Miyan Syed Ibrahim alias Mubarak<sup>RA</sup>, great grandson of Hazrat Bandagi Miyan Syed Yaqub Tawakkali<sup>RA</sup>. Hazrat Syed Khuda Bakhsh Rushdi<sup>RA</sup> has translated *Shawahid al-Vilayat* into Urdu. —Faqir Syed Ziaullahi Yadullahi.

“What book is this?” He said, “Miranji! This book is *Mizan*.”<sup>1</sup> Hazrat Imam Mahdi<sup>AS</sup> said, “Do not read it [now].” Some days later, again Hazrat Imam Mahdi<sup>AS</sup> saw the book in his hands and again he asked him not to read it. Hazrat Shah Nizam<sup>RZ</sup> gave up the idea of reading books after this. A long time after this, Hazrat Imam Mahdi<sup>AS</sup> told Hazrat Shah Nizam<sup>RZ</sup>, “O Miyan Nizam! Read some books.” ■ Further, Hazrat Imam Mahdi<sup>AS</sup> said, “From the door of Allah Most High, *‘ilm-e-ladunni* [Divinely Bestowed Knowledge] is granted to none other than an *ummi* [unlettered person]. Either the *ummi* is a real one, or he is not genuine. Earlier, this *banda* had *‘ilm-e-zahiri* [manifest knowledge]. Allah Most High made me forget it. Then He granted me the *‘ilm-e-Qurb* [the knowledge of proximity, the *‘ilm-e-ladunni*]. ■. Further, Hazrat Imam Mahdi<sup>AS</sup> has said, “The *takhtah-e-dil* [the board of heart] of an *ummi* is plain and clean. What he listens to is imprinted on his heart. Allah Most High says: “*He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest.*”<sup>2</sup>

12. Hazrat Bandagi Malik Ma’ruf<sup>RZ</sup> is narrated to have asked Bandagi Miyan Nizam Ghalib<sup>RZ</sup>, “Do you know any reading? What harm is there if I were to read a book of knowledge after the preoccupation of *zikr*.” Miyan Nizam Ghalib<sup>RZ</sup> said, “It is good.” Again Hazrat Malik Ma’ruf<sup>RZ</sup> said, “Whatever I do, I do after obtaining the permission of Hazrat Imam Mahdi<sup>AS</sup>. Come. We will ask for his permission.” After this, they came into the presence of Hazrat Imam<sup>AS</sup> with the intention of seeking his permission. At the first glance, Hazrat Imam Mahdi<sup>AS</sup> said even without their asking: “Demand the *‘ilm* that can remain with you; the breath that will liberate you. If you do not learn the *‘ilm* that is obligatory, verily,

<sup>1</sup> The full name of the book is *Mizan al-A’tidal*. Hazrat Syed Khuda Bakhsh Rushdi Mahdavi<sup>RA</sup> says: “There is a similar narrative in Chapter 10 of *Insaf Nama*. The incident described in these narratives is of Nahruvala and not of Farah. — Faqir Syed Ziaullah Yadullahi.

<sup>2</sup> Quran, S. 62: 2 MMP.

you will not know the *sifat-e-Haq* [the attributes of the (divine) Truth, that is, God]. ■ Further, Hazrat Imam<sup>AS</sup> told them, “Do whatever this *banda* tells you to do so that you achieve *binai* [Vision of Allah Most High].”

13. One day at Farah, Hazrat Imam Mahdi<sup>AS</sup> was going by the side of a river to answer the call of nature. Hazrat Bandagi Miyan Syed Salamullah<sup>RZ</sup> was with him. Hazrat Imam<sup>AS</sup> smiled and asked Miyan Salamullah<sup>RZ</sup>, “What was the thought that occurred to you?” Hazrat Salamullah<sup>RZ</sup> said, “The *ulama* say that one of the signs of Hazrat Imam Mahdi<sup>AS</sup> is that wherever he goes, the mountains will turn into gold and the earth will throw its treasures up. And he will distribute this gold and money among the people.” Hazrat Imam<sup>AS</sup> asked, “What do you mean by this?” Miyan Salamullah<sup>RZ</sup> said, “I have stated only what I had heard.” ■ On his way back, Hazrat Imam<sup>AS</sup> cast his glance to one side and asked him to see. What Miyan Salamullah<sup>RZ</sup> sees is that the mountain has become a mound of gold and the sand has turned into gems. Then Hazrat Imam<sup>AS</sup> told him, “Take whatever you want to and inform the other companions that they can take whatever they want. Hazrat Bandagi Miyan Syed Salamullah<sup>RZ</sup> said, “I do not need anything. But if you say, I will take something as a memento to show the other companions<sup>RZ</sup>.” Hazrat Imam<sup>AS</sup> said, “Take a couple of handfuls.” Miyan Salamullah<sup>RZ</sup> picked up a handful of gems and packed them in a piece of cloth. When he told the details of this incident to his companions and showed them the gems and quoted Hazrat Imam Mahdi<sup>AS</sup> as saying, “Whoever wants the gems may go and take them.” All the men and women said in one voice, “We do not want anything other than the *zath* of Allah Most High.” When the Imam<sup>AS</sup> came to know this disdain among his companions, he said, “Whoever is desirous of the wealth will not reach Allah Most High and whoever is the seeker of Allah Most High will not need wealth. Then, for whom would the Mahdi extract gold and gems from the earth, and give it to whom? The *ulama* have failed to understand the real meaning of the *hadis* [Tradition of Hazrat Prophet Muhammad<sup>SLM</sup>]. To extract the wealth from the earth and

giving it to people and misleading them is the *sifat* [attribute] of *Dajjal* [Anti-Christ]. The purport of the *hadis* is that the Mahdi will manifest the treasures of *vilayat* [Sainthood] and he will make the people listen to the meanings of Quran that they had not heard during the time of Hazrat Prophet Muhammad<sup>SLM</sup>. He would also distribute the *futuh* [donations] that Allah Most High sends him unexpectedly. The seekers of Allah will gain strength by consuming the *rizq* [food, subsistence] thus received.”

14. *O Musddiq!* Know that very few of the incidents that occurred at Farah and that have been narrated have been written here. Some more will be written at the appropriate place later on. *Insha Allah*. There are manifest signs and convincing evidence of the Truthfulness of Hazrat Iman Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> in this writing. O people of Equity! What more proof and evidence do you need to repose faith in Hazrat Imam<sup>AS</sup>? See! Allah Most High says, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

## 24. *Bisharaat about Valis*

This is about the glad tiding and good news about the *Valis* [Saints] that Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> gave at the town of Farah in Afghanistan.

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> was sitting with his august companions. All of a sudden the colour of his face changed. Sadness was writ large on it. A little later, it changed into happiness. The strength, dignity and magnificence returned to his face. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> asked the Imam<sup>AS</sup> about this. Hazrat Imam Mahdi<sup>AS</sup> said, “The souls of the Firsts and the Lasts were brought in my presence and Allah Most High commanded me, ‘O Syed Muhammad! Accept the leadership of all these souls.’ This *banda* took into account his humble self and then told Allah Most High, ‘O Lord! What strength does this feeble and frail person have to lead them?’ Then this *banda* took into account the superiority and favours that Allah Most High has bestowed on him. Then he told Him, ‘O Lord! I accept their leadership under Your command by your rewards and favours. I will accept even if there are a few hundred more by your grace!’”

Hazrat Imam Mahdi<sup>AS</sup> has said that Allah Most High has made known the ranks of all prophets and saints and believing men and believing women, the state and conditions of all the existing things found and present, in a way a man takes a thing in his hand and sees it turning over and over again as a goldsmith examines the gold and silver coins to find if they are genuine or counterfeit.

It is narrated that the virtues of Hazrat Abu Bakr Siddiq<sup>RZ</sup> and Hazrat Haidar Safdar Ali Murtaza<sup>RZ</sup><sup>1</sup> came under discussion in the presence of Hazrat Imam Mahdi<sup>AS</sup>. On the basis of this, Hazrat

<sup>1</sup> Quran, S. 55: 16 AYA.

<sup>1</sup> Hazrat Abu Bakr<sup>RZ</sup> is the first Caliph [successor] and Hazrat Ali<sup>RZ</sup> is the fourth Caliph [successor] of Hazrat Prophet Muhammad<sup>SLM</sup>. The Shias consider Hazrat Ali<sup>RZ</sup> to be the first Imam of their sect.

Imam<sup>AS</sup> said, “Keep the rank of Hazrat Abu Bakr<sup>RZ</sup> in mind to some extent, and then praise Hazrat Ali<sup>RZ</sup> as much as you like.”<sup>1</sup>

When the matter of the war between Hazrat Ali Murtaza<sup>RZ</sup> and Hazrat Mu’aviya<sup>RZ</sup> was mentioned in the presence of Hazrat Imam Mahdi<sup>AS</sup>, Hazrat Imam<sup>AS</sup> said, “Hazrat Ali<sup>RZ</sup> was right and Mu’aviya<sup>RZ</sup> was wrong in his *ijtihad*.”<sup>2</sup> On the basis of this, the Imam<sup>AS</sup> said that the companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> had been given the glad tidings [of salvation]. As such, the two [Hazrat Ali<sup>RZ</sup> and Hazrat Mu’aviya<sup>RZ</sup>] are *naji* [literally, saved, liberated, escaped].<sup>3</sup> But the followers of Hazrat Ali<sup>RZ</sup> are *naji* and those who followed Hazrat Mu’aviya<sup>RZ</sup> were *halik*.<sup>4</sup>

Hazrat Imam Mahdi<sup>AS</sup> has given glad tidings in favour of the *mujtahidan* [religious directors] and *mufassiran* [commentators of Quran] belonging to the *Ahl-e-Sunnat Wal Jama’at* [the followers of Traditions] (May Allah be pleased with them all!). The glad tidings are that they were the *pahelwanan* [wrestlers] of the religion. They have done hair-splitting in the matters of religion [that is, they have discussed and decided on the minutest issues relating to the religion].” Further, Hazrat Imam<sup>AS</sup> has said that they were the seekers of Truth. Whatever they said and did, they said and did for the sake of Allah.” Further, Hazrat Imam<sup>AS</sup> has said, “Allah Most High has made the *mujtahidan* and *mufassiran* say the

<sup>1</sup> In Urdu, the wording of the saying is: “*Abu Bakr<sup>RZ</sup> ke martabe ka zara sa farq malhuz rakh kar Ali<sup>RZ</sup> ki buzurgi jo bhi man men aaye bayan karo.*”—*Shawahid al-Vilayat [Urdu]*, p.247.

<sup>2</sup> *Ijtihad* means “effort, exertion, endeavour, pains, trouble, application, industry, diligence, (Islamic Law) independent judgment in a legal or theological question, based on interpretation and application of the four *usul*, as opposed to *taqlid*, q.v.: individual judgment.”—*Arabic English Dictionary*. p.143.

<sup>3</sup> *Naji* is one who has achieved salvation.

<sup>4</sup> *Halik* means, “... doomed to perdition, damned, irretrievably lost, irredeemable”—*Arabic English Dictionary*, p. 1032.

<sup>5</sup> The titles of Hazrat Imam Mahdi<sup>AS</sup> given here are: *Amir-e-Amiran* [Lord of lords], *Sardar-e-Sarwaran* [Lord of lords], *pir-e-piran* [preceptor of the preceptors].

Truth through the word of mouth, so that there prevails the evidence of the sayings of this *banda*.”

It is narrated that somebody asked the Imam<sup>AS</sup> about a minor issue of *Shariat*. He gave the suitable answer and then said, “Ask this *banda* the things for which Allah Most High has sent him. If you seek the answers to minor issues, study the sayings of the *mujtahidin* and *mufassiran*. They too have said good things.”

Further, Hazrat Imam Mahdi<sup>AS</sup> has given glad tidings in favour of the *imams* of all the four *mazahib* [religious creeds, faiths, orthodox rites of *Fiqh* (Islamic Law)]. Among them, Hazrat Imam<sup>AS</sup> has praised Hazrat Imam Azam [Abu Hanifa<sup>RA</sup>] that he was perfect and his *iman* [faith] had attained perfection, where it does not increase or decrease. He has testified to Imam Azam<sup>RA</sup> being *Khuda-rasida* [one who has reached Allah; pious and godly]. In most of the beliefs and practices that Hazrat Imam<sup>AS</sup> has described in accordance with the commands of Allah Most High are in conformity with the beliefs and practices propounded by Hazrat Imam Azam<sup>RA</sup>.

Hazrat Imam Mahdi<sup>AS</sup> has praised Hazrat Imam Shafe’i<sup>RA</sup> and has adopted some of his practices.

## 24.1 Saying *Bismillah* and *Ameen* loudly or otherwise

Hazrat Imam Mahdi<sup>AS</sup> was standing to start the *tawaf* [circumambulating, making a circuit around *Ka’aba* while on Haj pilgrimage]. The followers of Hazrat Imam Azam<sup>RA</sup> came and started the *namaz* on their *musalla* [payer carpet]. They recited *Bismillah* and *Ameen* noiselessly. But the followers of Hazrat Imam Shafe’i<sup>RA</sup>, on the other hand, recited them loudly. On the basis of this, a thought occurred to Hazrat Imam<sup>AS</sup> that it was better that *Bismillah* and *Ameen* were recited noiselessly and why had Hazrat Imam Shafe’i<sup>RA</sup> recited them loudly? Instantly, Allah Most High made the soul of Hazrat Imam Shafe’i<sup>RA</sup> come before Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Imam Shafe’i<sup>RA</sup> told the Imam<sup>AS</sup>, “Such-



and-such a narrator has quoted other narrators to say that Hazrat Prophet Muhammad<sup>S<sup>L</sup>M</sup> used to recite *Bismillah* and *Ameen* loudly. If there is a mistake in this narrative, you may check with the soul of Hazrat Prophet Muhammad<sup>S<sup>L</sup>M</sup>.” When Hazrat Imam<sup>AS</sup> heard this correct argument from Hazrat Imam Shafe’i<sup>RA</sup>, the thought occurred to Hazrat Imam<sup>AS</sup>, “If this is so, why did Imam Azam<sup>RA</sup> recited them noiselessly?” Presently, the soul of Hazrat Imam Azam<sup>RA</sup> arrived and said, “Such-and-such a narrator has, on the authority of other narrators, said that Hazrat Prophet Muhammad<sup>S<sup>L</sup>M</sup> had recited *Bismillah* and *Ameen* noiselessly. If there is an error in this practice, you may check with the soul of Hazrat Prophet Muhammad<sup>S<sup>L</sup>M</sup>.” At this, Hazrat Imam Mahdi<sup>AS</sup> found that both the imams were following the practice of Hazrat Prophet Muhammad<sup>S<sup>L</sup>M</sup>, and in accordance with the command of Allah Most High decreed that the practice of both the imams was correct.

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said about all the Aulia-Allah [Saints of Allah] (Divine Mercy be upon them all): “Our brothers who have preceded us have put in great labour to achieve God. They fought with fervour to take their Faith safe while leaving this world. Had they been alive during our time, they would have appreciated our worth.” Then Hazrat Imam Mahdi<sup>AS</sup> told his companions, “You got us without any effort.” He said this, despite all the troubles the companions<sup>RZ</sup> underwent that we have briefly dealt with in Chapter 21 of this book. Hazrat Imam<sup>AS</sup> said this because every favour that is achieved is won by hard labour. And the bounty of the Seal of Sainthood<sup>AS</sup> is a favour [*ne’mat*], which has no equal. If one sacrifices his soul a thousand times and undergoes thousands of hardships and in their place an atom of the *faiz* [bounty] is achieved, it should be understood that one got it without any effort.

Hazrat Imam<sup>AS</sup> said, “Our brothers achieved their objective not by the shortest rout but by a long and circuitous rout.” The companions<sup>RZ</sup> asked, “Which is the shortest route and which is the circuitous route?” Hazrat Imam<sup>AS</sup> said, “Why did they not become *be-ikhtiyar* [without choice; helpless] in the way of Allah Most

High. The nearest way to reach Allah Most High is to follow the *Shariat-e-Muhammadi*. Why did they observe fasting for their whole lives on their own authority? Why did they give up the *halal chizen* [allowed things]? Some of them hung themselves in the wells with their heads down and legs up [tied to a rope] for years and years on end. Allah Most High had not asked them to do all these things. Why did they take this circuitous way by their own choice and authority? Why did they not give up their authority? Why did they observe fasting for a fixed period of twelve years? Why did they not observe the one fast of *tawakkul* [Trust in and Dependence on Allah Most High] for their whole life, in accordance with the command of Allah, “*And if anyone puts his trust in Allah, sufficient is (Allah) for him.*”<sup>1</sup>

A questioner is narrated to have asked Hazrat Imam Mahdi<sup>AS</sup> about the Vision of Allah Most High in the world. Hazrat Imam<sup>AS</sup> said, “The Vision of Allah Most High is *jaiz* [permitted] in this world.” The questioner said, “The *ulama* of *Ahl-e-Sunnat Wal Jama’at* have said that the Vision of Allah Most High is *jaiz* in the *Aakhirat* [Hereafter].” Hazrat Imam<sup>AS</sup> said, “Some of them have said that the Vision of Allah Most High is allowed in this world too.” The questioner said, “Yes! The *Sufiah* or the *awlia* [saints] have held that it was allowed.” Hazrat Imam<sup>AS</sup> said, “That is good! We have adopted the *Mazhab* [religion, creed] of those who see; and you be on the side of the blind.” According to another narrative, the Imam<sup>AS</sup> is quoted as having said, “It is good! You go to the side of those who hold the Vision of Allah Most High is not allowed. We will take the side of the *Sufiah*.”

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have been sitting with his companions<sup>RZ</sup> at Farah. Hazrat Imam<sup>AS</sup> turned in accordance with the command of Allah Most High and looked in the direction behind him and said, “You too are not bad; you too are not bad; you too are not bad. You belong to this group.” A moment or two later, some of the companions<sup>RZ</sup> told the Imam<sup>AS</sup>, “Nobody was

<sup>1</sup> Quran, S. 65: 3 AYA.

seen behind your back. Whom did you address and said this?” Hazrat Imam<sup>AS</sup> said, “The souls of seven *Sultans* were here and said, ‘How we wish we were in the era of Hazrat Miran Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup>, the seal of the Seal of the *Vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup>. We too would have benefited from the *Faiz* of *Vilayat-e-Muqaiyyada*.’ In reply to that we said, ‘You too are not bad. You belong to this group.’” The names of the seven *Sultans* are: • Sultan Bayazid<sup>RA</sup>; • Sultan Ibrahim Adham<sup>RA</sup>; • Sultan Shibli<sup>RA</sup>; • Sultan Abdul Qadir Gilani<sup>RA</sup>; • Sultan Sanjar Mazi<sup>RA</sup>; • Sultan Abdul Khaliq ‘Ajdwani<sup>RA</sup>; and • Sultan Abu Sayeed Abul Khair<sup>RA</sup>.

Allah Most High says in Quran: “*Was-Saabiquunas-Saabiquun. ‘Ulaaa-ikal-Muqarrabuun: Fii Jannaatin-Na-‘iim: Sullatum-minal-‘awwaliin, Wa qaliilum-minal-‘aa-khiriin*”<sup>1</sup> In the exegesis of this Verse, Hazrat Imam Mahdi<sup>AS</sup> has said that the *Saabiquun* [the Foremost] are the *Lahutis* [people of Divinity], who have reached the stage of the manifestation of the *zath* [essence, nature] of Allah Most High. The *Sullatum-minal-‘awwaliin* [a number of people from those of old] purports to mean the group of those people who came between the *ba’sat* [advent] of the Seal of Prophethood [Hazrat Prophet Muhammad<sup>SLM</sup>] and that of the Seal of Sainthood [Hazrat Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup>], that is Saints like Hazrat Khwaja Bayazid<sup>RA</sup>, Khwaja Ibrahim Adham<sup>RA</sup>, Khwaja Junaid<sup>RA</sup>, Khwaja Shibli<sup>RA</sup>, Hazrat Rabia Basari<sup>RA</sup> belong to this group. Also belonging to this group would be some people like Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup> from the era of Hazrat Bandagi Miran Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup>.

One day Hazrat Imam Mahdi<sup>AS</sup> was sitting in Farah. A questioner asked the Imam<sup>AS</sup>, “Miranji! Sultan Bayazid<sup>RA</sup> is narrated to have

<sup>1</sup> Quran, S 56: 10-14. The transliteration is from *Al-Quran*, by SAL. Its English translation by AYA reads: “*And those Foremost (in Faith) will be foremost (in the Hereafter), These will be those Nearest to Allah; In the Gardens of Bliss; A number of people from those of old, And a few from those of later times*”.

said, ‘Twelve years have elapsed since Bayazid is searching for Bayazid and he does not find him.’” Hazrat Imam<sup>AS</sup> said, “Think profusely over it and understand it. It would have been much better if the person who was surviving to search had disappeared [from between the one who was searching and the one who was being searched].”

Somebody is narrated to have praised Hazrat Bayazid<sup>RA</sup> and said that a thief came to the house of Bayazid<sup>RA</sup>, searched everywhere and found nothing [to steal]. Hazrat Bayazid<sup>RA</sup> threw his shirt in the path of the thief so that the latter did not go disappointed. He also related other incidents, which were well known. One of them was that Hazrat Bayazid<sup>RA</sup> was passing in front of a tavern. A *qawwal* was playing a *sitar* [a guitar with three strings]. Hearing the melody of the *sitar*, Bayazid<sup>RA</sup> fell unconscious on the *sitar*. This broke the instrument. The angry *sitarist* hit Bayazid<sup>RA</sup> on his head with the broken *sitar*, saying, “What kind of *faqiri* [mendicancy] is this that you have broken my instrument. When Khwaja Bayazid<sup>RA</sup> recovered his consciousness, he treated the *sitarist* with kindness. He got the instrument repaired and gave him some money too. Hearing all this, Hazrat Imam<sup>AS</sup> said, “There are many virtues that prove the perfection of Hazrat Bayazid<sup>RA</sup>. He was a perfect man. But the things you have now described violate the *Shari’at* and go against [the teachings of] Quran. Allah Most High has said, ‘*Help ye one another in righteousness and piety, but help ye not one another in sin and rancour.*’”<sup>1</sup>

In the presence of Hazrat Imam Mahdi<sup>AS</sup>, somebody started praising Hazrat Ain al-Quzzat<sup>RA</sup> by saying, “Ain al-Quzzat used to revive a dead person by saying ‘*Qum Bi-iznii* [Rise by my command]’, while Hazrat Esa<sup>AS</sup> used to revive the dead by saying, ‘*Qum bi-iznillaah* [Rise by the command of Allah].’” The objective in relating this was to show that the saints of Allah Most High had greater power in reviving the dead. Hearing this, Hazrat Imam<sup>AS</sup> said, “O short sighted helpless people! O ignorant people!

<sup>1</sup> Quran, S. 5: 2 AYA.

Where is the need to say ‘Rise by my command’ where it can be said, ‘Rise by the command of Allah?’” Then again, Hazrat Imam<sup>AS</sup> said, “The entire existence of Hazrat Esa<sup>AS</sup> had fully perished in the *zath* of Allah Most High. On the basis of this, Hazrat Esa<sup>AS</sup> did not associate the command with his own *zath*. On the other hand, the *hasti* [existence] of the *zath* of Hazrat Ain al-Quzzat<sup>RA</sup> was surviving still. Hence, he associated the command with his own existence. In view of this explanation, nobody would be convinced of his superiority over Hazrat Esa<sup>AS</sup>.”

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have given the glad tidings to Hazrat Shaikh Muhiyuddin Ibn Arabi<sup>RA</sup> that he first looked at the *Lauh-e-Mahfuz* [The Preserved Tablet]<sup>1</sup> and then he dipped [the nib of] his pen in the inkpot.

Further, a person related the *rivayat* [narrative] that Hazrat Ibn Arabi<sup>RA</sup> had given the decree of Salvation for Firaun [Pharaoh] on the basis of the Quranic Verse, “*This day shall We save thee in thy body, that thou mayest be a Sign to those who come after thee!*”<sup>2</sup> Hazrat Imam Mahdi<sup>AS</sup> said, “Hazrat Ibn Arabi<sup>RA</sup> had visited the Hell in the afternoon. He did not find Firaun and his men in the Hell. He erred in his *ijtihad* [interpretation]. The angels bring Firaun to the Hell in the morning and in the evening. After the Doomsday, Firaun will be thrown into the hell permanently. Allah Most High says: “*In front of the Fire will they be brought, morning and evening; and (the Sentence will be) on the day that Judgment will be established; “Cast ye the People of Pharaoh into the severest Penalty.”*”<sup>3</sup> • Further, the Imam<sup>AS</sup> said, “What had happened to Ibn Arabi that he did not cast his eye on this Quranic Verse: ‘*But Allah did punish him, (and made an) example of him,—in the Hereafter, and in this life*’?”<sup>4</sup>

<sup>1</sup> *Lauh-e-Mahfiz* is the Guarded Tablet on which, according to Muslim belief, the doings of mankind have been recorded from eternity; the knowledge of the unseen. —Urdu English Dictionary.

<sup>2</sup> Quran, S. 10: 92 AYA.

<sup>3</sup> Quran, S. 40: 46 AYA.

<sup>4</sup> Quran, S. 79: 25 AYA.

The narrative of Sultan Abdul Qadir Gilani<sup>RA</sup> was mentioned in the presence of Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Gilani<sup>RA</sup> had said, “Verily, my foot will be on the shoulders of all the Saints of Allah.” And Shaikh San’aan<sup>RA</sup>’s saying too was mentioned. He had said, “I will not accept his foot on my shoulder.” Hearing this, Hazrat Imam Mahdi<sup>AS</sup> said in accordance with the command of Allah Most High, “Yes, Syed Abdul Qadir Gilani<sup>RA</sup> was that perfect. He was the Lord of the Time. By not accepting his foot on his shoulder, Shaikh San’aan had taken the feet of the *khinzir* [hog] on his shoulder and he looks after [*nigrani*] the hogs. • Further, the Imam<sup>AS</sup> said, “Syed Abdul Qadir Gilani<sup>RA</sup> had said that his foot was on the shoulders of the Saints of Allah. It would have been better if he had said, “The feet of the Saints of Allah are on my shoulder.”

A person is narrated to have asked Hazrat Imam Mahdi<sup>AS</sup> about Mansur Hallaj who had said, “*Anal Haq*”<sup>1</sup> and was hanged to death for it. “How about it?” Hazrat Imam Mahdi<sup>AS</sup> said in reply, “He was subjected to *zulm* [tyranny]. But his killers will not be accountable.”

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “If our people want to read books, the initiates should read *Anis al-Ghuraba* by Shaikh Nur<sup>RA</sup> and *Marghub al-Qulub* by Shaikh Shamsuddin<sup>RA</sup>, and the learned should read *Zad al-Musafirin* and *Nuzhat al-Arwah* written by Sadaat Husain<sup>RA</sup>.”

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said about Shaikh Sa’adi<sup>RA</sup> that he had written about the *Ishq [-e-Haq]*, that is, Divine Love, in the fifteen parts of *Gulistan* and *Bostan*.

A couplet in the *Diwan* of Hafiz [Shirazi<sup>RA</sup>] reads in translation: “Get up O Barmaid! Set the *saghar* [goblet] in motion and make us drink too! That Love appears to be easy in the beginning, but difficulties crop up later.” Hazrat Imam Mahdi<sup>AS</sup> rehashed it like

<sup>1</sup> “*Anal Haq* means ‘I am the Truth.’ He was punished for it by hanging.

this: “Love appears to be difficult in the initial stages but, later, it becomes easy.”

Abdur Rahman Jami<sup>RA</sup> had written: “Whatever I had to say, I have said; My salutations on him who follows the [Divine] Guidance.” Hazrat Imam Mahdi<sup>AS</sup> heard this and said: “*Wa ‘alaikum as Salaam*” [Peace be on you too.]” Then again Hazrat Imam Mahdi<sup>AS</sup> said, “Poor Jami! He said whatever he saw.”

Hazrat Imam Mahdi<sup>AS</sup> has said about Maulana Dawood, author of the book, *Chand Aaieen*, “The eye of the heart of [this] *mullah* had opened. He used to write whatever he saw on the *Lauh al-Mahfuz* [The Protected Tablet]. This *banda* [that is, Hazrat Imam Mahdi<sup>AS</sup>] has studied fifteen parts of the book, *Chand Aaieen*. In it the *mullah* has explained [*bayan kiya hai*] the *Kalamullah* [the Quran]. I could have recited it. But people would have given up Quran and would have engaged themselves with his book.”

Some of the people informed Hazrat Imam Mahdi<sup>AS</sup> about the ways of the Chishti and Suhrawardi [Sufi] Orders. They said that the Chishtis have resolved that nothing should be saved for the morrow; the household utensils should be emptied at the end of the day. But the Suhrawardis hold that one should practice *faqiri* [mendicancy] with a purse full of money tied to the waist. Hazrat Imam Mahdi<sup>AS</sup> said, “The objective of both is laudable. But their practices reach one to miserliness and extravagance. Both deprive [the seeker] of the following of Hazrat Prophet Muhammad<sup>SLM</sup> and the Quran. Allah Most High has described the *muminin* as the “*Ibaadur Rahmaan* [(faithful) slaves of the Beneficent].”<sup>1</sup> About them, Allah says: “*Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those extremes.*”<sup>2</sup> Then again Hazrat Imam Mahdi<sup>AS</sup> said, “The perfection of *Darwishi* is *Taslim* and *Tawakkul* [surrender and dependence on Allah Most High]. In other words, one should become *be-ikhtiar* [without power or authority]. One should follow

Hazrat Prophet Muhammad<sup>SLM</sup> in his word, deed and condition. In every respect one should be in consonance with Hazrat Prophet Muhammad<sup>SLM</sup>.” *O Musaddiq!* Know that all the saints of Allah Most High have tried to follow Hazrat Prophet Muhammad<sup>SLM</sup> to the best of their power and capacity. They followed him as best as they could. Hazrat Imam Mahdi<sup>AS</sup> did nothing that was against Hazrat Prophet Muhammad<sup>SLM</sup>. Hence, he is called *Tabe’-e-taam* [Perfect follower] of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>.

One day, a companion<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> joined the congregational prayers after one *rak’at* [cycle] *namaz* was over. When at the end of the *namaz*, the imam turned his face to one side for saying the *salaam*; the companion<sup>RZ</sup> stood up and completed the balance one-rak’at prayer. Hazrat Imam Mahdi<sup>AS</sup> told him: “Why were you in such haste? You stood up before the imam turned his face [to the right and the left] to say the *salaam*. If the imam had erred in his prayers and the *sajdah-e-sahu* had become necessary, your *namaz* would have been wasted.” The companion<sup>RZ</sup> said, “Miranji! I had learnt from Allah Most High that the *sajdah-e-sahu* was not needed by the imam.” Hazrat Imam Mahdi<sup>AS</sup> was obviously annoyed. He said, “This is not called a *kashf* [divine inspiration]. It violates the *Shari’at*.” Then again the Imam<sup>AS</sup> said, “Let your known information fall into the fire [*tannur*]. You have violated the *Shari’at* of Hazrat Prophet Muhammad<sup>SLM</sup>. Say your prayers again.”

*O Musaddiq!* When Allah Most High had informed Hazrat Imam Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup> about the ranks of all the Prophets and Saints and he knew them as anybody takes anything in his palm and examines it from all angles to know its intrinsic value and worth. With this superiority, he was a perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup>. Then what other proof and evidence do you need to repose faith in him? His character and conduct is as bright as the Sun itself. Verily, there are clear signs

<sup>1</sup> Quran, S. 25: 63 MMP.

<sup>2</sup> Quran, S. 25: 67 AYA.

and conclusive evidence in this discourse. See Allah Most High says, “Then which of the favours of your Lord will ye deny?”<sup>1</sup>

## 25. *Syedain*<sup>RZ</sup> Return from Gujarat

This is in the matter of the return of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> from Gujarat to Hazrat Imam Mahdi<sup>AS</sup> in Farah. The narratives of Bandagi Miyan Syed Khundmir<sup>RZ</sup> going to Gujarat too are related in this chapter.

When Hazrat Imam Mahdi<sup>AS</sup> arrived at Nasrpur [in Sindh], Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> asked Hazrat Imam Mahdi<sup>AS</sup> to permit him to go to Gujarat to render his dues to his wife. Hazrat Imam<sup>AS</sup> permitted him and told Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, “Brother Syed Khundmir! You too go to Gujarat.” Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> replied, “Miranji! There is no need for me to go to Gujarat. I have no work there.” Hazrat Imam Mahdi<sup>AS</sup> told him, “There is some divine objective in your going there. You go.” Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> replied, “If Hazrat Miranji<sup>AS</sup> commands, I heartily obey it.” Then Hazrat Syed Khundmir<sup>RZ</sup> embarked on his journey to Gujarat.

At that time, somebody told Hazrat Imam Mahdi<sup>AS</sup>, “Miranji! Miyan Syed Khundmir<sup>RZ</sup> should not be sent because his relatives who live there are worldly people. They will not allow him to come back.” Hazrat Imam Mahdi<sup>AS</sup> replied, “This *banda* sends him in accordance with the command of Allah Most High. He will bring him back to illuminate His religion.”

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> sent *chadors* [pieces of cloth that are usually wrapped around the body] through Bandagi Miyan Syed Khundmir<sup>RZ</sup> to Miyan Syed Attan and Bandagi Malik Iahdad<sup>RA</sup> as gifts. This is purported to be that the Imam<sup>AS</sup> had granted his *khilafat* [vice-regency] to Miyan Syed Khundmir<sup>RZ</sup>. Hazrat Imam Mahdi<sup>AS</sup> also sent his turban to Bandagi Malik Hammad<sup>RZ</sup> and a garment to Miyan Syed Khanji<sup>RZ</sup>.

In short, these companions<sup>RZ</sup> took leave of Hazrat Imam Mahdi<sup>AS</sup> and arrived in Gujarat shortly thereafter. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> reached Piran Patan [Nahruvala] and camped at

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<sup>1</sup> Quran, S. 55: 16 AYA.

the garden of the Bariwals. The eminent people of the Bariwal tribe met Bandagi Miyan<sup>RZ</sup> and expressed their desire that Bandagi Miyan<sup>RZ</sup> should stay in any of their homes. When they requested him to shift to their residences, Bandagi Miyan<sup>RZ</sup> said, “This *banda* has not come to meet you. Hazrat Imam Mahdi<sup>AS</sup> has sent us for some work which is the divine objective.” They told him, “It is alright! You may stay at the other place till your task is completed. When that is done, you may kindly shift to any of our old homes as a favour to us. That would be better.”

Meanwhile, Bandagi Miyan Shah Ne'mat<sup>RZ</sup> reached Ahmadabad and camped at the *daira* of Ahmad Shah Qaddan at Tajpur. He stayed here for eighteen months.

In those days the marriage of Miyan Attan, younger brother of Miyan Syed Khundmir<sup>RZ</sup>, was arranged with the daughter of Malik Mubariz al-Mulk. It is well known that Bandagi Miyan Syed Khundmir<sup>RZ</sup> did not meet the Malik, despite the latter's desire to meet him. There are many narratives relating to this period. But I [the author] am dealing with them briefly.

At this time, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup><sup>1</sup> was at Chapanir as a commander of a military contingent. Despite all his worldly preoccupations as a military officer, Hazrat Syed Mahmood<sup>RZ</sup> was always immersed in the divine ecstasy and his duties towards Allah Most High, unmindful his worldly wants and heedless of things other than Allah Most High. The virtues of this son of the *Habib-e-Zul-Jalal* [Friend of Allah Most High, that is, Hazrat Mahdi al-Mau'ood<sup>AS</sup>] are beyond description. Words fail me to describe them. On the basis of all these factors, the king, Sultan Mahmud Be-gadha, had great respect and love for him. When the latter asked for leave of absence, the former refused it, resulting in

<sup>1</sup> The titles of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> given here are: *Sahib-e-Sair-e-Muhammadi* [the lord who had the *sair* [stroll] in the *zath* of Hazrat Prophet Muhammad<sup>SLM</sup>], *Barguzidah-e-Hazrat-e-Ma'bud* [the Chosen of Allah Most High], and *Syed-as-Sadaat* [the Lord of the Lords or Syeds—the descendants of Prophet Muhammad<sup>SLM</sup>]. He was the son of Hazrat Imam Mahdi<sup>AS</sup> and is also known as *Sani-e-Mahdi*.

his stay at Chapanir for 18 months. At long last, Bandagi Miran Syed Mahmood<sup>RZ</sup> heard that Bandagi Miyan Shah Ne'mat<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup> intended to return to Hazrat Imam Mahdi<sup>AS</sup>. At this moment, it occurred to him [Syed Mahmood<sup>RZ</sup>], “We too should leave this place.”

Around this time, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> saw in a dream that Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. He could not recognize who was Hazrat Prophet Muhammad<sup>SLM</sup> and who was Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Imam<sup>AS</sup> told him, “O Brother Syed Mahmood! Meet your ancestor.” This helped him recognize the two personalities. Both held his hands and said, “This is not the place for you to live. Come.”

Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> then woke up and found that he was standing in the courtyard of the house away from his bedroom. Then he told his wife, Hazrat Bibi Kad Bano<sup>RZ</sup>, “Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi<sup>AS</sup> took my hands in their hands and have brought me here. I will not come into the house again.” He sat down on the threshold of the house and said, “I must go now.” He left Chapanir and arrived at Ahmadabad. And from there he went to Piran Patan. The well-known incident about Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> asking for a loan from Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> occurred here, because some of the *khudama* [servants, disciples] had sent some gifts and donations to Hazrat Imam Mahdi<sup>AS</sup> through him. They had also given some gifts to Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup>. Some seekers of Allah Most High had performed *tark-e-dunya* [had given up their desire for the world] and were accompanying him to go to Hazrat Imam<sup>AS</sup>. Further, some others had given up the world and were accompanying Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> also. The *musaddiqs* of Hazrat Imam Mahdi<sup>AS</sup> had given some gifts and donations to him to be presented to Hazrat Imam<sup>AS</sup>. Among them were Bibi Raje Muradi and Bibi Raje Soon, the sisters of the king, Sultan Mahmud Be-gadha. They had earlier reposed faith in

Hazrat Imam Mahdi<sup>AS</sup>. They had sent a few hundred dresses, some cash, jewellery and two swords to the Imam<sup>AS</sup>.

The money that Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> had for travel expenses had been spent. Hence, he asked Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> to advance some money to him as *qarz-e-hasanah* [the better kind of loan; interest free and repayable at the convenience of the debtor]. Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> replied, "This *banda* too has very little money for his travel expenses. How can this *banda* embezzle the money that is intended for Hazrat Imam Mahdi<sup>AS</sup>? This *banda* is honest." Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was sad at this answer and he stayed at a different place.

Meanwhile, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> too arrived there; he got the information that Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> too had arrived. Immediately, Hazrat Syed Khundmir<sup>RZ</sup> went to meet Bandagi Miran<sup>RZ</sup> but the latter refused to meet him because of the annoyance caused by Hazrat Shah Ne'mat<sup>RZ</sup>. He thought that the elderly person who had spent a longer period with Hazrat Imam Mahdi<sup>AS</sup> had replied in the negative. But Hazrat Syed Khundmir<sup>RZ</sup> was younger and had stayed in the company of the Imam<sup>AS</sup> for a shorter period. He sent word to Bandagi Miyan Syed Khundmir<sup>RZ</sup>, "The time for the *Zuhr* prayers is about to expire. So, you say your prayers with your companions. I will say my prayers at home." Bandagi Miyan<sup>RZ</sup> said, "We will say our prayers with the *Khundkar*."<sup>1</sup> Finally, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> entered the house after cautioning the women to go in *parda*. There, he met Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. He then handed over to Bandagi Miran<sup>RZ</sup> all the gifts and donations Allah Most High had given to Bandagi Miyan<sup>RZ</sup>, saying, "Allah Most High has sent this to you." Then, he offered all the gifts and donations intended to be given to Hazrat Imam Mahdi<sup>AS</sup> also to Bandagi Miran<sup>RZ</sup>, saying, "There is a Gujarati proverb, 'Does it belong to your father?' Hence, all these

<sup>1</sup> *Khundkar* is a form of addressing. It literally means a teacher. Here it means 'I will say my prayers with you.'

donations and gifts belong to your father." Saying this, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> presented to him all the gifts and donations he was holding in trust to hand over to the Imam<sup>AS</sup>. He further said, "I have met Hazrat Imam Mahdi<sup>AS</sup> here itself. Why should I take all this to Farah?" Bandagi Miran Syed Mahmood<sup>RZ</sup> was happy at this turn of events. He took whatever he needed. Then, all of them continued their journey.

This attitude of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> continued all through the journey. He would first reach the place where the group would camp, get the place cleared, pitch the tents, off-load the cargo, get the water brought and sprinkled to dampen the earth. Then he would cause Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> to camp there. The journey was performed in this way till they reached the *Sahib-az-Zaman* [Lord of the Time, that is, Hazrat Imam Mahdi<sup>AS</sup>]. On the way, there was some conversation about Ahmad Shah Qaddan also.<sup>1</sup>

Bandagi Miran Syed Mahmood<sup>RZ</sup>, Bandagi Miyan Syed Khundmir<sup>RZ</sup> and Bandagi Miyan Shah Ne'mat<sup>RZ</sup> were sitting in the same palanquin on their way to Farah. One day *Miqraz-e-Bid'at* [The Scissors to cut Innovations] Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> said, "Being away from Hazrat Imam Mahdi<sup>AS</sup> is not permitted. But it is allowed for a person like Ahmad Shah Qaddan because his *mudda'a* [aim] and *rawish* [practice] are perfectly like those of Hazrat Imam Mahdi<sup>AS</sup>. The effect of his *bayan* [discourse on Quran] is such that it breaks the bones! Listening to him enchants the listeners. People sigh and begin to cry. They become restless and enraptured. All this is very obvious." Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> replied, "We have a *murshid* like Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> over our heads. Living in his company is an obligation. A person who gives up the company of Hazrat Imam Mahdi<sup>AS</sup> and stays away from him and yet performs the *bayan* of Quran is a *munafiq* [hypocrite]. Why do you take the

<sup>1</sup> It may be recalled that Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> was staying in the *daira* of Ahmad Shah Qaddan while in Ahmadabad, Gujarat.

name of that hypocrite?” When this dialogue began to become long and acrimonious, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> said, “We are all going to Hazrat Imam Mahdi<sup>AS</sup>. Whatever he says will become manifest. There is no need to discuss this matter any further.”

The story of Ahmad Shah Qaddan is that he met Hazrat Imam Mahdi<sup>AS</sup> and got initiated [*tarbiat hua*] at his hands. When Hazrat Imam Mahdi<sup>AS</sup> left Ahmadabad, Qaddan intended to accompany the Imam<sup>AS</sup>. It was the habit of Hazrat Imam Mahdi<sup>AS</sup> that when he left a place and the new initiates expressed their desire to accompany him, he would ask them once or twice to stay back at their place. If such people decided to stay back, he would allow them to stay. But if they insisted and said, “Miranji! We have decided not to part from your feet,” the Imam<sup>AS</sup> would say, “That is good. Live like men! Allah Most High will make things easy for you.” Similarly, Hazrat Imam Mahdi<sup>AS</sup> once told Qaddan, “Stay here.” Qaddan took leave of the Imam<sup>AS</sup>, claimed to be a *murshid* [preceptor], started delivering the *bayan* of Quran and initiating people in his own order. He gained popularity. His outward fame and effectiveness became popular. Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> too became charmed to praise him by saying, “It is allowed for a person like him to stay away [from Hazrat Imam Mahdi<sup>AS</sup>]. This is a conclusive argument on his being a hypocrite. A hypocrite is one about whom the believers are divided in two groups: one calls him as a hypocrite and the other thinks him to be a sincere man. Allah Most High says: “*What hath come upon you that you should split into two parties regarding the hypocrites, although (as you know) Allah hath cast them off for their doings*”.<sup>1</sup>

In short, when the companions<sup>RZ</sup> came near Farah, and the information reached Hazrat Imam Mahdi<sup>AS</sup> that Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>,

<sup>1</sup> Quran, S. 4: 88 SAL.

Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> and Miyan Shaikh Muhammad Kabir<sup>RZ</sup> had come near, the Imam<sup>AS</sup> was in the house of his wife Bibi Buwanji<sup>RZ</sup>, whose turn it was for the Imam<sup>AS</sup> to remain in her house that day. Hearing the news, Hazrat Imam Mahdi<sup>AS</sup> became very happy, under the command of Allah Most High. He was anxious and repeatedly asked how far was the caravan from Farah. The companions<sup>RZ</sup> said they had come very near. He restlessly came out of the house to enquire repeatedly about the progress of the caravan. It was the habit of Hazrat Bibi Buwanji<sup>RZ</sup> to get her problems solved by asking questions of Hazrat Imam Mahdi<sup>AS</sup>. She asked Hazrat Imam Mahdi<sup>AS</sup>, “Miranji! Your face shows that you are very happy. Does Imam Mahdi<sup>AS</sup> too become happy at the arrival of his son?” The Imam<sup>AS</sup> said, “Yes! Why should the person whose son returns as his son not be happy? Besides, the personalities who are coming are so eminent that there would be many *Mahdis*<sup>I</sup> before them. That is the reason for more happiness.” Then the Bibi<sup>RZ</sup> asked, “Miranji! Who are they?” Hazrat Imam<sup>AS</sup> said, “They are brothers, Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup>.”

When Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, Hazrat Shah Ne'mat<sup>RZ</sup> arrived with a large number of seekers and met the Imam<sup>AS</sup>, the latter embraced Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and recited the couple, which reads in translation: “It is necessary to break all relationships for the friend. Yes! It is easy to leave both the worlds for the friend.” Both the son and the father were in tears. About the same time, Hazrat Bandagi Miran<sup>RZ</sup> told his father, Hazrat Imam Mahdi<sup>AS</sup>, “How could I not come in your august presence. Bandagi Miyan Syed Khundmir<sup>RZ</sup> has treated me with such great courtesy.” Hazrat Imam<sup>AS</sup> said, “What is strange about it? He is your brother.” Again Bandagi Miran Syed Mahmood<sup>RZ</sup> said, “If bother Syed Khundmir<sup>RZ</sup> had not been there, this *banda* would have been killed on the way. He was so courteous.” Again Hazrat Imam Mahdi<sup>AS</sup>

<sup>1</sup> The word *Mahdi* literally means ‘rightly guided’.



said, “What is strange about it? He is [like] your real brother.” This *bisharat* [glad tidings] relates to this occasion.

At the same time, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> asked the Imam<sup>AS</sup> about Ahmad Shah Qaddan. Without disclosing his name, Bandagi Miran<sup>RZ</sup> said, “Miranji! There is a person. He has reposed faith in Hazrat Imam Mahdi<sup>AS</sup>. Outwardly, he follows the practice of Hazrat Imam<sup>AS</sup>. He performs the *bayan* of Quran. But he is away from the company of the Imam<sup>AS</sup>. What is your judgment about him?” Hazrat Imam Mahdi<sup>AS</sup> said, “Remind me of it at the time of the *bayan* of Quran between the ‘*Asr* and *Maghrib* prayers.”

At the time of *bayan* of Quran, Bandagi Miran<sup>RZ</sup> reminded the Imam<sup>AS</sup> at the appointed time without naming Ahmad Shah Qaddan. Hazrat Imam<sup>AS</sup> said, “O brother! Disclose his name.” Hazrat Bandagi Miran<sup>RZ</sup> did so. Then Hazrat Imam Mahdi<sup>AS</sup> said, “Discard his name. Do not mention him. This is the time of the *bayan* of Quran. He is a *sirr munafiq* [rank hypocrite].” There are many convincing arguments about the hypocrisy of Ahmad Shah Qaddan. But I [the author] leave it at that.

Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup>'s handing over the gifts and donations to Hazrat Imam Mahdi<sup>AS</sup>, and giving the detailed accounts of the expenses on the group of the *fuqara*, who had traveled with him to Farah and other details are well known. Hazrat Imam Mahdi<sup>AS</sup> had told Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup>, “Did you not recall the proverb, used when one does not want to give a thing to somebody, ‘Is it your father’s property?’” Hazrat Shah Ne'mat<sup>RZ</sup> became sad at this admonition. Then Hazrat Imam<sup>AS</sup> pacified him and said, “Whether you like me or not, I like you.” This was a *bisharat* [glad tidings] in favour of Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup>. This too is well-known among the *musaddiqs* of Hazrat Imam Mahdi<sup>AS</sup>.

Hazrat Bandagi Miran Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>'s life lasted for six months after the return of Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup> to Farah. Three months before the arrival [of the Syeds<sup>RZ</sup>], Hazrat Imam Mahdi<sup>AS</sup>

had moved into the town of Farah. In all Hazrat Imam Mahdi<sup>AS</sup> was in Farah for nine months. And it was at this time and place, that Hazrat Imam Mahdi<sup>AS</sup> gave many of the *bisharat* [glad tidings] in favour of his *khulafa* [vice-regents and successors]. Verily, there are clear signs and convincing evidence about the Truth of Hazrat Imam Mahdi<sup>AS</sup> in these lines. What more signs and evidence do you need to repose faith in Hazrat Imam Mahdi<sup>AS</sup>? See! Allah Most High says, “*Then which of the favors of your Lord will ye deny?*”<sup>1</sup>

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<sup>1</sup> Quran, S. 55: 16 AYA.

## 26. *Bisharaat for Syedain*<sup>RZ</sup>

In the matter of the *bisharaat* [glad tidings] Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> gave in favour of both the *Khulafa-e-Zati* under the command of Allah Most High. Both of them are one *wajud* [essence, being], one *zath* [essence, nature] and one *sifat* [attributes]. They are the *Syedain* [descendants of Hazrat Prophet Muhammad<sup>SLM</sup>], *Jawanan-e-Salihin* [Virtuous young men], *Hakimin* [masters], *Siddiqin* [Friends], *Mahmudin* [Praised], and the Lords of the *sair-o-suluk* (the journey and way) of the Seals of *Navuwat* and *Vilayat* [Prophethood and Sainthood]. One of them is the son of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, *Wasil-e-Ma'bud*, Bandagi Miran Syed Mahmood<sup>RZ</sup> *Sani-e-Mahdi*. The other is *Amir-e-Mubashshir ba-Hadis-e-Ahmadi Makhsos ba-Aayaat-e-Kalam-e-Samadi qat'an Sahib-e-Sirat-e-Mahdi, Sultan-e-Nasir, Sahib-e-Fauj-e-Kasir, Ulul-Amir, Badr-e-Munir, Miyan Syed Khundmir*<sup>RZ</sup>, *Siddiq-e-Mahdi* [Allah has illuminated his face with the light of His *Zath* and *Sifat*].<sup>1</sup>

Now the details about the glad tidings for Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>: *O Musaddiq!* We give here the details about the glad tidings in favour of both *zaths* [essence, nature], which were one, and of similar attributes, in accordance with the virtuous beliefs that have been mentioned in the narratives of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Allah may do justice to him who does justice. Know now that the basis of beliefs is the equality of the Seals of Prophethood and Sainthood and that of the *Syedain*. This is based on the narrative of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>. This narrative is fortified with *tawatur* [constancy].

It is narrated that in the presence of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>, two companions were discussing the ranks of Hazrat

Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup>. One of them was Bandagi Miran Syed Yaqub<sup>RZ</sup> [grandson of Hazrat Imam Mahdi<sup>AS</sup>] and the other was Bandagi Malik Pir Muhammad<sup>RZ</sup>. Others say that the second one was Malik Dawood bin Malik Bakhkhan<sup>RZ</sup>. During *naubat*,<sup>1</sup> they were debating the superiority of the *Syedain*<sup>RZ</sup>. Bandagi Malik Iahdad<sup>RZ</sup> who was in his *hujra* [room] overheard the conversation. He came out and asked for the details. One of the debaters had no courage to face the Malik<sup>RZ</sup> and went away. Bandagi Malik Iahdad<sup>RZ</sup> called Hazrat Bandagi Miran Syed Yaqub<sup>RZ</sup> and asked for the details. Bandagi Miran<sup>RZ</sup> once or twice said, "Mamuji! That was nothing!" Then Bandagi Malik<sup>RZ</sup> asked him on oath as to what the matter was. Then Bandagi Miran Syed Yaqub<sup>RZ</sup> said, "It was about the superiority of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup>." Bandagi Malik Iahdad<sup>RZ</sup> was astonished to hear this and said, "*Khundkar-zade!* Allah Most High has brought you in this world to benefit the people. You should benefit the people wherever you are. The conversation [that you had just now] harms the people. You should not indulge in such talk." Then Hazrat Bandagi Malik Iahdad<sup>RZ2</sup> gave a long discourse to Hazrat Bandagi Miyan Syed Yaqub<sup>RZ</sup> with sound arguments and said that Hazrat Imam Mahdi<sup>AS</sup> had given similar glad tiding in favour of both the *Syedain*<sup>RZ</sup> in accordance with the command of Allah Most High. He said, "Some of the glad tidings that were bestowed upon Bandagi Miran Syed Mahmood<sup>RZ</sup> were also bestowed upon Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Some of the glad tidings that were bestowed upon Bandagi Miyan Syed Khundmir<sup>RZ</sup> were by implication also bestowed upon Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. Yet some other glad tidings that were given to Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> were not given to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. There are some

<sup>1</sup> The Persian and Arabic titles transliterated here mean: The lord who has been given glad tidings by the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> and in particular by the Quranic Verses, the *Sahib* of the qualities of Hazrat Mahdi<sup>AS</sup>, Sustaining Power, the lord of large contingents of armed forces, lord in authority, Full Moon.

<sup>1</sup> *Naubat* is an exercise of *zikr* [remembrance of Allah] performed by turns.

<sup>2</sup> The title of Hazrat Bandagi Malik Iahdad<sup>RZ</sup> mentioned is *Siddiq-e-Siddiq* [that is, Friend of the Friend]. This is so because he was a close friend and *murid* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, who was the *Siddiq* of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>.

other glad tidings that were given to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and they were not given to Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>.” Hazrat Bandagi Malik Ilahdad<sup>RZ</sup> also said, “On the basis of these arguments, there is no difference between the Muhammadain<sup>AS</sup>, [or Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, on the one hand, and on the other, between the Syedain<sup>RZ</sup>, or Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. And he who makes a difference between them suffers [spiritual] loss. Allah Most High may protect us from this [loss]!” O *Musaddiq!* Know that the narratives that are *mutawatir* [constant] and *ma'ruf* [well-known] and illuminated like the sun prove this arrangement of ranks of both.

## 26.1 Common *bisharaat* for both Syedain<sup>RZ</sup>

Now, we give hereunder the glad tidings that Hazrat Imam Mahdi<sup>AS</sup> gave in favour of these two eminent companions<sup>RZ</sup> and that are proved by the narratives. It may be mentioned here that Hazrat Imam Mahdi<sup>AS</sup> has given glad tidings in favour of his other companions<sup>RZ</sup> under the command of Allah Most High, but the glad tidings given to these two eminent companions<sup>RZ</sup> are more special and particular. The signs of this specialty is that the Imam<sup>AS</sup> has given to each of his companions<sup>RZ</sup> are such that these two eminent companions<sup>RZ</sup> share them with all other companions, thus favoured. But nobody else shares the glad tidings Hazrat Imam Mahdi<sup>AS</sup> has specifically given to these two eminent companions<sup>RZ</sup>. Some of the glad tidings are given to both of them in their capacity of their being one *wajud* [existence] and one *zath* [essence]. And there are other glad tidings that Hazrat Imam Mahdi<sup>AS</sup>, in his capacity as the *mubain-e-kalam* [one who explains the word of Allah] in accordance with the Quranic Verse, “*Thereafter the responsibility is Ours to let its meaning be clear (to everyone),*”<sup>1</sup> has given separately to each of them.

<sup>1</sup> Quran, S. 75: 19 SAL.

**The glad tidings of the first kind:** Since the two Syeds<sup>RZ</sup> were one existence and one essence in accordance with convincing arguments, Hazrat Imam<sup>AS</sup> has given glad tidings that are common to both of them: • When the two Syeds<sup>RZ</sup> arrived at Farah, Hazrat Imam Mahdi<sup>AS</sup> had given the *bisharat* [glad tidings], in accordance with the command of Allah Most High, to both of them. In favour of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, the Imam<sup>AS</sup> said, “The son comes by becoming the son.” In favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, he said he was *pisar-e-haqiqi* [the real son]. This narrative has already been stated earlier. • The second *bisharat* is that such eminent persons are coming before whom there will be many *Mahdis* [rightly guided pious people]. • The third *bisharat* is that at Farah, Hazrat Imam Mahdi<sup>AS</sup> quoted Allah Most High as saying, “O Syed Muhammad! Both the Syeds<sup>RZ</sup>, both the brothers, both the virtuous young men that are chosen [and sitting] on your right and left, get our *faiz* [blessings, bounty] directly from Our Presence. If I had not made you the Mahdi al-Mau'ood, if I had not sent Hazrat Prophet Muhammad<sup>SLM</sup>, if I had not created the heavens and the earth, if I had not manifested My Divinity, even then these two *zaths* would have reached the same station. They would have been capable of the same station. But it is Our Beneficence on you from Our Audience that We have given them to you and made them your followers.” When the Seal of Sainthood<sup>AS</sup> gave this *bisharat* by implication and repeated it many times, everybody heard him. But Hazrat Imam<sup>AS</sup> did not specify who these two Syeds<sup>RZ</sup> were. • It is narrated that there were two real brothers among the companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>. They were Syeds and virtuous young men too. They used to sit to the right and left of Hazrat Imam Mahdi<sup>AS</sup>. They used to get some divine inspiration also. They surmised that this station of receiving the *faiz* from Allah Most High directly that the Imam<sup>AS</sup> had hinted at was theirs. They consulted each other and came to the conclusion as to what need there was for their remaining in the company of Hazrat Imam<sup>AS</sup> when they were receiving the *faiz* of Allah Most High directly. They became proud and went away from the company of Hazrat Imam<sup>AS</sup> without seeking his permission.

One day, Hazrat Imam<sup>AS</sup> asked his other companions<sup>RZ</sup>, “Those two brothers are not seen. Where are they?” The companions<sup>RZ</sup> said, “Those two brothers have gone away.” Then Hazrat Imam Mahdi<sup>AS</sup> said, “Their *nafs* [concupiscence] had deceived them. They had achieved some *binai* [partial Divine Vision] also. They fell a prey to deception.” After this, Hazrat Imam Mahdi<sup>AS</sup>, under the command of Allah Most High, explained, “The two brothers, to whom the stations of receiving the *faiz* of Allah Most High directly are *Bhai* Syed Mahmood and *Bhai* Syed Khundmir.” • Further, Hazrat Bibi Buwanji<sup>RZ</sup> also had inquired from Hazrat Imam Mahdi<sup>AS</sup> and ascertained that the two were Syed Mahmood<sup>RZ</sup> and Syed Khundmir<sup>RZ</sup>. • It is narrated that at Nainpura, Ahmadabad, an *ijma*’ [consensus congregation] had been convened. The point under discussion was the *fazal* [superiority] of the two young men. All the companions<sup>RZ</sup> of the Imam<sup>AS</sup> attended it. Some of the companions<sup>RZ</sup> said, “We know the specialty of the two young men but it was not specified that as to who and how those two young men were.” At this, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> said, “This *banda* has heard that Hazrat Bibi Buwanji<sup>RZ</sup> had ascertained after asking Hazrat Imam<sup>AS</sup> who had specifically mentioned both the names. Come! We will ask the Bibi<sup>RZ</sup>.” Then all the companions<sup>RZ</sup> went to the Bibi<sup>RZ</sup>. Then Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> told Hazrat Bibi<sup>RZ</sup>, “Allah Most High is present. And Hazrat Miran<sup>AS1</sup> too is present. Please tell us what you have heard from Hazrat Imam<sup>AS</sup> about the specification and identification of the two young men as to who they are.” The Bibi<sup>RZ</sup> replied: “Hazrat Imam Mahdi<sup>AS</sup> gave the glad tidings at the time of *dawat* [the *bayan* of Quran] at Farah about the two young men [as stated above]. Then I reminded him of what he had said and asked him as to who those two young men were.” Hazrat Imam<sup>AS</sup> said, ‘Be in your work. Allah Most High will manifest it.’ Then I told the Imam<sup>AS</sup>, ‘Miranji! I ask this so that I can respect them in the same manner as I respect your eminence.’ Hazrat Imam<sup>AS</sup> said, ‘The two young men are *Bhai* Syed Mahmood<sup>RZ</sup> and

<sup>1</sup> Hazrat Miran<sup>AS</sup> is Hazrat Imam Mahdi<sup>AS</sup>.

*Bhai* Syed Khundmir<sup>RZ</sup>.” • It is narrated that Hazrat Imam Mahdi<sup>AS</sup> said, “Allah Most High had made me the Mahdi al-Mau'ood [in the sempiternity itself] and had informed the prophets about this attribute of mine. As such, many of the prophets had expressed their desire to be in the company of this *banda*.” Earlier, he [Syed Mahmood<sup>RZ</sup>] had heard Hazrat Imam Mahdi<sup>AS</sup> saying that he received the *faiz* of Allah Most High directly. He started crying. When Hazrat Imam<sup>AS</sup> saw this, he asked about the reason for crying. Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> said: “The glory of Mahdi al-Mau'ood<sup>AS</sup> is such that prophets had desired to be in his company. But you say we received the divine *faiz* directly. Do not render us asunder like this.” Hazrat Imam Mahdi<sup>AS</sup> said, “*Bhai* Syed Mahmood! Do not grieve. Allah Most High has given you this station of *be-wastagi* [direct bestowal] through the *wasta* [medium] of this *banda*. And you have attained the rank of *be-wastagi* through the medium of this *banda*.” • At this point Hazrat Imam Mahdi<sup>AS</sup> gave an example to elaborate the idea: “There is a king and his minister. The minister has two sons. When the minister came to meet the king, his two sons accompanied him. Then a time came when the minister sent his two sons to the king, instead of going himself. Then the two sons achieved the status of *be-wastgi* [directly; without a medium] and served the king. But his proximity and station also came through the medium of the minister.” Then Hazrat Imam Mahdi<sup>AS</sup> said, “Allah Most High has granted you a similar station of *be-wastagi* through he medium of this *banda*.” • The fourth glad tiding is that at Farah, Hazrat Imam Mahdi<sup>AS</sup> said in favour of the two Syeds<sup>RZ</sup>, “As the two archangels, Jibrail<sup>AS</sup> and Mikail<sup>AS</sup>,<sup>1</sup> are special among the angels, these two Syeds are special among the companions.” • The fifth glad tiding is that Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “These two Syeds and young men are bestowed with the *zati tajalli* [manifestation of the Essence of Allah Most High]. Allah Most High may be pleased with them.” • In the exegesis of the Quranic Verse, “*The foremost (in righteous living) will be in the front line;*

<sup>1</sup> Archangels Gabriel and Michael.

*It is these who shall be drawn nearest to (Allah) In the gardens of bliss. A number of them will be from among the earliest believers, And a smaller number from among the later believers....*"<sup>1</sup> Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said under a command of Allah Most High that the purport of the 'foremost' is the *lahuti* [of the divine Presence] who have reached the manifestation of the Divine Essence; the purport of 'a number of them will be from among the earliest believers' is those that emerged between the advents of Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi<sup>AS</sup>.<sup>2</sup> Hazrat Imam<sup>AS</sup> also said that Khwaja Bayazid, Khwaja Ibrahim Adham, Khwaja Junaid, Khwaja Shibli were included in this group. [May Allah Most High bless them all!] Then he said, "During the advent of the Seal of Sainthood [Hazrat Imam<sup>AS</sup>], there will be a few people, like Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup>. • The seventh *bisharat* is that in the Quran it is said, "If it had not been for the grace of Allah and His mercy ye would have followed Satan, save a few (of you)."<sup>2</sup> Explaining the Verse, Hazrat Imam Mahdi<sup>AS</sup> has said that the purport of the term 'save a few (of you)' is *Bhai* Syed Mahmood<sup>RZ</sup> and *Bhai* Syed Khundmir<sup>RZ</sup>.

The eighth *bisharat* is the narrative that one day at Farah, Hazrat Imam Mahdi<sup>AS</sup> was sitting at a place in seclusion. That was the place of the special (divine) manifestation. When Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> arrived at that place, the command of Allah arrived, "O Syed Muhammad! Our *banda* [servant] is coming. Welcome him and fetch him." Hazrat Imam<sup>AS</sup> obeyed the command. He brought Hazrat Syed Mahmood<sup>RZ</sup> in and made him sit near him. Presently, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> arrived there with his group of martyrs. Their condition was that each of them had his head on the palm of his hand and blood was dripping from them. Then Allah's command arrived, "O Syed Muhammad! Do you know who these people are?" Hazrat Imam Mahdi<sup>AS</sup> said, "O Allah! They are the people who have sacrificed

<sup>1</sup> Quran, S. 56: 10-14 SAL.

<sup>2</sup> Quran, S. 4: 83 MMP.

their lives in your love and their families and children in your name." Then Allah said, "O Syed Muhammad! Know that at Our door there is none to equal them."

The ninth *bisharat* is that Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, "If on the Day of Judgment, Allah Most High were to tell me, 'O Syed Muhammad! We made you the Mahdi al-Mau'ood, the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>; what gift have you brought for Us that befits Us?' This *banda* will tell Allah Most High, 'O Allah! What gift can this *banda* bring to your Omnipotent and Imperious *dargah* [doorstep] that befits your Magnificence? However, I have brought these two young and virtuous Syeds after making them perfect Musalman with my *zath*: They are Miran Syed Mahmood and Miyan Syed Khundmir. Allah Most High will accept them."

O *Musaddiq!* Know that, by virtue of the Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, there is no *bisharat* greater than the acceptance of perfection, because among the prophets and messengers the Muhammads, that is, Prophet Muhammad<sup>SLM</sup> and Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, alone are certainly and finally the *Musalmanan-e-Taam*. And among their followers, these two young Syeds and friends of the Seals of Prophethood and Sainthood are the *Musalmanan-e-Taam* [Perfect Musalmans]. Hazrat Malikji Muhajir<sup>RZ</sup> has written in the second volume of his book of poems: "The Musalman, from top to toe, in body and soul, are none other than Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. But Among their followers, there are two perfect Musalmanan till the end [of the Time]. They are the followers who followed them [the Seals], these are the two *muqtadi* [followers] and they are the Imams [leaders]."

In short, by virtue of these evident *bisharaat*, the two eminent followers of the Imam<sup>AS</sup>, namely, Hazrat Syed Mahmood<sup>RZ</sup> and Hazrat Syed Khundmir<sup>RZ</sup>, were one *wajud* [existence], one *Zath* [essence, nature] and one *sifat* [similar attributes and qualities]. Hence, Hazrat Imam Mahdi Mau'ood<sup>AS</sup> said that both of them were

equal. But Hazrat Imam Mahdi<sup>AS</sup>, in his capacity as the exponent of the purport of the word Allah Most High as stated in Quran,<sup>1</sup> has given some *bisharat* specifically in favour of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>.

**Bisharaat in favour of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>:** ■ The First *bisharat*: At the birth the name given to him as Syed Mahmood is the glad tiding in that he is the *Sahib-e-Muqam-e-Mahmood* [Lord of the Praised Station]. This came through the mouth of Hazrat Imam Mahdi<sup>AS</sup>. This was the final *bisharat* [glad tiding], which was understood by only those who could understand. ■ The second *bisharat* is the one, which has been described in Chapter 8 of this book. Hazrat Bibi Ilahditi<sup>RZ</sup> had performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> followed suit in performing the *tasdiq*. At that time, Hazrat Imam<sup>AS</sup> had said: “See! The bones, flesh, blood and skin of Syed Mahmood had all become ‘*illa Llah*’.” ■ The third *bisharat* too has been given in the same Chapter. This was about Hazrat Syed Mahmood<sup>RZ</sup>’s *fana-dar-zath-e-Rab-be-Ghafoor* [perishing in the *zath* of the Lord, the Forgiving]. Hazrat Imam Mahdi<sup>AS</sup>, pointing to his own breast, said, “Whatever has been placed in this breast, has been placed in that breast [that of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>].” ■ The fourth *bisharat* relates to the time of the death in an accident of Miran Syed Ajmal<sup>RZ</sup>. It may be recalled that after the accident, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> had become grief-stricken. At that time, Allah Most High commanded Hazrat Imam Mahdi<sup>AS</sup>, “Go and tell Syed Mahmood that there is none greater than you [in Our estimation]. If Syed Ajmal were alive, he would have reached the station of Hazrat Imam Mahdi<sup>AS</sup>. But the station of Hazrat Imam Mahdi<sup>AS</sup> is the most magnanimous of all stations.” ■ The fifth *bisharat* is this narrative: Hazrat Imam<sup>AS</sup> returned after the performance of Haj pilgrimage to Gujarat and stayed at Nahruwala or Piran Patan for 18 months. At this place Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>,

<sup>1</sup> “Thereafter the responsibility is Ours to let its meaning be clear (to everyone),”<sup>1</sup> Quran, S. 75: 19 SAL.

all set to go on a journey, came and sought his permission to go and earn legitimate livelihood [*kasab-e-halal*]. Hazrat Imam<sup>AS</sup> was performing the *wazu* [ablutions]. Hazrat Imam<sup>AS</sup> told him: “Allah protect you! Wherever you are, remain with Allah. Allah may bring you back soon.” After this, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> touched the feet of Hazrat Imam Mahdi<sup>AS</sup> and started his journey. The news of the arrival of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, son of Hazrat Imam Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup>, at Chapanir reached the king, Sultan Mahmud Baghdadha, welcomed him with great courtesies and gave him a high position in his kingdom. The story here is long. In short, when Hazrat Imam<sup>AS</sup> started his journey towards Khorasan and reached Nasarpur, he sent Bandagi Miyan Syed Khundmir<sup>RZ</sup> towards Gujarat. At that time, Hazrat Bandagi Miyan Syed Salamullah<sup>RZ</sup> wrote a letter to Hazrat Miran Syed Mahmood<sup>RZ</sup>, “Why are you sitting there? Come here because this is the time of the Beneficence of Allah Most High.” When Hazrat Imam Mahdi<sup>AS</sup> came to know about this, he asked for the details of the letter. Then Hazrat Imam<sup>AS</sup> said, “Do not write like this. Tear the letter.” Then he said, “Write like this: ‘This *banda* is there [at Chapanir] and Syed Mahmood is here [at Nasarpur].’” ■ The sixth *bisharat* is that Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> performed the *tark-e-dunya* at the hint given by the souls of the Seals [of Prophethood and Sainthood]. In his dream he also saw that they took his hands in their own hands and brought him out of his house and told him, “*Bhai* Syed Mahmood! This is not the suitable place for you.” When he woke up he found himself standing outside his house. The details of his *tark-e-dunya* have already been described earlier. ■ The seventh *bisharat* is that when Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> arrived in Khorasan in the presence of Hazrat Imam Mahdi<sup>AS</sup>, the first *bisharat* that Hazrat Imam Mahdi<sup>AS</sup> gave him was that “The son is coming as the son.” This too has been written about earlier. ■ The eighth *bisharat* is that one day Hazrat Imam Mahdi<sup>AS</sup> said there were three kinds of *farzand* [son or daughter]: *poothi*, *pooth* and *puthinder*. Then Hazrat Imam Mahdi<sup>AS</sup> said that *puthinder* was superior to the father in the rank, the *pooth* was

equal to the father and *poothi* is inferior to the father. Here, the Imam<sup>AS</sup> said, “*Bhai* Syed Mahmood is *pooth*.” ■ The ninth *bisharat* is that one day Hazrat Imam Mahdi<sup>AS</sup> was going to the mosque for the Friday prayers and Miran Syed Mahmood<sup>RZ</sup> was walking side by side with Hazrat Imam<sup>AS</sup>. Hazrat Imam Mahdi<sup>AS</sup> said, “*Bhai* Syed Mahmood! Either go ahead of me or come behind me because both the *zaths* have become equal. Allah Most High is *ghayyur* [very jealous in point of honour; high minded; an epithet of God]. He will take one away. [That is, one of the two will die].” And before the next Friday, Hazrat Imam Mahdi<sup>AS</sup> breathed his last. ■ The tenth *bisharat* is that one-day Hazrat Imam Mahdi<sup>AS</sup> is narrated to have quoted Allah Most High as saying, “O Syed Muhammad! If I had not made you Mahdi al-Mau'ood, I would have made Syed Mahmood the Mahdi al-Mau'ood.” ■ The eleventh *bisharat* is that at Farah, Hazrat Bandagi Miyan Yusuf<sup>RZ</sup> experienced the state of *kashf* [divine inspiration] from Allah Most High. All the brothers of the *daira* drank his *paskhurda* [sanctified leftover] water. Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> came back to the house and started crying. Hazrat Bibi Buwanji<sup>RZ</sup> told the Imam<sup>AS</sup>, “Miran Syed Mahmood is crying and is very sad. Please come and see him.” Hazrat Imam<sup>AS</sup> came and asked Miran Syed Mahmood<sup>RZ</sup>, “Why are you so sad?” With all humility, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> said, “Miranji! I have three relationships with the *khundkar*: (1) the relationship as the father and son; (2) the relationship as teacher and disciple; and (3) the relationship as the seeker and preceptor. And between you and Miyan Yusuf<sup>RZ</sup> there is no relationship other than that of the seeker and the preceptor. Despite this, Miyan Yusuf<sup>RZ</sup> has experienced the Vision [of Allah Most High] and this *banda* has seen nothing.” Hazrat Imam Mahdi<sup>AS</sup> said, “*Bhai* Syed Mahmood! What is this desire that you have? He is celebrating the *ruhani tajalli* [manifestation of the soul]. Your condition is much better than his!” Then, giving an example, Hazrat Imam<sup>AS</sup> said, “You are like a person who is riding a fast galloping horse and is traversing the distance in full speed. He is neither bothered about himself nor about the sights of the road. He is focusing on his destination and

taking notice of nothing else. On the other hand, the condition of the *Miyan* [Yusuf<sup>RZ</sup>] is like an old woman, who, because of her handicap, is engrossed in the sights of the road at times and traverses the road at other times.” After this, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> said, “I should get something as the *sadaqa* [charity] of the *Khundkar*.” Hazrat Imam Mahdi<sup>AS</sup> replied, “One should not become a *sadaqa-khwar* [one who eats the proceeds of charity]. One should become a man. What is this; you desire the condition of Miyan Yusuf<sup>RZ</sup>? If you want to desire something, desire the condition of your father. And if you want to see the condition, see the condition of Bandagi Miyan Syed Khundmir: He gets the manifestation of the *zath* incessantly, but nothing appears on his face. Even the complexion of his face does not change.” ■ The twelfth *bisharat* is that one day at Farah Hazrat Imam Mahdi<sup>AS</sup> said, “As the goldsmith lights his coals in his furnace: some coals are fully lighted and some are partially lighted, our companions too are lighted in the fire of *'Ishq* [divine love]: some are fully lighted and some are partially lighted. They will become perfect by the bounty of *Bhai* Syed Mahmood.” ■ The thirteenth *bisharat* is that one-day Hazrat Imam Mahdi<sup>AS</sup> said at Farah that the *sair-e-Nabuwat* is affirmed for *Bhai* Syed Mahmood<sup>RZ</sup>. ■ The fourteenth *bisharat* is that Hazrat Imam Mahdi<sup>AS</sup> has quoted the Quranic Verses: “*Abiding gardens into which they shall enter, they and the righteous among their fathers, and their wives, and their descendants...*”<sup>1</sup> and said that this *bisharat* is in favour of Hazrat Syed Mahmood<sup>RZ</sup>.

O *Musaddiq!* Know that the virtues and glad tidings of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, son of Hazrat Bandagi Miran Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>, are innumerable. Even if very few—one in a thousand—were to be written, the book will become voluminous. Hence, only a few have been written about. Some more narratives on which there is consensus among the

<sup>1</sup> Quran, S. 13: 23 SAL. A similar passage appears in S. 40: 8 [SAL] also. It reads in translation as: “...and to the righteous among their fathers, and their wives and their children...”

companions of Hazrat Imam Mahdi<sup>AS</sup> will be written about in the Chapter about the *Khilafat* of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. *Insha Allah*. If one has reposed faith with certainty and truth in Hazrat Mahdi al-Mau'ood<sup>AS</sup>, it is an obligation of the *deen* [religion] to accept the virtues of the Syeds<sup>RZ</sup>. Otherwise, he would become a disavower of the clear virtues of the Syeds<sup>RZ</sup>. Such a person is one who has gone astray. Verily, there are clear signs and convincing poof of the truth of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. What more proof do you want to repose faith in Hazrat Imam Mahdi<sup>AS</sup>? See! Allah Most High says, “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

## 27. *Bisharaat*<sup>1</sup> for Syed Khundmir<sup>RZ</sup>

This Chapter is in the matter of the *bisharaat* Hazrat Bandagi Miran Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> has given in favour of Hazrat *Siddiq-e-Zath 'Ala-Sirat al-Mahdi-ba-hujjat-e-qata'i*,<sup>2</sup> *Ulul-Amir*,<sup>3</sup> *Badr-e-Munir*,<sup>4</sup> *Sultan-e-Nasir*,<sup>5</sup> Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

The first *bisharat* in favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> is that when Hazrat Imam Mahdi<sup>AS</sup> arrived at Piran Patan, he said, “The fragrance of Faith is smelt here.” ● The second *bisharat* is the narrative that after the ceremonies of *tarbiat* and *talqin* [that is, initiation], Hazrat Imam Mahdi<sup>AS</sup> said, “God alone sees God.” ● The third *bisharat* is that Hazrat Imam<sup>AS</sup> said, “My brother Syed Khundmir<sup>RZ</sup> is a Husaini Syed. He and I are *ham-jaddi* [descendants of the same person].” ● The fourth *bisharat* is that Hazrat Imam<sup>AS</sup> said, “My brother Syed Khundmir<sup>RZ</sup> is a *siddiq* [friend, truthful].” ● The fifth *bisharat* is that Hazrat Imam<sup>AS</sup> said, “My brother Syed Khundmir<sup>RZ</sup> had come ready with the lamp, oil and wick. It had only to be lighted. It was lighted with the lamp of *Vilayat* [Sainthood].” ● The sixth *bisharat* is that Hazrat Imam<sup>AS</sup> has said, “The Quranic Verses 24: 35-40<sup>6</sup> were in

<sup>1</sup> *Bisharaat* is the plural of *bisharat* [glad tidings].

<sup>2</sup> This expression means ‘A faithful witness of the Truth (or a sincere friend) of the *Zath* (essence, nature) about the *Sirat* (character, conduct) of Hazrat Imam Mahdi<sup>AS</sup>; *ba-hujjat-e-qata'i* (with convincing arguments).

<sup>3</sup> *Ulul-Amir* means ‘one in authority of the lords.’

<sup>4</sup> *Badr-e-Munir* means ‘Full Moon’.

<sup>5</sup> *Sultan-e-Nasir* means ‘Sustaining Authority’. Quran, S. 17: 80 MMP.

<sup>6</sup> Quran, S. 24: 35-40 MMP. The English translation of the Verses reads: “*Allah is the Light of the heavens and the earth, The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things. (This lamp is found) in houses, which Allah hath allowed to be exalted and that his name shall be remembered therein. Therein do offer praise to*

<sup>1</sup> Quran, S. 55: 16 AYA.



favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.” ● The seventh *bisharat* is that Hazrat Imam Mahdi<sup>AS</sup> permitted Bandagi Miyan Syed Khundmir<sup>RZ</sup>, “Now you may go. In all circumstances, you are with this *banda*. Allah Most High will bring you back for His *maqsud* [objective]. And He will illuminate his religion.” ■ These *bisharaat* have already been stated in Chapter 15. They have been reiterated here just for the sake of enumeration. ● The eighth *bisharat* is that Hazrat Miran<sup>AS</sup> [that is, Hazrat Imam<sup>AS</sup>] called Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> as *Sultan-Nasir*. The details have been given in Chapter 17. ● The ninth *bisharat* is that when Hazrat Imam Mahdi<sup>AS</sup> sent Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> from Nasarpur to Gujarat, he said in accordance with the command of Allah Most High, “This *banda* sends him and Allah Most High will bring him back to illuminate and exalt His religion.” That did happen. ● The tenth *bisharat* is that when both the Syeds<sup>RZ</sup> reached the august presence of Hazrat Imam<sup>AS</sup> in Farah, he [the Imam<sup>AS</sup>] said in favour of one, “The son is coming becoming a son.” And he gave the *bisharat* of being the *pisar-e-haqiqi* [real son] in favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Further, the Imam<sup>AS</sup> said, “Before those who are coming, there will be many *Mahdis* [the rightly guided people]. ● The eleventh *bisharat* is that Bibi Rajee Soon and Bibi Rajee Muradi, daughters of Sultan Mahmud Be-gadha, king of Gujarat, who had reposed faith in Hazrat Imam Mahdi<sup>AS</sup>, had sent through

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*Him at morn and evening. Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned; That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will. As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah, Who payeth him his due; and Allah is swift at reckoning. Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.”*

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, some *ashrafis*,<sup>1</sup> 360 dresses of high quality and value and two swords to Hazrat Imam<sup>AS</sup>. Hazrat Imam Mahdi<sup>AS</sup> accepted the gifts and donations. While in Gujarat, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> did not meet his uncle, Malik Mubariz al-Mulk for the sake of Allah Most High, even though there was only one wall between the uncle and nephew and his period of stay there was 18 months. Hearing the details of this incident, Hazrat Imam Mahdi<sup>AS</sup> said, “Such a person is called the *mard-e-Khuda* [man of God].” ● The twelfth *bisharat*: After arriving in Khorasan under the command of Allah Most High, the Omniscient, Hazrat Imam Mahdi<sup>AS</sup> camped at Farah. It became known among the *ulama*, the common and the special, that the signs of the Mahdi al-Mau'ood<sup>AS</sup> are that fire would not burn him, water would not drown him and sword would not cut him. Otherwise, he would not be Mahdi al-Mau'ood<sup>AS</sup>. In reply, Hazrat Mahdi al-Mau'ood<sup>AS</sup> said, “All the three things are established to perform their attributes. They would not avoid their attributes. But none of them would overpower Mahdi al-Mau'ood<sup>AS</sup> because Allah Most High protects and preserves him.” Then, they argued, “The sign of Mahdi al-Mau'ood<sup>AS</sup> is that at the end Hazrat Mahdi al-Mau'ood<sup>AS</sup> would be martyred. He would not be Mahdi al-Mau'ood<sup>AS</sup> if he is not martyred.” In reply, Hazrat Imam Mahdi<sup>AS</sup> said, “Yes. Allah Most High commands, “O Syed Muhammad! The Quranic Verse: ‘...*So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into the Garden underneath which rivers flow—A reward from Allah. And with Allah is the finest of reward,*’<sup>2</sup> is in your favour. In it, the ‘those who fled’ has come to happen; ‘those who were driven forth from their homes’ has also been accomplished; ‘those who suffered damage in My cause’ has also been accomplished; and ‘those who fought and were slain’ is yet to be accomplished. This will be accomplished

<sup>1</sup> *Ashrafis* are gold coins, like sovereigns, of those days.

<sup>2</sup> Quran, S. 3: 195 MMP.

when Allah Most High wills.” It may be recalled that at Nagaur, Hazrat Imam Mahdi<sup>AS</sup> had said about this. But he had not said more than this. Hazrat Imam Mahdi<sup>AS</sup> told the *ulama of Khorasan* in reply to their arguments, “Till now this *banda* was in the impression that this attribute of ‘*fought and were slain*’, which has been promised, would be accomplished by this *banda*, and this *banda* was also eager for its manifestation. But Allah Most High now says, ‘O Syed Muhammad! Nobody has the power to raise his hand against you. I will get this fourth attribute—of ‘*fought and were slain*’, which promise is associated with you, —accomplished by an able Syed who will be your alter ego.’” All his companions heard this narrative that the Imam<sup>AS</sup> had said like this. But Hazrat Imam Mahdi<sup>AS</sup> did not specify the name of the person who was to become his alter ego. A thought occurred to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> to enquire about this *bisharat* as to ‘who would bear the burden of the fourth attribute of the special Sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. Verily, he would be the person of special virtue. If that is known, we would respect him as we respect Hazrat Imam Mahdi<sup>AS</sup>.’ Accordingly, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> told Hazrat Bandagi Miyan Yusuf<sup>RZ</sup>, a companion of Hazrat Imam Mahdi<sup>AS</sup>, “You ask Hazrat Imam<sup>AS</sup> as to who that Syed is who would be performing the fourth attribute of Hazrat Mahdi al-Mau'ood<sup>AS</sup>. If we come to know who that person is, we will respect him as we respect Hazrat Imam<sup>AS</sup>.” After this, as Hazrat Imam<sup>AS</sup> was going from the *Jama'at Khana*, Miyan Yusuf<sup>RZ</sup> followed the Imam<sup>AS</sup>. Hazrat Imam<sup>AS</sup> turned and asked, “O Miyan Yusuf! Do you want to ask anything?” Miyan Yusuf<sup>RZ</sup> said, “Yes. Miranji! Who is the person who will bear the burden of the promised fourth attribute?” Hazrat Imam<sup>AS</sup> told him with a tinge of annoyance, “This is not your curiosity? Tell me who has asked it?” Miyan Yusuf<sup>RZ</sup> said, “I am not asking this. Miyan Syed Khundmir<sup>RZ</sup> is asking it.” Hazrat Imam<sup>AS</sup> asked, “Where is Syed Khundmir?” Miyan Yusuf<sup>RZ</sup> said, “He is here.” Then the Imam<sup>AS</sup> called Miyan Syed Khundmir<sup>RZ</sup> near him, placed his hand on his shoulder and said, “Do not be in a hurry. You will accomplish this attribute of this *banda*. You are the bearer of this burden of the

Sainthood.” Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> told the Imam<sup>AS</sup>, “This is the burden of the Sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. The neck of this *banda* is weak. How can he bear this burden?” Hazrat Imam Mahdi<sup>AS</sup> said, “Yes. *Bhai* Syed Khundmir! This *banda* had great eagerness for this attribute of ‘*fought and were slain*’. But Allah Most High now commands that you will accomplish this attribute. What does this *banda* know about strong and weak? The command of Allah Most High is like this.” Then again Hazrat Imam Mahdi<sup>AS</sup> said, “Allah Most High does not give his burden to an incapable person and does not overlook the capable person. He has found you capable of bearing the burden and has granted the burden of Sainthood to you.” Then again Hazrat Imam<sup>AS</sup> said, “Rejoice and celebrate it. This is the burden that all the Prophets and Saints had desired. But He has bestowed it on you.” Having given this *bisharat* Hazrat Imam<sup>AS</sup> went into his house. And soon he returned with two swords that Bibi Raje Muradi and Raje Soon had sent to the Imam<sup>AS</sup> through Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. He tied the two swords around his waist and said, “*Bhai* Syed Khundmir! Allah Most High has bestowed on you the great burden of Sainthood. Be a man!” Then again Hazrat Imam Mahdi<sup>AS</sup> said, “Be careful! This burden is great. In bearing it if the ribs were of steel, they would break, and if the bones were of the elephant, they would wear out.” Then again he said, “*Bhai* Syed Khundmir! Allah Most High has given you a great burden. This is the burden of Sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. The head will be severed! The body will be separated! And you will be skinned!” Then Bandagi Miyan Syed Khundmir<sup>RZ</sup> made a mark on a part of his dress to remember what the Imam<sup>AS</sup> had said with the conviction that it would happen as the Imam<sup>AS</sup> had said. Again Hazrat Imam Mahdi<sup>AS</sup> said, “O Syed Khundmir! If this *banda* is Mahdi al-Mau'ood, you will accomplish this attribute of ‘*fought and were slain*’ of this *banda*. On the first day, if all the people of the world come as an army against you and on the other side, you are alone, the victory will be yours. On the second day of the battle, you will be martyred. If it happens like this, know that this *banda* is the

Mahdi al-Mau'ood. All that I have said is by the command of Allah Most High. And if it does not happen like I have said, then know that this *banda* is not Mahdi al-Mau'ood, and all that what I have said, I have said from my thinking.” Having said this, Hazrat Imam<sup>AS</sup> went into his house.

After this, for the next three months, Hazrat Imam Mahdi<sup>AS</sup>, under the command of Allah Most High, used to spend his nights from 'Isha [night] prayers to the Fajr [pre-dawn] prayers in the *hujra* [room] of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> imparting to him the spiritual teachings. Some others say that he did so for 120 nights. This works out to four months. In these sessions Hazrat Imam<sup>AS</sup> gave him all the immanent gifts generously. In these sessions, the Imam<sup>AS</sup> gave him many *bisharaat* under the command of Allah Most High. These are not manifest. But these are some of the *bisharaat* that are manifest and are accounted. ● The thirteenth *bisharat* is that at the town of Farah, Hazrat Imam Mahdi<sup>AS</sup> took the hand of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> in his own hands, took him into the *hujra* and said, “*Bhai* Syed Khundmir! For the last three months, the information comes from Allah Most High that all that is placed in the heart of this *banda* is also placed in your breast.” Then Hazrat Imam<sup>AS</sup> placed his palm and five fingers on his own breast and then he placed his palm and five fingers on the breast of Bandagi Miyan<sup>RZ</sup> and said, “All that has been manifested in this breast is manifested in that breast.” He did this three times. All that Allah Most High has placed here; He has placed it there also.” Hazrat Imam Mahdi<sup>AS</sup> repeated this also thrice. ● The fourteenth *bisharat* is that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has said, “Under the command of Allah Most High, Hazrat Imam Mahdi<sup>AS</sup> used to come to the *hujra* of this *banda* at the time of the 'Isha prayers and used to go at the time of Fajr prayers for six months constantly. Sometimes, the Imam<sup>AS</sup> picked up the *chador* of this *banda* and gave it to this *banda* and sometimes, this *banda* picked up the *chador* of Hazrat Imam<sup>AS</sup> and gave it to him.” However, the most correct narrative is that Hazrat Imam<sup>AS</sup> used to come to his room for 120 nights and give him *bisharaat*. ● The 15<sup>th</sup> *bisharat* is that Hazrat Bandagi Miyan Syed

Khundmir<sup>RZ</sup> has said, “Often, Hazrat Imam Mahdi<sup>AS</sup> came to the room of this *banda* about a hundred times and used to say, ‘*Bhai* Syed Khundmir! The command of Allah Most High comes like this in your favour that the burden of Sainthood is to terminate on you.’ Every time Hazrat Imam<sup>AS</sup> came, he told this *banda* that the command of Allah Most High came like this.” This *banda* would reply, “This *banda* is nothing.” Hazrat Imam<sup>AS</sup> used to say, “What does this *banda* know? The command of Allah Most High comes like this.” ● The 16<sup>th</sup> *bisharat*, according to a narrative, is that Hazrat Bibi Buwanji<sup>RZ</sup> [wife of the Imam<sup>AS</sup>] saw the *pindliyan* [calves of the leg] from behind a wall and thought that they were very strong. Jokingly, she told the Imam<sup>AS</sup>, “The calves [of the leg] of Bandagi Miyan Syed Khundmir<sup>RZ</sup> are so strong!” Hazrat Imam<sup>AS</sup> said, “Yes! The legs of *Bhai* Syed Khundmir have been made strong to bear the burden of the *Vilayat* of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>.” ● The 17<sup>th</sup> *bisharat* is that the wife of Hazrat Imam Mahdi<sup>AS</sup>, Bibi Bhika<sup>RZ</sup>, saw in a reverie [*mu'amalah*] that the fourth attribute of Hazrat Imam Mahdi<sup>AS</sup>, that is, the attribute of ‘*fought and were slain*’, which is associated with the Imam<sup>AS</sup>, would be accomplished by a member of the group of Hazrat Imam<sup>AS</sup> after his demise. The Bibi<sup>RZ</sup> related the details of the reverie to Hazrat Imam<sup>AS</sup> and said, “The group of the Imam<sup>AS</sup> was shown to me. One of the members resembled Syed Khundmir<sup>RZ</sup>.” Hazrat Imam<sup>AS</sup> said, “What you have seen is correct. The *Sardar* [leader] of this group is *Bhai* Syed Khundmir. The *Sardar* is near this *banda* and the group is near Allah Most High. When the time of its accomplishment arrives, Allah Most High will assemble the group with the *Sardar* and cause the accomplishment.” ● The 18<sup>th</sup> *bisharat* is that after the incident relating to Bandagi Miyan Yusuf<sup>RZ</sup>, which has been dealt with in detail earlier, Hazrat Imam Mahdi<sup>AS</sup> consoled Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and said, “What is it that you are yearning for? If you want something, desire the station of your father. If you want to see, see Brother Syed Khundmir. He sees the divine manifestations incessantly, but even the complexion of his face does not change.” ● The 19<sup>th</sup> *bisharat* is that Hazrat Imam

Mahdi<sup>AS</sup> is narrated to have said, “This man from Gujarat harasses us: however much is given to him from Allah Most High, he is not content.” ● The 20<sup>th</sup> bisharat is that Hazrat Imam Mahdi<sup>AS</sup> has said, “He [Bandagi Miyan Syed Khundmir<sup>RZ</sup>] drinks seven oceans of Divinity in one gulp but his upper lip does not get moistened.” ● The 21<sup>st</sup> bisharat is that Hazrat Imam Mahdi<sup>AS</sup> had said that the following two Quranic Verses were in favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>: (1) “*Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things. (This lamp is found) in houses which Allah hath allowed to be exalted and that his name shall be remembered therein. Therein do offer praise to Him at morn and evening. Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned; That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will. As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah, Who payeth him his due; and Allah is swift at reckoning. Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.*”<sup>1</sup> (2) “*And say: My Lord! Cause me to come in with a firm incoming and go out with a firm outgoing. And give me from Thy presence a sustaining power.*”<sup>2</sup> Similarly, Hazrat Imam Mahdi<sup>AS</sup> also said that the following

<sup>1</sup> Quran, S. 24: 35-40 MMP.

<sup>2</sup> Quran, S. 17: 80 MMP.

Quranic Verse was in favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>: “*Verily, We offered the Trust to the heavens, and to the earth, and to the mountains, but they hesitated to undertake the responsibility thereof and feared to bear it. Man alone undertook to bear it, not fully aware of his limitations and thus was unfair to himself!*”<sup>1</sup> This bisharat is great and deserves to be immensely respected. ● The 22<sup>nd</sup> bisharat is that Hazrat Imam Mahdi<sup>AS</sup> said, “*Bhai Syed Khundmir! Allah Most High says, ‘The Quranic Verse—To thee have We granted the Fount (of Abundance)*”<sup>2</sup>—is your *Zath* [essence, nature].” **EXPLANATION:** *O Musaddiq!* Know that it is proved that *Kauthar* (Abundance) is the abundance of good. It is the name of *Vilayat-e-Muhammadiyah* [the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>], which Allah Most High has sealed with Hazrat Imam Mahdi<sup>AS</sup>. Allah Most High has compared it with *Kauthar* because each of the rivers of Paradise emanate from this [*Kauthar*]. It is also the source of all fountains of Paradise. Similarly, all the rivers of the bounty [*faiz*] of all prophets and saints also emanate from the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> and its manifestation is the *zath* of Hazrat Imam Mahdi<sup>AS</sup>. **[EXPLANATION ENDS.]** Then Hazrat Imam Mahdi<sup>AS</sup> said in accordance with the command of Allah Most High, “O my Brother! You and I are one. And you are the bearer of the burden of the Sainthood of Prophet Muhammad<sup>SLM</sup>.” Hence, the correctness of the above narrative is proved. ● The 23<sup>rd</sup> bisharat is that one day at Farah, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> told Hazrat Imam Mahdi<sup>AS</sup>, “Miranji! In a reverie, I have seen that a river is flowing in full force and corpses of men are floating like straw with its current. Hazrat Prophet Muhammad<sup>SLM</sup> and your eminence are standing there steadily and when the two of you see somebody struggling to come out of it, you pick him up and rescue him and command this *banda* to rescue anybody struggling to come out of the current. This *banda* obeyed the command.” When Bandagi Miyan<sup>RZ</sup> related the reverie in full, Hazrat Imam Mahdi<sup>AS</sup>

<sup>1</sup> Quran, S. 33: 72 SAL.

<sup>2</sup> Quran, S. 108: 1 AYA.

said, “Yes! All that you have seen is correct. The world is a big river, which is flowing with force and fury and the people in their worldly desire are floating like corpses in that river like straw. Hazrat Prophet Muhammad<sup>SLM</sup>, this *banda* and you are rescuing those who want to come out of world thinking it to be full of calamities and are struggling to come out of it day in and day out. Verily, you and we are not separate. Both of us are one *wajud* [existence].” ● The 24<sup>th</sup> *bisharat* is that in the presence of Hazrat Imam Mahdi<sup>AS</sup>, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> saw in a reverie at Farah that Hazrat Imam Mahdi<sup>AS</sup> had died. The brothers had given him the funeral bath and prepared the body for the burial. All the brothers were trying to lift the bier but they were not able to lift it. A thought occurred to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> that if the brothers were to ask him, he would lift it. At that very moment, the brothers asked him to lift it and he complied with the request. With ease, he carried it fast. But suddenly, he saw that Hazrat Imam Mahdi<sup>AS</sup> was not on the bier. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> placed both his hands on his breast and the *zath* of Hazrat Imam Mahdi<sup>AS</sup> had disappeared in his *zath*. When Bandagi Miyan<sup>RZ</sup> related the details of the reverie to Hazrat Imam<sup>AS</sup>, he said, “Yes! It is correct. It is as you have seen. This is the burden of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>. None other than you will bear it. And you have achieved the *fana* [perishing] of this *banda*. You and we are one existence and one *zath*. There is no difference between the two of us.” ● The 25<sup>th</sup> *bisharat* is that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has said that he was present before the Imam<sup>AS</sup> and the Imam<sup>AS</sup> was explaining the *buzurgi* [exaltation] of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>. During the discourse, Hazrat Imam<sup>AS</sup> said, “Allah Most High says, ‘O Syed Muhammad! Where the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> terminates, there will be the *qa'im muqam* [viceroys] of prophets. Some will have the *sair* [stroll] in Hazrat Ibrahim<sup>AS</sup>, some in Hazrat Musa<sup>AS</sup> and some in Hazrat Esa<sup>AS</sup>.” Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> asked the Imam<sup>AS</sup>, “Miranji! Does anybody have a stroll in Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi<sup>AS</sup>?” Hazrat

Imam<sup>AS</sup> said, “Yes! You have the stroll in the *zath* of this *banda* and you are our *qa'im maqam* [viceroy].” ● The 26<sup>th</sup> *bisharat* is that Hazrat Imam Mahdi<sup>AS</sup> has said in respect of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, “From our side, Brother Syed Khundmir has achieved *fana* and has reached the station of *Baqa Billah* [Survival in Allah].” ● The 27<sup>th</sup> *bisharat* is that Hazrat Imam Mahdi<sup>AS</sup> told Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> in accordance with the command of Allah Most High, “*Bhai* Syed Khundmir! All that has been placed in this [my] breast has been placed there [in your breast].” Then again Hazrat Imam<sup>AS</sup> said, “You and I are one existence. He who disavows you is the disavower of the *zath* of this *banda*. He who is your enemy is our enemy. And he who is our enemy is the enemy of Hazrat Prophet Muhammad<sup>SLM</sup>. He who is the enemy of Hazrat Prophet Muhammad<sup>SLM</sup> is the enemy of *Khuda*.” Then Hazrat Imam Mahdi<sup>AS</sup> recited the command of Allah Most High, “Say, whoever is the enemy of Allah Most High, His angels, His messengers, Jibrail<sup>AS</sup> and Mikail<sup>AS</sup>, verily Allah is the enemy of all the infidels.” COUPLET: He who is the opponent of His *fazal* [bounty] is the opponent of the *Imam al-wara* [Leader of the world].” ● The 28<sup>th</sup> *bisharat* is that Hazrat Imam Mahdi<sup>AS</sup> said at Farah, “*Bhai* Syed Khundmir! Whatever is correct with you is correct with us.” ● The 29<sup>th</sup> *bisharat* is that in the presence of Hazrat Imam Mahdi<sup>AS</sup>, Bandagi Miyan Syed Khundmir<sup>RZ</sup> experienced a reverie that Hazrat Imam Mahdi<sup>AS</sup> had passed away and some of the companions<sup>RZ</sup> were opposing Hazrat Bandagi Miyan<sup>RZ</sup> and adamant on their opinion. He told the Imam<sup>AS</sup> about this reverie. Hazrat Imam<sup>AS</sup> said, “What you have seen is correct. After this *banda*, things would happen that way. They might accuse you of *be-dini* [irreligiousness]. You remain steadfast on the *amar-e-Haq* [command of the Truth, that is, Allah Most High].” Then Hazrat Bandagi Miyan<sup>RZ</sup> said, “Miranji! You say that that whatever is correct with me is correct with you. Further, you say that he who is my enemy would be your enemy. Then what is your command for the people who oppose me?” Hazrat Imam Mahdi<sup>AS</sup> said, “Verily, you would be on the side of the Truth and the companions who

would be your opponents too would be the seekers of the Truth. They would be the accepted of the Mahdi. They too would be the *mubashshir* [enjoying the glad tidings of the Imam<sup>AS</sup>]. Finally, they would return to you and regret [their opposition to you].” No doubt, Hazrat Imam<sup>AS</sup> was the *mukhbir-e-sadiq* [the Truthful informer] and his promise turned out to be true. ● The 30<sup>th</sup> *bisharat* that Hazrat Imam<sup>AS</sup> gave Bandagi Miyan<sup>RZ</sup> is the one attribute of ‘*fought and were slain*’.<sup>1</sup> ● The other is that Hazrat Imam Mahdi<sup>AS</sup> has said, “Allah Most High has sent this *banda* as the *Mahdi al-Mau'ood* among the people to make the people tread on the way Allah Most High had had chosen for them, as Allah Most High has said, ‘*Say thou: This is my way: I do invite unto Allah—on evidence clear as the seeing with one’s eyes, --I and he who followeth me—Glory be to Allah—and never will I join gods with Allah!*’”<sup>2</sup> Further, Hazrat Imam<sup>AS</sup> quoted Quran as saying, “*Thereafter the responsibility is Ours to let its meaning be clear (to everyone).*”<sup>3</sup> This clarification of the meaning is to come through the word of mouth of Hazrat Imam Mahdi<sup>AS</sup>. Further, Hazrat Imam<sup>AS</sup> said, “Allah Most High has to be seen with the *chashm-e-sar* [physical eyes]. It must be seen.” Hazrat Imam Mahdi<sup>AS</sup> has given the evidence of the vision of Allah Most High in accordance with His command and on behalf of Hazrat Prophet Muhammad<sup>SLM</sup>.

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> announced in a large gathering at Farah: Allah Most High commands, “O Syed Muhammad! Did you see Allah Most High with the eye of your heart?” This *banda* said, “Yes! O Great God. I have seen.” Then Allah Most High again asked, “Did you see Allah Most High with your *chashm-e-sar* [physical eyes]?” The *banda* said, “Yes! O Great Lord! I have seen.” Then Allah Most High asked, “O Syed Muhammad! Did you see Allah Most High with every hair of your body?” This *banda* said, “Yes! O Great Lord! I have seen.” Then

<sup>1</sup> Quran, S. 3: 195 MMP.

<sup>2</sup> Quran, S. 12: 108 MMP.

<sup>3</sup> Quran, S. 75: 19 SAL.

Hazrat Imam<sup>AS</sup> said, “See! Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> too is standing and he is witness to it.”

Hazrat Imam Mahdi<sup>AS</sup> has said, “The *didar* [seeing, Vision] of the *zath* of the Truth [God] is the *bar-e-amanat* [burden of Trust]. It was borne by the two [*zaths*] as it should have been borne; one of them is the Seal of Prophethood<sup>SLM</sup> and the other is the Seal of Sainthood<sup>AS</sup>.” Why should it not be so? According to the Tradition of Hazrat Prophet Muhammad<sup>SLM</sup>, “He [the Mahdi al-Mau'ood<sup>AS</sup>] would follow in my footsteps and would not err.” Hence, Hazrat Imam Mahdi<sup>AS</sup> is the *taba'-e-taam* [Perfect Follower] of Hazrat Prophet Muhammad<sup>SLM</sup>. Further, Hazrat Imam Mahdi<sup>AS</sup> has said, “This *banda* follows Hazrat Prophet Muhammad<sup>SLM</sup> in his footsteps.”

*O Musaddiq!* Know that Hazrat Imam Mahdi<sup>AS</sup> handed over the attribute of his *zath* that is the attribute of ‘*fought and were slain*’,<sup>1</sup> which Allah Most High had promised, to his perfect follower, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Similarly, he also handed over the attribute of his *zath* that is the attribute of seeing Allah Most High, to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> at the time of his [that of the Imam<sup>AS</sup>] death. The details of this will be given in Chapter 28, *Insha Allah*.

*O Musaddiq!* Know that the virtues of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> are many that have been proved by the glad tidings of Hazrat Imam Mahdi<sup>AS</sup>. They have no limit. A *muhaqqiq* [investigator, researcher] has said: COUPLET (in translation): There is no limit to the beauty [of the beloved] and no limit to the virtues; /The thirsty remained thirsty and the ocean remained as it was!

But some of the glad tidings have been written about here, in accordance with the Prophetic Traditions, as pronounced by Hazrat Imam Mahdi<sup>AS</sup>. They are some of the narratives, which have been unanimously reported by the companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>. They are about the excellence of Hazrat Bandagi

<sup>1</sup> Quran, S. 3: 195 MMP.

Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup> and they will be written about in the chapters relating to the *Khilafat* and in the discourse about the accomplishment of the attribute of 'fought and were slain', <sup>1</sup> *Insha Allah*. Be warned that it is about the truth Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> and there are clear signs and convincing arguments in this discourse. What more evidence do you need to repose faith on the truth of Hazrat Imam Mahdi<sup>AS</sup>? See the command of Allah Most High, "Then which of the favours of your Lord will ye deny?"<sup>2</sup>

## 28. The Demise of Imam<sup>AS</sup>

This is in respect of the demise of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> at Farah in Afghanistan, his *wasiyyat* [last will and testament] to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and *bisharaat* [glad tidings] in favour of other companions<sup>RZ</sup> and other related matters.

Allah Most High says: "Muhammad is no more than an Apostle: many were the Apostles that passed away before him..."<sup>1</sup> O *Musaddiq!* Know that Hazrat Imam<sup>AS</sup> lived for nine months after his arrival at Farah. He stayed at Farah for three months before the arrival of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and others and six months after it. The Imam<sup>AS</sup> breathed his last under the command of Allah Most High when his age was 63 years. Briefly, the incidents leading to his death are as under: When the Imam<sup>AS</sup> arrived at Khorasan, it became known to his companions<sup>RZ</sup>, high and low, that this was the place of his demise. When he started from Gujarat for Khorasan, under the command of Allah Most High, he had informed his companions<sup>RZ</sup> that the command of Allah Most High comes, "O Syed Muhammad! Migrate to Khorasan. That is the place where you will die. And it is there that I will make the *ulama* concede the glory of your knowledge." Besides, most of the companions<sup>RZ</sup> had also come to know of this by divine inspiration [*Kashf-e-batini*]. But the place of his burial had not been specified. On the last Friday of his life, the Imam<sup>AS</sup> specified it in the following manner.

One day, under the command of Allah Most High, went to Rach from his camp to say the Friday prayers at the *Jama' Masjid* there. It is said that some of the *musaddiqin* [people who had reposed faith in Hazrat Imam<sup>AS</sup>] from Khorasan had come for the *ziarat* of Hazrat Shaikh Abu Nasr Farahi<sup>RA</sup>. The Shaikh<sup>RA</sup>, a handicapped person, was the teacher of children. The first *rivayat* [story] appears to be correct, as there is consensus of the Mahdavia

<sup>1</sup> Quran, S. 3: 195 MMP.

<sup>2</sup> Quran, S. 55: 16 AYA.

<sup>1</sup> Quran, S. 3: 144 AYA.

community on it. ● When Hazrat Imam Mahdi<sup>AS</sup> reached the location of his present mausoleum, he dismounted his horse, under the command of Allah Most High, and took rest there for a moment. It was sultry. The companions<sup>RZ</sup> asked, “Miranji! What is the objective of halting here?” Hazrat Imam<sup>AS</sup> said, “When this *banda* reached this place, I saw that the angels were scattering the divine light and mercy on behalf of Allah Most High. At the same time the command of Allah Most High arrived, ‘O Syed Muhammad! Halt here for a moment so that your companions share the *faiz* [heavenly bounty] of divine light and mercy.’” Finally, the mausoleum of Hazrat Imam<sup>AS</sup> was located at this point.

● In short, Hazrat Imam Mahdi<sup>AS</sup> left the location and reached *Rach Jama’ Masjid*.

It is obvious from a clear and correct narrative that most of the *ulama* of Farah had reposed faith in Hazrat Imam<sup>AS</sup>. But some of them who had not reposed faith in him collectively decided, “Today is Friday. We will all go to seek the proof of the *Mahdiat* of Hazrat Miran Syed Muhammad<sup>AS</sup> and we will repose faith in him after due inquiry.” Hence, the *ulama* and some people, who were yet waiting for a debate on the subject of *Mahdiat*, arrived at the mosque. At around the same time, Hazrat Imam<sup>AS</sup> too arrived there. The *ulama* told him, “We wanted to come to you and debate the subject of *Mahdiat*. When you have arrived here, we will ask for its *hujjat* [proof] after the *namaz* [prayer].” ● In short, after the Friday prayers, Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> loudly recited the *niyat* [intention to perform] the *witar* [three *rak'at* (cycles) of ritual prayer—*namaz*] and performed it. Seeing this, an eminent '*alim* [learned man] from among the large group of people gathered for the *namaz* announced, “This *zath* with the attributes of the Messenger [Prophet Muhammad<sup>SLM</sup>] is the Mahdi al-Mau'ood. He will not come here the next Friday [for the prayers]. For, I have seen in a *hadis* that Hazrat Prophet Muhammad<sup>SLM</sup> too had performed the *witar* after the Friday prayers and he had died on the next Monday before the subsequent Friday. There is no doubt that this *zath* is the Mahdi al-Mau'ood, who follows in the footsteps of Hazrat Prophet Muhammad<sup>SLM</sup>. He

will go away from this world before the next Friday. This is proof enough.” ● When the Imam<sup>AS</sup> concluded the *witar namaz*, the *ulama* came to the Imam<sup>AS</sup> and asked, “Which was the day of your birth?” The Imam<sup>AS</sup> said, “Monday.” They asked, “What was the day on which Allah Most High commanded you to stake your claim to be Mahdi al-Mau'ood?” The Imam<sup>AS</sup> said, “Monday.” They asked, “How many years have passed since your claim to be Mahdi al-Mau'ood?” Hazrat Imam<sup>AS</sup> said, “Five years.” The *ulama* said, “There are two Traditions: one says five years and the other says 23 years.” Hazrat Imam<sup>AS</sup> said, “Both the Traditions are correct. For the first 18 years, the command was *ghair takidi* [not peremptory] to stake the claim to be Mahdi al-Mau'ood. This *banda* restrained himself. Five years have elapsed since the peremptory and angry command to stake the claim arrived. This *banda* was told, ‘O Syed Muhammad! You are the Mahdi al-Mau'ood. Announce this fact. You are afraid of the people. Announce your *Mahdiat*. Otherwise, I will include you among the group of the *zaliman* [wicked oppressors].’ This *banda* bowed his head at the divine command.” The eminent *ulama*<sup>RA</sup> said, “These are the signs that have been described in the Traditions about Hazrat Mahdi al-Mau'ood<sup>AS</sup>, as the Mahdi is the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup>. He was born on Monday. His claim to *Mahdiat* was made on Monday. The period of his *Mahdiat* is 23 years.” Finally, the next Thursday, he [the Imam<sup>AS</sup>] breathed his last.

It is learnt from a clear and correct narrative that most of the *ulama* and others who were present reposed faith in Hazrat Imam<sup>AS</sup> after the above-stated proofs. They achieved the honour of being in the company of the personal and excellent successors of Hazrat Imam Mahdi<sup>AS</sup>, namely, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

It is narrated that while going to the *Jama’ Masjid* Hazrat Imam Mahdi<sup>AS</sup> had given glad tidings to Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, “*Bhai* Syed Mahmood! Either go ahead or come behind because both the *zaths* have become abreast of each other.



Allah Most High is *ghayyur* [very jealous in point of honour]. He may cause the death of one.” Hence, before the next Friday, Hazrat Imam Mahdi<sup>AS</sup> passed away on Thursday.

*O Musaddiq!* Know that the followers of Hazrat Imam<sup>AS</sup> who are from Khorasan narrate from their forefathers that while returning from the *Jama' Masjid* after the *namaz*, the Imam<sup>AS</sup> reached the place where his mausoleum now stands between Farah and Rach and where the *faiz* [bounty] and mercy of Allah Most High had descended. The narrative relating to the incident has already been written about.

It is narrated that when the Imam<sup>AS</sup> proceeded from that place, he immediately expressed his will and last testament to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, “After my death, there will be a quarrel between the people of Farah and those of Rach about my funeral. After preparing the bier tie it on the back of a camel and leave it free to move. Prepare my grave where the camel stops. A great calamity will befall this country. You travel to Gujarat.” This narrative is quoted from the followers of Hazrat Imam Mahdi<sup>AS</sup>.

But what this *faqir*, the author [Hazrat Syed Burhanuddin<sup>RA</sup>], has heard as the narrative with constancy and what he has read in the books of narratives, he will write, *Insha Allah*.

In short, when Hazrat Imam Mahdi<sup>AS</sup> arrived at Farah from Rach, he became sick. His temperature started rising. This continued for the next six days or so. The condition of the fever was similar to that of the terminal fever of Hazrat Prophet Muhammad<sup>SLM</sup>. This is so because the Seals [of Prophethood and Sainthood] in their *zath* and *sifat* [attributes] and in their life and death were one *wajud* [existence].

It will be recalled that Allah Most High had revealed the Verse, “*This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion,*”<sup>1</sup> was revealed around the time<sup>1</sup> of the death of Hazrat Prophet

<sup>1</sup> Quran, S. 5: 4 AYA.

Muhammad<sup>SLM</sup> and he declared that it was in favour of his companions<sup>RZ</sup>. Similarly, Hazrat Imam Mahdi<sup>AS</sup> too recited this Verse in favour of his companions<sup>RZ</sup>, male and female, migrants and companions, people he liked and whom he had given glad tidings, in this manner: “Allah Most High commands me that this Verse is in favour of you all. Hazrat Prophet Muhammad<sup>SLM</sup> had addressed his companions<sup>RZ</sup> with this Verse at the perfection of *deen* [religion] in so far as the *Shariat* was concerned. Now at the perfection of the *deen* in respect of *Tariqat* [Mystic Religious Order], Allah Most High commands, ‘O Syed Muhammad! You too address your companions with this Verse.’” Further, Hazrat Imam Mahdi<sup>AS</sup> said, “We are from among the group of the Apostles, who are neither the inheritors [of the manifest property] nor do we make anybody our inheritors.” On the basis of this saying of Hazrat Imam Mahdi<sup>AS</sup>, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> gave away the clothes and the swords to the companions. [The swords were already in the possession of some companions<sup>RZ</sup> for the sake of patrolling the *daira*.] What the Imam<sup>AS</sup> had left [that is, the *tarkah* [the estate of the dead] was not given to his heirs as he had said that we are not the inheritors of one, nor anyone is our heir. Hazrat Prophet Muhammad<sup>SLM</sup> too had said the same thing. This *hadis* is well known.

At the time of the demise of the Imam<sup>AS</sup>, Hazrat Bandagi Miyan Shah Ne'mat<sup>RZ</sup> was standing near the head of the Imam<sup>AS</sup>. Sensing him, the Imam<sup>AS</sup> asked, “Who are you?” He said, “This *banda* is Ne'mat.” Hazrat Imam<sup>AS</sup> said, “Allah Most High commands in your favour that you with your *ahl* [members of the family] have been forgiven.”

It is narrated that on the day of demise, the Imam<sup>AS</sup> had severe fever. The temperature was high and he was staying at the house of Hazrat Bibi Buwanji<sup>RZ</sup>. His practice was to go to the houses of his wives by turn. For this purpose, some nails had been driven into

<sup>1</sup> AYA writes that this declaration...was promulgated in 10 AH during the Apostle's [Prophet Muhammad<sup>SLM</sup>'s] last Pilgrimage to Mecca [Makkah]. Chronologically, it was the last Verse to be revealed.

the ground. When the shadow went from one nail to the other, he would move from the abode of one wife, to the room of the other wife. When the time of his staying in the room of Hazrat Bibi Buwanji<sup>RZ</sup> expired, and the position of the shadow was ascertained, he ordered that he be taken to the house or room of Hazrat Bibi Malkan<sup>RZ</sup>. Bibi Malkan<sup>RZ</sup> too was present at the room of Hazrat Bibi Buwanji<sup>RZ</sup>. There was nothing other than a mat in her house. But in the house of Hazrat Bibi Buwanji<sup>RZ</sup> there were some things [like a cot]. The companions<sup>RZ</sup> counseled, “You are in great pain and Hazrat Bibi Malkan<sup>RZ</sup> too is here. There are some necessary things here. It is convenient that your eminence takes rest here.” Hazrat Bibi Malkan<sup>RZ</sup> said, “Miranji! I have forgiven my turn to your eminence. Your eminence may take rest here.” Hazrat Imam Mahdi<sup>AS</sup> retorted: “Very Well! You have forgiven your right. But who will forgive the *hadd* [restrictive ordinance] of the *Shari'at* which Allah Most High has commanded?” Hazrat Imam<sup>AS</sup> insistently ordered his companions to shift him to the room of Bibi Malkan<sup>RZ</sup>. They again appealed with great humility for a pardon and requested him to stay in the room of Bibi Buwanji<sup>RZ</sup>. But Hazrat Imam<sup>AS</sup> said for the third time, “Our brothers are considerate about my pain and illness but they are not considerate enough about the *Shari'at*.” At this point, Hazrat Imam<sup>AS</sup> made an attempt to get up to go to the room of Hazrat Bibi Malkan<sup>RZ</sup>. Then he was shifted to her house. There was nothing other than a mat in her house to lie down upon.

Hazrat Imam Mahdi<sup>AS</sup> lying down on a mat resting his head in the lap of Miyan Amin Muhammad<sup>RZ</sup>. Then Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> arrived. Hazrat Imam<sup>AS</sup> asked, “Who is it?” Bandagi Miyan<sup>RZ</sup> answered, “Syed Khundmir.” The Imam<sup>AS</sup> called Bandagi Miyan<sup>RZ</sup> near him and then placed his head on his lap. Then the Imam<sup>AS</sup> started his *wasiyyat* [bequest] and his own specialty, that is, the Divine Vision. He explained all the details about these subjects and bestowed his bounty on Bandagi Miyan<sup>RZ</sup>. The Imam<sup>AS</sup> recited the Quranic Verse, “*Say thou: This is my way: I do invite unto Allah—on evidence clear as the seeing with one’s eyes, —I and he who followeth me—Glory be to Allah—and never*

*will I join gods with Allah!*”<sup>1</sup> Then the Imam<sup>AS</sup> translated it both in Persian and Gujarati languages. Then he asked, “*Bhai Syed Khundmir! Do you understand what I say?*” Then the Imam<sup>AS</sup> recited, “*Glory be to Allah—and never will I join gods with Allah!*” Here the Imam<sup>AS</sup> took a pause. A thought occurred to Bandagi Miyan<sup>RZ</sup>, “How will this problem be solved?” Hazrat Imam<sup>AS</sup> said that he was not from among the *mushriks* [polytheist]. What kind of polytheism is this?” Hazrat Bandagi Miyan<sup>RZ</sup> was still immersed in his thought when Hazrat Imam<sup>AS</sup> said, “*Bhai Syed Khundmir! Whoever sees Allah Most High muqaiyad* [confined] *is a mushrik. Glory be to Allah—and never will I join gods with Allah.*”

The end finally came at the time of the *Zuhr* [afternoon] prayers on Thursday, when Hazrat Imam<sup>AS</sup> was lying down on a mat in the room of Hazrat Bibi Malkan<sup>RZ</sup>. That his end came when he was lying on the floor was a sign among the specific signs of his being the Mahdi al-Mau'ood. It will be seen that in the book, *Tirmizi*, Chapter 2, in the matter of the proof of Mahdi al-Mau'ood, a Tradition, reported by Artat, quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “Mahdi will be from among the descendants of Bibi Fatima<sup>RZ</sup> [daughter of Hazrat Prophet Muhammad<sup>SLM</sup>], he will live for five years [after his final claim to Mahdship] and he will die on his floor. Then a man from among the descendants of Bibi Fatima<sup>RZ</sup> will come. He would be of the *sirat* [character] of Hazrat Imam Mahdi<sup>AS</sup>, his vice-regency will last for twenty years, he will fight a battle with weapons and he will be martyred.” If anybody has a doubt about this Tradition, he should see the book, *Tirmizi*.

## 28.1 Devotees Differ

The bier was prepared at the residence of Hazrat Imam<sup>AS</sup>. When they started to take the bier to the place where the mausoleum now stands, differences cropped up between the nobles of Farah and Rach. Both the groups, which had reposed faith in the Mahdship of the Imam<sup>AS</sup>, wanted that he should be buried in their area. The

<sup>1</sup> Quran, S. 12: 108 MMP.

group of Farah argued that the Imam<sup>AS</sup> had resided and breathed his last in their town and that they would not allow locating his mausoleum elsewhere. The Rach group argued that Hazrat Imam Mahdi<sup>AS</sup> used to come to their town for the Friday prayers occasionally that they too had reposed faith in his Mahdship and, therefore, they would locate the mausoleum in their town. The people of Rach were more powerful in those days. The quarrel developed to a stage where swords were drawn. Then Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> intervened and told the groups, “This blessed *zath* is related to us and we are his heirs. Why should you quarrel over this matter? We will bury him where it appears that he consents to be buried.”

Both the Syeds<sup>RZ</sup> and all the companions<sup>RZ</sup> of the Imam<sup>AS</sup> unanimously decided that they would start carrying the bier and they would locate the mausoleum where it stops. When they reached the old *Idgah*, they performed the funeral prayers. That *Idgah* exists even to this day<sup>1</sup> between the *Sarai* of Malik Sikandar Haji and the mausoleum of Hazrat Imam<sup>AS</sup>. They started from the *Idgah* and when they reached a point between Farah and Rach, the bier became so heavy that they could carry it no further. Then the companions<sup>RZ</sup> said, “This is the place for the mausoleum of the Imam<sup>AS</sup>.”

A clear narrative proves that this place was the garden of a person. It was a charming and beautiful place. The owner said, “I will offer this place for Hazrat Imam Mahdi<sup>AS</sup>.” It was here that the mausoleum was constructed. The people of both Farah and Rach were happy at the final outcome.

It is narrated that the *Habib-e-Zul-Jalal* Hazrat Imam Mahdi<sup>AS</sup> had said, “If anybody were to have any doubt regarding the Mahdship of this *banda*, he should open my grave. If you see me in the grave, I am not the Mahdi. If you do not find me there, I am the Mahdi al-

<sup>1</sup> That is in 1052 AH, when the original book, *Shawahid al-Vilayat*, was written.

Mau'ood<sup>AS</sup>.” The grave was prepared. At that time Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> reminded the saying of Hazrat Imam<sup>AS</sup>. On the basis of this, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> said, “Your Exalted Presence may see if the body of Hazrat Imam<sup>AS</sup> is in the bier! In other words, it was not there. The person, who has the eye that does not see the body in the bier, will not see the *zath* in the grave also. And those who are seeing it in the bier will see it in the grave also.” Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was very happy to hear this. Finally, when the body was interred, they saw the body was not the grave.

It is narrated that immediately after the death of Hazrat Imam Mahdi<sup>AS</sup>, Miyan Ilahdad bin Hamid Muhajir<sup>RZ</sup> wrote twelve poems as the *marsiyah* [elegy] of the deceased in Persian. All of them have not been reproduced here to avoid the bulkiness of the book. Some of them are given below in translation:<sup>1</sup>

► **1<sup>st</sup> Poem:**

What mischief is it that the world has become bad?  
This misfortune has saddened all, the young and the old.  
Ah! What an earthquake this is in this unstable world!  
Has the chapter of the earthquake opened?  
Is this the *ikhhtilal* [deception] of *izan waqa'at* [those incidents]?<sup>2</sup>  
The eyes have become a fountains of tears from the torment of the heart!  
What a thunderbolt the heaven has banged onto the earth!  
That everybody has become a *kabab*<sup>3</sup> from the burning of the heart.  
What an arrow has the heaven fired again!  
Pure blood is flowing like a stream from the heart.  
I came to know that the Lord of the World and Time  
Has journeyed from this country towards the goal of Success,

<sup>1</sup> The poems are not set to meter in English Translation.

<sup>2</sup> This idea is taken from the Quranic Chapter 99, The Quaking: The Earthquake; etc.

<sup>3</sup> A *kabab* is roasted meat.

In whose separation every heart is in perturbation  
 Every religious man is restless in the sorrow of the same [Lord].  
 The perfect men in the separation of the [Lord] with the forehead  
 like sun and moon  
 Are like the sun and the moon behind a veil.  
 The peace of the religion has disappeared from the world  
 As that the heart of Prophet Muhammad<sup>SLM</sup> is hiding under the soil.  
 When that chaste body went under the soil,  
 The grief made every man of heart to turn towards God and pray.  
 The regret is that the Lord of the world is not in the world.  
 O people of the time! The leader of the time is not here during the  
 time.

► **2<sup>nd</sup> Poem:**

He whose *zath*<sup>1</sup> was the eternal Mercy from God,  
 It is our misfortune that he has left us.  
 He whose face was a favour of the [ultimate] Truth  
 We could not observe it to our heart's content.  
 He was the tall and graceful one who mirrored the Unity of the  
 Truth  
 Regrets! That he has gone towards the Garden of the Magnificent.  
 His life was the treasure of freedom from care in this age!  
 Alas! He finished his term and went away.  
 He sported the divine morality among the people.  
 He did not remain for long the means of support for the people.  
 His period was the giver of the grace of the time for the Firsts  
 Alas! It could not come to be counted in a few years.  
 Allah gave him superiority over the apostles.  
 Allah may make him the dispenser of intercession on the Day of  
 Judgment.  
 His bounty was to show the Truth to the religious people  
 Let him be eternally the dispenser of Truth as he was.  
 His speech was nothing other than the elucidation of Quran.  
 By God! We have not heard such elucidation from anybody else.

<sup>1</sup> *Zath* means essence, nature.

Every deed of his was for nothing other than God!  
 By God! No father or son could perform such deeds.  
 His affliction was such that no man of sorrow had ever seen  
 God has imposed upon us hundreds of afflictions and miseries [by  
 his departure].

► **3<sup>rd</sup> Poem:**

Who was he whose claim was like the claim of the Messenger of  
 God?  
 He was right in principles of religion and in achieving the Truth.  
 Who was he whose fealty was obligatory on the people of the  
 world!  
 To go on the path of their desire for the Truth and in accepting the  
 Truth!  
 Cure was in his sanctified leftover for the people  
 Who were ignorant of the Truth and had a diseased heart.  
 Who was he whose commands and interdictions were based on  
 Quran?  
 In the branches of *Shari'at* and in the principles of Truth!  
 Who was he who announced the Faith that showed the Truth!  
 In achieving the Vision of God after accepting the Truth.  
 At the end of the term of that Seal of Elucidation  
*Furqan*<sup>1</sup> has become hidden by the glory of the descent of the  
 Truth.  
 Without the favour of his bounty, the Faith  
 Has become a soulless body without achieving the Truth.  
 Now that the Light of his countenance is no more manifest  
 The world has become as dark as it was after the Messenger of  
 Truth.<sup>2</sup>  
 Devoid of the bounty that showed the Truth bestowing Guidance  
 The people have gone astray is a situation without Truth.

<sup>1</sup> *Furqan* means distinguishing truth from falsehood; proof; evidence; Quran.

<sup>2</sup> Messenger of Truth is the Translation of Persian expression *Rasul-e-Haq*, that  
 is, Hazrat Prophet Muhammad<sup>SLM</sup>.

Devoid of the command of diminishing wickedness and increasing Justice  
 People have become unjust after deserting the Truth.  
 The face that was like the sun has disappeared, all the hearts are sad  
 There is no light of the moon-faced and all bodies are wounded!

► **4<sup>th</sup> Poem:**

No wonder that the religion cries in this sorrow  
 If it is the departure of the prophets, one cries the tears of blood.  
 Had there been a justification in the religion, at the departure of the king  
 Islam with all its followers would have been the mourner.  
 If the *Shari'at* had permitted wailing  
 Hundreds would have mourned with tumult.  
 Had the inhabitants of the oceans come to know of this event!  
 All the marine flora and fauna, including *Zunnoon*,<sup>1</sup> would cry in sorrow.  
 If Venus were to come to know [of this tragedy]  
 It would weep with hundreds of thousand eyes filled with tears of blood on earth.  
 If the sky were to be permitted to lament  
 It would cry with hundreds of thousands excuses at every turn.  
 If the Empyrean and the Seat were impressed by this bereavement of the religion  
 The nine Heavens, the Tablet and the Pen—all would weep bitterly.  
 But the sorrow of the closest of the earlier generations,  
 It is prohibited; otherwise, they would soak the earth in their tears of blood.  
 If the earlier and the later generations were to get justification  
 They would now lament with the oppressors of the people of the Heart.

<sup>1</sup> *Zunnoon* is the title of Prophet Hazrat Yunus<sup>AS</sup> [Jonah] rescued from the bosom of a fish; figuratively fish.

If the people of the soul and the heart have not achieved the faith  
 They will lose their souls and hearts in lamentation.  
 Verily, the place is such that everything will become sad and dejected  
 From the Moon to the Fish<sup>1</sup> the whole universe will become mourners.  
 The hearts of the people of the entire world are sad  
 The souls, the bodies—everything is sad.

► **5<sup>th</sup> Poem:**

Since his *zath* [essence, nature] was the arbiter in five commands<sup>2</sup> of the Truth [God],  
 His death occurred on the fifth day [Thursday].  
 Since he was the proof of the abode of the Ultimate Truth  
 He left this impermanent world during *Zul-qa'dah*.<sup>3</sup>  
 His face was lighted with the Light of the Morning Hours,<sup>4</sup>  
 The morning hours had gone out of the time span of life.  
 His *zath* was the refuge of the *Shari'at* and the cause of the Religion of Truth  
 He was laid to eternal rest after the afternoon prayers.  
 When the Leader of the Truth jerked the skirt of the garment of his life  
 In the sorrow of demise, the people of the world washed their hands of their souls.

<sup>1</sup> It means from the moon to the fish that is supposed to support and carry the earth on its back; figuratively, the entire universe.

<sup>2</sup> The five commands are, [1] Giving up the world; [2] Desire for the Vision of Allah; [3] Perpetual remembrance of Allah; [4] Seclusion [being away from the people]; [5] Total dependence on Allah Most High.

<sup>3</sup> Here the poet has used a pun. He has used the Arabic word *au'ud-gah*, which is translated as abode. The Arabic word *qa'da* means sitting, and *Zulqa'da* is the eleventh month of the Islamic calendar.

<sup>4</sup> The 'Morning Hours' is the translation of '*Waz-Zuhaa*' the title of the ninety-third Chapter of Quran.

Islam became Voiceless, the religion became without accoutrements

When he turned his attention to the Hereafter.

The people are insipid of the path of faith in Truth,

When he entered the Eternity, giving up the impermanent world.

The effect of heart or soul did not survive in the body

When he denied the existence of his body and breath, asserting the Truth.

When the knowledge of the Ultimate Truth disappeared from among the people

He reached the Self-Existent [God] from the Possibilities.

When the three paths turned into four pillars<sup>1</sup>

When he left this six-dimensional [world] to enter the Hereafter, which is sans direction or side.

The high and the low of the Time became distant from the proximity of the Lord,

When the Leader of the Time went away from the people.

—ooOoo—

*O Musaddiq!* Listen and know that the details of the date and year of the death of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> are proved by the wise *ulama*'s narratives with constancy. According to this, the date of the birth, claim to Mahdship of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> has been written about. Hazrat Imam<sup>AS</sup> was born in 848 AH and his claim to Mahdship was made in 901AH at Makkah between the *Rukn* and *Maqam* under the direct command of Allah Most High. The second claim was made in 903 AH at Ahmadabad [in Gujarat, India]. The third claim called the *dawa-e-muakkad* [the final and Confirming Claim] was made under the command of Allah Most High at the town of Barhli [again in Gujarat] in 905 AH. After this claim, Hazrat Imam<sup>AS</sup> lived for five years. This too has been written about at the appropriate place. After this, Hazrat Imam<sup>AS</sup> died at the town of Farah [in Afghanistan] when he was 63, on Thursday, the 19<sup>th</sup> of *Ziqada*, 910 AH in the morning and he was

<sup>1</sup> . The four pillars are: *Shari'at*, *Tariqat*, *Haqiqat* and *Ma'rifat*.

interred after the *Zuhr* [afternoon] payers. Hazrat Bandagi Miyan Ilahdad Hameed<sup>RZ</sup> has extracted the chronogram of the year of the death 910 in five ways....

One of them is: خراسان. The total of the numbers of this word works out to 912. If the figure 2 is deducted, the figure becomes 910 in accordance with the instructions in the poem. 910 is the Hijri year in which Imam Mahdi Mau'ood<sup>AS</sup> died. Similar are the methods in which the other chronograms were extracted.

Hazrat Bandagi Miyan Khwaja Taha<sup>RZ</sup> and *Sahib-e-Diwan* Hazrat Mehri Muhajir<sup>RZ</sup> also have extracted the chronograms in different ways. Another scholar who was one of the disciples of Hazrat Imam Mahdi<sup>AS</sup> too has done the same.

After the death of Hazrat Imam Mahdi Mau'ood<sup>AS</sup>, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> stayed at Farah for about a year with all the surviving companions of Hazrat Imam Mahdi<sup>AS</sup>. But on the day of the tenth day ceremony after the death of the Imam<sup>AS</sup>, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> left Farah to go towards Gujarat in India. The parables relating to these *Khulafa* will be written shortly, *Insha Allah*.

*O Musaddiq!* Know that a tent was pitched during the stay of the companions<sup>RZ</sup> of the Imam<sup>AS</sup>, a part of which was burnt in those very days. Later, in the year 980 AH or thereabouts when Hazrat *Qutb-al-Muhaqqiqin* Bandagi Miyan Syed Shihab-al-Haq-waddeen was present, the local monarch Shah Qasim Iraqi, whose capital was Farah, laid the foundation of a mausoleum of the Imam<sup>AS</sup> with great love and devotion. Yagan Sultan, the ruler of Farah, completed the mausoleum with equal devotion. The Sultan's elder brother Shaikh Barhi had performed the *tasdiq* of Hazrat Imam<sup>AS</sup> on the hands of Miyan Muhammad Pushtavi<sup>RA</sup>, who was the *murid* [disciple] and *Khalifa* [Vice-regent] of Miyan Zikria. Shaikh Barhi had written a book, *Mirat-al-Ushshaq*, on the subject of *suluk* [Mystic Initiation].

## 29. The Blessed Names of Imam<sup>AS</sup>

This is in the matter of the blessed names of Hazrat Bandagi Miran Syed Muhammad Mahdi Mau'ood<sup>AS</sup> and their elucidation.

*O Musaddiq!* The objective of the elucidation of the blessed names of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is that the *muafiqin* [conformists] know the blessed names and improve and understand the ranks of their guidance and the opponents also understand the *fazail* [moral excellence and merits] of Hazrat Imam<sup>AS</sup> and reduce the severity of their villainy and callousness.

**The 1<sup>st</sup> name** of this beloved of the Lord: When the Imam<sup>AS</sup> was in the womb of his blessed mother, who was a pious worshipper and the namesake of the mother of Hazrat Prophet Muhammad<sup>SLM</sup>, his father Hazrat Bandagi Miran Syed Abdullah<sup>RA</sup> saw Hazrat Prophet Muhammad<sup>SLM</sup> in his dream. He dreamt that Hazrat Prophet Muhammad<sup>SLM</sup> had come to his house and said, “O Syed Abdullah! We have made your son our namesake.” On the basis of this, the Seal of Sainthood was named **Syed Muhammad** in obedience of the command of Hazrat Prophet Muhammad<sup>SLM</sup>. In the *hadis*, Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as having said, “His name would be my name, His father’s name would be my father’s name and his mother’s name would be my mother’s name.” This has been proved to be true. Hence, there is no need to elucidate his name, because *Muhammad* means one who is praised by Allah Most High. Then who could praise one who had been praised by God, when he is himself praised [by God]? From this point of view, wherever the holy name of Hazrat Prophet Muhammad<sup>SLM</sup> occurs in the Book of Allah [Quran], it is actually the name of Hazrat Syed Muhammad Mahdi Mau'ood<sup>AS</sup> as Hazrat Prophet Muhammad<sup>SLM</sup> has said, “Mahdi’s name would be my name.” Thus both in *zath* [essence, nature] and *sifat* [attributes], both [Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Mahdi Mau'ood<sup>AS</sup>] are one and the same.

**The 2<sup>nd</sup> name:** When Hazrat Bandagi Makhdoom Shaikh Daniyal<sup>RZ</sup> asked Bandagi Miran Syed Abdullah<sup>RA</sup> about the details about the newborn and said, “You have named the baby Muhammad; but what is his *kuniyat* [patronymic appellation]?” Miran Syed Abdullah<sup>RA</sup> said, “The name of my grandfather was Miran Syed Qasim. Hence, we sometimes call him *Abul Qasim*.” Hence, *O Musaddiq*, know that Allah Most High has joined the name and patronymic appellation of Hazrat Mahdi Mau'ood<sup>AS</sup> with those of Hazrat Prophet Muhammad<sup>SLM</sup>. Thus He made the *tabe'* [follower] reach the rank of the *matbu'* [one who is followed] both manifestly and immanently. Hazrat Prophet Muhammad<sup>SLM</sup> is called *Abul Qasim* because the distribution of the *faiz* [bounty] of the Prophethood through him [the Prophet<sup>SLM</sup>]. Similarly, Allah Most High caused the distribution of the bounty of the Seal of Sainthood through Hazrat Imam Mahdi Mau'ood<sup>AS</sup>, Hazrat Bandagi Miyan Malikji Mehri<sup>RZ</sup> has said on this subject: *All are from you—all the youth and the handsome; from Safiullah [Adam<sup>AS</sup>] to Esa Masih<sup>AS</sup>; O King! Your patronymic Appellation is Abul Qasim;*<sup>1</sup> *You are the distributor of the bounty [faiz] of that Ruler [the God].*

**The 3<sup>rd</sup> name:** When the *Habib-e-Zul-Jalal* [Friend of the Glorious—God], that is, Hazrat Imam Mahdi<sup>AS</sup> was 12 years old Bandagi Miyan Shaikh Daniyal<sup>RZ</sup> gave him the title of ***Asad-al-Ulama*** [**Lion among the Learned**]. The *ulama* of the city of Danapur [and Jaunpur] unanimously conferred the same title on Hazrat Imam Mahdi<sup>AS</sup>. Why should he not be the *Asad-al-Ulama*? The Title of his ancestor Hazrat Ali Murtaza<sup>RZ</sup> [son-in-law and fourth Caliph of Hazrat Prophet Muhammad<sup>SLM</sup>] was *Asad-Allah*. The saying goes: The son is the secret of his father.” Hence, the grandson has become the vice-regent of his forefather, the lord of Honour and Reverence. The scholars of great learning have manifested the name of his forefather on the scion. **COUPLET:** *Of what a great rank was his father! Praise be to him! The oyster Shell that had this gem in it!*

<sup>1</sup> *Qasim* means distributor.

**The 4<sup>th</sup> name:** A short while later, Hazrat Imam<sup>AS</sup> became the Bearer of the Burden of the Trust by virtue of the glad tidings of Hazrat Khwaja Khizr<sup>AS</sup>. Allah Most High caused the people of the time call him *Syed-al-Awlia*.<sup>1</sup> Hence, *O Musaddiq!* Know that this title is most appropriate as the *zath* is the *Imam-e-do-Jahan* [Leader of Both Worlds—that is Hazrat Imam Mahdi<sup>AS</sup>] is the Leader of the wise men, immanence of Hazrat Prophet Muhammad<sup>SLM</sup> and the Book of Allah. This is so because the titles of Hazrat Prophet Muhammad<sup>SLM</sup> are *Syed-al-Anbia* and *Syed-al-Mursalin*. As such the title of Hazrat Imam Mahdi<sup>AS</sup> is *Syed-al-Awlia-wal-Muqarrabin* [Leader of the Friends and Favoured and Trusted Servants of Allah Most High].

**The 5<sup>th</sup> name:** When Raja Dalpat was killed at the hands of Hazrat Imam<sup>AS</sup>, the latter experienced the divine ecstasy, which lasted for seven years. After this, the person that the Imam<sup>AS</sup> cast his look upon was almost killed. His glance was better than the accepted worship of a thousand years. The killing of the person means that the person's human attributes were burnt and destroyed. He was brought under constant blows of struggle and opposition to *nafs* [lust, concupiscence]. By the Grace of Allah Most High the Imam<sup>AS</sup> would reach him to Allah Most High as a ransom of killing his human attributes. On the basis of this, the Friend of the Glorious [God] was conferred the Title of **Syed Muhammad Qattal** [a great slayer]. All the seekers of the *zath-e-mutlaq* [The absolute Essence—God] and the Truth used to say with great sincerity: “Kill us! Kill us! O person in authority! My life is in my death itself.” But only those who were dutiful and obedient were honoured with this intrinsic death. This special bounty was made possible by the advent of Hazrat Imam Mahdi<sup>AS</sup>. “Such is the Grace of Allah which He giveth unto whom He will.”<sup>2</sup> This did not happen to one or two persons. Whoever went to Hazrat Imam<sup>AS</sup> with the desire of seeking Allah Most High, he [the seeker] would kill with the sword of *jihad* [supreme effort] and opposition of

<sup>1</sup> *Syed al-Awlia* means the Leader of the Saints.

<sup>2</sup> Quran, S. 5: 54 MMP.

*nafs* [lust, concupiscence] his [the seeker's] self at the command of the Imam<sup>AS</sup>, if he was a true seeker and *'arif-e-'ashiq* [The True Lover having the intimate knowledge] of God. Then he would instantly reach God and achieve the eternal life. He would achieve the Vision of Allah Most High. Hazrat Prophet Muhammad<sup>SLM</sup> has said quoting Allah Most High as saying, “Whoever is My seeker, he will achieve Me. He will recognize Me. And he, who recognizes Me, will become My Lover and Devotee. And he, who recognizes me, will be My friend and I will keep him as My friend. And whom I will make My friend: I will kill him. When I kill him I will become his Ransom.” This is the secret of the meaning of what Allah Most High has said, “O you who believe! Obey the commands of Allah and His Messenger<sup>1</sup> when he calls you to do things that lead you to your life, in both the worlds. Allah has informed, “Think not of those who are slain in Allah's way as dead. Nay, They live, finding their sustenance in the Presence of their Lord...”<sup>2</sup> In a couplet, someone has said, “How long should we love You and You take our Life! Wonder! That He who is the killer of the Lover!” *O Musaddiq!* Know that many people got martyred in the way of Allah Most High during the time of the Vice-Regent of Allah, the Merciful, and achieved their Ransom in the *Zath* of Allah. And many more gave their lives in the love and desire of achieving this martyrdom. Allah Most High says, “...Of them, some have completed their vow to (the extreme), and some (still) wait...”<sup>3</sup> And Bandagi Miyan Malikji Mehri<sup>RZ</sup>, the author of the *Diwan-e-Mehri*, has hinted about this in one of his poems. He

<sup>1</sup> Quran, S. 8: 20-24 MMP. “O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak). Be not as those who say, We hear and they hear not. Lo! The worst of beasts in Allah's sight are the deaf, the dumb, who have no sense. Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse. O ye who believe; Obey Allah and the messenger when he calleth you unto that which quickeneth you...”

<sup>2</sup> Quran, S. 3:169. AYA.

<sup>3</sup> Quran, S. 33: 23 AYA.



says: “Many have been slain by the sword of the Friend! Many others died at His door in the same desire.”

**The 6<sup>th</sup> name:** When the *faiz* [bounty] of the special Sainthood of Prophet Muhammad<sup>slm</sup> was reached through Hazrat Imam Syed Muhammad Mahdi Mau'ood<sup>AS</sup> to every such person whom Allah Most High had revealed the Reality of the bounty and the people with ability and aptitude realized the *faiz*, Allah Most High conferred the title **Syed Muhammad *Khuda Bakhsh*** on the emperor of the Saints [that is, Hazrat Mahdi Mau'ood<sup>AS</sup>]. In other words, one who became the devotee of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> reached Allah Most High. In case of some of the people Hazrat Imam<sup>AS</sup> made them meet their Creator in one of his *nazar* [blessed glance]. He made Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and some others meet Allah Most High in one breath. Some others reached God in two breaths and yet some others in three blessed breaths. Most of the companions of Hazrat Imam<sup>AS</sup> reached Allah in this manner. Some took a whole night while others spent a day and night to reach their destination. None had to struggle for three days and nights to reach Allah. This is the Grace of Allah Most High. “*Such is the Bounty of Allah, which He bestows on whom He will and Allah is the Lord of the highest bounty.*”<sup>1</sup>

**The 7<sup>th</sup> name:** Hazrat Imam Mahdi<sup>AS</sup> has informed in accordance with the command of Allah Most High, “The name of this *banda* on the fourth Heaven is **Syed Mubarak**.” He recited the Quranic Verse, “*Allah is the light of the heavens and the earth. The parable of His Light is as it were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree, an Olive...*”<sup>2</sup> Hazrat Imam Mahdi<sup>AS</sup> said that the term “*Shajaratim-mubaarakatin*” purports to be the name of this *banda*.” *O Musaddiq!* Know that as *Shajaratim-mubaarakatin* [the blessed tree] indirectly hints at the Seal of Prophethood Hazrat Prophet Muhammad<sup>slm</sup>, it is also proved by the command of Allah

<sup>1</sup> Quran, S. 62: 3 AYA.

<sup>2</sup> Quran, S. 24: 35 AYA.

Most High in favour of the Seal of Sainthood Hazrat Mahdi Mau'ood<sup>AS</sup> also.

**The 8<sup>th</sup> name** of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is ***Da'yi ila-Allah***. It is in accordance with the *naql* [parable] of Hazrat Imam Mahdi<sup>AS</sup> wherein he has said, “Allah commands me to say, that in the Quranic Verse, ‘*Say (O Prophet!) This is my way: I call (men) to Allah resting my stand on firm conviction—I and he who follows me.*’ The word ‘I’ stands for the *zath* of Hazrat Prophet Muhammad<sup>slm</sup> and ‘*he who follows me*’ purports Mahdi<sup>AS</sup>. Hence, on the authority of this *naql* Hazrat Prophet Muhammad<sup>slm</sup> is the *da'yi ila-Allah* [one who invites people towards Allah, inviter], by the command of Allah. Similarly, Hazrat Imam Mahdi Mau'ood<sup>AS</sup> too does the same.

**The 9<sup>th</sup> name** of the Imam<sup>AS</sup> is ***Qail ba-amr-Allah*** [Convinced by or Proponent of the Command of Allah]. A *naql* from Hazrat Imam Mahdi<sup>AS</sup> quotes him as saying, “Any command I announce is from Allah Most High and at His bidding. He who disavows even a single letter of it will be caught before Allah Most High.”

**The 10<sup>th</sup> name** of Imam Mahdi<sup>AS</sup> is **Abdullah**. It is narrated from Hazrat Imam Mahdi Mau'ood<sup>AS</sup> that he said, “I have been taught by Allah Most High without a medium everyday that I am Abdullah [the servant of Allah Most High].”

**The 11<sup>th</sup> name** of the Imam<sup>AS</sup> is ***Tabe'-e-Taam*** [Perfect Follower] of Hazrat Prophet Muhammad<sup>slm</sup>. A *naql* quotes him as saying, “I am taught by Allah Most High everyday that I am Abdullah and the follower of Hazrat Prophet Muhammad<sup>slm</sup>.” Further, Hazrat Prophet Muhammad<sup>slm</sup> has said in favour of Hazrat Imam Mahdi<sup>AS</sup>, “Mahdi is from me, will follow me and will not err.”

**The 12<sup>th</sup> name** of Hazrat Imam Mahdi<sup>AS</sup> is ***Khalifatullah*** and ***Khalifa-e-Rasul-Allah*** [Vice-Regent of Allah and Prophet Muhammad<sup>slm</sup>]. The authority for this name is the *hadis* wherein Hazrat Prophet Muhammad<sup>slm</sup> is quoted as saying, “When you see black flags coming from the side of Khorasan, go and join them

because among them will be the *Khalifa* of Allah, the Mahdi Mau'ood<sup>AS</sup>.”

**The 13<sup>th</sup> name** of the Imam<sup>AS</sup> is *Nazeer-e-Nabi-Allah* [The Like or Equal of the Prophet of Allah]. A *hadis* says that there is one like or equal to every prophet in his community. And in the community of Hazrat Prophet Muhammad<sup>SLM</sup> the one like or equal to Hazrat Prophet Muhammad<sup>SLM</sup> is Hazrat Imam Mahdi Mau'ood<sup>AS</sup>. A *hadis* says, “How can my *ummah* be destroyed when I am at its beginning, Hazrat Esa<sup>AS</sup> is at its end and Mahdi from among my descendants is in the middle.”

**The 14<sup>th</sup> name** of the Imam<sup>AS</sup> is *Nur-e-Nurullah* [The Light of the Light of Allah].

**The 15<sup>th</sup> name** of Hazrat Imam Mahdi<sup>AS</sup> is *Sir-re-Sir-rullah* [The Secret of the Secret of Allah].

**The 16<sup>th</sup> name** of the Mahdi<sup>AS</sup> is *Makhzan-e-Ma'rifatullah* [The Treasure of the Mystic Knowledge of Allah].

**The 17<sup>th</sup> name** of the Imam<sup>AS</sup> is *Ma'shuqullah* [the Beloved of Allah]. The proof of this is the *naql*, which quotes Hazrat Imam Mahdi Mau'ood<sup>AS</sup> as saying by the command of Allah Most High, “O the Light of My Light! O the Secret of My Secret! O the Treasure of My *Ma'rifat* [Mystic Knowledge]. I have sacrificed My Realm on you. O Muhammad!” *O Musaddiq!* Know that when the Secrets of the Unity were being written by oath of *Nuun, Wal-Qalami*,<sup>1</sup> Allah Most High commanded the Pen, Write: *I testify that there is no god but Allah, He has no partners.*” Then again Allah Most High commanded, “Write: I testify that Muhammad is His *banda* and His Messenger.” When the Pen heard this, its breast broke open. It said, “O God! Whose name is this that it is being made to be written in juxtaposition with Your name?” Allah’s command arrived, “Keep quiet! It is the name of My friend. It is the name of my *banda* [servant], the name of My Messenger, of My Light, of My Secret.” O friend! Now understand

<sup>1</sup> Quran, S. 68: 1 SAL.

this! When in the explanation of the Light of Allah, the Secret of Allah, the breast of the Pen has broken open, who has the temerity to explain the Grace of the Light of the Light of Allah, the Secret of the Secret of Allah, the Treasure of the mystic knowledge of Allah and the Beloved of Allah? At this point, the *naql* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, the *Siddiq-e-Vilayat*, throws light on the original Reality. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> said, “Hazrat Mahdi Mau'ood<sup>AS</sup> went away as he had come! Nobody recognized him as he should have been recognized.” In this connection, Bandagi Miyan<sup>RZ</sup> recited the Quranic Verse: “*And they measure not the power of Allah its true measure...*”<sup>1</sup> Only he who can understand this secret will understand it. And a *naql* is reported in connection with the blessed name *Ma'shuqullah*. It says that one day Hazrat Imam<sup>AS</sup> was lying down. A companion was with him. A thought occurred to him. “What would be the age of the Imam<sup>AS</sup>?” When he posed the question, the Imam<sup>AS</sup> said, “For thirty years, this *banda* was the ‘*ashiq* of Allah Most High and then for thirty years Allah Most High is the ‘*ashiq* of this *banda*.”

**The 18<sup>th</sup> name** of Hazrat Imam Mahdi<sup>AS</sup> is *Mahbubullah* [Most Favourite of Allah]. It is narrated that while Hazrat Imam<sup>AS</sup> reached a place where the snakes were like ants in number. The companions asked, “Miranji! How can we spend the night here?” All were in the same anxiety. Hazrat Miran<sup>AS</sup> [Mahdi] said, “The command of Allah Most High has reached all the snakes that ‘Our *Mahbub* [Most Favourite person] is passing through this path. You all go into your holes. Do not come out.” This did happen.

**The 19<sup>th</sup> name** of the Imam<sup>AS</sup> is *Mahfuzullah* [Protected by Allah]. It is in accordance with the *naql* that in answer to the *ulama* Hazrat Imam<sup>AS</sup> said, “The nature of water is to drown, of the fire to burn and of the sword to cut. But by any of these devices, nobody can overpower the *zath* of Imam Mahdi<sup>AS</sup> as Allah Most

<sup>1</sup> Quran, S. 6: 92 MMP.

High keeps him [the Mahdi<sup>AS</sup>] *mahfuz* [immune or protected from all of them].”

**The 20<sup>th</sup> name** of Hazrat Imam Mahdi<sup>AS</sup> is *Khatam-e-Awlia Allah* [Seal of the Saints of Allah].

**The 21<sup>st</sup> name** of the Imam<sup>AS</sup> is *Khatam-e-Din-Allah* [Seal of the Religion of Allah].

**The 22<sup>nd</sup> name:** Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is called the *Khatam-e-Vilayat-e-Muhammadi* [The Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>]. The proof of this is the *hadis*, reported by Hazrat Ali<sup>RZ</sup>. He has said, “I asked Hazrat Prophet Muhammad<sup>SLM</sup>, ‘O Messenger of Allah! Will Mahdi be from among us or from among the others?’” Hazrat Prophet Muhammad<sup>SLM</sup> said, “He will not be from among the others. He will be from among us. Allah Most High will terminate religion with him as He has started it with us.” This *hadis* has been reported by a group of the *huffaz* [plural of *hafiz*; persons who have memorized the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>] in their books. Among them are Abul-Qasim Tabarani<sup>RA</sup>, Abu-Naim Isfhani<sup>RA</sup>, Abdur-Rahman bin Hatim<sup>RA</sup> and Abu Abdullah Naim bin Hammad<sup>RZ</sup>. This has been written in the book, *Aqd-ad-Darar*. Further, *Amir-al-Muminin* Hazrat Ali<sup>RZ</sup> has said in his *ash'aar* [couplets]: “Be warned! Verily, the *Khatam-al-Awlia* is to come!”

**The 23<sup>rd</sup> name** of Hazrat Imam<sup>AS</sup> is *Qaim bid-Din* [Firm in the Religion]. The *hadis* quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying in favour of Hazrat Imam Mahdi<sup>AS</sup>: “He [the Mahdi<sup>AS</sup>] would firm up the religion in the last era, as I [Prophet Muhammad<sup>SLM</sup>] have firmed it up in the beginning.”

**The 24<sup>th</sup> name** of the Mahdi<sup>AS</sup> is that he is called the *Imam-al-'Arifin*<sup>1</sup> in accordance with the supplication of Hazrat Prophet Ibrahim<sup>AS</sup> to Allah Most High, “O Cherisher! Make me the *Imam* and an *Imam* from among my descendants.” And that *Imam* is

<sup>1</sup> *Imam al-Arifin* means the Leader of the Mystics who have the intimate knowledge of Allah Most High.

Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Ali<sup>RZ</sup> has said, “Be warned! *Khatam-al-Awlia* is to come; in a situation that he would be none other than *Imam-al-'Arifin*. And this is proved in the consensus of the *mujtahidin* too. In the book, *Sharah-e-Maqasid*, it is reported that the view of the *ulama* of the *ummat* that the Mahdi<sup>AS</sup> is the *Imam-e-Adil* [The Equitable Leader], he will be from among the descendants of Hazrat Bibi Fatima<sup>RZ</sup>, daughter of Hazrat Prophet Muhammad<sup>SLM</sup>. Allah Most High will cause his birth when He will and He would send him to help His Religion.

**The 25<sup>th</sup> name** of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is *Na'siruddin*. It is under the command mentioned in the previous paragraph that Allah Most High will commission [*mab'oos*]<sup>1</sup> Hazrat Imam Mahdi<sup>AS</sup> to help His religion. This saying comes under the praises of Hazrat Imam Mahdi<sup>AS</sup>.

**The 26<sup>th</sup> name** of the Mahdi<sup>AS</sup> is that he is called *Mujaddid-ad-din* [Revivalist of the Religion]. Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> has informed that in his *ummat* Allah Most High would create a *mujaddid* [revivalist] who would revive His religion at the beginning of every Century. Hence, during the Last Century of the first millennium [of the Muslim Calendar], there is no *mujaddid* other than Hazrat Imam Mahdi Mau'ood<sup>AS</sup>.

**The 27<sup>th</sup> name** of the Imam<sup>AS</sup> is *Ayat-Allah 'alal-'Alameen* [The Sign of Allah in the Worlds]. It is stated in the book, *Sharah-e-Maqasid* that both Hazrat Esa<sup>AS</sup> [Jesus] and Hazrat Imam Mahdi<sup>AS</sup> are among the *Ayaat* [Signs] of Allah.

**The 28<sup>th</sup> name** of Hazrat Imam Mahdi<sup>AS</sup> is *Hujjat-Allah*. It means that the *zath* of Hazrat Mahdi<sup>AS</sup> is the *dalil-e-ghalib* [domineering argument or proof] on the entire Creation. The book, *Futuh-at-e-Makkiah*, states that Mahdi<sup>AS</sup> is the *hujjat* [argument, proof] of Allah Most High. And the *dalil-e-ghalib* [domineering argument] does not need any other argument or proof.

<sup>1</sup> مبعوث

The 29<sup>th</sup> name of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is *Sarim-al-Hind*.<sup>1</sup>

The 30<sup>th</sup> name of the Mahdi<sup>AS</sup> is *Shams-al-Tajalli* [*Shams-e-Vilayat*].<sup>2</sup>

The 31<sup>st</sup> name of Imam Mahdi<sup>AS</sup> is *Ahl-e-Wasmi*. Amir-al-Muminin Hazrat Ali<sup>RZ</sup> has said in one of his poems: “He is the *Syed-e-Mahdi* from among the descendants of Ahmad.<sup>3</sup> He would be the *Sarim-e-Hindi*, when he destroys the infidelity. He is the *Shams-e-Vilayat* [the Sun of Sainthood], the manifestations of which will illuminate the darkness of *gumrahi* [apostasy]. He will be like the seasonal downpour of incessant rain in bestowing the divine bounty [*faiz*].

The 32<sup>nd</sup> name of the Imam<sup>AS</sup> is *Imam-al-Huda* [The Leader of Correct Guiding].

The 33<sup>rd</sup> name of Hazrat Imam<sup>AS</sup> is *Umun-Nahi* [The Master of Interdiction], on the argument that Allah Most High has called his community as the *Ulil-albab* [people of intellect]. It is narrated that the Verses, “...Those gifted with understanding—who standing, sitting, or reclining, bear Allah in mind, and meditate on the creation of the heavens and the earth. ‘Our Lord!’” (*Say they*), “All this Thou hast not created in vain! Transcendent in purity art Thou! Save us from the chastisement of Fire.”<sup>4</sup> Hazrat Imam Mahdi Mau'ood<sup>AS</sup> has said, Allah Most High says, “O Syed Muhammad! This is the glory of your community.” Then again Hazrat Imam Mahdi<sup>AS</sup> said, “As the name of the community of Hazrat Musa<sup>AS</sup> was *Yahud* [Jews], that of Hazrat Esa<sup>AS</sup> was *Nasara* [Christians], that of Hazrat Prophet Muhammad<sup>SLM</sup> was *Musalman* [Muslims], the name of our community is *Ulil-albab* [the people of

<sup>1</sup> *Sarim-al-Hind* means the Brave Man of India or the Sword of India.

<sup>2</sup> *Shams al-Tajalli* means the Sun of Manifestation; *Shams-e-Vilayat* means the Sun of Sainthood. *Shams-e-Vilayat* is the chronogram that gives the date of birth of Hazrat Imam<sup>AS</sup> [847 AH].

<sup>3</sup> Ahmad is the name of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>.

<sup>4</sup> Quran, S. 3: 190-191 SAL.

understanding].” On the basis of all this, Hazrat Imam Mahdi<sup>AS</sup> is named *Umun-Nahi*.

The 34<sup>th</sup> name of Hazrat Imam Mahdi<sup>AS</sup> is *Mahi* [one who erases or obliterates].

The 35<sup>th</sup> name of the Imam<sup>AS</sup> is *Hazrat-e-Muhyi*.<sup>1</sup> *O Musaddiq!* Know that *Muhyi* is the name of Hazrat Prophet Muhammad<sup>SLM</sup> also. The *hadis* quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “I have five names; Ahmad, Muhammad, Mahmud, *Hashir* and *Mahi* [Allah Most High erases infidelity through my *zath*]. And Hazrat Mahdi Mau'ood<sup>AS</sup> is the perfect follower of Prophet Muhammad<sup>SLM</sup>. Accordingly, he too is *Mahi*. Prophet Muhammad<sup>SLM</sup> had obliterated *kufir* [infidelity], *shirk* [polytheism] and *nifaq* [hypocrisy]. And Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is the obliterator of *rasm* [custom], ‘*adat* [habit] and *bid'at* [innovation]. *Muhyi* means one who resurrects or revives life. Hazrat Imam Mahdi<sup>AS</sup> resurrects the *din* and *Sunnat* [the practice of Prophet Muhammad<sup>SLM</sup>]. It has been stated in the book, *Akhbar-o-Aasar*, that Abdullah bin ‘Ata reports that he asked Abu Ja’far Muhammad bin Ali<sup>RZ</sup>, “What will be the character of Hazrat Imam Mahdi<sup>AS</sup> when he comes?” He [Abu Ja’far] said, “He would eradicate all the baseless things as the Messenger of Allah had done and he will renew Islam in its pristine glory.” Further, Hazrat Ali<sup>RZ</sup> has reported that Hazrat Imam Mahdi<sup>AS</sup> will not leave without obliterating any *bid'at* or without restoring any *Sunnat*.” Further, Hazrat Imam Mahdi<sup>AS</sup> has said, “The advent of this *banda* is to obliterate *rasm*, ‘*adat* and *bid'at*. Imam Mahdi<sup>AS</sup>’s companion, Mehri<sup>RZ</sup> has composed a *Qasida* [encomium]. “Your generosity! O Lord of the Time Mahdi! You have manifested the Reality of the Unity! The Here and the Hereafter have become eternally alive. All that is, is the manifestation of the Sainthood! God bless you! O the Leader of Guidance! You are the eraser of the custom, innovation and misguidance! You have revived the religion and the heart! All that is, is the manifestation of the Sainthood!”

<sup>1</sup> *Muhyi* means giving life, keeping alive. It is also an attribute of God.

**The 36<sup>th</sup> name:** Hazrat Imam Mahdi<sup>AS</sup> is also called **Hazrat Rahim** [The Merciful]. A *hadis* of Hazrat Prophet Muhammad<sup>SLM</sup> has been reported by Taus, who quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying that the sign of Hazrat Imam Mahdi<sup>AS</sup> is that he would be hard on the officials and he would be **Rahim** [merciful] to the *masakin* [the humble]. Hafiz Abu Na'im<sup>RZ</sup> has reported in *Bab-al-Fitn*. Here a *daqiq* [delicate] point needs to be made for the researchers. Allah Most High has not addressed as *Rahim* any apostle other than Hazrat Prophet Muhammad<sup>SLM</sup>. Allah says in Quran: “*Now hath an Apostle been raised for you from your own selves, your living wrongly with its consequent suffering presses heavily upon him; he is ardently desirous of your welfare; and to those (of you) who are believers, he is ra-uufur-rahiim [compassionate, merciful].*”<sup>1</sup> Further, let it not remain hidden from the judicious people that Hazrat Prophet Muhammad<sup>SLM</sup> has not addressed any *Vali* [saint] of his *ummat* as *rahim* other than the *Khatam-al-Awlia* [Seal of the Saints—Hazrat Imam Mahdi<sup>AS</sup>] for the reason that this name is *zati*, that is, this name is not allowed for any person other than a *Vali* or *Nabi* [Saint or Apostle] who have achieved the manifestation of the *zath* [essence, nature] of Allah Most High.

**The 37<sup>th</sup> name** of the Imam<sup>AS</sup> is Hazrat **Imam Muhammad Mahdi**. This name is his from sempiternity to eternity. Allah Most High had conferred it on him when he was in the womb of his mother at the time of his birth that “Verily! You are the Mahdi Mau'ood<sup>AS</sup> [The Promised Truly Guided]. Then Hazrat Imam<sup>AS</sup> kept silent for a long time, as Hazrat Prophet Muhammad<sup>SLM</sup> had kept quiet for a long time because both the *zaths* were one *vajood* [body, being]. Finally, Hazrat Imam Mahdi<sup>AS</sup> announced at *Ka'batullah* [the House of Allah at Makkah] between the *Rukn* and *Maqam*, in accordance with the command of Allah Most High in a congregation of the people, low and high, in these words: “*Anal Mahdi, Anal Mahdi, Anal Mahdi-al-Mauood. Manittaba'ni fa hua Mumin.* [I am the Mahdi; I am the Mahdi; I am the Mahdi

Mau'ood<sup>AS</sup>—the Promised Rightly Guided]. This he said pointing to his *zath*. For the second time, he reiterated the claim at Ahmadabad (in Gujarat). And for the third time, by the command of Allah Most High he announced his claim at Barhli [near Patan, Gujarat]. The objective of Allah Most High in this *takrar* [repetition] was to preempt any doubt in his claim of Mahdship, lest somebody at some later date, doubts if Hazrat Imam Mahdi Mau'ood<sup>AS</sup> was consistent in his claim or not. On the basis of this, Allah Most High manifested the claim as certain as the sun shines.<sup>1</sup>

**The 40<sup>th</sup> name:** O *Musaddiq!* Know that a *hadis* from Hazrat Prophet Muhammad<sup>SLM</sup> is proved in favour of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> that Prophet<sup>SLM</sup> said, “His name would be my name, his father's name would be my father's name, his mother's name would be my mother's name and his patronymic appellation will be my patronymic appellation, because his *zath* would be the objective of the *Kaunain* [Here and the Hereafter]. Hence, Hazrat Imam Mahdi<sup>AS</sup> is also called the **Mahbub-as-Saqalain** [the Beloved of the Mankind and the Spirits, this world and the Hereafter] and **Maqsood-al-Kaunain** [the Objective of the Two Worlds, the Here and the Hereafter]. O *Musaddiq!* Know that it has been conclusively proved that Hazrat Imam Mahdi Mau'ood<sup>AS</sup> was endowed with all the attributes of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> both manifestly and immanently. He is also the manifestation of all the divine names as was Hazrat Prophet Muhammad<sup>SLM</sup> himself. On the basis of this authority, Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup>. If all those names of the *matbu'* [one who is followed—that is Hazrat Prophet Muhammad<sup>SLM</sup>] are written under the topic of Hazrat Imam Mahdi<sup>AS</sup>, it will become a voluminous book in which all the names and the attributes can be easily written. Hence, these forty names have been written briefly, in accordance with the Quranic Verses and the Traditions of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. If, in addition to the attributes and

<sup>1</sup> After the 37<sup>th</sup> name, the 38<sup>th</sup> and 39<sup>th</sup> names are missing. In Persian text too these names are missing—SZY.

<sup>1</sup> Quran, S. 9: 128 SAL.

names of Hazrat Imam Mahdi Mau'ood<sup>AS</sup>, those terms and expressions that his followers had coined, it will become a voluminous book. They are like these: *Muhammad Mahdi-e-Zaman*; *Khalifa-e-Rahman*; *Mubin Furqan*; *Waris-e-Subhan*; *“Alim-e-Ilm-al-Kitab-wal-Iman*; *Mubin-e-Haqiqat-o-Shari’at-o-Rizwan*; *Mehtar-e-Sarwaran-o-Sarwar-e-Piran*; *Hazrat Amir-e-Jahan*; *Ahl-e-Khorasan*. In the Indian lexical terms, the names are: *Amir-e-Amiran*; *Pir-e-Piran*; *Murshid-e-Dauran*; *Hazrat Miran*. And on the followers and *musiddiqin* of Hazrat Imam *Aakhir-az-Zaman*, Allah Most High may bestow *Rizwan* [His Pleasure] and *Rahmat* [Mercy].

### 30. Appearance, Identity of Imam<sup>AS</sup>

This is in the matter of the appearance and identity of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> that Hazrat Imam<sup>AS</sup> was the *nazeer* [resembling, equal] of Hazrat Prophet Muhammad<sup>SLM</sup>, and his perfect follower. Be it known that Hazrat Imam Mahdi<sup>AS</sup> used to often say in accordance with the command of Allah Most High, “One who has not seen Prophet Muhammad<sup>SLM</sup> should see me.”

Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is narrated to have said, “If this *banda*, Hazrat Muhammad Rasolullah<sup>SLM</sup> and Hazrat Prophet Ibrahim<sup>AS</sup> were to be there at one and the same time, nobody could have distinguished one from the other of them. None could have recognized who the Imam<sup>AS</sup> was, who Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> was and who Hazrat Ibrahim Khaleelullah<sup>AS</sup> was, as they were of the same appearance and the same character. But—why should this happen?—when according to the *hadis*, that every prophet had his *nazeer* [look-alike, equal] in his *ummat*. The *nazeer* of Hazrat Prophet Muhammad<sup>SLM</sup> in his *ummat* is Hazrat Imam Mahdi Mau'ood<sup>AS</sup>. On the basis of this, the appearance and character of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> was like that of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. Further, it is also obvious that the appearance and the character of Hazrat Prophet Muhammad<sup>SLM</sup> were identical with those of Hazrat Ibrahim Khaleelullah<sup>AS</sup>. It is for this reason that there is no need to delve into the matter of the appearance and character of Hazrat Imam Mahdi<sup>AS</sup>, because whatever was said of Hazrat Ibrahim Khaleelullah<sup>AS</sup> was exactly the same as Allah Most High had manifested in Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. And what was described in respect of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> was the same as it was in the case with Hazrat Imam Mahdi Mau'ood<sup>AS</sup>—from the beginning to the end. According to incontrovertible proof and convincing arguments, both the *zawat* [persons] were one body in appearance and identity. Under the Quranic Verse: “*Along with others of them who have not yet joined them...*”<sup>1</sup> the *Tafseer-e-Kashf-al-Haqaiq*

<sup>1</sup> Quran, S. 62: 3 MMP.

has mentioned it. Similarly, in the matter of deducing the light and the souls from *Nur-e-Muhammad*<sup>AS</sup> also it is mentioned. The saying of the *mufassir* [commentator] is that “the soul of the Mahdi was established as the child born of a mother. Hence, when the *nabuvat* [prophethood] of Prophet Muhammad<sup>SLM</sup> was given to the Prophet<sup>SLM</sup>, the Mahdi too was given the *Vilayat* of Prophet Muhammad<sup>SLM</sup>. As such the *Zath* of the Mahdi<sup>AS</sup> is like the *zath* of Prophet<sup>SLM</sup>. His group is like the group of Prophet<sup>SLM</sup>. The call of the Imam<sup>AS</sup> was like the call of the Prophet<sup>SLM</sup>. The knowledge of the Mahdi<sup>AS</sup> is like the knowledge of Prophet<sup>SLM</sup>. The patience of Mahdi<sup>AS</sup> is like the patience of Prophet<sup>SLM</sup>. His *tawakkul* [Trust in Allah] was like that of Hazrat Prophet Muhammad<sup>SLM</sup>. In many situations Hazrat Imam Mahdi<sup>AS</sup> is like and equal of Hazrat Prophet Muhammad<sup>SLM</sup> in his form and character [*Suratan-o-Seeratan*]. [The saying of the *mufassir* ends here.] Under the Quranic Verse: “...And this Quran hath been inspired in me, that I may warn therewith you and whomsoever it may reach...”<sup>1</sup> the *Tafsir-e-Kashi* quotes Hazrat Abu Ja’far<sup>RZ</sup> and Abu Abdullah<sup>RZ</sup> to say that the meaning of this is that “he, who reached the station of the Imam from among the descendants of Prophet Muhammad<sup>SLM</sup>, too will warn through the Quran as Prophet Muhammad<sup>SLM</sup> did through the Quran. And the term *mam-balag*<sup>2</sup> purports Hazrat Imam Mahdi Mau’ood<sup>AS</sup>.” *O Musaddiq!* Know that it is obvious that Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi<sup>AS</sup> are one in form and character according to the arguments and proofs. Hence, whoever wants to see the form and figure of Hazrat Imam<sup>AS</sup>, it is necessary for him to see the form and figure of Hazrat Prophet<sup>SLM</sup>. Apart from this, a large number of the followers of Hazrat Imam<sup>AS</sup>, who were steadfast in their belief in the Imam<sup>AS</sup>, who were true in their *tasdiq* [affirming and confirming] of the Imam<sup>AS</sup>, who were the seekers of Absolute Being and who were traversing the path of *Haq* [Ultimate Truth], have seen with their

<sup>1</sup> Quran, S. 6: 19 MMP.

<sup>2</sup> The relevant part of the Verse 6: 19, is as follows in transliteration: “...wa ‘uu-hiya’ ilayya haazal-Qur-‘aanu li-‘unzirakumbihii wa *mam-balag*. [The underscored expression means ‘*also those whom it may reach*’].

own eyes the form and figure of Hazrat Imam Mahdi Mau’ood<sup>AS</sup> and have heard from those who have heard from others about the form and figure of the Imam<sup>AS</sup>. They have truthfully described the form and figure of Hazrat Imam<sup>AS</sup> as best as they could. Hence, with the help of Allah Most High the details of the form and figure and some of the attributes of Hazrat Imam Mahdi Mau’ood<sup>AS</sup> have been described in these pages so that the *sidq* [Truth] of the truthful increases and guides the judicious on the path of Allah Most High by His Grace and Beneficence.

Now listen to the details of the *hul’ya* [form and figure] with attention. Be it known that the body of Hazrat Imam Mahdi<sup>AS</sup> was exactly like that of Hazrat Prophet Muhammad<sup>SLM</sup>. The stature and height of Hazrat Imam<sup>AS</sup> was medium, neither too tall nor too short. Whenever he stood among a group of people, both his shoulders appeared to be taller than those of all the others. His complexion was like that of Hazrat Prophet Muhammad<sup>SLM</sup>. It was wheaten, elegant and charming. *O Musaddiq!* Know that Hazrat Prophet Yusuf<sup>AS</sup> [Joseph] was only fair-complexioned. And the two Muhammads [that is, Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Muhammad Mahdi Mau’ood<sup>AS</sup>] were the *sahiban-e-malahat* [the people of elegance and charm]. *Sabahat* [fair-complexion] needs *malahat* [nut-brown complexion], *Malahat* does not need *sabahat*. It is narrated in the book, *Nuzhat-al-Arwah*, somebody asked Hazrat Prophet Muhammad<sup>SLM</sup>, “Is your *jamal* [beauty] better or was the delightful face and the lovely cheeks of Hazrat Yusuf<sup>AS</sup> better?” Hazrat Prophet Muhammad<sup>SLM</sup> replied, “My brother Yusuf<sup>AS</sup> was perfect in *sabahat*. I am perfect in *malahat*. *Sabahat* needs *malahat*, but *malahat* is free of and does not need *sabahat*. *Sabahat* is like a drawing on the wall. But *malahat* is the perfection of the art of the artists. Further, the sweat of Hazrat Imam<sup>AS</sup> was of pure fragrance. His hair was twisted and bright. His face was *da’fe’-bala* [repelling the calamities]. His hair was like a scaling ladder beckoning the people towards the Ultimate Truth. His saliva was curative. It was like that of Hazrat Prophet Muhammad<sup>SLM</sup>. The saying of the Prophet<sup>SLM</sup>, “He (the Mahdi<sup>AS</sup>) will follow in my footsteps and will not err,” is obvious

and in favour of the Imam<sup>AS</sup>. Hazrat Imam<sup>AS</sup> has himself said, “This *banda* follows in the footsteps of Hazrat Prophet Muhammad<sup>SLM</sup>.”

It is narrated that the body odour of the Imam<sup>AS</sup> was like that of Hazrat Prophet Muhammad<sup>SLM</sup>.

It is also narrated that if somebody, high or low, shook his hands with Hazrat Imam<sup>AS</sup>, the scent of the hand of the Imam<sup>AS</sup> would linger in his hands for at least forty days. The scent of the sweat of the Imam<sup>AS</sup> was stronger than that of the rose. The effect of the sanctified leftover water of the Imam<sup>AS</sup> was the same as that of Hazrat Prophet Muhammad<sup>SLM</sup>. The hair of his head was like that of Hazrat Prophet<sup>SLM</sup>: neither too long nor too short.

It is narrated that the command of the Imam<sup>AS</sup> about the hair of the head is obvious. He said, “Do not shave the head. A bride with shaved head does not appear attractive to the bridegroom.” Similarly, Hazrat Prophet Muhammad<sup>SLM</sup> had said, “The person who has hair on his head should look after them.” This *hadis* is from the book, *Mishkat*. The face of the Imam<sup>AS</sup> was bright like the sun. Its brightness was the source of comfort for the breast. It cured the pains of the breast and the sorrows of the heart. To come face to face with the Imam<sup>AS</sup> was the cause of immanent comfort and cure for the manifest ailments. When a seeker of the Truth saw the blessed face of Hazrat Imam<sup>AS</sup> at once he would achieve his objective instantly as the *sadaqa* [charity] of the Seal of the Sainthood of Prophet Muhammad<sup>SLM</sup>.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> is quoted as saying after his first meeting with the Imam<sup>AS</sup>, “Let the eyes that had seen the Mahdi<sup>AS</sup> be blinded. This *banda* had seen his God in the *zath* [essence, nature] of Hazrat Imam Mahdi Mau'ood<sup>AS</sup>.” Further, it is obvious to the intelligent people that many of the ‘*arifan-e-Ilahi* [people of the divine knowledge], ‘*Ashiqan-e-Subhani* [devotees of Allah Most Glorified], ‘*Mushtaqan-e-baqa-e-Rahmani* [Most fond people of the eternal survival of Divine Mercy] have reached their cherished objective merely at the sight of the blessed face of the Imam<sup>AS</sup>. And then they pulled themselves out of the veils of things

other than Allah Most High. One of such people has said in a quartet: “O Mahdi of the Last Era [who was] actually Muhammad! You have come like Ahmad<sup>SLM</sup>! May God bless you! Welcome! You have come with the Seal of the Sainthood on your back, swimming in the ocean of Divine Reality, you have come like an Ahmad, without an ‘m’ in it!”<sup>1</sup>

Further, the head of Hazrat Imam Mahdi<sup>AS</sup> was like the head of Hazrat Prophet Muhammad<sup>SLM</sup>. It was not very big. It was of medium size. The forehead was bright, the eyebrows were joined, the nose was high and the face of the Imam<sup>AS</sup> was full of light. These are the features of Hazrat Imam Mahdi<sup>AS</sup> described in the *hadis*. It quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “Mahdi is from me, his forehead will be bright, the nose high and eyebrows joined. His eyes were lustrous like those of the children of Israel, the pupils were black and the eye was white. The outer corner of the eye was tailed. Both the black and the white of the eye were lustrous, slightly reddish like the eyes of Hazrat Prophet Muhammad<sup>SLM</sup>. The eyes of the Imam<sup>AS</sup> too were stained with antimony or collyrium, with long eyelashes. The beard was dense and very black, the cheeks were red, bright and of medium size. The lips of the Imam<sup>AS</sup> were thin, the teeth broad and very lustrous. There was a thin line of hair from the chest to the navel like that of Hazrat Prophet Muhammad<sup>SLM</sup>. The neck was medium but bright like the sun. The arms of the Imam<sup>AS</sup> were strong and long. They reached the knee. The shoulders were broad, the breadth of the back was of medium size. The breast too was medium. The breast of the Imam<sup>AS</sup> appeared to be higher than the stomach. The organs of the Imam<sup>AS</sup> were soft, the grip was strong and the fingers were long. The calves of the Imam<sup>AS</sup> were medium, the feet were straight, and the bones were broad. There was a black *til* [beauty spot] on the right cheek. His shoulders were broad and there was the Seal of Sainthood on the right shoulder as the Prophet Muhammad<sup>SLM</sup> had the Seal of Prophethood on his shoulder.

<sup>1</sup> *Ahmad* is one of the names of Hazrat Prophet Muhammad<sup>SLM</sup>. Ahmad without an ‘m’ becomes *Ahad* one of the sacred names of God.



Similar signs and reports have been mentioned in respect of Hazrat Imam Mahdi<sup>AS</sup>. A narrative in the book, *Aqd-ad-Darar*, reported by Hazrat Abu Ja'far ibn Ali<sup>RZ</sup>. He said that he asked Hazrat Ali<sup>RZ</sup> [Son-in-law and fourth *Khalifa* of Hazrat Prophet Muhammad<sup>SLM</sup>] about the attributes of Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Ali<sup>RZ</sup> said, "He would be a young man, of medium height, a commanding (male) personality. The hair of his head would reach his shoulders. The light of his face would dominate the hair of his head and beard." I say that it was like that in respect of Hazrat Imam Mahdi<sup>AS</sup> whom we have accepted and affirmed as the Mahdi Mau'ood<sup>AS</sup>. His appearance and identity have been described earlier. Another narrative quotes Hazrat Ali<sup>RZ</sup> as saying, "Hazrat Imam Mahdi<sup>AS</sup> is from among the descendants of Hazrat Prophet Muhammad<sup>SLM</sup>. He would be born at Kabul or in India. His name would be the name of Hazrat Prophet Muhammad<sup>SLM</sup>. His beard would be dense, eyes would be stained with antimony and teeth would be lustrous. There would be a beauty spot on his face and there would be a Seal [of Sainthood] on his shoulder like the Seal of Prophethood on the shoulder of Hazrat Prophet Muhammad<sup>SLM</sup>. He will emerge with the flag of Hazrat Prophet<sup>SLM</sup>." All these signs were manifest when Hazrat Imam Mahdi Mau'ood<sup>AS</sup> emerged and they were found to be correct, as has already been stated, "The matter heard is not like the matter seen." Now listen to some more attributes of Hazrat Imam<sup>AS</sup> and perform his *tasdiq* and tread the straight path. The permanent attribute of the Imam<sup>AS</sup> was that he had the grandeur and dignity emanating from the divine power of Allah Most High. It was so effective that when the most mischievous and arrogant infidel or the most hardened sinner came face to face with the Imam<sup>AS</sup>, all his potential for mischief and evil power would vanish. In fact, such a person would bow his head before the Imam<sup>AS</sup>. Many such instances have already been written about in the foregoing pages. Further, a companion of Hazrat Imam<sup>AS</sup> has penned a *Masnawi*, which in English translation says: "He took the ball from the world of claim, but when he moved towards the field of claim, nobody could have the temerity to face the Imam<sup>AS</sup> till the sun is in its orbit; Both the worlds were

obedient to you, the universe is at the doorstep of your court." Hazrat Imam Mahdi Mau'ood<sup>AS</sup> was soft-spoken, gracious, cherisher, hard on the sinners, soft towards the seekers of Allah Most High, killer of the opponents of the (divine) Truth, comforter of the orphans and kind to the poor." A similar narrative has been reported by Taus. He says that the signs of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> are that he would be hard on the Government officials [that is, on the people in authority] and kind to the poor. This has been observed in the *zath* of Hazrat Imam Mahdi<sup>AS</sup> that he was hard on the people of the world in such a manner that any kind of friendship or sitting in the company of the worldly people was impossible for Hazrat Imam Mahdi<sup>AS</sup>. The magnanimity and fear of the Imam<sup>AS</sup> overawed them. But the poor people were friendly to the Imam<sup>AS</sup> as a father was friendly towards his son or a brother with his brother. Hafiz Abu Abdullah Naim<sup>RA</sup> has reported this narrative in the book, *Kitab al-Fitan*.

The *majlis* [meeting of group] of the Imam<sup>AS</sup> used to enamour the hearts of those present. His company would obliterate the immanent ill will. His glance showed the Truth. His command was the cure for every pain. The hope of his kindness bestowed *iman* (Faith), his companionship was the image of the Guidance from Allah Most High. His smiles were abundant, his benevolence unlimited, his bravery was perfect, and his generosity was second to none. His discourse was the proof of perfect *Iman* [Faith] and Islam. His correct guidance was that the remembrance of Allah Most High should be perpetual; the anxiety for the prosperity in the Hereafter should be perfect. Every work of his was for Allah Most High and based on the abandoning of everything other than Allah Most High. He was true in his sayings and in perfect emulation of Hazrat Prophet Muhammad<sup>SLM</sup> in every situation. His *zath* was the mine of benevolence and a treasury of the valour. He forgave sins, concealed faults, saved others from calamities, reluctant in becoming angry, hasty in becoming happy, patiently listening to the complaints and tendering the correct advice. With the beauty of appearance and character, his attributes were pleasantness and justice. Most of the time, he used to be lamenting

and sorrowful. Similar was the case of Hazrat Prophet Muhammad<sup>SLM</sup>. He rarely resorted to witticisms. The light of his face was more than many lights. He was the supporter of the religion and the *Sunnat* [practice of Hazrat Prophet Muhammad<sup>SLM</sup>]. He explained the *Haqiqat* [Divine Realities] and *Shari'at* [Islamic Code of Law]. He obliterated all the innovations. He did not differentiate between the good and bad innovations like many other *Awlia* [Saints] did. Hazrat Imam Mahdi<sup>AS</sup> has often said that Allah Most High did not keep any good deed hidden from Hazrat Prophet Muhammad<sup>SLM</sup>. What good can there be that Hazrat Prophet Muhammad<sup>SLM</sup> did not perform? Hence, Hazrat Prophet Muhammad<sup>SLM</sup> has strictly prohibited the practicing of innovations. As such, Hazrat Imam Mahdi<sup>AS</sup> performed the commands and pillars of the religion as Hazrat Prophet Muhammad<sup>SLM</sup> had performed them. Hazrat Imam<sup>AS</sup> revived the *ahkam* [commands], as has been predicted in the *hadis*.

Hazrat Ali<sup>RZ</sup> has narrated that he said in respect of Imam Mahdi<sup>AS</sup> that the latter would not leave without abolishing any innovation and without restoring any *sunnat* [practice of Hazrat Prophet Muhammad<sup>SLM</sup>]. It is not hidden from the *musaddiqin* [people who have reposed faith in Hazrat Imam Mahdi<sup>AS</sup>] that the Imam<sup>AS</sup> was the emperor of the Divine Realities, the king of the *Shari'at* [Islamic Code of Law] and *Tariqat* [mystic way of life], the *Sultan* of *Din-o-Millat* [religion and community], the exponent of the secrets of the mystic knowledge, the conqueror of the forts of *gumrahi* [waywardness, being misled], and negligent hearts. All these attributes of Hazrat Imam<sup>AS</sup> been explained in the *ahadis* [Traditions] of Hazrat Prophet Muhammad<sup>SLM</sup>. One among the many sayings of the Prophet<sup>SLM</sup> is: "I swear in the name of the *zath* [Allah Most High] Who has sent me [into this world] with the Truth, that the *Mahdi* will be from the descendants of Hazrat Bibi Fatima<sup>RZ</sup> [the daughter of the Prophet<sup>SLM</sup>] when the world becomes excessively mischievous, the paths would be cut off, people would plunder each other, the elders will not be kind to the younger nor the young would respect the elders. Under such circumstances, Allah Most High will send a person from among her [Bibi

Fatima<sup>RZ</sup>'s] descendants who would conquer the forts of *gumrahi* [waywardness, being misled] and closed hearts, establishing the religion of Allah Most High during the Last Era, as I established it in the Earlier Era." This prophetic *hadis* [Tradition] is proved to be correct by observation [*mushahida*]. Hazrat Prophet<sup>SLM</sup> has said, "What is heard is not like what is seen."

He [the Mahdi Mau'ood<sup>AS</sup>] whose existence was the *maqsood-e-aakhirin* [objective of the Lasts], the desired of the Lovers and the Truthful, the Envy of the prophets and the apostles, the Mercy for the Worlds, who was brighter than the Lights of the exquisitely shining sun, the leader of the oceans and the continents, the Lord of the Big and the Small, and the leader of the High and the Low, was born with a mission among the prophets and apostles.

A *hadis*, that is narrated in the *Siha'h-e-Sit'tah* [The six correct books of Prophet<sup>SLM</sup>'s Traditions] says, "How can my *ummat* [community] be annihilated as I am at its beginning, Esa<sup>AS</sup> [Jesus] is at its end, and Mahdi, from among my descendants is in the middle." The objective of the Religion of God, Light upon Light, which after the advent of Hazrat Prophet Muhammad<sup>SLM</sup> was manifest among the people of the Faith. Similarly, Hazrat Imam Mahdi Mau'ood<sup>AS</sup> revived it as it should have been and saved the *ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> from the evil of the innovations, the customs and the habit by explaining the meaning [of Quran].

Hazrat Prophet Muhammad<sup>SLM</sup> has said, "A great calamity would befall my *ummat*, when nobody can take refuge anywhere from the oppression [*zulm*]. Allah Most High will send a person from among my descendants, his name would be my name." This is narrated in the book, *Masabih*.

### 31. Distinctive features of Imam<sup>AS</sup>

In the matter of the *Khaises* [distinctive features] of Hazrat Imam Syed Muhammad Mahdi Mau'ood<sup>AS</sup> that are proved by the Quranic Verses and the Prophetical Traditions. These features are, or will ever be, worthy of none other than Hazrat Imam Mahdi<sup>AS</sup>, even if they are the *Khulafa-e-Rashidin* [four Orthodox Caliphs] of the Prophet<sup>SLM</sup> or the perfect saints.

**The 1<sup>st</sup> Feature** of the Imam<sup>AS</sup> is that the promise of the advent of the Mahdi<sup>AS</sup> is made in some of the Verses of the Holy Quran and in about 700 Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. Allah Most High has said in Quran: “*Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him resteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! It is the Truth from thy Lord; but most of mankind believe not.*”<sup>1</sup> And in the *hadis*, Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying, “If only one day remained in the life span of the world, Allah Most High would lengthen that one day to such an extent that He will send a person on a mission from among my descendants. The name of that person would be like my name, his father’s name would be like the name of my father and the name of his mother would be like the name of my mother.” There are hundreds of *ahadis* [Traditions] that relate to Hazrat Imam Mahdi<sup>AS</sup>. [The matter is so serious that] Hazrat Prophet<sup>SLM</sup> has commanded that the disavower of the advent of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is a *kafir* [infidel]. This is evident from the book, *Fasl-al-Khitab*, wherein Khwaja Muhammad Parsa<sup>RA</sup>, has mentioned with reliable authorities, that Hazrat Prophet Muhammad<sup>SLM</sup> said, “He who disavowed the advent of Hazrat Imam Mahdi Mau'ood<sup>AS</sup>, would be [deemed] to have disavowed that, which has been revealed to Hazrat Prophet Muhammad<sup>SLM</sup>....” Hence, *O Musaddiq!* Know and be aware for

the sake of the Love of God’s religion of the fact that Hazrat Prophet Muhammad<sup>SLM</sup> has not made any such promise of the advent of a person either among his companions<sup>RZ</sup> or among all the Saints of Allah Most High in such clear terms.

**The 2<sup>nd</sup> Feature** of Hazrat Imam<sup>AS</sup> is that no prophet was a prophet before his mission was conferred upon him. Similarly, no saint was a saint before he fulfilled the conditions of being a *Vali* [Saint]. The only exceptions were the Seals of Prophethood and Sainthood. In the book, *Fusus al-Hikam*, Hazrat Shaikh Mihiyuddin ibn Arabi<sup>RA</sup> has quoted Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “I was a Prophet when Adam<sup>AS</sup> was between clay and water. None other than Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> became a Prophet before his advent with the mission of Prophethood. Similarly, Hazrat Iman Syed Muhammad Mahdi Mau'ood<sup>AS</sup> was a *Vali* when Adam<sup>AS</sup> was between clay and water. None other than Hazrat Imam Syed Muhammad Mahdi Mau'ood<sup>AS</sup> became a *Vali* till he had fulfilled the conditions of being a *Vali* [Saint]. Hence, it is obvious that Hazrat *Khatam al-Awlia* [the Seal of Saints] was superior to all the saints as Prophet Muhammad<sup>SLM</sup> was superior to all the prophets.”

**The 3<sup>rd</sup> Feature** of Hazrat Imam Mahdi<sup>AS</sup> is that Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> has given the news of the positioning of Hazrat Imam Syed Muhammad Mahdi Mau'ood<sup>AS</sup> between two Prophets [Prophet Muhammad<sup>SLM</sup> and Prophet Esa<sup>AS</sup>]. He has also said that his *ummat* would be saved from annihilation through Hazrat Imam Mahdi Mau'ood<sup>AS</sup>. This he did indicating that the Mahdi<sup>AS</sup>’s rank was equal to his own rank. This distinction was neither allowed for anybody other than Hazrat Imam<sup>AS</sup>, nor will it ever be. This *hadis* is from the *Sihah-e-Sitta* [six books of Correct Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>]. The Prophet<sup>SLM</sup> is quoted as having said, “How can my *ummat* be annihilated, as I am at its beginning, Hazrat Esa<sup>AS</sup> is at its end and Mahdi<sup>AS</sup> from among my descendants is in its middle.” The wording of this *hadis* indicates that Hazrat Prophet Muhammad<sup>SLM</sup> has decreed the *imamate* [leadership] as final after him, in favour of [both] Hazrat

<sup>1</sup> Quran, S. 11: 17 MMP.

Imam Mahdi<sup>AS</sup> and Hazrat Esa<sup>AS</sup>. And Hazrat Prophet<sup>SLM</sup> has not decreed this distinction in favour of anybody other than these two celebrities. This matter has been amply dealt with in the books of *Aqaid* [Beliefs]. Hence, it may be known that the person whose *imamate* has been decreed as final would be superior to the persons whose *imamate* has not been decreed as such. *Save what God wills*.

**The 4<sup>th</sup> Feature** of the Imam<sup>AS</sup> is that Hazrat Imam Syed Muhammad Mahdi Mau'ood<sup>AS</sup> is the *Khalifatullah* [Vice-Regent of Allah Most High] in accordance with the saying of Hazrat Prophet Muhammad<sup>SLM</sup>. Hazrat Sauban<sup>RZ</sup> quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, "When you see black flags fluttering from the side of Khorasan, come [to join him] as the Mahdi<sup>AS</sup>, the Vice-Regent of Allah would be among the people [carrying the black flags]." Hazrat Baihaqi<sup>RA</sup> has narrated this *hadis* in the book, *Sho'ab al-Iman*, in the section, *Dalail-e-Nabuwat* [The arguments or proofs of Prophethood]. The same is [also] reported at the end of the book, *Mishkat*. Hazrat Abu Bakr<sup>RZ</sup> became the *Khalifa* [successor] of Hazrat Prophet Muhammad<sup>SLM</sup> as a result of the consensus of the companions<sup>RZ</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> and not in accordance with the command of Hazrat Prophet<sup>SLM</sup>. This has been dealt with in the books of Beliefs. This is so because the *Ansars* [Helpers of Madina] would not have opposed the Vice-Regency of Hazrat Abu Bakr<sup>RZ</sup> if he had become the *Khalifa* under a command of Hazrat Prophet Muhammad<sup>SLM</sup>. They would not have argued, "There will be one *amir* from among us and one from among you." It may be recalled that Hazrat Abu Bakr<sup>RZ</sup> countered with a saying of Hazrat Prophet Muhammad<sup>SLM</sup> that there could be no two swords in one sheath." It is obvious from this that the person whose *imamate* Hazrat Prophet Muhammad<sup>SLM</sup> has decreed is superior to the person whose Vice-Regency he has not clearly decreed.

**The 5<sup>th</sup> Feature** of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is that he was the *Imam-e-Adil* [Justly equitable leader] over the people and the Vice-Regent of Prophet<sup>SLM</sup> in accordance with the command of Allah Most High. Allah Most High says in Quran, "And (remember) when his Lord tried Abraham with (His) commands,

*and he fulfilled them, He said, Lo! I have appointed thee a leader for mankind. (Abraham) said, And of my offspring (will there be leaders)? He said: My covenant includeth not wrongdoers."*<sup>1</sup> Hazrat Imam Mahdi<sup>AS</sup> has explained the purport of this Verse as: "O Abraham! I have affirmed to you, that I will make one of your descendants a leader of the mankind. But the wrong-doers will not benefit from this covenant." Allah Most High conveyed this meaning of the Quranic Verse to the Imam<sup>AS</sup> without the medium of an angel. Hazrat Imam Mahdi<sup>AS</sup> has mentioned this distinctive feature. It was not found in Hazrat Abu Bakr<sup>RZ</sup> or any other of his companions<sup>RZ</sup>. It will also not be found in any *Vali* from the time of Hazrat Adam<sup>AS</sup> till the establishment of the Doomsday. Hence, it is learnt that Hazrat Imam Syed Muhammad Mahdi Mau'ood<sup>AS</sup> is superior to all the *Awlia Allah* [the Saints of Allah].

**The 6<sup>th</sup> Feature** of Hazrat Imam<sup>AS</sup> is that he was *Muradullah*, the one who invited the people towards Allah Most High as he received the revelatory command without the medium of an angel. This was proved by incontrovertible evidence that was manifest on the Imam<sup>AS</sup> by his *mushahida* [observation] and *mua'ena* [inspection that is by seeing with the eye]. Thus he became the person who invites people towards Allah Most High without a medium on the command of Allah Most High. All the *Awlia* became the people who invite people towards Allah Most High after Hazrat Prophet Muhammad<sup>SLM</sup> till the Doomsday. This superiority was not available for the *Khulafa-e-Rashidin* [the first four *Khalifas* of Hazrat Prophet Muhammad<sup>SLM</sup>] and the perfect saints [except Hazrat Imam Mahdi Mau'oodas], even though Hazrat Abu Bakr Siddiq<sup>RZ</sup> too was there. It should be known that Hazrat Imam Syed Muhammad Mahdi Mau'ood<sup>AS</sup> was the most superior of them all.

**The 7<sup>th</sup> Feature** of the Mahdi<sup>AS</sup> was that he was appointed to invite the people towards Allah Most High as Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> was appointed for inviting the people

<sup>1</sup> Quran, S. 2: 124 MMP.

towards Allah Most High. Allah says in Quran, “Say (O Prophet!) ‘This is my way; I call (men) to Allah resting my stand on baseerat [seeing]—I and he who follows me. And glory be to Allah! I am not of those who set up peers for Allah.’”<sup>1</sup> Hence, Hazrat Imam Mahdi<sup>AS</sup> is superior in emulating Hazrat Prophet Muhammad<sup>SLM</sup> in the whole of the *ummat* because Hazrat Prophet<sup>SLM</sup> has said, “He (Mahdi<sup>AS</sup>) will follow in my footsteps and will not err.” That means that the Mahdi<sup>AS</sup> will follow Hazrat Prophet<sup>SLM</sup> perfectly. The saying of Hazrat Prophet Muhammad<sup>SLM</sup> that Hazrat Imam Mahdi<sup>AS</sup> will not err is demanding that Hazrat Imam Mahdi<sup>AS</sup> will be the *Sahib-e-Tahqiq* [the Lord of authenticity] in every one of his words and deeds on behalf of Allah Most High and His Messenger. This is not the glory of other *Awlia* [Saints]. Thus this proves that Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is the most superior and the noblest.

**The 8<sup>th</sup> Feature** of Hazrat Imam<sup>AS</sup> is that his *Bayan-e-Quran* [Discourse on Quran], being the purport of Allah, is based on the command and teaching of Allah Most High. It is not based on his personal research and investigation into the meaning and purport of the Quran. Allah Most High has said, “Nay more, it is for us to explain it (and make it clear).”<sup>2</sup> It is stated in the book, *Kashf-ul-Haqaiq*, that the discourse on Quran in accordance with the purport of Allah Most High would be delivered by the two Muhammads [Prophet Muhammad<sup>SLM</sup> and Syed Muhammad Mahdi Mau'ood<sup>AS</sup>]. This also shows that Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is the most superior among all the saints of Allah Most High till the Day of Resurrection.

**The 9<sup>th</sup> Feature** of Hazrat Imam Mahdi<sup>AS</sup> is that every word of his is proved to be free from error. The other *awlia* [saints of Allah] are not free from erring. Because the infallibility of Hazrat Imam<sup>AS</sup> is proved by the saying of Hazrat Prophet Muhammad<sup>SLM</sup> and is specifically associated with Hazrat Imam<sup>AS</sup>. What is specifically associated with a person will not be found in anybody other than

<sup>1</sup> Quran, S. 12: 108.

<sup>2</sup> Quran, S. 75: 19 AYA.

that person. Further, it may be known that when Hazrat Abu Bakr<sup>RZ</sup> was asked about *Kalala* [childless person whose parents too are dead], he said, “I will issue a command in accordance with my own opinion. If it is correct, it is from Allah Most High and His Messenger. But if it is wrong it is from me and Satan: Allah Most High and His Messenger are free of it.” This saying of Hazrat Abu Bakr<sup>RZ</sup> shows that he was not *ma'soom anil khata* [free from error] and Hazrat Imam Mahdi<sup>AS</sup>'s being free from error is incontrovertibly proved in accordance with the sayings of Hazrat Prophet Muhammad<sup>SLM</sup>. This is the proof that Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is superior to Hazrat Abu Bakr Siddiq<sup>RZ</sup> and others.

**The 10<sup>th</sup> Feature** of Hazrat Imam<sup>AS</sup> is that he is the *tabe'-e-tam* [perfect follower] of Hazrat Prophet Muhammad<sup>SLM</sup> in all respects. He has often said, “This *banda* follows the Prophet<sup>SLM</sup> in his footsteps.” Further, he said, “Allah Most High makes this *banda* follow Hazrat Prophet<sup>SLM</sup> without any effort on his [the Mahdi<sup>AS</sup>'s] part.” Hazrat Imam Mahdi<sup>AS</sup> quotes Allah Most High as saying, “O Syed Muhammad! We have made you the inheritor of the *Khas Vilayat-e-Muhammadi* [Special Sainthood of Prophet Muhammad<sup>SLM</sup>] and We have granted you the perfect emulation of Hazrat Prophet Muhammad<sup>SLM</sup>. Further, Hazrat Imam Mahdi<sup>AS</sup> has quoted Allah Most High as saying, “In the following Quranic Verses: (1) *Fa-'in haaajjuuka faqul 'as-lamtu wajhiya lillaahi wamanittaba-'an...* <sup>1</sup> (2) *...li unzirakum-bihii was mam-balag...* <sup>2</sup> (3) *Yaaa – 'ayyuhan – nabiiyu hasbu-kallaahu wa manittaba-'aka minal-Mu'-miniin* <sup>3</sup> (4) *Qul haaa-zihii sabil-liii 'ad-uuu 'ilallaah:*

<sup>1</sup> Quran, S. 3: 20. It means: “So if they dispute with thee (Muhammad, concerning Islam) say, ‘I have (for my part) entirely resigned myself to Allah and so has he who follows me...”

<sup>2</sup> Quran, S. 6: 19. It means: “...I should warn you by it (The Quran)...and also he whom it may reach...”

<sup>3</sup> Quran, S. 8: 64. It means: “O Prophet! Allah will be all sufficient for thee, as well as for him who stands by thee.”

—‘*alaa Basii-ratin ‘ana wa manittaba-‘anii*,<sup>1</sup> the word *man* stands for your *zath* [that is, the *zath* of Hazrat Imam Mahdi<sup>AS</sup>]. It does not purport to be anybody else. Announce this [fact], otherwise, you will be an ‘*aasii* [a sinner].” A similar saying of Hazrat Prophet Muhammad<sup>SLM</sup> is: “Mahdi is from me, with a bright forehead, a high nose, joined eyebrows. Verily, he will follow in my footsteps and will not err. In other words, he will perfectly follow me.” This shows on the basis of irrefutable arguments and proof that Hazrat Imam Mahdi<sup>AS</sup> was born with the *Akhlaq* [character and morals] of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. The Prophet<sup>SLM</sup> says: “If only one day remains for the end of the world, Allah Most High will lengthen that one day to such an extent that during that one day He will cause the advent of Hazrat Imam Mahdi<sup>AS</sup> with his divine mission. His name would be my name and his character and morals will be like those of mine.” In another Tradition, Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying, “His name would be like my name, and his *kuniyat* [patronymic appellation] would be like that of mine because his *zath* is the objective of this World and the Hereafter.” This means that all the attributes of Hazrat Imam<sup>AS</sup> would be like those of Hazrat Prophet Muhammad<sup>SLM</sup>, manifestly and immanently. This is so because he would manifest all the attributes and names of Allah Most High as Hazrat Prophet Muhammad<sup>SLM</sup> had done in his day. There are a number of arguments to prove this. But our objective is brevity.

**The 11<sup>th</sup> Feature** of Hazrat Imam Mahdi<sup>AS</sup> is that he has become the Seal of Sainthood as Hazrat Prophet Muhammad<sup>SLM</sup> had become the Seal of Prophethood. A Tradition narrated by Hazrat Ali<sup>RZ</sup> says that he asked the Prophet<sup>SLM</sup>, “O Messenger of Allah! Will Mahdi be from us or from others?” The Prophet<sup>SLM</sup> said, “He will not be from others. He would be from us. Allah Most High will complete his religion through him as He had begun it with us.”

<sup>1</sup> Quran, S. 12: 108. It means: “Say (O Prophet), ‘This is my way; I call (men) to Allah resting my stand on firm conviction (Basii-ratin)—I and he who follows me.’” ‘He who follows me’ is the Mahdi<sup>AS</sup>.

A large group of the people who had memorized the Traditions has reported this *hadis*. It has been written in the book, *Aqd-ad-Darar*. Further, Hazrat Ali<sup>RZ</sup> has written about Hazrat Imam Mahdi<sup>AS</sup> in his couplets: “Beware! The Seal of the Saints is to come at a time when there would be no *imam* [leader] of the ‘*Arifin* [people who have mystic and intimate knowledge of Allah Most High]. Similarly, it is written in the book, *Hashia Ta’arruf*,<sup>1</sup> that Hazrat Imam Mahdi<sup>AS</sup> is the Seal of the *Vilayat-e-Muhammadi* [Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>] and he is the most superior of all the Saints of Allah Most High as the Seal of Prophets, Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>, is superior among all the prophets. Similarly, the author has written in his book, *Futuh-at-e-Makkiah*, that [Hazrat Imam Mahdi<sup>AS</sup> is] the Seal of Sainthood, who is the foremost in the intimate knowledge of Allah Most High in this *ummat*. In the book, *Fusus al-Hikam*, it is written that a *nabi* or *rasul* [Apostle or Messenger], draws *nur-e-basirat* [Light of Sight or Vision] from the *mishkat* [niche or the lamp] of the Seal of the Prophets. All the *awlia* [saints] draw their Light of Vision from the niche of the Seal of Sainthood. So much so that even the Messengers of Allah Most High cannot experience the Vision of Allah Most High without the *mishkat* of the Seal of Sainthood. Hence, now it is known that the Seal of Sainthood is superior to all the Saints.

**The 12<sup>th</sup> Feature** is that all the prophets and messengers receive the intimate knowledge of Allah Most High from the Seal of Prophethood as his position is that of *Risalat* [Messengership], and the Seal of Messengers or Prophets receives the *faiz* [bounty] of the intimate knowledge of Allah Most High from his *batin* [immanence]. The *batin* is the Seal of Sainthood as his position is the Seal of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>. In the book, *Fusus al-Hikam*, it is stated that all the Messengers of Allah Most High get their knowledge from the Seal of Messengers and the Seal of Messengers gets his knowledge from his *batin*

<sup>1</sup> In the Persian-Arabic text, it is *Hashiat-at-Ta’arruf*.

[immanence] in the latter's capacity of being the *Khatam al-Awlia* [the Seal of Sainthood]. This is so because the *Vilayat* that is sealed or terminated is the *Vilayat-e-Mustafaviah* [The Sainthood of Prophet Muhammad Mustafa<sup>SLM</sup>], which is called the *Vilayat-e-Shamsia*. The *Vilayat* of all other *valis* is called the *Vilayat-e-Qamariyah* as it is derived from the *Vilayat-e-Mustafaviah-Shamsia* as the *Qamar* [moon] gets its light from *Shams* [the Sun]. In short, all the Prophets, messengers and saints achieve their knowledge from the niche of the Seal of Saints, and that is why, Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is also called the *Shams-e-Vilayat*<sup>1</sup> [the Sun of Sainthood]. But all the other saints are like the *manazil* [stages or houses] in the sky. It is from this point of view that Hazrat Prophet Muhammad<sup>SLM</sup> said that the *Vilayat* [Sainthood] was better than or superior to *Nabuwat* [Prophethood]. [The excerpts from the *Fusus al-Hikam* end here]. *O Mussaddiq!* Know that this distinctive feature of Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is not allowed to anybody else, now or forever.

**The 13<sup>th</sup> Feature** is that there would be no *Sahib-e-Liva* [Lord of the Banner] other than the Seals of Prophethood and Sainthood. All the Prophets and the Messengers of Allah will gather under the flag of the Seal of the Prophethood and all the Saints will gather under the flag of the Seal of Sainthood [on the Day of Resurrection]. It is stated in the book, *Sharah-e-Fusus*, "All the Prophets will gather under the banner of the Seal of Prophethood and all the Saints will gather under the banner of Hazrat Mahdi al-Mau'ood<sup>AS</sup>, the Seal of Sainthood, on the Day of Resurrection." *O Musaddiq!* Know that when this is proved to be the *fazilat* [excellence, superiority] of Hazrat Imam Mahdi Mau'ood<sup>AS</sup>, his *zath* is excellent and superior to all the *awlia* [saints], the high and the low.

**The 14<sup>th</sup> Feature** of the Imam<sup>AS</sup> is that although it is well known that Hazrat *Siddiq-e-Akbar* Abu Bakr<sup>RZ</sup> is proved by an incontrovertible argument that "the Sun did not rise and set upon

<sup>1</sup> The value of the letters in *Shams-e-Vilayat* works out to 847, which is the Hijri year of the birth of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>.

anybody who is better than Abu Bakr<sup>RZ</sup>, after the prophets in the *ummat* [of Hazrat Prophet Muhammad<sup>SLM</sup>]. This tradition is well known and reliable. But Hazrat Mahdi al-Mau'ood<sup>AS</sup> was equal in rank to Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. Allah Most High has manifested the excellence of the Imam<sup>AS</sup> over some of the apostles and Hazrat Abu Bakr<sup>RZ</sup>. Muhammad bin Sirin<sup>RZ</sup> has narrated that when it was asked whether the Mahdi al-Mau'ood<sup>AS</sup> was superior to Hazrat Abu Bakr<sup>RZ</sup> or Hazrat Umar<sup>RZ</sup> [the Second Caliph of Islam], he was told that Hazrat Mahdi al-Mau'ood<sup>AS</sup> was superior to both of them [Hazrat Abu Bakr<sup>RZ</sup> and Hazrat Umar<sup>RZ</sup>]. Further, he was told that the Mahdi al-Mau'ood<sup>AS</sup> was superior to some of the apostles. He was said to be equal to a *Nabi* [Prophet]. Hazrat Abu Abdullah Nuaym bin Hammad<sup>AS</sup> has quoted this Tradition in the book, *Kitab-al-Fitan*. Imam Abu Amr ad-Darani<sup>RA</sup> too has reported a similar Tradition. [This quotation ends here]. A companion of Hazrat Imam Mahdi<sup>AS</sup>, Hazrat Miyan Iahdad Hameed<sup>RZ</sup> has said in one of his poems: "Allah Most High has granted him [Hazrat Imam Mahdi<sup>AS</sup>] superiority over the apostles; On the Day of Resurrection, Allah Most High will make him the *Ahl-e-Shafa'at* [The Lord of Intercession]." *O Musaddiq!* Know that there are many Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> in favour of Hazrat Imam Mahdi<sup>AS</sup>. They prove many of the distinctive features of the Imam<sup>AS</sup>. No such sayings are available in favour of Hazrat Abu Bakr<sup>RZ</sup> and Hazrat Umar<sup>RZ</sup> or any other companion of Hazrat Prophet Muhammad<sup>SLM</sup>. This proves that Hazrat Imam Mahdi<sup>AS</sup> is the most superior.

**The 15<sup>th</sup> Feature** of Hazrat Imam Mahdi<sup>AS</sup>, on whose advent we have arrived at a consensus, is proved on the basis of the constancy in meaning of the Traditions, is that he was sent down for helping the *deen* [religion] of Prophet Muhammad<sup>SLM</sup>. Had he come immediately after the Prophet<sup>SLM</sup> during the life of Hazrat Abu Bakr<sup>RZ</sup> as the Caliph of Islam, the question is whether he [Abu Bakr<sup>RZ</sup>] would have been the follower of Hazrat Imam Mahdi<sup>AS</sup> or not. If you say yes, that is our answer too. But if you say no, we would not accept it because Hazrat Abu Bakr<sup>RZ</sup> is the *Siddiq-e-Akbar* [The Great Ever-faithful Witness to the Truth] in

accordance with the command of Hazrat Prophet Muhammad<sup>SLM</sup>. From a number of Traditions of the Prophet<sup>SLM</sup> with constancy, it is proved that Hazrat Imam Mahdi<sup>AS</sup> is the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup> and that he is the Seal of Sainthood. Further, he alone is specialized with the duty of calling people towards Allah Most High after the Prophet<sup>SLM</sup>. The Traditions bear witness to it. Then, how could Hazrat Abu Bakr<sup>RZ</sup> not be a subservient follower of Hazrat Imam Mahdi<sup>AS</sup>? But two caliphs do not come together at one time. The coming of two caliphs at one and the same time is denied. A Tradition reported by Hazrat Abu Huraira<sup>RZ</sup> quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “Kill the second Caliph if two caliphs are administering the oath of fealty.” This tradition is narrated in the Book of Traditions, *Muslim*. Thus, it is proved that Hazrat Imam Mahdi<sup>AS</sup> is superior to Hazrat Abu Bakr Siddiq<sup>RZ</sup>.

**The 16<sup>th</sup> Feature** of Hazrat Imam<sup>AS</sup> is that after Hazrat Abu Bakr<sup>RZ</sup>, the superiority devolves upon Hazrat Ali<sup>RZ</sup> in accordance with incontrovertible arguments. Hazrat Ali<sup>RZ</sup> has his own excellences and superiorities as is well known among the Muslims the world over. But he says in respect of Hazrat Imam Mahdi<sup>AS</sup>:

O my dear son! Wait for the rule of the Mahdi when the  
Turks attack comes.

He will establish the Government; He will do justice.

In all areas of the earth, the rulers of the children of Hashim  
will be humiliated!

But then, people will pay fealty to a person, who will be  
humble and weak,

He will be a boy among the boys; He will not be discerning  
but strong,

He will not be an intelligent person.

Then there will come a man who will establish the Truth.

He will come to you with Truth; He will work according to  
Truth.

He will be the namesake of the Prophet<sup>SLM</sup>; my life be  
sacrificed for him.

Hence, O my children! Do not give him up! Hasten in  
paying fealty to him.

*O Musaddiq!* Know that the expression ‘My life be sacrificed for him’ is specifically for Hazrat Imam Mahdi Mau'ood<sup>AS</sup>. This cannot be for anybody else. Try to understand this point. You are a man of intelligence.

**The 17<sup>th</sup> Feature:** After the *Khulafa-e-Rashidin* [the first four orthodox Caliphs of Islam], the excellence of the two *Imams* [that is, Hazrat Imam Hasan<sup>AS</sup> and Imam Husain<sup>AS</sup>, the grandsons of Hazrat Prophet Muhammad<sup>SLM</sup> and sons of Hazrat Ali<sup>RZ</sup> and Bibi Fatima<sup>RZ</sup>] is well known. Allah Most High says in Quran: “...Say, ‘Come! Let us summon our sons and your sons...’”<sup>1</sup> [As such] both [Hazrat Imam Hasan<sup>AS</sup> and Imam Husain<sup>AS</sup>] were certainly the recipients of the glad tidings. According to many Traditions, they were given the glad tidings that they were the leaders of the young men of the Paradise. Despite this excellence and lofty position, Hazrat Imam Husain<sup>AS</sup> bin Hazrat Ali Murtaza<sup>RZ</sup> has unequivocally said in respect for the excellence of Hazrat Imam Mahdi<sup>AS</sup>: “If I were to meet the Seal of Sainthood<sup>AS</sup> [that is, Hazrat Imam Mahdi<sup>AS</sup>], I would certainly serve him all my life.” Abu Shukur Salami has written about this in his book, *Tamhid*, in the chapter regarding the *Pulsirat* [the extremely narrow bridge providing the only approach to Paradise in the Hereafter]. The narrative states that when the matter of Hazrat Imam Mahdi<sup>AS</sup> was mentioned in the presence of Hazrat Imam Husain<sup>AS</sup>, he [Imam Husain<sup>AS</sup>] is quoted as saying: “If I were to meet Hazrat Imam Mahdi<sup>AS</sup>, I would serve him all my life.” A similar narrative is mentioned in the book, *Aqd-ad-Darar*, also. This shows that Hazrat Imam Mahdi<sup>AS</sup> is noblest and excellent among all the *Awlia* [Saints].

**The 18<sup>th</sup> Feature** is that he is the *Sahib-e-Mazhab* [the Lord of Religion] in accordance with the incontrovertible proof. It is narrated that four eminent *ulama* of Khorasan had asked four questions of Hazrat Imam Mahdi<sup>AS</sup>. We have dealt with this

<sup>1</sup> Quran, S. 3: 61 SAL.



narrative earlier. One of the questions was: “Which of the *mazhabs*<sup>1</sup> [religions] you follow?” Hazrat Imam Mahdi<sup>AS</sup> replied, “We are not confined to any *mazhab*. Our religion is the religion of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and the emulation of the Book of Allah Most High [Quran].” *O Musaddiq!* Know that Hazrat Imam Mahdi<sup>AS</sup> has decreed that the basis of religion is the Quran and the *Sunnat* [practice] of Hazrat Prophet Muhammad<sup>SLM</sup>. He also decreed that the commands of all the *mazhabs* that were in accordance with the Quran and *Sunnat* were correct. He has also praised them. Hazrat Imam Mahdi<sup>AS</sup> did not decree as correct all those commands of these religions that were not in accordance with the Quran and *Sunnat*. Hence, Hazrat Prophet Muhammad<sup>SLM</sup> has clearly said this in praise of the Imam<sup>AS</sup>. Hazrat Prophet<sup>SLM</sup> is quoted as saying that he [Imam Mahdi<sup>AS</sup>] would establish the religion in the Last Era as he [Prophet<sup>SLM</sup>] had established it in the beginning. To repeat, Hazrat Imam Ja’far<sup>RZ</sup> narrates that he was asked, “What would be the *sirat* [life and character] of the Imam<sup>AS</sup> when he appears?” In reply, he said, “He would follow the *sirat* of Hazrat Prophet Muhammad<sup>SLM</sup>. He would demolish all the baseless matters that existed before him as Hazrat Prophet Muhammad<sup>SLM</sup> had done.” In an additional ode in praise of Hazrat Imam<sup>AS</sup>, it is written:

All the innovations disappeared like lather when he [the Imam<sup>AS</sup>] came;  
 All the schools of religion of Hazrat Prophet Muhammad<sup>SLM</sup>’s *Shari’at* also disappeared.  
 When he appeared the Truth manifested.”

Hence, it is proved that if the Imam<sup>AS</sup> is associated with the *Khulafa-e-Rashidin* [orthodox Four Caliphs of Islam], or with the predecessors and descendants, or the *imams* of *Ijtihad* [interpretation], there would be two possible alternatives: Either he would be their follower or they would be his followers. The first alternative is not acceptable because Hazrat Imam Mahdi<sup>AS</sup> is

<sup>1</sup> *Mazhab* here refers to the four schools of *Fiqh* in Islam, associated with four Imams: Azam, Shafe’i, Maliki and Ibn Hanbal<sup>RA</sup>.

certainly infallible. This point has been discussed earlier. That he is the Vice-Regent of Allah and His Messenger<sup>SLM</sup> [Prophet<sup>SLM</sup>] is proved beyond doubt. It is also certain that his advent was to call the people towards Allah Most High. That his obedience was a *farz* [obligation] like the obedience of Hazrat Prophet Muhammad<sup>SLM</sup> too is certain. But this is not the case with the *Khulafa-e-Rashidin* [the four first caliphs of Islam] or the *imams* of *Ijtihad* [Interpretation], or the leaders of the four schools of *Fiqh*. And this is no secret.

**The 19<sup>th</sup> Feature** of the Imam<sup>AS</sup> is that both Hazrat Imam Mahdi<sup>AS</sup> and Hazrat Esa<sup>AS</sup> have been called the *Aayaat* [Signs] of Allah. It has been written in the book, *Sharah-e-Maqasid*, that Hazrat Imam Mahdi<sup>AS</sup> and Hazrat Esa<sup>AS</sup> are the Signs of Allah Most High. It is obvious that the acceptance and affirming the Signs of Allah is a *farz* [obligation] and their disavowal *kufir* [infidelity]. Allah Most High has said, “(Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.”<sup>1</sup> Allah Most High further says: “Those who reject Our Signs, We shall soon caste into the Fire...”<sup>2</sup> These ranks are not allowed for anybody other than Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi Mau’ood<sup>AS</sup> who have similar attributes. Hence, this proves that Hazrat Imam Mahdi Mau’ood<sup>AS</sup> is superior to and noblest of all the saints, who were the Perfect, the Firsts and the Lasts. Allah may bless them all.

**The 20<sup>th</sup> Feature:** Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> has not said that the disavowal of the *Khulafa-e-Rashidin*, or the four *imams* of *Ijtihad*, or any of the *mashayakhin* [Saintly Guides] of the *ummat* as *kufir-e-sarih* [outright infidelity]. He has said about his companions<sup>RZ</sup>, “They are like the stars: whomsoever you follow, you will be treading the right path.” These glad tidings are well known. The same command holds good for the *imams* of the four schools of *Fiqh*. But it has been clearly stated that the disavowal of Hazrat Imam Mahdi<sup>AS</sup> is outright infidelity. Allah

<sup>1</sup> Quran, S. 43: 69 AYA.

<sup>2</sup> Quran, S. 4: 56 AYA.

Most High says: “...Whoso disbelieveth therein of the clans, the Fire is his appointed place...”<sup>1</sup> A Tradition is narrated in the book, *Tabaqat al-Fuqaha*, which quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “Whoever disavows Mahdi becomes a *kafir*.” Another Tradition quotes him as saying, “Whoever disavowed the Mahdi, he became a *kafir*.” Yet another Tradition quotes him as saying, “A Mahdi will emerge at the head of every century; nine of them will be ‘literal’ [that is, the guided Mahdis]; the tenth would be the Promised Mahdi. He who reposed *iman* [Faith] in him has reposed faith in me. He who disavows him has disavowed me.” In the book, *Tafsir-e-Kashif-al-Ma’a’ni*, in exegesis of the Quranic Verse: “When Allah made (His) covenant with the Prophets, (He said): ‘Behold that which I have given you of the Scripture and knowledge. And afterwards there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him.’ He said: ‘Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)?’ They answered: ‘We agree.’ He said: ‘Then bear ye witness. I will be a witness with you.’”<sup>2</sup> The author says: “To decree the Mahdi as false is tantamount to decreeing any prophet among the prophets as false, as decreeing the Mahdi as false is tantamount to decreeing him a *kafir* [infidel]. And to decree any *mumin-e-salih* [virtuous believer] as a *kafir* is in itself *kufir* [infidelity].” There are innumerable arguments and proofs that disavowing the Mahdi is *kufir*. Many books have been written on the subject. There is no need to repeat their contents here. But here we are being brief to avoid the length of the book. Hence, it is proved that Hazrat Imam Mahdi Mau’ood<sup>AS</sup> is superior to the four *Khulafa-e-Rashidin* and the four Imams of the four schools of *fiqh*.

**The 21<sup>st</sup> Feature:** Hazrat Prophet Muhammad<sup>SLM</sup> has said in favour of Hazrat Imam Mahdi<sup>AS</sup> that he [Mahdi<sup>AS</sup>] will emerge in a state where clouds will cast their shade on his head and an angel will be announcing, “This is Mahdi, the Vice-Regent of Allah. Follow

<sup>1</sup> Quran, S. 1: 17 MMP.

<sup>2</sup> Quran, S. 3: 81 MMP.

him.” Another narrative says that three thousand angels will always remain deployed to help Hazrat Imam Mahdi<sup>AS</sup>. Hazrat Sa’ad-ud-din Hamavi<sup>RA</sup> has narrated that he [the Prophet<sup>SLM</sup>] said, “Wherever Hazrat Imam Mahdi Mau’ood<sup>AS</sup> will emerge, the sound of the Divine Unity will be heard from the laces of his footwear.” This too has been proved among the *muminin* through their observation and examination. Allah Most High says, “*Thou shalt not make any hear except those who believe in Our messages. It is they who truly resign themselves to Allah.*”<sup>1</sup> O *Musaddiq!* Know that the glad tiding Hazrat Prophet Muhammad<sup>SLM</sup> has given to Hazrat Imam Mahdi Mau’ood<sup>AS</sup> about the descent of the angels has not come for anybody except the *zath* of the Imam<sup>AS</sup>. This proves that Hazrat Imam Mahdi<sup>AS</sup> is superior to all the *awlia* [saints].

**The 22<sup>nd</sup> Feature:** Hazrat Prophet Muhammad<sup>SLM</sup> has said that Hazrat Jibrail<sup>AS</sup> [Gabriel] will be ahead of Hazrat Imam Mahdi<sup>AS</sup> and Hazrat Mikail<sup>AS</sup> [Michael] will follow him. This Tradition too is proved to be correct by irrefutable arguments among the *musaddiqin* [those who reposed faith in Hazrat Imam Mahdi<sup>AS</sup>]. The circumstances surrounding the revelation of the Quranic verse, “*For, he, without doubt, beheld Him on the clear horizon,*”<sup>2</sup> are not hidden from all the *muminin* [believers]. O *Musaddiq!* Know that this distinctive feature is not valid for anybody other than Hazrat Imam Mahdi<sup>AS</sup>. This is not hidden from the Muslims, high and low.

**The 23<sup>rd</sup> Feature:** There was the Seal of Sainthood on the shoulder of Hazrat Imam Mahdi Mau’ood<sup>AS</sup> as there was the Seal of Prophethood on the shoulder of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. Hazrat Ali<sup>RZ</sup> says, “The place of the birth of Hazrat Imam Mahdi<sup>AS</sup> is Madina. He is from among the descendants of Hazrat Prophet Muhammad<sup>SLM</sup>. He is the namesake of Hazrat Prophet Muhammad<sup>SLM</sup>. The name of the father of the Mahdi al-Mau’ood<sup>AS</sup> would be the same as that of the father of Hazrat Prophet Muhammad<sup>SLM</sup>. There will be a sign on his shoulder as

<sup>1</sup> Quran, S. 27: 81 SAL; S. 30: 53 SAL.

<sup>2</sup> Quran, S. 81: 23 SAL.

there was a sign on the shoulder of Hazrat Prophet Muhammad<sup>SLM</sup>. At birth he will emerge with the likeness of Hazrat Prophet Muhammad<sup>SLM</sup>.” This too has been proved to be correct on the evidence of many *ulama* [scholars]. This too is not hidden from the people, high and low. This also proves that Hazrat Imam Mahdi<sup>AS</sup> is superior to all the *awlia* [saints].

**The 24<sup>th</sup> Feature:** It is narrated that Hazrat Imam Mahdi<sup>AS</sup> told a gathering of the people, high and low, at Farah [in Afghanistan], “Allah Most High asks me, ‘O Syed Muhammad! Have you seen Allah through the eyes of your head [physical eyes]?’ This *banda* submitted, ‘Yes! I have seen.’ Then Allah Most High asked, ‘O Syed Muhammad! Did you see Allah through the eyes of the heart?’ This *banda* said, ‘Yes! I have seen.’ Again Allah Most High asked, ‘Did you see Allah through every [hair on your body]?’ This *banda* said, ‘Yes! I have seen.’” Further, Hazrat Imam<sup>AS</sup> said, “See! Hazrat *Rasulullah* [the Messenger of Allah<sup>SLM</sup>] is the witness to the *ro'yat*<sup>1</sup> of Allah and he is standing here.” Further, Hazrat Imam<sup>AS</sup> said, “The Vision of Allah Most High alone is the Burden of the Trust [*Bar-e-Amanat*]. Only these two persons have borne the Burden of Vision: one is the Seal of Prophethood and the other is the Seal of Sainthood, as it should have been borne.” Hazrat Imam Mahdi Mau'ood<sup>AS</sup> has repeatedly emphasized that the desire for the Vision of Allah Most High is an obligation on every man and woman. One would not be a *mumin* unless one sees Allah Most High through the eyes of the head or the eyes of the heart or in a dream, but a truthful [person] who has changed the direction of his heart away from all other than Allah Most High to the Lord, who is always engaged with the Lord, who keeps himself secluded from the world and the people, and who has a strong desire to come out of his self, can be a *mumin* in accordance with the command of Hazrat Imam Mahdi Mau'ood<sup>AS</sup>.” *O Musaddiq!* Know that achieving the Vision of Allah Most High is the distinctive feature only of Hazrat Imam Mahdi Mau'ood<sup>AS</sup>. None else is—nor can ever be—worthy of or deserves it. This too

<sup>1</sup> The Vision of Allah Most High.

proves that Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> is superior to the respected companions<sup>RZ</sup> and the perfect saints.

**The 25<sup>th</sup> Feature:** It is narrated that one day Hazrat Imam Mahdi Mau'ood<sup>AS</sup> announced in accordance with the command of Allah Most High, “Allah commands me, ‘O Syed Muhammad! Accept the leadership of all the people [*Khalaiq*], and the Firsts and the Lasts.” This *banda* submitted, ‘O Lord! How dare this feeble person [that is, I] assume the leadership of them all?’” Then this *banda* cast his eye on the Grace and Mercy that Allah Most High had bestowed on him. Then this *banda* told Allah Most High, ‘Now that You command, I accept the leadership, even if their number is ten times more. This *banda* has accepted their leadership.’” Allah Most High has bestowed on Hazrat Imam Mahdi Mau'ood<sup>AS</sup> this distinctive feature, which belonged to Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. Thus, it is obvious that Hazrat Imam Mahdi Mau'ood<sup>AS</sup> is superior to all. O Believers! Follow Hazrat Imam<sup>AS</sup>.

**The 26<sup>th</sup> Feature:** Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said that Allah Most High has made known the ranks and positions of all the Prophets, the Saints, the believers (male and female), and all the details of all the things that exist, in such a way that a grain of mustard is placed on one's palm of the hand so that one can turn it round and round and familiarize oneself with all aspects of its identity and know it thoroughly. This distinctive feature too is specifically of Hazrat Imam Mahdi<sup>AS</sup> that is not allowed for anybody else.

**The 27<sup>th</sup> Feature:** It is narrated that Hazrat Imam Mahdi<sup>AS</sup> said, “Rectification [تصحیح] takes place in front of this *banda*. He who is accepted here is accepted in the presence of Allah Most High. He who is not correct before this *banda* is rejected [مردود].” Further, Hazrat Imam<sup>AS</sup> has said, “Allah Most High has shown me all the believers—all those who were before us and all those who will come till the Day of Resurrection.” Further, Hazrat Imam<sup>AS</sup> said, “I know everyone of them, who get their bounty from the niche of the Sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>, that is my

*zath* [nature, essence]. Anybody may take as much bounty as he or she likes.” *O Musaddiq!* Know that Allah Most High has not bestowed this superiority on anybody other than the Seal of Sainthood<sup>AS</sup>.

**The 28<sup>th</sup> Feature:** Hazrat *Shams-e-Vilayat* [the Sun of Sainthood—that is Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>], who is the bearer of the burden of the sainthood of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> is narrated to have said, “Any discourse or commentary of the Quran that is opposed to the utterances of this *banda* is not correct. The word and deed of this *banda* is based on the teachings from Allah Most High and in emulation of Hazrat Prophet Muhammad<sup>SLM</sup>.” His distinctive feature too is of Hazrat Imam Mahdi<sup>AS</sup>, which is not permitted to anybody.

**The 29<sup>th</sup> Feature:** The *Shams-e-Tajalli* (the Sun of Divine Manifestation—that is, Hazrat Imam Mahdi<sup>AS</sup>) is narrated to have said, “There is great disagreement among the *ahadis* [Traditions] of Hazrat Prophet Muhammad<sup>SLM</sup> and their correction is difficult. The *hadis* that is in conformity with the Book of Allah Most High [Quran] and the condition of this *banda* is correct.” Hence, *O Musaddiq!* Know that this superiority has not been given to anybody among the great saints except Hazrat Imam Mahdi<sup>AS</sup>.” Allah Most High says in Quran: “*Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of infinite bounty.*”<sup>1</sup>

**The 30<sup>th</sup> Feature:** Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “The *Khannas* [devil] of this *banda* has become a *Musalman*.” A similar Tradition of Hazrat Prophet Muhammad<sup>SLM</sup> too has been reported. And this distinctive feature is not attributed to anybody other than the Prophet Muhammad<sup>SLM</sup>.<sup>2</sup> Hazrat Miyan Iahdad bin

<sup>1</sup> Quran, S. 57: 21 MMP.

<sup>2</sup> Hazrat Prophet Muhammad<sup>SLM</sup> is narrated to have said, “Everyone of you [the companions<sup>RZ</sup> of the Prophet<sup>SLM</sup>] is accompanied by a companion like a jinn. The companions<sup>RZ</sup> asked, “Even with you? O Messenger of Allah!” Hazrat Prophet Muhammad<sup>SLM</sup> said, “Yes! Even with me. But Allah Most High has

Hameed<sup>RZ</sup> has said in a couplet: “Every man is accompanied by a *hamzad* [one’s familiar spirit or devil] who is a *kafir* [infidel]. But these two persons (Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>) have their *hamzads* as Muslims. Hence, *O Musaddiq!* Know that Hazrat Imam Mahdi<sup>AS</sup> is superior to all the saints of Allah Most High.

**The 31<sup>st</sup> Feature:** *Hijrat* [Migration] with Hazrat Imam Mahdi<sup>AS</sup> is obligatory. In the book, *Tafsir-e-Mudarik*, it is stated under the Quranic Phrase, “... *So those who fled and were driven...*”<sup>1</sup> that there will be migration in the Last Era as it occurred at the beginning of Islam; Hazrat Imam Mahdi<sup>AS</sup> has commanded that he who did not migrate with him [Imam Mahdi<sup>AS</sup>] would be a *munafiq* [hypocrite], unless one was handicapped. Hence, this command about the migration is applicable to the companions and followers of Hazrat Imam Mahdi<sup>AS</sup>. Hence, *O Musaddiq!* Know that the person with whom migration is obligatory is definitely superior to all others.

**The 32<sup>nd</sup> Feature:** The person who migrated with the Imam<sup>AS</sup> from his native place and returned without the permission of the Imam<sup>AS</sup> is *munafiq* [hypocrite] under the command of Allah Most High as Hazrat Imam Mahdi<sup>AS</sup> was the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup> and migration with the Prophet<sup>SLM</sup> was obligatory. That the command about abandoning the companionship of Hazrat Prophet Muhammad<sup>SLM</sup> being hypocrisy was specifically associated with the Prophet<sup>SLM</sup>. This command did not apply to those who abandoned the company of Hazrat Abu Bakr<sup>RZ</sup> or Hazrat Umar<sup>RZ</sup> [first and second caliphs of Islam] and others. Hence, it is obvious that the Imam<sup>AS</sup> was superior to the two Caliphs of the Prophet<sup>SLM</sup>.

**The 33<sup>rd</sup> Feature:** That *Shams-e-Munir* [the Illuminating Sun—Hazrat Imam Mahdi<sup>AS</sup>] has said, “I explain the commands of Allah

made me overpower him. He has become a *Musalman*. He does not make any request other than of good deeds.”—*Muslim*, the book of *Hadis*.

<sup>1</sup> Quran, S. 3: 195 MMP.

Most High on His behalf and in accordance with His commands. Whoever disowns even a letter of the [divine] command will be accountable before Allah Most High.” Hence, *O Musaddiq!* Know that this command is not allowed for anybody other than Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. This shows that Hazrat Imam Mahdi<sup>AS</sup> is superior to the *Khulafa-e-Rashidin* [the first four Caliphs of Islam], the saints who are close to Allah Most High and all the four Imams of the four schools of Islamic *Fiqh*—Allah may shower His Mercy on them all.

**The 34<sup>th</sup> Feature:** Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> narrates that he had heard the Imam<sup>AS</sup> as saying that when he [the Imam<sup>AS</sup>] experienced the divine ecstasy for the first time at Danapur, the divine manifestation had occurred. Allah Most High commanded: “O Syed Muhammad! We have given you the knowledge of Our Book [Quran]. We gave the knowledge of the *muradullah* [purport of Allah Most High]. We have appointed you to be the ruler over the people of Faith. We have given you the keys of the treasures of Faith [*Iman*]. We have made you the *Nasir* [helper] of the religion of Hazrat Prophet Muhammad<sup>SLM</sup>. Your disavowal is Our disavowal and Our disavowal is your disavowal.”

**The 35<sup>th</sup> Feature:** The Seal of Sainthood<sup>AS</sup>, who is the epitome of the Light of Prophethood, a divine command arrived, “O the Light of My Light! O the Secret of My Secret! O the Treasury of my *ma'rifat* [mystic knowledge of God]! I have devoted and sacrificed My country to you. O Muhammad!” Hence, *O Musaddiq!* Know that Allah Most High has not addressed anybody in such terms other than Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. This also proves that the Imam<sup>AS</sup> is superior to all the saints of Allah Most High.

**The 36<sup>th</sup> Feature:** It is not hidden from all the people, high and the low, that many of the apostles and messengers of God, the Resolute and the Superior, aspired the company of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. They supplicated Allah Most High to include them in the *ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> and the group of Hazrat Imam Mahdi<sup>AS</sup>. In a *na't* [encomium to Hazrat Imam

Mahdi<sup>AS</sup>], Hazrat Mehri<sup>RZ</sup> has said, “What is the situation! Even Adam, Jesus, Noah, Abraham and Moses—all are the devotees of the Imam<sup>AS</sup>. And this is the manifestation of the *Vilayat* [Sainthood].” In another poem, he has said, “In the circle of the people with excellence, the central point is he alone; the apostles who were the Firsts supplicated Allah to make them the Lasts, that is, they wanted to remain in the company of Hazrat Imam<sup>AS</sup>; particularly, Moses and Jesus. Hazrat Prophet Muhammad<sup>SLM</sup> has said, “Verily, twelve prophets desired to be among my *ummat* [community]. Among them are Moses, son of Imran, and Jesus, the son of Mary.” Hence, *O Musaddiq!* Know that a supplication of Hazrat Esa<sup>AS</sup>, who is to come again, has been accepted. And he is fortunate enough to get the bounty of the Seal of Sainthood. Hence, it is finally proved that this great rank has not been given to anybody among the Firsts and the Lasts, other than the two Muhammads—Prophet Muhammad<sup>SLM</sup> and Muhammad Mahdi<sup>AS</sup>. This is so because these two have been the *sardars* of the humankind.

From now on we will discuss the excellences of those people who were fortunate enough to be in the company of Hazrat Imam<sup>AS</sup>. *O Musaddiq!* Listen to and see what all Hazrat Prophet Muhammad<sup>SLM</sup> has said in their favour:

**The 37<sup>th</sup> Feature:** Allah Most High has endowed the community of Hazrat Imam Mahdi<sup>AS</sup> with His eternal Pleasure. He has said in Quran that He had bestowed certain distinctive features on the followers of Hazrat Imam Mahdi<sup>AS</sup>. These features are impossible for others. For instance, Allah Most High says, “*Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers striving in the way of Allah and fearing not the blame of the blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.*”<sup>1</sup> In another Verse, He says, “*...And if these people (the polytheists) have no faith therein, We have decided to entrust to a*

<sup>1</sup> Quran, S. 5: 54 MMP.

people who do not deny faith therein.”<sup>1</sup> Allah further says, “If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!”<sup>2</sup> There are many other Quranic Verses on this subject. But we have not dealt with them for the sake of brevity.

Be it known to the people of sense that Hazrat Prophet Muhammad<sup>SLM</sup> has given the glad tidings that the companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> were his *ham-manzilat* [of the same status, or equal]. He has not given any such clear glad tidings in favour of anybody other than Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. The narrative from the book, *Tamhid 'Ain al-Quzzat*, says that Hazrat Abu Zar<sup>RZ</sup> had quoted Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “Ah! I desire seeing my brothers who will come after me. They will have the dignity of the prophets and they will have the ranks of martyrs in the estimation of Allah. They will run away from their parents and siblings to earn the pleasure of Allah Most High. They will give up all their belongings and wealth for the sake of Allah. They will be humble. They will not be inclined towards lust and lechery and the useless thoughts and things of the world. They will assemble in one of the houses of Allah Most High. They will be in deep thought of Allah Most High. Their hearts will be attentive towards Allah Most High...” In another *hadis* Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying, “Verily, I recognize the people who will be of my rank.” The companions<sup>RZ</sup> asked, “How can this be? O Messenger of Allah! You are the Final among the prophets. No Prophet will come after you.” Then Prophet Muhammad<sup>SLM</sup> said, “They will not be the Prophets and martyrs. But the Prophets and Martyrs will be jealous of them, seeing their proximity to and dignity with Allah Most High. They will have great love between each other in the way of Allah.” It is written in the books, *Siraj-as-Sairin* and *Miftah-an-Najat* that Hazrat Prophet Muhammad<sup>SLM</sup> said, “There will be a people in the Last Era. I am from them and they will be from me. Common

<sup>1</sup> Quran, S. 6: 89 SAL.

<sup>2</sup> Quran, S. 47: 38 AYA.

people among them will be the saints of Allah Most High.” Somebody asked, “What will be their signs? O Messenger of Allah!” Hazrat Prophet Muhammad<sup>SLM</sup> said, “They will not be the learned people. They will have few books. They will learn the Quran even in old age. They will achieve the wisdom and philosophy from the gracefulness of the Quran. Faith and *Sunnat* will be found to be stronger than tall mountains in their hearts. Allah Most High will send them among the people with good news and He will be pleased with their conditions. Allah Most High will judge them on the Day of Judgment along with the prophets. He will give sustenance to the people through them. He will save the people from calamities by their intervention.” There are many *ahadis* like these. But we are following the principle that the brief saying is the best.

Hence *O Musaddiq!* Know that one should first know the rank and dignity of Hazrat Prophet Muhammad<sup>SLM</sup> so that the people, who are to achieve that position, should also know their own position and dignity. And among the distinguished features of the community, the distinction of the leader of the community is of supreme importance. When the community is so distinguished, what would be the distinctive features of its *Imam!* This should be understood justly. Hence, it is obvious that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is the most superior like Prophet Muhammad<sup>SLM</sup> himself.

**The 38<sup>th</sup> Feature:** Hazrat Imam Prophet Muhammad<sup>SLM</sup> has given glad tidings to the twelve companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> who are the *khulafa* [vice-regents] of the Imam<sup>AS</sup>. This is reported in the book, *Sharah Gha'it-al-Ahkam*. Hafiz ibn Jozi<sup>RA</sup> quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying: “There would be twelve *Khulafa* after me.” The narrators of the *hadis* say that it relates to the period after the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> who will appear during the Last Era. Hence, it is proved to be correct that it relates to the *Khulafa* of Hazrat Imam Mahdi<sup>AS</sup>, in accordance with the saying of Hazrat Prophet Muhammad<sup>SLM</sup> that ‘what is heard is not what is seen.’ *O Musaddiq!* Know that Hazrat

Prophet Muhammad<sup>SLM</sup> has not given such glad tidings in favour of any of the *Mashayakhin* of *Tariqat* or the Imams of *Ijtihad* who are the *ulama* of the *Ummat*. This has come only in favour of the twelve successors of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. This too shows that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is superior to all the *Awlia Allah*. This is not hidden from anybody, high and low.

**The 39<sup>th</sup> Feature:** The particular *Khulafa* [Vice-regents] of Hazrat Imam Mahdi<sup>AS</sup>, who are the bearers of the good attributes by virtue of their being the one *zath* [essence, nature] and one *wajud* [being] are the most superior among the other companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>, are two in number and Hazrat Prophet Muhammad<sup>SLM</sup> has often praised them. Hazrat Ibn Hajar<sup>RZ</sup> has quoted Hazrat Prophet<sup>SLM</sup> as saying, ‘there would be two Mahdis in the *ummat* and that the first Mahdi would invite people towards Allah Most High and the second Mahdi would be a *Ghazi* [one who survives a battle in holy war] and a warrior with a large army. This has been stated in the book, *Aqd-ad-Darar*. This *hadis* is proved to be correct in favour of the two Syeds, namely, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, who are also the Truthful [*Siddiqain*—who have performed the *tasdiq*—paid fealty to—Hazrat Imam Mahdi<sup>AS</sup>]. These are the two special rulers [*hakimin*] of the *ummat*. These are, according to a narrative, the son of Hazrat Imam Mahdi<sup>AS</sup>, Hazrat Bandagi Miran Syed Mahmood *Sani-e-Mahdi*<sup>RZ</sup> and *Syed-ash-Shuhada*<sup>1</sup> Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> [the first and the second *Khulafa* of the Imam<sup>AS</sup>]. *O Musaddiq!* Know that the two *Khulafa* of Hazrat Imam Mahdi<sup>AS</sup> that are one *zath* and one *sifat* [attributes] are unique and the *Khulafa* of any other saint have not been like them. There would be no other such *Khulafa* of anybody other than those Hazrat Esa<sup>AS</sup> in the future. From this distinctive feature too it is obvious that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is superior [like Hazrat Prophet Muhammad<sup>SLM</sup>] to all others.

<sup>1</sup> *Syed-ash-shuhada* means the Lord of the Martyrs.

**The 40<sup>th</sup> Feature:** This is in respect of the promised person who is the *Siddiq* of Hazrat Imam Mahdi<sup>AS</sup> and the bearer of the burden of the Sainthood of Hazrat Imam<sup>AS</sup> according to the commandments of the Quran and traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. Such person would be in the first contingent of the Imam<sup>AS</sup>. His title is *Sultan-e-Nasir* according to the Quran as narrated by Hazrat Imam Mahdi<sup>AS</sup>. He has also been referred to as *Mansur-e-Mahdi* in the *hadis*. This is what has been written at the end of the book, *Mishkat*, about this person. Hazrat Ali<sup>RZ</sup> is quoted as saying that Prophet Muhammad<sup>SLM</sup> had said in respect of Hazrat Imam Mahdi<sup>AS</sup>, ‘There would be a person in the first line of the Mahdi<sup>AS</sup>’s companions<sup>RZ</sup> who would be called *Mansur*. He would make the descendants of Hazrat Prophet Muhammad<sup>SLM</sup> powerful as the Quresh had established the sovereignty of the Prophet<sup>SLM</sup> himself. It would be obligatory on every believer, male and female, to help him and concede his magnificence.’

A similar *hadis* is reported in the second chapter of the book, *Tirmizi*, on the topic, *Burhan-e-Mahdi* [Proof of Mahdi<sup>AS</sup>]. It is in respect of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, who is the final proof of Mahdi<sup>AS</sup>. Hazrat Artah<sup>RZ</sup> is quoted as saying that he had received the information that Hazrat Prophet Muhammad<sup>SLM</sup> had said, ‘Mahdi<sup>AS</sup> would be from among the descendants of Hazrat Bibi Fatima<sup>RZ</sup>, daughter of Hazrat Prophet Muhammad<sup>SLM</sup>. He would live for five years. Then he would die on his bed. Then another person from among the descendants of Bibi Fatima<sup>RZ</sup> would emerge and he would follow the *sirat* [conduct and behaviour] of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He will live for 20 years [after the demise of Imam<sup>AS</sup>] and he would be martyred fighting with a sword.’ *O Musaddiq!* Know that this *Zath* whose conduct and behaviour was like that of Hazrat Prophet Muhammad<sup>SLM</sup> was capable of bearing the burden of Sainthood. This kind of bearer of the burden of *Vilayat* was not with any *Khalifatullah* [Vice-Regent of Allah Most High], neither among the *Khulafa-e-Rashidin* [the first four caliphs of Hazrat Prophet Muhammad<sup>SLM</sup>] nor among the saints of Allah, nor among the *mujtahidin* [Religious Directors]. When a follower of Hazrat Imam

Mahdi<sup>AS</sup> is so specified and praised as special, what would be the distinctive feature of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, who is the person followed? Allah Most High may shower His Mercy on the equitable person! From all these points of view it is obvious that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is the most superior like Hazrat Prophet Muhammad<sup>SLM</sup>. *O Musaddiq!* Know that there are countless distinctive features of Hazrat Imam Mahdi<sup>AS</sup>, according to the Quranic Verses and the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>. They would not end if one were to write them all his life. But we have written only forty of them here so that the *musaddiqin* know them.

## 32. Miracles of Hazrat Mahdi<sup>AS</sup>

This is in respect of the miracles of Hazrat *Imam-al-Kainaat* Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>.

*O Musaddiq!* Know that this biography of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is full of his miracles from the beginning to the end. Despite all this, if you desire to acquaint yourself with all the better-known miracles of the Imam<sup>AS</sup>, you are advised to read another book, which is full of the miracles and unusual happenings from the beginning to the end. Its name is *Afzal Mu'jizat al-Mahdi-o-Nawadir Khariqat al-Hadi*. But in this book, which is named *Shawahid al-Vilayat al-Muhammadiya 'ala-Qawaid al-Hujjat al-Mahdavia*, we have briefly dealt with only forty miracles selected from the book, *Afzal Mu'jizat al-Mahdi*, and have reproduced them for the people of insight so that the truth of the Imam<sup>AS</sup> is revealed to them. And for the opponents of Mahdi<sup>AS</sup>, these miracles might bring clear proofs about the character and morality of Hazrat Imam<sup>AS</sup>. All the equitable people may do justice without going astray. They should know that Allah Most High is All-Knowing and All-Seeing and He does not help false people with miracles. It is stated in the book, *Tafsir-e-Mudarik*, elucidating the Quranic Verse: “*Allah Himself bears witness (whatever one might say, O Muhammad!) to what He hath sent down to thee. Indeed He hath sent it down with His full knowledge, the angels also bear witness and sufficient is Allah for a witness,*”<sup>1</sup> the author says, “When this Verse was revealed, the infidels said that they would not testify to what had been revealed to you but let Allah testify to it.” That the evidence of what has been revealed should be testified by Allah means that the proof of the truth of the revealed material should be given through miracles as the claims are proved by cogent arguments, because the *Hakim* [that is, the All-Knowing and All-Seeing Allah] will not help false person by miracles. Whatever Allah Most High has revealed to the Prophet<sup>SLM</sup>, He has done it through His Knowledge and the angels

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<sup>1</sup> Quran, S. 4: 166 SAL.



are witness to it, and Allah is sufficient as a witness, even if there is no other witness, because the evidence is conclusive through the miracles. [Here the argument of the *Mudarik* author ends.]

**The 1<sup>st</sup> Miracle:** The first ever miracle that occurred was this: The mother of *Shams-e-Vilayat* [that is, Hazrat Imam Mahdi<sup>AS</sup>] was among the descendants of Hazrat Prophet Muhammad<sup>SLM</sup>. She was a devout worshiper and a virtuous woman. She used to keep awake throughout the night for worship. Around the last quarter of the night one day, she dreamt that the sun in its full light and splendour descended from the heaven and entered the collar of her garment and then disappeared. Her brother, Qaiyyam-ul-Mulk, who was a mystic, interpreted it that she would give birth to the *Khatam-e-Vilayat-e Muhammadi* [The seal of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>] or Mahdi al-Mau'ood<sup>AS</sup> because the mother of the Prophet<sup>SLM</sup> too had seen a similar dream at the time of conceiving Hazrat Prophet Muhammad<sup>SLM</sup>. Finally, what these two respected women had dreamt came true; the Seal of Prophethood<sup>SLM</sup> and the Seal of Sainthood<sup>AS</sup> were born.

**The 2<sup>nd</sup> Miracle:** When the mother of Hazrat Imam Mahdi<sup>AS</sup> was four months into the pregnancy, she used to hear unknown voices that said, “Mahdi al-Mau'ood<sup>AS</sup> is True! Mahdi al-Mau'ood<sup>AS</sup> has come!” According to one narrative, the voices came from the bosom of the mother of Imam<sup>AS</sup>.

**The 3<sup>rd</sup> Miracle:** When the baby emerged from the womb of the mother, it was clean from blood and other impurities. Hazrat Prophet Muhammad<sup>SLM</sup> too was born in similar circumstances.

**The 4<sup>th</sup> Miracle:** Immediately after the birth, the baby had covered its private parts with both its palms.

**The 5<sup>th</sup> Miracle:** After the birth of the Imam<sup>AS</sup>, an unknown voice recited the Quranic Verse: “*And say, ‘Truth is come and falsehood vanished. Verily, falsehood is a thing which must vanish (eventually)’*”<sup>1</sup> In fact, the announcer was Hazrat Khwaja Khizr<sup>AS</sup>.

<sup>1</sup> Quran, S. 17: 81 SAL.

**The 6<sup>th</sup> Miracle:** When the Imam<sup>AS</sup> came of age, Hazrat Khwaja Khizr<sup>AS</sup> handed over the Burden of Sainthood [*bar-e-vilayat*—that is, the *Zikr-e-Khafi* or the hidden remembrance of Allah]. At that time, both Hazrat Khwaja Khizr<sup>AS</sup> and Hazrat Bandagi Makhdoom Shaikh Daniyal<sup>RZ</sup> were initiated into the Order of *Vilayat*. This has been dealt with earlier.

**The 7<sup>th</sup> Miracle:** Hazrat *Shams-e-Vilayat*<sup>AS</sup> did not eat or drink for seven years when he was in divine ecstasy. Despite this, he was always performing the daily ritual prayers, both obligatory and *Sunnat-Muakkada* [Prophet<sup>SLM</sup>'s emphasized practice]. During the divine ecstasy, he used to say, “*Uluhiyat ki tajalliat* [divine manifestations] incessantly come in such a way that if a drop from the ocean of these manifestations were to be given to a perfect saint or a divine messenger, he would not regain his consciousness for the whole of his life. The Divine command comes, ‘O Syed Muhammad! We make you perform the *Faraiz* [Obligations] (during the divine ecstasy) because We have made you the Seal of Sainthood. This is Our Beneficence and Bounty for you.’”

**The 8<sup>th</sup> Miracle:** At many places the salty water in the wells became sweet when the Imam<sup>AS</sup> dropped his sanctified leftover water [*pashkurda*] into the wells. It is well known that this happened at the capital of Deccan, Daulatabad, near the mausoleum of Hazrat Syed Muhammad Arif<sup>RA</sup> and at the village of Sola Santej. This miracle is one of the miracles of Hazrat Prophet Muhammad<sup>SLM</sup>. This is not unknown to the knowledgeable people.

**The 9<sup>th</sup> Miracle:** If ever Hazrat Imam<sup>AS</sup> planted a dry stick in the soil, it would become green and alive instantly. It is narrated that Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> from among the companion<sup>SZ</sup> of the Imam<sup>AS</sup> asked him, “Miranji! The *ulama* say that the sign of Hazrat Imam Mahdi<sup>AS</sup> is that he would revive the dried trees.” At that moment the Imam<sup>AS</sup> had the *miswak* [a piece of dried wood used as a toothbrush]. He planted it in the soil. Immediately green leaves sprouted from it. Then the Imam<sup>AS</sup> pulled it from the soil and said, “Miyan Nizam! This is the work of jugglers. The

meaning of the *hadis* is that the dead hearts would spring to life during the time of Mahdi.”

**The 10<sup>th</sup> Miracle:** The human excreta of the Imam<sup>AS</sup> was not visible, although people tried to see it as a test. This was also the attribute of Prophet<sup>SLM</sup>. Since the Imam<sup>AS</sup> had the attributes of the Prophet<sup>SLM</sup>, they thought, this attribute of the Prophet<sup>SLM</sup> should manifest in the Imam<sup>AS</sup>. But these curious people did not find anything other than the water used for washing.

**The 11<sup>th</sup> Miracle:** The Imam<sup>AS</sup> had no shadow as the Prophet<sup>SLM</sup> had no shadow. Most of the people saw this obvious miracle and reposed faith in the Imam<sup>AS</sup>.

**The 12<sup>th</sup> Miracle:** The fragrance of the Imam<sup>AS</sup> was such that if somebody shook his hands the scent on the latter's hands would last for many days. The path the Imam<sup>AS</sup> walked would be full of telltale fragrance. The story of Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> in this respect has been related earlier.

**The 13<sup>th</sup> Miracle:** No foul smell would come near Hazrat Imam Mahdi<sup>AS</sup>; that is, the perfume of the body of the Imam<sup>AS</sup> used to be so strong that all foul smells were dominated by it, as the unknown voice recited the Quranic Verse, “*And say, 'Truth is come and falsehood vanished. Verily, falsehood is a thing which must vanish (eventually).'*”<sup>1</sup> Even this is an obvious miracle.

**The 14<sup>th</sup> Miracle:** No fly would sit on the august body of Hazrat Imam Mahdi<sup>AS</sup>. Many people persuaded themselves to repose faith in the Imam<sup>AS</sup> after seeing this miracle.

**The 15<sup>th</sup> Miracle:** Innumerable people would assemble to listen to the sermons of the Imam<sup>AS</sup> at every place. Both the person who sat close to the Imam<sup>AS</sup> and he who sat at the farthest point among the audience heard his voice at the same level of sound decibels.

**The 16<sup>th</sup> Miracle:** Hazrat Imam Mahdi<sup>AS</sup> used to give his sermons in the language or dialect of the people of the place where he was delivering his sermons. This has been the miracle of all prophets

<sup>1</sup> Quran, S. 17: 81 SAL.

and Messengers of Allah. This is borne by the Quranic Verse: “*We have not sent any apostle to any people except one born to their language, so that he could explain to them (Our message) in a manner clear to them. Therefore, doth Allah let go astray whom He will and guide to the right path whom He will: for He is Mighty, the Wise.*”<sup>1</sup> And the Seals of Prophethood and Sainthood have been sent for the whole universe, in accordance with the Quranic Verse: “*We have not sent thee but as a universal (Messenger) to men giving them glad tidings, and warning them (against sin), but most men understand not.*”<sup>2</sup> On the authority of this Verse, since the Seals of Prophethood and Sainthood have been sent for the whole universe, they have been bestowed with the knowledge of all the languages of the peoples of the world.

**The 17<sup>th</sup> Miracle:** Hazrat *Shams-e-Munir* [Imam Mahdi<sup>AS</sup>] has said, “If somebody were to have any doubt about the *Mahdiat* [Mahdship] of this *banda*, he should place the Torah, the Bible, the Psalms of David and the Quran before me and see; this *banda* will read them from memory. If I were to misread even one letter of any book, I would not be Mahdi al-Mau'ood<sup>AS</sup>.” This is a clear miracle for the people who see. This is a conclusive argument and proof of the *Mahdiat* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>.

**The 18<sup>th</sup> Miracle:** There was the Seal of Sainthood on the back of Hazrat Imam Mahdi<sup>AS</sup> as there was the Seal of Prophethood on the back of Hazrat Prophet Muhammad<sup>SLM</sup>. The Prophet<sup>SLM</sup>'s Seal was seen by ‘Akasha bin Mu Hassan Asadi<sup>RZ</sup> and that of Hazrat Imam Mahdi<sup>AS</sup> was seen by Miyan Yusuf Suhait<sup>RZ</sup> who was given the glad tidings of being the ‘*Alim Billah* [Scholar taught by Allah] by the Imam<sup>AS</sup>, and Miyan Mumman Tawakkuli<sup>RZ</sup>, whom Hazrat Imam<sup>AS</sup> had called ‘*Ashiq-Allah* [Lover of Allah].

**The 19<sup>th</sup> Miracle:** When Hazrat Imam Mahdi<sup>AS</sup> used to ride a steed, the walls, trees or deep ditches on he path would become level for the steed to continue its trot or gallop. The other people

<sup>1</sup> Quran, S. 14: 4 SAL.

<sup>2</sup> Quran, S. 34: 28 AYA.

following the Imam<sup>AS</sup> used to walk or ride avoiding the walls, trees and ditches. This is not hidden from all the people who have reposed faith in the Imam<sup>AS</sup>.

**The 20<sup>th</sup> Miracle:** The information about the impending arrival of the Imam<sup>AS</sup> reached the destination even when the Imam<sup>AS</sup> was forty leagues [about 120 miles] away from it. The information spread in all the cities the Imam<sup>AS</sup> intended to visit. The sound of the announcement that “This is Mahdi. This is Mahdi,” came from the stones and trees on the path. The people who were fortunate enough to have the ears of the heart [that is, the spiritual ears] heard these voices. A poet has said, “The announcement of the call is ‘Become a devotee of the Lord.’ How can the people without ears and eyes hear it?”

**The 21<sup>st</sup> Miracle:** Hazrat Imam Mahdi<sup>AS</sup> was a harbinger of glad tidings and equal to Hazrat Prophet Muhammad<sup>SLM</sup> in giving the hidden information about the motive, intention and design of the person who came to him. Without asking the details, the Imam<sup>AS</sup> used to give the genealogical information of the visitor. When Malik Bakhkhan<sup>RZ</sup> met the Imam<sup>AS</sup>, without asking the name of the visitor, the Imam<sup>AS</sup> welcomed him by calling his name thus, “Come, O Malik Barkhurdar!” We have already dealt with the incident of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. When he came to the Imam<sup>AS</sup> for the first time, the Imam<sup>AS</sup> welcomed and greeted him by these words: “Come, my brother, Syed Khundmir! You and I are the Syed descendants of the same forefather, Hazrat Imam Husain<sup>AS</sup>!” This came to be true. This was not the case with one or two persons. Whoever met the Imam<sup>AS</sup>, he saw this miracle.

**The 22<sup>nd</sup> Miracle:** Hazrat Imam Mahdi<sup>AS</sup> used under the command of Allah Most High to disclose the secrets of the heart of every person, whether such a person had reposed faith in him [the Imam<sup>AS</sup>] or opposed him. We have already dealt with the narratives about the Imam<sup>AS</sup>'s disclosing the secrets of the hearts of the people. The narrative says that some seekers of knowledge from among the disavowers joined the assembly Hazrat Imam<sup>AS</sup> was addressing. Each of them had thought of asking a question on

a subject of his choice and wanted to test the Imam<sup>AS</sup>. As soon as they came and sat down, Hazrat Imam Mahdi<sup>AS</sup> who was engaged in calling people unto Allah Most High turned to them and recited the Quranic Verse: “*Say (to them, O Muhammad!) ‘I do not assert before you that I possess the treasures of Allah, neither do I assert that I know things unseen; nor do I assert that I am indeed an angel; I simply follow what is revealed to me, (and invite you also to it).’ And ask them: ‘Shall those who see (and have insight into the meaning of things) and those who cannot see (or are blind to the reality of things), be on a par with each other? Will ye not then think over?’*”<sup>1</sup> And the practice with the *Musaddiqin* was that often the questioner had no need to ask the question. The question came from the condition of the questioner and the answer came from the word of mouth of the Imam<sup>AS</sup>. A narrative says that a thought occurred to one of the companions<sup>RZ</sup> in the august presence of the Imam<sup>AS</sup>, “What could be the age of the Imam<sup>AS</sup>?” Immediately, the Imam<sup>AS</sup> answered, “For thirty years I was His lover [of Allah Most High] and for the last thirty years He is the Lover of this *banda*.” There are many such narratives and we have already dealt with them.

**The 23<sup>rd</sup> Miracle:** Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has said, “One glance of this *banda* is better than the worship of a thousand years.” This is the reason why the effects of the glance or the sanctified leftover [*pashkurda*] of the Imam<sup>AS</sup> was like that of the Seal of Prophet Muhammad<sup>SLM</sup>. He who achieved the bounty of Hazrat Imam<sup>AS</sup>, lost the love of the world from his heart, which was then filled with the remembrance [*zikr*], thinking [*fikr*] and the desire for the Vision of Allah Most High. He would get comfort from the glance of the Imam<sup>AS</sup>. What one could not get through the worship, spiritual exercises and seclusion of years and years together, one would achieve instantly at the glance of the Imam<sup>AS</sup>. This happened not to one or two persons, but to all those who had the good fortune to meet the Imam<sup>AS</sup>. Be they, men or women, young or old or children, unlettered or the learned, free or slaves or

<sup>1</sup> Quran, S. 6: 50 SAL.

handmaids, all reached Allah Most High by a single glance of the Imam<sup>AS</sup>. This was a very ordinary miracle of the Imam<sup>AS</sup>. [Allah says:] “...And if ye count the bounty of Allah ye cannot reckon it...”<sup>1</sup>

The effect of the glance or the sanctified leftover of the Imam<sup>AS</sup> was manifested even upon the animals. A dog that followed the caravan of the Imam<sup>AS</sup> was named Bhai Baggah. It would go where the caravan went. At the time of all the five daily prayers, it would remind the people of the time of prayers even before the *muezzin* sounded the prayer-call. Sometimes the *muezzin* woke up at the barking sound of this dog. It would sit in *zikh-e-khafi* [hidden remembrance of Allah] from the end of the pre-dawn prayers until four-and-a-half hours after sunrise. Further, it would again sit in *zikh-e-khafi* between the ‘*Asr* and *Maghib* prayers till after the sunset. It would not bark during these hours. It would observe fasts during the month of Ramazan. Many people tried to test it. They used to place eatables in front of the dog. It would never eat them. Later, Hazrat Imam<sup>AS</sup> apportioned a share of *sawaiyat* for it. A person was appointed to collect its share of the food and place it before it at regular intervals. Some of the companions<sup>RZ</sup> asked the Imam<sup>AS</sup> about it. The Imam<sup>AS</sup> said, “This dog will be with the dog of the *Ashab-e-Kahf* [The seven sleeping Companions of the cave].”<sup>2</sup> This was a great miracle. The glance of the Imam<sup>AS</sup> had created such an effect in an animal. Allah says, “*Dost thou think that of Our signs, the inmates of the Cave and of Al-Raqim only excite wonder?*”<sup>3</sup>

Further, it is narrated that a snake bit the dog. The dog with its tongue hanging out of its mouth came in front of the Imam<sup>AS</sup>. The Imam<sup>AS</sup> asked what had happened to it. The companions<sup>RZ</sup> said a snake had bit it. The Imam<sup>AS</sup> dropped his saliva on its tongue. By the command of Allah Most High, the snake poison was neutralized. On another occasion, another snake had bitten the

<sup>1</sup> Quran, S. 14: 34 MMP

<sup>2</sup> See *Surat Al-Kahaf*, the 18<sup>th</sup> Chapter of Quran for details.

<sup>3</sup> Quran, S. 18: 9 SAL.

same dog. It was in the throes of death. They informed the Imam<sup>AS</sup>. He came to it and put some sanctified leftover water on the tongue of the dog. Instantly the dog recovered and stood up.

It is narrated that this dog died at Farah sometime after the demise of the Imam<sup>AS</sup>. It was buried outside the mausoleum of the Imam<sup>AS</sup> some distance away from it. All this is well known here [that is, at Farah]. *O Musaddiq!* Know that many of the religious leaders and people of wisdom and *Haq-al-Yaqin* [Absolute Certainty] have desired the *hal* [condition] of this dog for themselves. For instance, the famous poet, Miyan Malikji Mehri Muhajir<sup>RZ</sup>, has said in one of his poems: “O Mehri! Being faithful like the dog at the door of the Emperor [that is, Hazrat Imam Mahdi<sup>AS</sup>], May I be counted like the dog among the dogs!” On another occasion he has said, “Be in your senses! O my heart! Seek from the door of the *dilkhwah* [desirable], and say: ‘Count me with the dog of your door occasionally!’” Further, in his odes, Mehri<sup>RZ</sup> says: “We are the slaves of the kindness of his sun-like face, we are dancing like all the small particles, Very humble dog: his name is Mehri. All that exists there is the manifestation of Sainthood!”

Hazrat Bandagi Miyan Vali Yusuf<sup>RA</sup>, who is the follower of the followers of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, says: “I am in Your protection, O Lord! Give me a place among the dogs of the door of the Shah-e-Mahdi-e-Din [Mahdi the king of the religion]. Some of the respected elders have said in praise of this dog: “Who am I that I profess friendship with you! I am a most humble dog among the dogs of your street!” ► “Who am I? To be counted with whom? What is my rank? That I set my heart on joining the pack of your dogs.”

This humble *faqir* [the author, Hazrat Shah Burhanuddin<sup>RA</sup>] who is a dog of the door of Hazrat Amir, *Shams-e-Munir*, *Ulul-Amir*, Syed Khundmir<sup>RZ</sup> says: “I am the dust of the sole of the foot of the dog of his street, which is the dust of the feet of the dog of your street, O my Lord!”

**The 24<sup>th</sup> Miracle:** All the fish, the snakes, the pythons and tigers etc. were obedient to Hazrat Imam Mahdi<sup>AS</sup>. The details of the incidents have already been briefly stated above.”

**The 25<sup>th</sup> Miracle:** The cruelest tyrant, infidel, sinful, mischief-monger or the majesty of a great empire — all bowed their heads when they came face to face with the Imam<sup>AS</sup>. They became obedient to the Imam<sup>AS</sup>. All the related incidents and narratives have been recorded earlier. Further, the incidents relating to the raja of Jaisalmir; Shah Beg, the Amir of Qandahar; and Mir Zunnoon have already been written about. They came to the Imam<sup>AS</sup> defiantly and then became his devotees.

**The 26<sup>th</sup> Miracle:** Water, fire or sword and other things were never effective [in harming] the *zath* of Hazrat Imam<sup>AS</sup>. We have already recorded the incident wherein Mir Zunnoon tried his hand to attack the Imam<sup>AS</sup> with a sword but failed.

**The 27<sup>th</sup> Miracle:** It is narrated that on the way to Khorasan, there was no water for vast stretches. The companions<sup>RZ</sup> complained to the Imam<sup>AS</sup> about the scarcity of water. After this, the sky became cloudy and there was abundant rain by the command of Allah Most High. The forest was flooded. People used the water to their heart's content. Then, whenever there was need for water, by the bounty of Allah Most High, it would rain and water became available to the caravan of Hazrat Imam<sup>AS</sup>. This continued till the Imam<sup>AS</sup> reached a place where there was adequate water.

**The 28<sup>th</sup> Miracle:** Wherever Hazrat Imam<sup>AS</sup> camped, a compound wall of copper would come up around the camp every night. The incident of Hazrat Bandagi Miyan Hyder Muhajir<sup>RZ</sup> has been recorded earlier. There is no need to repeat it.

**The 29<sup>th</sup> Miracle:** There used to be a cloud over the head of Hazrat Imam<sup>AS</sup> [obviously to protect him from the harsh sun]. Hence, there used to be no shadow of the Imam<sup>AS</sup> and none was ever seen.

**The 30<sup>th</sup> Miracle:** Hazrat Imam<sup>AS</sup> could bestow divine guidance to anybody he wished by the command of Allah Most High. A person

asked the Imam<sup>AS</sup> one day, “Allah Most High sent Hazrat Prophet Muhammad<sup>SLM</sup> to guide the people and commanded, ‘*Invite people (O Prophet!) to the way of thy Lord...<sup>1</sup>*’ He also says, ‘*To make them take to the right path is not thy affair (O Apostle) but it is Allah Who puts on the right path him whom He pleaseth.*’ How is this?”

The Imam<sup>AS</sup> said, “Wait for a minute. I will answer your question.” Presently, a polytheist came in the presence of the Imam<sup>AS</sup> in his customary dress and style. Hazrat Imam<sup>AS</sup> called him nearer and all of a sudden ordered him to remove the mark on his forehead, to recite the Islamic testification, *La ilaha illa Llah* [There is no god but God], to perform the *Tasdiq* that he (the Mahdi<sup>AS</sup>) was the Mahdi al-Mau'ood<sup>AS</sup>, to climb the pulpit [*minber*] and to recite the Quran. The polytheist unhesitatingly obeyed and performed all the orders given to him and became the *musaddiq* and a *hafiz*.<sup>2</sup> After this, the Imam<sup>AS</sup> looked towards the questioner and said, “You have seen: Hazrat Prophet Muhammad<sup>SLM</sup> and his perfect follower (Imam Mahdi<sup>AS</sup>) can bring all the people of the East and the West on the right path and convert them to Islam. If they wished, the people of the whole world would have become Muslims. But their task is to convey the message of Allah Most High to the people. But to show them the right path is the job of Allah, the Lord of Honour [*Rabb Al-Izzat*].”

**The 31<sup>st</sup> Miracle:** One day Hazrat Imam Mahdi<sup>AS</sup> went to the river *Sabarmati* in Ahmadabad for a bath. He saw a stranger and told him, “Come here and massage my back.” He did as he was told. Then the Imam<sup>AS</sup> told him, “Now you sit down and we will massage your back.” When the Imam<sup>AS</sup> placed his hand on the back of the stranger, the stranger went into a divine ecstasy. All the veils on his eyes disappeared and the invisible world became visible to him.

<sup>1</sup> Quran, S. 16: 125 SAL.

<sup>2</sup> *Hafiz* is one who commits to memory the Quran.

**The 32<sup>nd</sup> Miracle:** On the day Hazrat Imam Mahdi<sup>AS</sup> embarked the ship for his pilgrimage to Makkah, a thought occurred to a companion<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> that the mausoleum of such-and-such a saint is nearby, but why did the Imam<sup>AS</sup> not visit it. “It would have been better if the Imam<sup>AS</sup> had visited the tomb. Now the tomb is far away and going to it would be difficult,” he thought. He was still thinking about it, when the Imam<sup>AS</sup> cast a look on him and said, “See carefully.” By the very glance of the Imam<sup>AS</sup>, all the veils between his eyes and the invisible world had disappeared. He saw that all the saints of Allah that were laid to eternal rest in India were pulling the ropes of the ship. Then the companion<sup>RZ</sup> was ashamed of his thought as he saw the scene. He went to the Imam<sup>AS</sup> and apologized for thinking about the matter of the Imam<sup>AS</sup> not visiting the tomb of the saint. The Imam<sup>AS</sup> told him not to think like that again.

**The 33<sup>rd</sup> Miracle:** When the Imam<sup>AS</sup> was circumambulating the *Ka'abatullah* [the Cube—House of Allah—the holy shrine at Makkah], he asked Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>, “You had come to the *Ka'abah* earlier too. What signs had you seen then? And what do you see now?” Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> said, “Miranji! The first time, I had seen the *Ka'abah* without its Lord. And now I am seeing it with its Lord.” Then again the Imam<sup>AS</sup> asked him, “Do you see something?” “Yes,” said Shah Nizam<sup>RZ</sup>, “I see that *Ka'abatullah* is circumambulating Hazrat Miranji [Imam Mahdi<sup>AS</sup>] and saying, ‘*Fal-ya'-buduu Rabba haazal-Bayt.*’”<sup>1</sup>

**The 34<sup>th</sup> Miracle:** One day Hazrat Imam<sup>AS</sup> was taking the Friday bath. Hazrat Miyan Shaikh Bhik<sup>RZ</sup> was pouring the water over his body. Miyan Bhik<sup>RZ</sup> was hearing every drop of water that was falling from the body of the Imam<sup>AS</sup> as saying, “I am grateful to Allah Most High that He has provided me with a chance to serve the Lord of the Time [that is, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>].”

<sup>1</sup> Quran, S. 106: 3 SAL. Its English translation reads: “So let them worship the Lord of this House.”—MMP.

**The 35<sup>th</sup> Miracle:** One day, Hazrat Imam Mahdi<sup>AS</sup> was performing the *wazu* [ablutions] for performing the prayers. Hazrat Bibi Fatima<sup>RZ</sup> [daughter of the Imam<sup>AS</sup>] was pouring water. A screech owl perched on a tree and started screeching. Bibi Fatima<sup>RZ</sup> [the Fatima<sup>RZ</sup> of *Vilayat*—daughter of Hazrat Imam<sup>AS</sup>], told Hazrat Imam Mahdi<sup>AS</sup>, “Miranji! People say that in the ancient times the birds that are called owls were human beings.” Then the owl screeched: “O Mahdi al-Mau'ood<sup>AS</sup>! It is not as Bibi Fatima<sup>RZ</sup> is saying! We were not human beings in ancient times.” At this Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> smiled and said, “Bibi Fatima! The owl is saying like this.”

**The 36<sup>th</sup> Miracle:** One day, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was delivering the sermon on Quran between the ‘*Asr* and *Maghrib* prayers. A group of jinns<sup>1</sup> was moving along the nearby path. When they reached the place where the Imam<sup>AS</sup> was giving the sermon, they stopped and listened to him. After the sermon, the group came and met the Imam<sup>AS</sup> and performed the *tasdiq* of the Imam<sup>AS</sup>. This miracle is obviously in proof of Hazrat Imam Mahdi<sup>AS</sup>. It was like the similar miracle of Hazrat Prophet Muhammad<sup>SLM</sup>.

**The 37<sup>th</sup> Miracle:** Hazrat Imam Mahdi<sup>AS</sup> performed the *Witr* prayers expressing the intention of doing so loudly after saying his *Jum'ah* prayers in congregation at Farah in Afghanistan just before his demise. An eminent scholar, who was present at the congregation said, “If this Syed is in reality the Mahdi al-Mau'ood<sup>AS</sup>, he will not come for the *Juma'h namaz* next Friday, because I have seen in *hadis* that Hazrat Prophet Muhammad<sup>SLM</sup> had performed the *Witr* prayers on the last Friday of his life. He was not alive to attend the *Juma'h* prayers the next Friday.” Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> also expired before the next Friday.

**The 38<sup>th</sup> Miracle:** When the Imam<sup>AS</sup> expired, his last rites were performed at the place of his expiry. When the body was being

<sup>1</sup> *Jinn* is an Arabic word meaning demons or invisible beings, either harmful or helpful that interfere with the lives of mortals. —Arabic English Dictionary.

lifted for the funeral, there occurred a serious dissent between the *ulama* of Rach and those of Farah about the place of burial of Hazrat Imam<sup>AS</sup>. An armed clash appeared to be inevitable. Both these groups [Allah Most High may bless them all] wanted that the Imam<sup>AS</sup> should be buried in their area. According to correct narratives, the people of both groups were the *mussiddiqin* and honest believers of Hazrat Imam Mahdi<sup>AS</sup>. The issue in dispute was that the people of Farah argued that Hazrat Imam Mahdi<sup>AS</sup> had camped and was residing at Farah and his end came in that town. They said, “We will not allow his burial and his mausoleum at any other place.” The people of Rach argued that Hazrat Imam<sup>AS</sup> used to come often to the mosque in Rach for his Friday prayers and he had bestowed his favours on the people of Rach. “Hence, we will construct the mausoleum of the Imam<sup>AS</sup> in our City.” In those days the people of Rach were more powerful than their adversaries. The situation was so grave that they had drawn their swords.

As the dispute became volatile, the two *Khulafa* of Hazrat Imam<sup>AS</sup>, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> got up and, addressing the two groups, said, “The blessed deceased is related to us and we are the inheritors of Hazrat Imam<sup>AS</sup>. Why should you quarrel over the matter? We will construct the mausoleum at the place of the choice of Hazrat Imam Mahdi<sup>AS</sup>.” When the funeral bier reached the point between Farah and Rach, it became so heavy that it could be carried no further. When everybody saw this obvious miracle of Hazrat Imam Mahdi<sup>AS</sup>, the companions<sup>RZ</sup> decided that the mausoleum would be constructed here. It was finally constructed there.

This narrative has been fully reported in the chapter about the demise of the Imam<sup>AS</sup>. Here, we have just given a gist of it. This is an obvious miracle that occurred after the demise of Hazrat Imam<sup>AS</sup>. *O Musaddiq!* Know that there are innumerable miracles of the Imam<sup>AS</sup> but here we will report only two more miracles.

**The 39<sup>th</sup> Miracle:** The meaning of the Holy Quran had been bestowed upon Hazrat Imam Mahdi<sup>AS</sup> without the medium of an angel. Hazrat Imam Mahdi<sup>AS</sup> has said, “I have been taught by Allah Most High directly every new day, ‘Say: I am the servant of Allah and a follower of Hazrat Prophet Muhammad<sup>SLM</sup>, Muhammad Mahdi of the Last Era, inheritor of the Prophet of Allah, the Merciful, *‘Alim-e-Ilm-e-Kitab-o-Bayan* [the scholar of the knowledge of the holy Book and Discourse], and *bayan karne wale Haqiqat, Shari’at aur Rizwan ke* [one who explains the Divine Reality, the Islamic Code of Law and God’s Pleasure].” Further, Hazrat Imam<sup>AS</sup> said, “Our *tafsir* [exegesis] is the purport of Allah Most High and our *ta’lim* [receiving instruction] is from the command of Allah Most High. That is, my learning is not from studying the books and thinking, deliberation and consideration. Whatever is said is said under the command of Allah Most High.” O the listener of and the seeker of the Truth and the arguments of *tasdiq* [reposing Faith]! Understand that from the respected companions, their followers and the followers of the followers [of Hazrat Prophet Muhammad<sup>SLM</sup>] till this day none had claimed that he had learnt the meaning of the Quran from Allah Most High. It is the *zath* of Hazrat Imam Mahdi al-Mau’ood<sup>AS</sup> alone that deserved to stake this claim and he did stake that claim. And, in accordance with the incontrovertible argument, he should be treated as a *sadiq* [truthful and/or sincere] and one should repose Faith [*iman*] in him in that capacity because Hazrat Imam Mahdi<sup>AS</sup> is of the same *sifaat* [attributes] and of the same existence and equal to the *zath* of Hazrat Prophet Muhammad Mustafa<sup>SLM</sup>. We have already dealt with this point.

*O Musaddiq!* Know that the miracle in the *bayan* [discourse] of Quran of the Imam<sup>AS</sup> was that nobody among the *ulama*, *fuqaha*, and *sulaha*<sup>1</sup> had any power to write down the speech of the Imam<sup>AS</sup> after listening to it. It is narrated that the King of Herat, Sultan Mirza Husain, had sent some *ulama* to Hazrat Imam Mahdi<sup>AS</sup> after

<sup>1</sup> *Ulama* are the scholars, *fuqaha* are the experts in the Islamic Code of Law and the *sulaha* are the virtuous people.

learning that the Quranic discourse of Hazrat Imam Mahdi<sup>AS</sup> was such that it could not be found in any book of exegesis and was not heard in the speeches of the scholars or the experts of Islamic Code of Law. The Sultan sent some eminent *ulama* that were well versed in learning and calligraphy to the Imam<sup>AS</sup>. These *ulama* were other than the four *ulama* that had come with Mullah Ali Fayyaz the Sultan had sent earlier. The Sultan had ordered them, “Go! And write down all that the Imam<sup>AS</sup> says in his discourse on the Quran and bring it.” Accordingly, the *ulama* were present in the congregation with all the requirements to write down the *bayan* of the Imam<sup>AS</sup>. As the Imam<sup>AS</sup> went ahead with his discourse, each of the four *ulama* took down what all the Imam<sup>AS</sup> had said in his discourse. After the *Maghrib* [post-sunset] prayers, they started comparing the notes that they had taken down. To their great astonishment, they found that each of them had written a different speech of the Imam<sup>AS</sup>. The script of one *‘alim* was different from what the others had written down. Then they presented their scripts to the Imam<sup>AS</sup>. After reading the scripts, the Imam<sup>AS</sup> said, “I did not say what had been written.” Then the Imam<sup>AS</sup> gave another discourse, in which he specifically said what he had earlier spoken. Then all the *ulama* repented [performed *tauba*] and confessed, “It is our mistake that we tried to write down the purport of Allah Most High. Verily, these meaning cannot be written down.”

The second miracle in the discourse on the meaning of the Quran by the Imam<sup>AS</sup> was that he explained the meaning of the whole Quran or the purported meaning of Allah in one *kalima* [Islamic creed: There is no god but Allah].

It is narrated that a questioner asked, “Miranji! Which is the Quranic Verse that gives the purport of the whole Quran?” The Imam<sup>AS</sup> said, “Our Miyan Dilawar will recite that verse.” Immediately, Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> said, “The purport of the Torah, Bible, The psalms of David and the Quran is the *Kalima*: “THERE IS NO GOD BUT ALLAH.” The questioner accepted the answer and performed the *tasdiq* of Hazrat Imam<sup>AS</sup> that this was the distinctive feature of Hazrat Imam Mahdi<sup>AS</sup>.

**The 40<sup>th</sup> Miracle:** The most manifest sign and clear proof of the *Mahdiat* of Hazrat Imam Mahdi<sup>AS</sup> is the war of *Badr-e-Vilayat*. Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has often said in respect of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, under the command of Allah Most High, Hazrat Imam<sup>AS</sup> assigned to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> the war of *Badr-e-Vilayat*. He has often said, “If all the armies of the East and the West were to fight you on the first day, they would be defeated and run away under the command of Allah Most High.” And the Imam<sup>AS</sup> said, “In the battle of the second day, Hazrat *Syed-Ash-Shuhada* [that is, Bandagi Miyan Syed Khundmir<sup>RZ</sup>] would be martyred.” The Imam<sup>AS</sup> further said, “My brother Syed Khundmir! Be a man. Rejoice that Allah Most High has bestowed on you the Burden of the Sainthood of Prophet Muhammad<sup>SLM</sup>. Where the Burden of Sainthood falls on you, the head, the body and the skin will be rent asunder.” Hazrat Imam Mahdi<sup>AS</sup> also said, “If this *banda* is the Mahdi al-Mau'ood, this *sifat* [attribute] of the *zath* will manifest through you!” Verily, Hazrat Imam Mahdi<sup>AS</sup> was *sadiq-al-wa'ad* [True to his promise]. It actually happened as the Imam<sup>AS</sup> had predicted. And the proof of the *Mahdiat* was manifested through this conclusive miracle. From this one miracle, a number of miracles have manifested to prove the truth of the *Mahdiat*. Further details of this will be dealt with in the chapter about *qaatalu wa qutiluu* [fought and fallen],<sup>1</sup> *Insha Allah*. That is the final proof of the *Mahdiat* of the Imam<sup>AS</sup>. Verily, there are clear signs and conclusive evidence about the truth of Hazrat Imam Mahdi<sup>AS</sup>. What more proof do you need? Allah Most High says: “*Then which of the favours of your Lord will ye deny?*”<sup>2</sup>

<sup>1</sup> Quran, S. 3: 195 SAL.

<sup>2</sup> Quran, S. 55: 16 AYA.



### 33. Manner of Imam Mahdi<sup>AS</sup>'s Call

This is in respect of the mode of the call of Hazrat Imam Mahdi *Khatam-e-Vilayat-e-Muqaiyyada Muhammadia*<sup>SLM</sup>,<sup>1</sup> in accordance with the various sayings Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> that he uttered on many occasions under the commanded by Allah Most High. Hence, *O Musaddiq!* Know that the Quran and the emulation of Hazrat Prophet Muhammad<sup>SLM</sup>, which is the real *Shari'at*, is enough to understand the nature of the call of Hazrat Imam Mahdi<sup>AS</sup>. This is convincing for the equitable researcher. Along with this, there are many books written by Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, for instance, *Risala Ba'az-al-Aayaat* and *Risala Aqida Sharifa*, provided there is someone who can see and listen to. Further, this humble *faqir* [the author of *Shawahid al-Vilayat*, Hazrat Shah Burhanuddin<sup>RA</sup>], who is the dog at the door of Hazrat Amir Syed Khundmir<sup>RZ</sup>, has written a tract about the mode of the call of the Seal of Sainthood [Hazrat Imam Mahdi<sup>AS</sup>] as best as he could. Its title is *Minhaj-at-Taqwim Kashif-al-Ashkal bil-Sirat-al-Mustaqim*. One can understand by reading it all the details of the mode of the call, the beliefs and deeds of Hazrat Imam Mahdi<sup>AS</sup> from the beginning to the end. The seeker (of Allah) should study this tract very carefully. But if he wants a brief account of the subject, he should study this tract and understand the subject matter, as the *Musaddiq-e-Muhaqqiq* and *'Arif-e-Sadiq* has said: "O equitable listener! If you have understood my hint in this matter, you will get profitable knowledge." And Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has narrated and the narrative hints that Hazrat Prophet Muhammad<sup>SLM</sup> has given the news about determining the Seal of Sainthood [that is, the advent of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>]. On the basis of this, the *muhaqqiqin* [philosophers] have said that the advent of the prophets and messengers is expedient in the eternal wisdom of Allah the Merciful, because Allah Most High is Self-existing [*Wajib al-*

*Wajud*] and issuing orders to his servants is necessary. Allah Most High is *muqaddas* [holy] and *munazzah* [pure], and if he were to talk to human being directly without a medium, the human being does not have the strength and power to withstand it. Hence, among the human beings, a person is needed who can convey the commands of Allah Most High to his servants [the common people]. All the prophets were sent into the world specifically for this purpose, that is, they should convey to the people, the *Shari'at* of Allah Most High so that the *Shari'at* becomes reason for the system of the world and the expediency of the children of Adam<sup>AS</sup>. This is to strengthen the manifest commands relating to the human body. And this strengthening is impossible without the *tasdiq* [affirmation] and *ikhlas* [sincerity] of he heart. All the truthful *ulama* and the people of virtuous deeds are unanimous that as the advent of the holy messengers is the expediency of Allah the most Merciful, it is necessary that a person should be a perfect saint who manifests the Sainthood of the Messenger of Allah and bears the burden of that Sainthood. The commands of Allah Most High should be conveyed to the people through the medium of such a person and that he should explain the Secrets or Realities within the parameters of the *Shari'at*. Further, he should be the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup> in all matters and should have definite relation with the Prophet Muhammad<sup>SLM</sup> in the manifest and immanent matters because in every *ummat* [community] there is a *nazir* [equal] of the prophet of that community. [Here, the quotation ends].

*O Musaddiq!* Know that the consensus of the philosophers<sup>RA</sup> has proved that all the apostles were sent down to the world to convey the *Shari'at-e-Ilahi* [the Divine Code of Law] to the people. And the advent of the Seal of Sainthood of Prophet Muhammad<sup>SLM</sup> [that is, Hazrat Imam Muhammad Mahdi<sup>AS</sup>] was for explaining the divine Secrets of Ultimate Reality within the parameters of *Shari'at*. It is obvious from this authority that although Hazrat Prophet Muhammad<sup>SLM</sup> was full of the divine Reality, from head to foot, he was not assigned the task of revealing the divine Realities to the people, so that the Seal of Sainthood, that is, Hazrat Imam

<sup>1</sup> *Vilayat-e- Muqaiyyada Muhammadia*<sup>SLM</sup> means the Confined Sainthood of Prophet Muhammad<sup>SLM</sup>.

Mahdi<sup>AS</sup> completes the task left unfulfilled by Hazrat Prophet Muhammad<sup>SLM</sup> and do it within the parameters of *Shari'at*.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has narrated in his tract, *Ba'z-al-Aayat*, that *Nabuwat* [Prophethood] is the manifest aspect of Hazrat Prophet<sup>SLM</sup> while *Vilayat* [Sainthood] is his *batin* [immanence]. When Hazrat Imam Mahdi<sup>AS</sup> is the manifestation of that *Vilayat* [Sainthood] of Hazrat Prophet Muhammad<sup>SLM</sup> and which could not be manifested by anybody other than the Prophet himself, it can only be a *hasana* [good deed or benefaction] among the good deeds of the Seal of Prophethood<sup>SLM</sup> because while the Seal of Prophethood<sup>SLM</sup> was alive, the *Vilayat* could not be manifested along with the *Shari'at*. The *Vilayat* of Hazrat Prophet Muhammad<sup>SLM</sup> with the *Ahdiat-e-Zathia* [God as Unity]<sup>1</sup> remained unfulfilled. The dignity of the *Ahdiat-e-Zathia* is that it should be comprehensive of all the holy names of Allah Most High, so that His holy name, *Hadi*, could achieve its rightful share. This *hasana* or the *Vilayat-e-Muhammadi* had remained in the condition of immanence, so that it could be revealed in the manifestation of the Seal of Sainthood<sup>AS</sup>. And it would be the *Vilayat-e-zahiri* or manifest sainthood.

Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> has said, "I remind you of Allah Most High in respect of my *Ahl-e-Bait* [descendants]. And specifically Mahdi is among them." In other words, it means that Mahdi<sup>AS</sup> would manifest the *Vilayat* of the Seal of Prophets<sup>SLM</sup> and that *Vilayat* would be exoteric in its entirety in the *zath* of Mahdi<sup>AS</sup>, so that he would remind you of Allah Most High in the *zath* of Mahdi<sup>AS</sup>. This did exist in the *zath* of Hazrat Prophet Muhammad<sup>SLM</sup> but it did not manifest itself in full. It is for this reason that they call him the Seal of Prophets<sup>SLM</sup> as Allah Most High had made him the Seal of Prophethood<sup>SLM</sup>. And for his *Vilayat* too, there is a Seal and that is Mahdi<sup>AS</sup> from among his descendants.

<sup>1</sup> *Practical Standard 21<sup>st</sup> Century English-Urdu Dictionary, New Edition, Delhi. 2004. Page 38.*

So, see, *O Musaddiq!* The saying of the author [that is, Bandagi Miyan Syed Khundmir<sup>RZ</sup>], 'so that the name *Hadi* should fully achieve its rightful share,' shows that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is the perfect manifestation of the holy name, *Hadi*. [The passage ends].

Be it known to the people of distinction that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has quoted in his tract, *Ummul-'Aqaid Bahr-al-Fawaid*, a narrative of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, the Seal of Sainthood, wherein he is quoted as having said, "Allah Most High has sent us specifically to manifest through the Mahdi the commands and discourse relating to the *Vilayat-e-Muhammadi*." He is further quoted as having said, "Allah Most High says in Quran, '*Then lo! Upon Us (resteth) the explanation thereof.*'"<sup>1</sup> The purport of this Verse is that the *bayan* [discourse of Quran] is to be delivered by the word of mouth of the Mahdi."

*O Musaddiq!* Know that it is on the basis of this that the narrative of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has said, "Our *Shari'at* is exactly the *Haqiqat*, our *furoo* [minor points] are exactly the *usul* [the fundamentals of Islamic jurisprudence] and our beginning is exactly the *intiha* [end]." According to the commands, the arguments and evidence, it is proved that the most important objective is the Vision of Allah Most High. A philosopher has said, "We are born to behold the Friend [God]; otherwise, of what use is our existence?" And the advent of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is specifically associated with this attribute that the Vision of Allah Most High is achieved in this world.

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said under the command of Allah Most High, "Allah Most High has made this *banda* the Mahdi al-Mau'ood<sup>AS</sup> and sent him in this world [to make people] walk on the path as ordered by Hazrat Prophet Muhammad<sup>SLM</sup>. Allah Most High says, "*Say thou: This is my Way I do invite unto Allah, —on evidence clear as seeing with one's own eyes, —I and he who follows me. Glory to Allah! And never will I join gods with*

<sup>1</sup> Quran, S. 75: 19 MMP.

*Allah!*<sup>1</sup> “The expression, ‘*He who follows me,*’ purports to mean me,” said Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>.

Hazrat Imam Mahdi<sup>AS</sup> has said, “Allah has to be seen by the eyes of the head [the physical eyes] in this world. He must be seen.” Further, Hazrat Imam Mahdi<sup>AS</sup> has himself given the evidence of the Vision of Allah Most High and on behalf of Hazrat Prophet Muhammad<sup>SLM</sup> under the command of Allah Most High.

In Khorasan, in an assembly of people, high and low, Hazrat Imam Mahdi<sup>AS</sup> has said under the divine command, “Allah Most High commands, ‘O Syed Muhammad! Have you seen God through the eye of your heart?’ This *banda* has said, “Yes! I have seen.” Again Allah commanded, ‘O Syed Muhammad! Have you seen Allah through the eyes of your head?’ This *banda* again said, ‘Yes! I have seen.’ A third time Allah Most High said, ‘O Syed Muhammad! Have you seen Allah through the eyes of every hair [of your body]?’ This *banda* said, ‘Yes! I have seen.’ Again Allah Most High asked, ‘Have you seen God from behind, beyond and by the sides of the hair?’ This *banda* said, ‘Yes! I have seen.’” After this, the Imam<sup>AS</sup> said, “See! Hazrat Prophet Muhammad<sup>SLM</sup> is standing here and he is the witness.”

Further, Hazrat Imam<sup>AS</sup> has said, “The vision of the *zath* of Allah Most High is the *Bar-e-Amanat* [burden of Trust]. And the bearers of this burden are the two persons: one, the Seal of Prophets<sup>AS</sup> and, two, the Seal of the Saints<sup>AS</sup>.” Later on, Hazrat Imam<sup>AS</sup> told the people, high and low, “The desire to have the Vision of Allah Most High is *farz* [obligation] on every man and woman. As long as one does not see Allah Most High through the eye of the heart or the head or in a dream, one would not be a *mumin* [believer], except the *Talib-e-Sadiq* [the True Seeker of Allah], whose signs would be described hereinafter.” *O Musaddiq!* Know that there are many arguments about the proof of the Vision of Allah Most High, but here our objective is to deal with the narratives of Hazrat Imam

<sup>1</sup> Quran, S. 12: 108 AYA and Syed Burhanduddin<sup>RA</sup>, author of *Shawhid al-Vilayat*.

Mahdi<sup>AS</sup>. Hence, we are being brief. The narrative we have dealt with is in the tract, *Aqida Sharifa*, by Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

All the companions of Hazrat Imam<sup>AS</sup> have verified with him the matter that *mumin* is he alone who has seen God through the eyes of the heart or the head or in a dream. A person who has not seen God in these ways but has the desire for the Vision of Allah too is included among the believers.

Hazrat Imam Mahdi<sup>AS</sup> has said the person who is blind in this world will be blind in the Hereafter. Allah Most High has said, “But those who were blind in this world will be blind in the Hereafter, and most astray from the Path.”<sup>1</sup> *O Musaddiq!* Although Hazrat Imam Mahdi<sup>AS</sup> has issued this excellent and most dignified command, but if there had been no correct guidance in this matter, people would have been ruined as Allah Most High has said, “*Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.*”<sup>2</sup> They would hardly have achieved the glory of the Vision of Allah. But, Allah be praised, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has said very good things about the Vision of Allah Most High.

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have asked, “What is obligatory on the seeker of Allah to reach Him?” Then, he himself answered the question, “It is *Ishq* [Divine Love].” *Aamanna-o-Saddaqa!* [We have reposed faith and it is True]. A COUPLET: “The Creator has created this *karkhana* [the system—universe]; His objective was [Divine] Love, and the ruse is the [creation of the] *jahan* [universe].” That Divine Love became *atam* [perfect] and *khatam* [to come to an end] in the *zath* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. A companion<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> has said in drawing the chronogram of the demise of the Imam<sup>AS</sup>: “In his period [as Imam<sup>AS</sup>] the Love of (ultimate) Truth became perfect; *Ishq-e-tamma* contains the year of the demise of the king of the

<sup>1</sup> Quran, S. 17: 72 AYA.

<sup>2</sup> Quran, S. 4: 83 AYA.

*ummat.*” [The letters of *Ishq-tamma* give the year of the demise of the Imam<sup>AS</sup>, that is, 910 AH.]

In short, it is narrated that Hazrat Imam Mahdi<sup>AS</sup> has said, “The *Bar-e-Amanat* [Burden of the Trust] is the divine Love of the *Zath* of the Ultimate Truth [God]. Everyone has borne the Burden of the Divine Love according to his *hausala* [aptitude, courage, ambition] and achieved the honour of the Vision of Allah. But only two persons have borne the Burden of Trust in a befitting manner. They are the Seal of the Prophets<sup>SLM</sup> and the Seal of the Saints<sup>AS</sup> .

It is narrated that when a seeker of Allah Most High came to the Imam<sup>AS</sup>, the latter would ask the seeker, “How much Love for Allah, the Glorious, the Omnipotent, do you have?” The seekers would say, “Miranji! Our lives, bodies, women and children are all sacrificed in the name of Allah Most High. The Love for Allah is better than and superior to all the things named.” On hearing this, the Imam<sup>AS</sup> used to give an illustration: “Suppose a person has only one son. By chance, the son disappears from the eyes of his parents. Then it is suspected that somebody has taken the child away, or that the child has fallen into a well. What would be the condition of the parents?” The companions<sup>RZ</sup> said, “On account of the love that the parents naturally have for the child, the parents would give up taking food. They lose comfort and sleep. They would be troubled and distracted till they find their son.” At this point, Hazrat Imam Mahdi<sup>AS</sup> said, “O People! In the desire and Love for Allah Most High too one should feel like that. The parents have great love for their child. But if a person has as much Love for Him as one, who has lost a needle, has for his lost needle, he would reach Allah Most High.”

It is narrated that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was delivering the sermon on Quran. Hazrat Mullah Darwish Harwi<sup>RZ</sup> too was present in the congregation. He tore down his shirt and told the Imam<sup>AS</sup>: “Miranji! Where do we bring *Ishq* [Divine Love] from?” Hazrat Imam<sup>AS</sup> said, “O Miyan Darwish! When did this *banda* ask you to bring the *Ishq-e-'atayi* [Love bestowed by Allah Most High]? This Love is specific to the Apostles. For the *mumins*, it is

the *Ishq-e-kasabi* [Love that is achieved by one's efforts]. Make effort and achieve the Love of God.” Then Hazrat Imam Mahdi<sup>AS</sup> clearly explained the method of achieving the Love of God by one's effort and achieving *Iman* [Faith].

Then Hazrat Imam Mahdi<sup>AS</sup> asked some of the seekers of Allah Most High, “Have you ever fallen in love?” They said, “Yes.” Then the Imam<sup>AS</sup> said, “Try to evince the love you had evinced elsewhere towards Allah Most High.” *O Musaddiq!* Know that *Ishq* is the capital in cash. If you want, you can buy the *mataa'-e-Sarmadi* [eternal assets] with it. Or you can squander it over the *mataa-e-fani* [perishable assets], which results in the loss both in this world and in the Hereafter. But the one who has no *Ishq*, has nothing. The real thing is *Ishq*. A philosopher, who was true to his Love, has said: COUPLET: “*Kufr* [infidelity] is dear to the *kafir* [infidel]; religion to the lover of religion; but to the heart of ‘Attar, dear is the speck of the pain of separation [from his Beloved—the God].”

*O Musaddiq!* Know that the philosophers have given an example: “A person is wont to eat things prohibited by Islam. He cooks the prohibited meat. If a person who is wont to eat *halal* [permitted] foodstuff, brings fire from the house of the prohibited food eater to cook the permitted foodstuff, it is allowed. This is so because the fire is clean and pure by its nature. There is no harm if the fire is lighted in the stove of an infidel. In the same manner, if *Ishq* that was spent for the achievement of carnal pleasures in sin, is now being spent in achieving the Truth, one would achieve his objective.” This is the meaning, the narrative of Hazrat Imam<sup>AS</sup> has manifested. It is that Hazrat Imam Mahdi<sup>AS</sup> has said, “If you want water, seek it from Allah Most High; if you want fire, seek from Allah; if you want firewood, seek it from Allah; if you want bread, seek it from Allah; whatever you want, seek it from Allah.” Only the person who can understand will understand the secret in this! Hence, *O Musaddiq!* It is possible that you might not have fully understood this narrative that is in respect of *Ishq* from the Imam<sup>AS</sup>. Hence, we will reproduce hereunder another narrative that is more understandable and clearer.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> narrates that Hazrat Imam Mahdi<sup>AS</sup> used to often say how the Love for Allah Most High could be achieved. He used to say: “Keep the direction of your heart towards Allah Most High so that nothing could come to your heart [or mind]. For this, one should remain in seclusion: he should neither mingle with his own people nor others. Standing, sitting, lying down on one’s side, eating and drinking—in all these postures, one should keep the Ultimate Truth in view.” In respect of the *Farziat* [that is, making a deed obligatory] of *Zikr-e-Dawan* [perpetual remembrance of Allah Most High], Hazrat Imam Mahdi<sup>AS</sup> quoted the Verse: “*And when you have finished the prayer (in the state of insecurity), remember Allah, standing and sitting and reclining; and when you feel secure, perform the regular prayer, indeed the faithful are enjoined prayer at stated hours.*”<sup>1</sup>

It is narrated that a questioner asked the Imam<sup>AS</sup> in respect of the remembrance of Allah Most High, “O Hazrat Amir! What is *iman* [Faith]?” the Imam<sup>AS</sup> said, “The *iman* of this *banda* is the *zath* [nature, essence] of Allah Most High, and your *iman* is *zikrullah* [the remembrance of Allah Most High].”

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have recited a couplet about *Zikrullah*: “Whoever ignores the [Ultimate] Truth for a moment, he is a *kafir* [infidel] at that moment, but it is hidden.” Hence, *O Musaddiq!* Know that during the period of the Seal of Prophethood [Hazrat Prophet Muhammad<sup>SLM</sup>], whoever recited the *kalima* [THERE IS NO GOD BUT ALLAH], and affirmed it with sincerity, performed the obligations of *Shari’at*, was present with the believers in *jihād* against infidels, was called a perfect *mumin* [believer]. But in the period of Hazrat Imam Mahdi<sup>AS</sup>, who is the Seal of Sainthood, or Hazrat Syed Muhammad Mahdi al-Mau’ood<sup>AS</sup>, the situation is different. But according to the call of the Imam<sup>AS</sup>, or the *Nahj-e-Tariqat* [proper way of Religious Order, Dervish Order, Sufi Order], in addition to the described conditions for the *Iman-e-Kamil* [Perfect Faith], Hazrat Imam Mahdi<sup>AS</sup> has made obligatory the *Zikr-e-Kasir* [abundant remembrance of Allah Most High] for

<sup>1</sup> Quran, S. 4: 103 SAL.

eight *pahr* [that is 24 hours of the day and night]. This is in accordance with the Quranic Verses that have been mentioned earlier.

Further, in the days of the manifestation of the Seal of Prophethood<sup>SLM</sup>, [that is, Hazrat Prophet Muhammad<sup>SLM</sup>], a *mumin-e-naqis* [imperfect believer] was one who recited the *kalima* [THERE IS NO GOD BUT ALLAH] by word of mouth and performed its *tasdiq* [confirmation] sincerely (by heart and/or mind), but was imperfect in the performance of the commands of *Shari’at*. But during the period of manifestation of the *Vilayat-e-Muhammadi* [the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>], Hazrat Imam Mahdi<sup>AS</sup> commanded that the *mumin-e-naqis* was one who was steadfast in performing the remembrance of Allah Most High for five *pahr* [fifteen hours] a day and a larger part of the remaining three *pahr* [nine hours]. Allah Most High says, “...*And men who remember Allah much and women who remember—Allah hath prepared for them forgiveness and a vast reward.*”<sup>1</sup>

And during the period of Hazrat Prophet Muhammad<sup>SLM</sup>, a person was called *munafiq* [hypocrite] when he recited the *kalima* [THERE IS NO GOD BUT ALLAH] by word of mouth but did not perform it sincerely, but led his life in the (divine) light of the *kalima* and protected his life and property from destruction [by pretending to be a Muslim]. But in the period of the Seal of the Sainthood, Hazrat Imam<sup>AS</sup> said that a person who performed the remembrance of Allah for three *pahr* [nine hours] and spent the remaining five *pahr* [fifteen hours] in [worldly] activities that did not concern Allah Most High, is a *munafiq* [hypocrite]. Allah Most High says: “*Lo! The hypocrites seek to beguile Allah, but it is Allah Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, **and are mindful of Allah but little.***”<sup>2</sup>

<sup>1</sup> Quran, S. 33: 35 MMP. The Arabic phrase *wazzaakiriinallaaha kasiiran...* has been translated as ‘men who remember Allah much.’

<sup>2</sup> Quran, S. 4: 142 MMP.

During the period of the manifestation of the Seal of Prophethood<sup>SLM</sup>, a *mushrik* [polytheist] was one who fraternized the idols as one should fraternize Allah Most High: Allah Most High says, “*Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only)...*”<sup>1</sup> But in the period of the Seal of Sainthood, Hazrat Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> has said, “He who performs the *Zikr* [remembrance] of Allah (during the day and night) for four *pahr* [twelve hours] and spends the other four *pahr* [twelve hours] in the affairs of the world, is a *mushrik*. This is the way of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>.”

Afterwards, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> explained his call about the '*Ishq* and perpetual remembrance of Allah Most High briefly and in detail.

Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has said, “I explain the divine command on behalf of Allah Most High and under His command. Whoever disavows even one letter of the (divine) command, will be accountable before Allah Most High.” Hence, *O Musaddiq!* Know that you have briefly heard the matter of the *mudda'a* of Hazrat Imam Mahdi<sup>AS</sup> about the Vision of Allah, His Love and His hidden remembrance during the day and night. Hazrat Imam<sup>AS</sup> has clearly made known all about the obvious and hidden divine guidance. Along with this, there are some commands of the Imam<sup>AS</sup> about his *mudda'a*.

Hazrat Imam<sup>AS</sup> has said, “The advent of this *banda* is to rescue the people from their worldly activities. Come! And become *be-kar* [jobless] that is, give up all the work that belongs to those other than Allah Most High, so that you are liberated in both the worlds.”

Hazrat Imam Mahdi<sup>AS</sup> has said, “The advent of this *banda* is for *be-ikhtiari* [involuntariness or helplessness]. It is necessary that one becomes involuntary or helpless, because *ikhtiar* [authority,

<sup>1</sup> Quran, S. 2: 165 MMP.

power] is bad.” The Hazrat<sup>AS</sup> has said, “He who became without authority is *bakhtiar* [fortunate, lucky].”

The Imam<sup>AS</sup> has said, “Allah Most High has given the *banda* [servant, slave] the authority to become *be-ikhtiar* [involuntary]. Allah Most High says, “*Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice...*”<sup>1</sup>

Hazrat Imam Mahdi<sup>AS</sup> has said, “Eat the chicken cooked in steam, wear thin and clean garments, ride the horses or go in palanquins, and achieve Allah by your *be-ikhtiari* [involuntariness]. Become *be-ikhriar*, *ikhtiar* is bad.”

Hence, *O Musaddiq!* Know that from these narratives, the *mudda'a* of Hazrat Imam Mahdi<sup>AS</sup> is obvious for the seekers of Allah Most High. There are many more similar narratives but we have dealt with them briefly for fear of length. The man of understanding only can understand this.

### 33.1 Mahdi<sup>AS</sup>'s Call

Now we will deal with the mode of the call of Hazrat Imam Mahdi<sup>AS</sup> in some detail. Hazrat Imam Mahdi<sup>AS</sup> has presented this under he command of Allah Most High.

During the period of Seal of Prophethood<sup>SLM</sup>, the discourse on the principles of religion, the commandments of Islam and the pillars of *Iman* [Faith], like the *kalima* [THERE IS NO GOD BUT ALLAH], *namaz* [ritual prayers], *roza* [fasting], Haj [pilgrimage] and *Zakat* [poor money] and the pillars of Faith [*Iman*] had been completed. This is well known and defined. Later, the entire gamut of commands and interdictions of the religion and the beliefs that were approved by the *Ahl-e-Sunnat-o-Jama'at* is also well known. Along with all these, there are some things that became manifest during the period of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, who is the *nazir* [equal] of Hazrat Prophet Muhammad<sup>SLM</sup>. These are in accordance with the final arguments of divine commands and the *Sunnat-e-Nabawi*

<sup>1</sup> Quran, S. 28: 68 MMP.

[Practice of Hazrat Prophet Muhammad<sup>SLM</sup>]. This is not hidden from the people of distinction. And Hazrat Imam<sup>AS</sup> laid down some principles and obligations (of *Vilayat*). All these commandments are well known to the *mussaddiqin* [the community of the Imam<sup>AS</sup>].

Among the commandments is one about the *farziat* [making obligatory] of reposing faith in Hazrat Imam<sup>AS</sup> as Imam Mahdi al-Mau'ood<sup>AS</sup>. The second is to know that Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> are equal, despite their relation of the *tabe'* and *matbu'* [the follower and the followed] and the relationship of *farzand-o-pidar* [son and father or descendant and ancestor]. Further, one is obliged to believe that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is the *Sahib-e-Amar* [Lord who commands] and the belief that he is the *mukhbir-e-sadiq* [the bringer of veritable intelligence (as Prophet Muhammad<sup>SLM</sup>'s appellation)]. Further, a believer should know that the disavowal of Hazrat Imam<sup>AS</sup> is *kufr* [infidelity].

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has narrated that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> said, "I am taught from Allah Most High every new day without a medium that I am the *banda* of Allah Most High and a follower of Hazrat Prophet Muhammad<sup>SLM</sup>." Muhammad Mahdi-e-Aakhar-az-Zaman, the Inheritor of the Prophet of Allah, the Merciful, is the '*Alim-e-Ilm-e-Kitab-o-Iman* and one who performs the discourse on the *Haqiqat*, *Shari'at* and *Rizwan* [Divine Reality, the Islamic Code of Law and Allah's Pleasure].... [This is a quotation from the book, *Umm-ul-Aqaid* or *Aqida Sharifa*].

*O Musaddiq!* Know that in the tract *Aqida Sharifa*, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> says that the person who resorts to *Taveel-o-tahveel* [interpretations or modifications] in the sayings of Hazrat Imam<sup>AS</sup> is an opponent of the *zath* of Hazrat Imam<sup>AS</sup>.

Further, there is his narrative in the *Aqida Sharifa* about the disavowal of Mahdi<sup>AS</sup> being *kufr* [infidelity]. He has narrated that Hazrat Imam Mahdi<sup>AS</sup> said, "He who disavows the *Mahdiat* of this

*zath* is the disavowal of the Word of Allah [Quran] and the Messenger of Allah [Prophet Muhammad<sup>SLM</sup>]."

*O Musaddiq!* Know that there are many convincing arguments and proofs on this issue. One need not repeat them here. The saying of the *Mukhbir-e-Sadiq* [the messenger of Allah—Prophet Muhammad<sup>SLM</sup>] is enough.

*O Musaddiq!* Know that until one has sincere faith in Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, one would not receive the share of the bounty of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>. If one has the sincere faith in this belief, he would get the share of the bounty of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup> by the Grace and Mercy of Allah Most High.

### 33.2 Giving up the world

► The other command is about *Tark-e-Dunya* [Giving up the world]. In respect of earning a livelihood, Hazrat Imam<sup>AS</sup> has said about the essence of livelihood, "The seeker of Allah Most High should equitably see whether the work he is doing hinders the remembrance of Allah and diverts his attention away from Allah. If so, it is *haram* [forbidden] and one should treat it as his idol as has been said, "The thing that diverts your attention away from Allah Most High is your idol. It is your Satan."

► Hazrat Imam Mahdi<sup>AS</sup> has said that the love of the world is *Kufr* [infidelity].

It is narrated that Hazrat Imam Mahdi<sup>AS</sup> said, "The existence of the life of the world is *kufr*. In other words, to live along with life, which is called *hasti* [being] and *khudi* [ego, pride] and belongings and progeny is the property of the world. One who became its slave or engaged in it and became a seeker of the world also is a *kafir*. Hazrat Imam<sup>AS</sup> has recited some of the Quranic Verses in this respect. One of them is, "To those who chose the life of the present with all its false glammers, Our way is to deal out in full measure in this very world what they deserve for their deeds, and they shall not in the least be deprived of what they merited. Those are they

for whom in the next world they shall have nothing but Fire. All that they had willfully wrought in this world shall come to naught, and all that they had done shall go to waste.”<sup>1</sup> Further, Allah Most High says, “Whosoever may desire to have of the (ephemeral) things of this world which quickly pass away, that do We quickly let him have it, as We please, in this world; and then We have kept ready Hell for him to enter, disgraced, outcast.”<sup>2</sup> Allah Most High further says, “So for them who have been inordinate (in their living). And preferred life of this world (to the life of the Hereafter), For them surely there is Hell—that shall be their final abode.”<sup>3</sup>

There are many Quranic Verses and Traditions of Hazrat Prophet Muhammad<sup>SLM</sup> to support all the sayings of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. But for fear of length of this work, we are being brief.

Further, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has prohibited his followers from meeting the seekers of the world. He is quoted as saying, “If a person remains in the company of the seeker of the world, or goes to his house or fraternizes with him, he is not from us, not from Hazrat Prophet Muhammad<sup>SLM</sup> and from Allah Most High.”

Hazrat Imam Mahdi<sup>AS</sup> has made *Tark-e-Dunya* [Giving up the world] obligatory in accordance with the command of Allah Most High and in the emulation of Hazrat Prophet Muhammad<sup>SLM</sup>. He recited this Quranic Verse in respect of the giving up of the world, “To whomsoever it be, male or female, who believeth in Allah and doth what is right, will We surely give a good life and a reward worthy of one’s best deeds.”<sup>4</sup> Hazrat Imam<sup>AS</sup> has said that the term *Aml-e-Saleh* [virtuous deeds—doth what is right] means *Tark-e-Dunya* [Giving up the World]. Further, Hazrat Imam<sup>AS</sup> said, “*Tark-e-Dunya* is *Tark-e-Tadbir* [giving up efforts to earn a livelihood] and *Tark-e-Tadbir* is to lose one’s existence or achieving *fana*

<sup>1</sup> Quran, S. 11: 15-16 SAL.

<sup>2</sup> Quran, S. 17: 18 SAL.

<sup>3</sup> Quran, S. 79: 35 SAL.

<sup>4</sup> Quran, S. 16: 97 SAL.

[perishing in Allah]. In this way Hazrat Prophet Muhammad<sup>SLM</sup> has issued the command, “Die before you die.” This practice is not hidden in the community of the Mahdavis.

**The third command** is that Hazrat Imam Mahdi<sup>AS</sup> has made obligatory the giving up of the worldly worries and relationships, in accordance with the following Quranic Verses: “O believers! Do not take your fathers or your brothers for friends if they prefer unbelief to belief; and whoso of you shall take them for friends they shall be regarded as those who have been unjust to themselves. Say (to the believers O Prophet!), if your fathers and your sons and your brothers and your wives, and your kith and kin and the wealth that you have acquired and the merchandise which ye fear may not have proper sale, and the dwellings of which you are very fond, be dearer to you than Allah and His Apostle and striving in the way of Allah, then, wait until Allah discloses what He wills to do. And it is not in the manner of Allah to guide the impious.”<sup>1</sup>

**The fourth command** of Hazrat Imam Mahdi<sup>AS</sup> is that he has made obligatory the giving up of the *watan* [homeland] in accordance with the Quranic Verse, “...And for him who quits his home to turn to Allah and His apostle, and death overtakes him thereafter, the recompense for him becomes incumbent on Allah; and Allah is indulgent, Merciful!”<sup>2</sup>

### 33.3 Migration

**The fifth command** is that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has made obligatory the migration in the way of Allah in accordance with many very clear Quranic Verses that are in favour of migration, for instance, ●Allah Most High says: “So I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and have fought and fallen; and I will also bring

<sup>1</sup> Quran, S. 9: 23 and 24 SAL.

<sup>2</sup> Quran, S. 4: 100 SAL.



them into gardens through which streams flow. This is a reward from Allah! And Allah! —With Him is the best of rewards!”<sup>1</sup>

●Further, Allah Most High says: “They who have believed in Allah and abandoned their homes for the sake of Allah and striven with their possessions and their persons in the way of Allah, shall rank high in the estimation Allah. These are they who shall attain success (in life). Tidings of mercy doth their Lord send them and of His good pleasure and also of gardens in which lasting joys shall be theirs. Therein shall they abide forever. Surely, (for such people) there is a great reward from their Lord.”<sup>2</sup> And in respect of those who abandon migration, ●Allah Most High says: “...And they who having believed have not left their homes, they shall have no right to protection from you until they too fly their homes. Yet if they seek aid from you in the name of their faith, it will be obligatory on you to give them aid except against the people between whom and yourselves there is already a treaty. And remember that Allah beholdeth your actions.”<sup>3</sup> ●Allah Most High further says, “While taking the souls of those who were engaged in pursuits hurtful to themselves, the angels will ask them, ‘Why were you in this state?’ They will reply, ‘We were but a subject race in the land.’ They will rejoin, ‘Was not Allah’s earth wide enough for you to migrate elsewhere?’ These! Their home shall be Hell—an evil destination indeed—.

### 33.4 Company of the Truthful

**The sixth command** is that Hazrat Imam Mahdi<sup>AS</sup> made obligatory the company of the *Sadiqin* [the Truthful, believers in the Imam<sup>AS</sup>—the *murshid* in ordinary parlance] in accordance with this Quranic Verse: “O believers! Be mindful of Allah and associate with the truthful.”<sup>4</sup> Hazrat Imam Mahdi<sup>AS</sup> has called the shirkers [who avoided the company of the Imam<sup>AS</sup>] as *munafiqs* [hypocrites]. There is a narrative in the *Aqida Sharifa*, which says that a person

<sup>1</sup> Quran, S. 3: 195 SAL.

<sup>2</sup> Quran, S. 9: 20-22 SAL.

<sup>3</sup> Quran, S. 8: 72 SAL.

<sup>4</sup> Quran, S. 9: 119 SAL.

who believed in the Imam<sup>AS</sup> but refrained from migrating and remaining in his company under the Quranic Verse: “Those of the believers, who sit at home, barring the disabled, and those who fight in the cause of Allah with their property and their persons cannot be esteemed alike. Allah hath assigned to those who strive with their property and their persons in the way of Allah, a rank higher than to those who sit at home; and, though to all Allah hath made goodly promises, He hath assigned to those who fight in the cause of Allah a greater recompense than to those who merely sit at home—Ranks, forgiveness and favours from Him; and Verily Allah is Indulgent, Merciful.”<sup>1</sup>

Hazrat Imam Mahdi<sup>AS</sup> has made necessary eleven conditions in respect of the companionship of the Truthful, under the Quranic Verse: “O ye who believe! Put not yourselves forward before Allah and His Apostle; but fear Allah: for Allah is He Who hears and knows all things.”<sup>2</sup> It means that one should not take the initiative in any work, small or big. ●That is the **first** condition.

●The **second** condition is that one should not raise his voice in the presence of the Messenger of Allah Most High. The argument in favour of this condition is the Verse: “O ye who believe! Raise not your voices above the voice of the Prophet...”<sup>3</sup>

●The **third** condition is that one should speak in a soft tone, not in shrill voice, in accordance with the command of Allah Most High: “nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.”<sup>4</sup>

●The **fourth** condition is that one should not go near his house and call him as this violates the etiquette. Allah Most High says: “Those who shout out to thee from without the Inner apartments—

<sup>1</sup> Quran, S. 4: 95 and 96 SAL.

<sup>2</sup> Quran, S. 49: 1 AYA.

<sup>3</sup> Quran, S. 49: 2 AYA.

<sup>4</sup> Ibid.

most of them lack understanding. <sup>1</sup> Further, He has decreed them to be *fasiq* [Godless, trespassers].

- The **fifth** condition is that one should not order his *rahbar* [guide, leader] to do some work. Allah Most High says: “*And know that among you is Allah’s Apostle: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune.*”<sup>2</sup>
- The **sixth** condition is, as the command of Allah Most High goes, “*...But Allah has endeared the Faith in you...*”<sup>3</sup>
- The **seventh** condition is, according to the command of Allah Most High, “*...and made it beautiful in your hearts...*”<sup>4</sup>
- The **eighth** condition is, according the command of Allah Most High, “*...And He has made hateful to you unbelief...*”<sup>5</sup>
- The **ninth** condition is avoiding “*...wickedness...*”<sup>6</sup>

### 33.5 Seclusion

**The seventh command** of the Imam<sup>AS</sup> is that one should remain in *uzlat* [seclusion] in the locality of the people, on the basis of the command of Allah Most High: “*When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease.*”<sup>7</sup> And it is stated in *Hadis*, “*The *deen* [religion] of the person who kept himself separated from the *khalq* [people] is safe.*”

In respect of practicing *uzlat* [seclusion], a narrative quotes Hazrat Imam Mahdi<sup>AS</sup> as saying, “*There are four veils for man: two of them are manifest and the other two immanent. The manifest veils*

<sup>1</sup> Quran, S. 49: 4 AYA.

<sup>2</sup> Quran, S. 49: 7 AYA.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Quran, S. 18: 16 AYA.

are the world and people. The immanent ones are the *nafs* [concupiscence] and Satan.” Then Hazrat Imam<sup>AS</sup> again said, “*Give up the world, remain in seclusion from the people, and seek the protection of Allah Most High every moment from the mischief and deception of Satan.*”

*O Musaddiq-e-Sadiq and ‘Arif-e-Muhaqqiq!*<sup>1</sup> After these seven commandments, the Imam<sup>AS</sup> issued **THE EIGHTH COMMAND** about the *rizq-e-halal* and said, “*Rizq-e-halal* [the permitted sustenance] is the most liked food for the *mutawakkil* [one who depends on and trusts in Allah Most High], in accordance with the Quranic Verse: “*O ye who believe! Eat of the good things wherewith we have provided you, and render thanks to Allah if it is (indeed) He whom you worship.*”<sup>2</sup> Then Hazrat Imam Mahdi<sup>AS</sup> said, “*If the *mutawakkil* reaches a state where he is in uncontrollable distress [hunger], he may consume things that have been prohibited in the Quranic Verse that follows, **but he should not beg.** The relevant Quranic Verse is: “*He hath forbidden for you only carrion and blood and swine-flesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! Then Allah is Forgiving, Merciful.*”<sup>3</sup>*

Further, about lifting the veil between Allah Most High and his *banda*, there is a narrative. One day, Hazrat Imam<sup>AS</sup> held **bread** in his hand and said, “*There is no greater veil between the *banda* and his Lord than this.*” There are many divine secrets in this narrative. One of the nuances is that no doubt the prohibited food or the food in doubtful condition is a great veil between the *‘abid* and *ma’bud* [the worshipper and the worshipped]. And the food that is chaste is undoubtedly the *nur* [divine light] and it tears down the veil of

<sup>1</sup> A *Musaddiq-e-Sadiq* is one who has reposed faith in Hazrat Imam Mahdi al-Mau’ood<sup>AS</sup> and is truthful and *‘Arif-e-Muhaqqiq* is one who has achieved the Divine Knowledge of God and is also a Philosopher. Here by these terms, the author is addressing the Mahdavi seekers of Allah Most High.

<sup>2</sup> Quran, S. 2: 172 MMP.

<sup>3</sup> Quran, S. 16: 115 MMP.

darkness. Hazrat Imam Mahdi<sup>AS</sup> has explained the kinds of food. He said, “*Rizq* is of three kinds. One is *haram* [prohibited]. It is the food, which is obtained in violation of somebody else’s right: by oppression [*zulm*] or *ghas’b* [usurpation]. Secondly, the *halal* [lawful], that is, food that reaches a *banda* from the authority of another *banda* in accordance with the laws of *Shari’at* [The Islamic Code of Law]. Thirdly, the *tay’yib* [pure, chaste], which reaches the *banda* without authority [*be-ikhtiar*].” Hazrat Imam<sup>AS</sup> further said, “There is accountability for the *halal* food but there is no accountability for the *tay’yib* food. Allah Most High has said, “...*For Allah bestows His abundance without measure on whom He will.*”<sup>1</sup> Similarly, in *Hadis* also it is said, “There is accountability for the *halal rizq* of the world; there is retribution for the *haram rizq*; and there is no accountability for the *tay’yib rizq*.”

### 33.6 *Ta’ay’yun*

Let it not be hidden from the people of distinction that Hazrat Imam Mahdi al-Mau’ood<sup>AS</sup> often said, “*Ta’ay’yun* [fixed income]<sup>2</sup> is *la’in* [accursed]. And he who consumes *ta’ay’yun* is excluded from the [Mahdavia] community.” Further, if somebody were to bring donations and offer them to the Imam<sup>AS</sup> without first taking the name of Allah Most High and, instead, taking the name of the person who sent it, the Imam<sup>AS</sup> rejected such donations, in accordance with the clear directions in the Quranic Verses: “*So eat of (meats) on which Allah’s name hath been pronounced, if ye have faith in His signs. Why should ye not eat of (meats) on which Allah’s name hath been pronounced, when He hath explained to you in detail what is forbidden to you—except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who*

<sup>1</sup> Quran, S. 2: 212 AYA.

<sup>2</sup> *Ta’ay’yun* is expected income received in fixed quantum at fixed intervals.

*transgress.*”<sup>1</sup> “*Eat not of (meats) on which Allah’s name hath not been pronounced: that would be impiety....*”<sup>2</sup>

Some of the migrant-companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> have quoted Hazrat<sup>AS</sup> as saying, “Whosoever is expecting donations is not a *mutawakkil* [one who is resigned to the will of Allah; trusts in Allah].”

It is narrated that some people asked Hazrat Imam Mahdi<sup>AS</sup>, “What should one do if he cannot be patient in hunger?” Hazrat Imam<sup>AS</sup> said, “Let him die.” The questioner asked the same question thrice. In reply to them, the Imam<sup>AS</sup> repeated his answer as many times.

It is narrated that Hazrat Imam<sup>AS</sup> used often to say, “Whatever you want, ask for it from Allah. If you want salt, water or firewood, ask for it from Allah.” In the *Tariqat* of the Seal of Sainthood<sup>AS</sup>, this is *rukhsat* [concession]. And about ‘*azimat* [lofty aim], Hazrat Imam<sup>AS</sup> has often recited the couplet: “If all the eight paradises are offered to you do not be content. Leave it and go ahead.”

Hazrat Imam Mahdi<sup>AS</sup> is narrated to have said, “Resign your self to Allah Most High. Do not be engaged with anybody. Do not desire anything other than the *zath* of Allah Most High. Do not depend on the people even to the extent of a speck. Allah says, “*Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.*”<sup>3</sup>

### 33.7 *Naubat, Tasbih*

Further, know *O Musaddiq!* That practicing *naubat*<sup>4</sup> is among the commandments of Hazrat Imam Mahdi<sup>AS</sup>. It means that the believers are required to be awake and perform the *zikr* of Allah for one *pahr* [three hours] by turn during the night. It is narrated

<sup>1</sup> Quran, S. 6: 118 and 119 AYA.

<sup>2</sup> Quran, S. 6: 121 AYA.

<sup>3</sup> Quran, S. 4: 125 MMP.

<sup>4</sup> *Naubat* means doing a thing by turn.

that Hazrat Imam Mahdi<sup>AS</sup> divided his companions into three groups so that each group came to keep awake [and performed *zikr*] for one *pahr* during the night. If one person fell asleep during his turn, the others did not talk foul, but woke him up by taking the name of Allah, or the name of the Messenger of Allah and the Mahdi<sup>SLM</sup>. Hence, the *Tasbih* [Glorification or magnification of Allah] was started. One of the brothers would say, “*La ilaha illa Llah* [THERE IS NO GOD BUT ALLAH].” The others would respond, “*Muhammad-ur-Rasoolullah* [MUHAMMAD IS THE MESSENGER OF ALLAH]” in a loud voice. Then the brother who had said ‘*La ilaha illa Llah*’ would say, “*Allahu Ilahuna* [ALLAH IS OUR (WORSHIPPED) DEITY]” and others would respond with “*Muhammad Nabi-yu-na* [MUHAMMAD IS OUR PROPHET].” Then the same brother would say, “*Al-Quran wal Mahdi Imamuna* [THE QURAN AND THE MAHDI ARE OUR LEADERS]” and the others would respond with “*Aamanna-o-Saddaqla* [WE HAVE REPOSED FAITH IN THEM AND WE HAVE AFFIRMED THEM]. Thus the first half of the night is brought to an end. The other two groups, by turn, come and complete the other half of the night. This deed is in accordance with the command of Allah Most High and the Quran. This was the attribute of Hazrat Prophet Muhammad<sup>SLM</sup>. Hazrat Imam Mahdi<sup>AS</sup> issued this command generally. Allah Most High says, “*O thou folded in garments! Stand (to prayer) by night, but not the whole night, — Half of it, — or a little less Or a little more; and recite the Quran in slow, measured rhythmic tones.*”<sup>1</sup> In another Verse He has said, “*Thy Lord doth know that thou standest to (prayer) nigh two-thirds of the night, or half the night or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in Mercy): read ye, therefore, of the Quran as much as may be easy for you....*”<sup>2</sup>

<sup>1</sup> Quran, S. 73: 1-4 AYA.

<sup>2</sup> Quran, S. 73: 20 AYA.

*O Musaddiq!* Know that Allah Most High manifested the *Tasbih* for the *naubat* of *Zikr* through one of the companions of Hazrat Imam Mahdi<sup>AS</sup>, namely, Hazrat Bandagi Miyan Syed Amin Muhammad<sup>RZ</sup>, as the *azan* [prayer call] was manifested in a dream of Hazrat Umar Khattab<sup>RZ</sup><sup>1</sup> during the life of Hazrat Prophet Muhammad<sup>SLM</sup>. This matter of the period of *Vilayat* has complete similarity of the matter of the *nabuwat* [Prophethood]. We have not dealt with the details of these incidents for fear of the length of the writing.

In short, along with all these commandments, Hazrat Imam Mahdi<sup>AS</sup> has secured the liberation of his group [the Mahdavi community] from the awful evil of the *karamat* [miracle]. He also demanded for his community from Allah Most High its remaining steadfast in their adherence to His religion. This is well known.

Further, in reposing faith in Hazrat Imam Mahdi<sup>AS</sup>, the above ten commands are of great significance, they are a great source of pride in the meaning of the saying of Hazrat Prophet Muhammad<sup>SLM</sup>, “*Al-Faqrū Fakhri* [I am proud of my poverty].” The *Tasdiq* [reposing Faith in Hazrat Imam Mahdi<sup>AS</sup>]; giving up the world with the desire for the Lord; giving up the relationships with the giving up of the homeland or motherland to perfect the *iman* [Faith]; migration with the companionship [of the Truthful] with all the eleven conditions; the Seclusion, Trust in Allah, patience, perfect submission [to Allah Most High]—These are the principles of Hazrat Seal of the Saints<sup>AS</sup> and they are in accordance with the *Shari’at* of the Seal of Prophethood [Prophet Muhammad<sup>SLM</sup>]. This has been mentioned in the well-known narratives. The principles are included in these attributes. Verily, all the accepted morals are included in them, like truthfulness in repentance; the durability in turning towards Allah Most High; sincerity in worship; the (Divine) Knowledge with Love; compassion with God-inspired peace of mind; confidence with

<sup>1</sup> Hazrat Umar Khattab<sup>RZ</sup> became the second Caliph of Islam after the demise of the Prophet<sup>SLM</sup> and the first Caliph Hazrat Abu Bakr<sup>RZ</sup>.

courage; determination with contentment; courage; justice; trust; brotherliness; loving care; humility in the way of Allah; generosity, boldness; endeavour and perpetual remembrance of Allah; anxiety about the Hereafter; zeal in the desire for Allah; humbleness; lamentation; returning to the Court of Allah Most High with fear and optimism; abstinence; indifference [to the wealthy]; resignation to the will of Allah; modesty; etiquette; inducing others to seek Allah; dependence on Allah; being indifferent to all worldly affairs; separation from the people; assigning one's *zath* to Allah; assigning all one's affairs to Allah; tolerance and kindness; patience and gratefulness; truthfulness and certainty in all the commandments of *Shari'at*, *Tariqat*, *Haqiqat* and *Ma'rifat*; observance of all the commands and interdictions of Quran and *Sunnat* [practice of Prophet Muhammad<sup>SLM</sup>]: the practice of the Seal of Sainthood<sup>AS</sup> has been in perfect emulation of the Seal of Prophethood<sup>SLM</sup>.

*O Musaddiq!* Know that all the commands of the way of the *Shari'at*, *Tariqat* and *Haqiqat* are for the perpetuity of the remembrance of Allah Most High; and *zikr* is for the acquisition of the *'Ishq* [Divine Love] of Allah Most High; and Divine Love is for the Vision of Allah Most High. A philosopher has said, "A Mahdavi who accepts the saying of Hazrat Imam Mahdi<sup>AS</sup> with sincerity, is bound to achieve the Vision of Allah Most High."

*O Musaddiq!* Know that these commands of Allah Most High that are **in the way** of the call of the Seal of the Sainthood<sup>AS</sup> of Hazrat Prophet Muhammad<sup>SLM</sup> are well known all over the world as the sun. Allah Most High has told Hazrat Prophet Muhammad<sup>SLM</sup>, "So keep to the clear path to which We have directed thee and do not yield to the wishes of those who cannot understand (the value of it)."<sup>1</sup> Further, Allah Most High has said, "...To every people have We given a law and a ritual, and if Allah had so willed He would have surely made you all but one society; but this was His wish to test you by what He hath given to each of you...."<sup>2</sup> Of this *bayan*,

<sup>1</sup> Quran, S. 45: 18 SAL.

<sup>2</sup> Quran, S. 5: 48 SAL.

Allah Most High has given a hint to the Seal of Sainthood<sup>AS</sup>: Allah has said, "Thereafter the responsibility is Ours to let its meaning be clear (to everyone)."<sup>1</sup> That is, it is to be performed through the word of mouth of Hazrat Imam Mahdi<sup>AS</sup>. One should equitably see how Allah Most High has explained the distinctive features of both.

*O Musaddiq!* Know that about the commands of *Shari'at*, Allah Most High has said, "Allah does not lay a responsibility on anyone beyond his capacity (to bear it)."<sup>2</sup> Further, Allah Most High says: "...Allah wisheth you ease and wisheth not discomfort..."<sup>3</sup> At another place Allah Most High says, "...He hath chosen you for distinction and hath not laid on you any hardship in matters of faith—the Faith of your father Abraham...."<sup>4</sup>

In the way of *Shari'at*, the Specific Divine Secrets that were to be explained by the Seal of Sainthood<sup>AS</sup> were disclosed to Hazrat Prophet Muhammad<sup>SLM</sup> in the last three years of his life when he was in the *Sair-e-Vilayat* [stroll in the Sainthood of Prophet Muhammad<sup>SLM</sup>] in this manner: "We shall charge thee with a mighty message."<sup>5</sup> Here the term, *mighty message*, means the commandments of the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>. These commandments have been dealt with above.

It is narrated that on one occasion when Hazrat Prophet Muhammad<sup>SLM</sup> explained the ingredients of his Sainthood to a gathering of his companions<sup>RZ</sup>, they felt them to be unbearable, Allah Most High revealed the Verse: "O ye who believe! Should any of you turn away from his faith, (they should not fancy they could hurt the cause of Allah in any manner). Nay! Allah will raise up others, loved of Allah, and loving Him, who shall be lowly towards the Faithful, strict towards the unbelievers, actively

<sup>1</sup> Quran, S. 75: 19 SAL.

<sup>2</sup> Quran, S. 2: 286 SAL.

<sup>3</sup> Quran, S. 2: 185 SAL.

<sup>4</sup> Quran, S. 22: 78 SAL.

<sup>5</sup> Quran, S. 73: 5 SAL.

*devoted to the cause of Allah without caring for the blames of those who blame willfully. That will be the grace of Allah which He bestoweth on whomsoever He willeth, and Allah indeed is Beneficent, the Knowing.*”<sup>1</sup> While explaining the purport of this Verse, Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has often said, “Allah Most High commands me, ‘O Syed Muhammad! The purport of the term *others* [in the above Verse] is the group of your followers.” *Aamanna-o-Saddaqla.*

*O Musaddiq!* Know that nobody other than the ‘*Ashiqan* [lovers, devotees] of the group of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> had the strength to bear this “mighty burden” that Allah Most High has described as ‘*mighty message*’ in Quran. The followers of Hazrat Imam Mahdi<sup>AS</sup> have become the bearers of this burden in accordance with the will of Allah Most High, as He has said, “*And ask help in patience and prayer—a hard task indeed it is, but not to the devout.*”<sup>2</sup> “*(Be not) of those who have split up their faith and resolved themselves into sectarian groups, where each group is obsessed with its own view of it.*”<sup>3</sup> [That is, he is neglectful of the Hereafter]. But the condition of the community of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is that its members remain in lamentation and their feet become swollen in the pain of their separation from Allah Most High. Their eyes too are swollen from their being awake [for prayers] and incessantly crying during the nights. Some of them are those who cry loudly. Their eyes remain open throughout. Some of them keep standing and sigh and moan. Some of them lie down and continue to cry, lament and moan. And this is the glory of the followers of the followers of the Imam<sup>AS</sup>.

*O Musaddiq!* Understand their condition from these signs—the condition of their zeal and their fear of Allah. Allah is pleased with them and they are pleased with Allah. And safe is he who has followed the guidance [of the Imam<sup>AS</sup>]. Allah Most High says: “*Say, Everyone shall have to wait the result (of what he hath*

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<sup>1</sup> Quran, S. 5: 54 SAL.

<sup>2</sup> Quran, S. 2: 45 SAL.

<sup>3</sup> Quran, S. 30: 32 SAL.

*done).* Wait you then (for the result) and you shall soon know which of us have followed the even path and been rightly guided.”<sup>1</sup> Hence, this is the incontrovertible evidence in proof of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. After seeing these, what more evidence and open signs do you want to repose Faith in the Imam<sup>AS</sup>? O the equitable people! See. Allah Most High says, “*Then which of the favours of your Lord will ye deny?*”<sup>2</sup>

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<sup>1</sup> Quran, S. 20: 135 SAL.

<sup>2</sup> Quran, S. 55: 16 AYA.

### 34. Family of Imam<sup>AS</sup>

This is in the matter of the family, wives, children and descendants of Hazrat Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> and the names of the descendants.

*O Musaddiq!* Know that there were the wives and children of Hazrat Prophet Muhammad<sup>SLM</sup> also. Allah Most High has mentioned his wives and children in Quran. For instance, Allah Most High says: “*If anyone disputes in this matter with thee, now after (full) knowledge hath come to thee, say: ‘Come! Let us gather together, —our sons and your sons, our women and your women, ourselves and yourselves....’*”<sup>1</sup> Similarly, in the *Hadis* also it is said, “Three things have been approved for me in your world: the perfumes, the women but my great comfort is in the *namaz* [daily ritual prayers].” In this *hadis*, the purport of the Arabic expression, *qur’rat-ul-‘ain* [figuratively cherished child] is the *zath* of Hazrat Fatima<sup>RZ</sup>, daughter of Prophet Muhammad<sup>SLM</sup>. Further, in another *hadis* Prophet Muhammad<sup>SLM</sup> is quoted as saying, “Our progeny are our *jigar-parey* [pieces of the liver, soul or heart, figuratively, children or descendants]. Since Allah Most High has given information about the wives and children and Hazrat Prophet Muhammad<sup>SLM</sup> too had said about the wives and children, the people hostile to the Prophet<sup>SLM</sup> taunted him, “What kind of a prophet are you that you have wives and children?” On the basis of this, Allah Most High revealed the clear Quranic Verses in favour of Hazrat Prophet Muhammad<sup>SLM</sup>: “*We did send apostles before thee, and appointed for them wives and children and it was never the part of an apostle to bring a Sign except as Allah permitted (or commanded)....*”<sup>2</sup>

*O Musaddiq!* Know that all the apostles of Allah Most High had wives and children. Similarly, the Seal of Prophets<sup>SLM</sup> too had wives and children. In the same manner, Hazrat Imam Mahdi<sup>AS</sup> too had wives and children, as the Imam<sup>AS</sup> was the perfect follower of

the Seal of Prophets<sup>SLM</sup>. Hazrat Imam<sup>AS</sup> had four wives. The first among them was the Pride of the Women of the Worlds; *Khadijat-e-Zaman* [Khadija of the Time] was the daughter of the uncle of the Imam<sup>AS</sup>, Miyan Syed Jalaluddin<sup>RA</sup>. The Imam<sup>AS</sup> married her after Hazrat Khwaja Khizr<sup>AS</sup> handed over to him the things he had kept in Trust to hand over to Hazrat Imam<sup>AS</sup> in accordance with the command of Prophet Muhammad<sup>SLM</sup>. Her name in Persian was Bibi Kalan<sup>RZ</sup>. In Arabic, her name is ‘*Atiyatullah*. Hazrat Imam Mahdi *Khalifatullah*<sup>AS</sup> has given her many glad tidings. In the Hindi language, she is called *Ummul-Muminin Bibi Iahditi* or *Ilahdadi*<sup>RZ</sup>. She breathed her last at Chapanir [in Gujarat], on the 3<sup>rd</sup> of the month of Zil-Hajja, long before Hazrat Imam<sup>AS</sup> staked his claim to be the Mahdi al-Mau'ood<sup>AS</sup>. She is buried at the foot of the Dongri Mountain. If I were to write about her excellences and the glad tidings given to her from the beginning to the end, it would require a long record. The Bibi<sup>RZ</sup> reposed Faith in Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> after she got the information about his lofty position from Allah Most High. We have dealt with the relevant information in Chapters 7 and 8 of this book. Here we leave it at that. She had four children: two sons and two daughters. The first was **Hazrat Bandagi Miran Syed Mahmood**<sup>RZ</sup> who has the glad tidings as being the equal of Hazrat Imam Mahdi<sup>AS</sup>. The second son was **Bandagi Miran Syed Ajmal**<sup>RZ</sup>. The daughters were **Bibi Badhan**<sup>RZ</sup> and **Bibi Fatima**<sup>RZ</sup>. Miran Ajmal<sup>RZ</sup> died in his infancy. The details about his death were given in Chapter 9 of this book. About the children of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bibi Fatima<sup>RZ</sup>, the details will follow in the Chapter relating to Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup>. *Insha Allah*. Allah willing.

**Hazrat Bibi Badhan**<sup>RZ</sup> was born when the Imam<sup>AS</sup> was 18 years old. Hazrat Imam<sup>AS</sup> used to call her as ‘my sister Bibi Badhan.’ She was married to Bandagi Miyan Abu Bakr<sup>RZ</sup>. He was among the eminent companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> and a great scholar. Out of sheer modesty, he had kept his being a Syed [a descendant of Prophet Muhammad<sup>SLM</sup>] secret. His only son was Miyan Abul Fatah. He became a perfect *murshid*. Allah Most High had

<sup>1</sup> Quran, S. 3: 61 AYA.

<sup>2</sup> Quran, S. 13: 38 AYA.

bestowed many sons and daughters on him. Many among them became eminent *murshids* during their time. Even now [at the time of writing the book], some of them were great *murshids*. Others became nobles and wealthy people. Miyan Abdul Fatah had a *panj-hazari-mansab* [a distinguished post as a nobleman of the court]. He was reputed to be the *Hatim*, a philanthropist, of his period. Many of the officers and men of his army were the devotees of Hazrat Imam Mahdi<sup>AS</sup>. Miyan Abu Bakr<sup>RZ</sup> and Bibi Badhan<sup>RZ</sup> are laid to eternal rest at Radhanpur in Gujarat. Miyan Abul Fatah<sup>RA</sup> who was the grandson of Hazrat Imam Mahdi<sup>AS</sup> had gone on a pilgrimage to Makkah. He died on the way. His sons who became great *murshids* are buried in the Deccan [South India].

The second wife of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was *Ummul-Muminin* Hazrat **Bibi Malkan<sup>RZ</sup>**. She is also called the *Aiyasha-e-Zaman*. She was from among the descendants of Hazrat Abu Bakr<sup>RZ</sup>, the first Caliph of Islam. She belonged to the tribe of Bariwal. Hazrat Imam<sup>AS</sup> married her at Piran Patan in Gujarat after the death of Hazrat Bibi Ilahtiti<sup>RZ</sup>. She had a son, Bandagi Miran **Syed Hameed<sup>RZ</sup>**, and a daughter, Hazrat **Bibi Hadanji<sup>RZ</sup>**. Bandagi Miran Syed Hameed<sup>RZ</sup> had a son, **Miran Syed Miranji<sup>RA</sup>**. The king of Deccan, Malik Burhan Nizam Shah called him and gave his daughter in marriage to Miranji<sup>RA</sup>. This king had great affection for the followers of Imam<sup>AS</sup>. All this is well known. Hazrat Miranji<sup>RA</sup> had many sons and his grandchildren too are many in numbers. If I were to write about them in detail, this would become a very voluminous book. Hazrat Bandagi Miran Syed Hameed<sup>RZ</sup> was martyred along with a court noble, Malik Lateef alias Sharza Khan, in a battle at Badal Ghora in the Deccan. Bandagi Miran Miranji<sup>RA</sup> is laid to eternal rest at the village Laung. At this point there are her numerous excellences and good tidings Hazrat Imam<sup>AS</sup> has given Bibi Hadanji<sup>RZ</sup>. One among them is that Hazrat Imam<sup>AS</sup> had called her *Shams-e-Majlis* [Sun of the Assembly]. She was married to Miyan Abdul Fatah, son of Miyan Badruddin, who was among the learned people of Gujarat. He had come [to Farah in Afghanistan] to perform the *Ziarat* [pilgrimage to the tomb] of

Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He had two sons: one was Miyan Yahya-uddin and, the other, Miyan Taj Muhammad. Both of them were great *murshids* and *Wasil-billah* [one who had reached Allah]. If I were to go into detail, the book will become voluminous. Bibi Hadanjirz had a daughter, Zainab. She too had many children. Most of them became great *murshids*. Bibi Hadanji<sup>RZ</sup>, Miyan Abdul Fatah, their children, big and small, are buried at Chichond. Many of the companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> too are buried there.

The third wife of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was *Umm-ul-Muminin* **Bibi Buwanji<sup>RZ</sup>**. Hazrat Imam<sup>AS</sup> had given many glad tidings to her. As one-third of the commands of *Shari'at* were extracted from Hazrat Bibi Ayesha<sup>RZ</sup>, wife of Hazrat Prophet Muhammad<sup>SLM</sup>, many formulations of *Vilayat* were extracted from Hazrat Bibi Buwanji<sup>RZ</sup>. If I were to write all those stories, the book will become voluminous. The excellences of the Bibi<sup>RZ</sup> are many. After the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, the Bibi<sup>RZ</sup> was settled in Nainpura village [now a neighborhood of Ahmadabad city, Gujarat]. The effectiveness of her *paskhurda* [sanctified leftover] and her sermons was so great that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> used to say that the bounty [*faiz*] of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is confined in the *zath* of Hazrat Bibi Buwanji<sup>RZ</sup>. She stayed at Nainpura for some time and breathed her last there. Her *mazar* is situated there. This humble *Faqir* has performed the *ziarat* of the Bibi<sup>RZ</sup>.

**Miyan Syed Ibrahim<sup>RZ</sup>** was the son of the Bibi<sup>RZ</sup>. He died issueless. He too is buried in Gujarat.

The fourth wife of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> is Hazrat **Bibi Bhika<sup>RZ</sup>**. She was issueless.

A servant maid of the Imam<sup>AS</sup> was **Amman Bhan Mati<sup>RZ</sup>**. She was the daughter of the raja [king] of Jaisalmir. She had a son, named **Miyan Syed Ali<sup>RZ</sup>**. He is buried in Gujarat. He had a daughter, **Fatima**. She had some children. But her progeny are no more now [that is, at the time the book was written].



*O Musaddiq!* Know that if one were to write all the details about the descendants of Hazrat Imam Mahdi<sup>AS</sup>—those who are prominent *murshids* [at the time of writing]—, it would be come a voluminous book. Hence, we have resorted to brevity. Hence, we will briefly deal with some of the prominent *murshids* among the descendants of the Imam<sup>AS</sup>. COUPLETS: Salutations from all of us on the companions<sup>RZ</sup> and descendants of Hazrat Bibi Fatima<sup>RZ</sup>, daughter of Hazrat Prophet Muhammad<sup>SLM</sup>. O Lord! Bestow on Mehri all the bounty and Mercy. —Mehri<sup>RZ</sup>.

Verily, there are open signs and definite evidence on the proof of the *Mahdiat* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. What more evidence do you need to repose faith in Hazrat Imam<sup>AS</sup>? See. Allah Most High says: “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

### 35. Caliphate of Hazrat Syed Mahmood<sup>RZ</sup>

In the matter of the Caliphate of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, son of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, and his descendants.

*O Musaddiq!* Know that Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was born two years after the birth of Hazrat Bibi Badhanji<sup>RZ</sup>. At the time of her birth, the Imam<sup>AS</sup> was 18 years old. Thus Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was born when the Imam<sup>AS</sup> was twenty years old. The date of birth of Bandagi Miran<sup>RZ</sup> was 867 AH. When Hazrat Bibi Ilahditi<sup>RZ</sup> reposed her Faith in the Imam<sup>AS</sup> as the Mahdi al-Mau'ood<sup>AS</sup>, the age of Bandagi Miran<sup>RZ</sup> was 18 years. Eighteen years after this incident, Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> staked his claim to be the promised Mahdi<sup>SLM</sup>. At that time, the age of Hazrat Syed Mahmood<sup>RZ</sup> was 36 years. After this, Hazrat Imam<sup>AS</sup> lived for five years. At the time of the demise of Hazrat Imam<sup>AS</sup>, the age of Bandagi Miran<sup>RZ</sup> was 41 years. His term of Caliphate was nine years. Hence, at the time of his death in 919 AH, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was 50 years old. The details would follow at the appropriate place.

Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has given glad tidings in favour of both his successors: Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miyan Syed Khundmir<sup>RZ</sup>. They will be dealt with in Chapters 36 and 37 *Insha Allah*. The *Khilafat* of the *zath* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was specific to the *zaths* of his two successors. A *hadis* quotes Hazrat Prophet Muhammad<sup>SLM</sup> as saying, “My companions<sup>RZ</sup> are like the stars.” And among the stars, these two are like the *Qutbain* [the North and South Polestars].

The poet, Hazrat Malikji Mehri<sup>RZ</sup> says in a poem: “Then among the special, two became the most special; by them the house of Divine Guidance became *mustaqim* [straight]. They are the Polestars on the heavens of the Religion. From them the *taqwim* [calendar] became straighter. Both the North Polestar and the South Polestar are excellent in the [expanse] of Divine Guidance from the East to

<sup>1</sup> Quran, S. 55: 16 AYA.

the West. Both of them are brighter in the oceans and the lands; all the high and the low have achieved the divine bounty from them. They are the crowns on the head of the Divine secrets. They are the heads of the descendants of Hazrat Imam Husain<sup>AS</sup>. According to the sayings of Hazrat Imam Mahdi<sup>AS</sup>, they are in the *sair* [stroll, journey] of the Seals of Prophethood<sup>SLM</sup> and Sainthood<sup>AS</sup>].

In short, after the demise of Hazrat Imam Mahdi<sup>AS</sup>, his caliphate devolved on these two Syeds: Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Under the guidance of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and at the hint of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> returned from Farah in Afghanistan to Gujarat in India. The details about this incident will be dealt with in the chapter about his caliphate, *Insha Allah*. Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> along with many of the companions of Hazrat Imam<sup>AS</sup> continued to stay at Farah in Afghanistan, under the [spiritual] protection of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. During his stay at Farah, many people reposed faith in Hazrat Imam<sup>AS</sup>. Only Allah Most High knows their correct number.

### 35.1 Rahmatabad

In fact, there was no habitation at the place where the mausoleum of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> now stands. It was a beautiful garden, as we have stated earlier. People started residing there when the mausoleum of the Imam<sup>AS</sup> was erected there. Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> stayed there along with the migrant-companions<sup>RZ</sup>. The number of inhabitants started increasing. In the parlance of the people of Khorasan it was called the *Roza-e-Hazrat Amir* [the mausoleum of the Emir—Lord]. But, according to a narrative of Hazrat Imam<sup>AS</sup>, the name of this place is **Rahmatabad**. This name is popular among the local people and Hazrat Imam<sup>AS</sup> accepted it. There are a number of reasons for it. Here, we briefly deal with only three reasons: (1) During his life when Hazrat Imam<sup>AS</sup> reached this place, he stayed there for a brief moment. He said, “When this *banda* reached this

place, he saw the *nur* [light] of the *Rahmat* [Mercy] of Allah Most High and the manifestation of the angels. It was such that it cannot be described.” Then the Imam<sup>AS</sup> said, “Allah commands me: ‘O Syed Muhammad! Stay here for a moment so that your companions<sup>RZ</sup> get their share of the *nur* and divine Mercy.’”

(2) The *zath* of the Seals of Prophethood<sup>SLM</sup> and Sainthood<sup>AS</sup> was the divine Mercy for all the worlds. Their demise conferred the divine Mercy on all the people present there and they were forgiven for all time to come. This shows that the tombs of these two *zaths* are the divine Mercy for the worlds. Hence, the locality that was inhabited around the tombs of the Messenger of Allah [Hazrat Prophet Muhammad<sup>SLM</sup>] and the *Imam-e-Rabbani* [Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>] are called *Rahmatabad*.

(3) It is narrated in a *Sahih Hadis*<sup>1</sup> by Nabih bin Wahb<sup>RZ</sup> that Hazrat Ka'ab<sup>RZ</sup> came to Hazrat Bibi Ayesha<sup>RZ</sup> on one occasion. Everybody remembered Hazrat Prophet Muhammad<sup>SLM</sup>. At that time Hazrat Ka'ab<sup>RZ</sup> said, “Everyday at sunrise seventy thousand angels descend [from the heavens] and surround the tomb of Hazrat Prophet Muhammad<sup>SLM</sup>. They fan wind at the tombs with their fans. They also recite *darood* [benedictions; salutations] to Hazrat Prophet Muhammad<sup>SLM</sup>. When the sun sets, they return to the heavens. Others like them come and they do as the first group of angels did. So much so, that when the earth splits for the resurrection of Hazrat Prophet Muhammad<sup>SLM</sup>, seventy thousand angels will emerge surrounding him from the earth. [Darami<sup>RZ</sup> has narrated this in his book, *Karamat-e-Nabi*<sup>SLM</sup>. This *Hadis* is in the book, *Mishkat-al-Masabih*.

Hence, *O Musaddiq!* You have come to know and understand by the above-mentioned Quranic Verses, the Traditions of Hazrat Prophet Muhammad<sup>SLM</sup>, and in accordance with the distinctive features, the miracles, personal character and morals, and incontrovertible arguments that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>

<sup>1</sup> This *Hadis* is quoted from *Mishkat-e-Sharif*, printed at Matba' Ansari, Delhi, page 538; and *Mishkat-e-Sharif* (Urdu translation), Part 4.

and the *zath* of Hazrat Prophet Muhammad<sup>SLM</sup> both are one *zath* [essence; nature] and of one *Sifaat* [similar character and attributes] and *Wajud* [one existence].

As the descent of the angels and the Divine Mercy on the tomb of the Seal of Prophets [that is, Hazrat Prophet Muhammad<sup>SLM</sup>] is true, the descent of the angels and the Divine Mercy on the tomb of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> too is true. What happens when the eye that sees the manifest does not see what is immanent! If they cannot see the descent of the angels and the Divine Mercy, it is their own fault, and not that of the angels and Divine Mercy. A poet has said: "Be warned! The *Nur* [Light] of the Eternal Truth has come, O the people of the eyes! Today the owl is blind. What will it gain from the Light?"

Hence, on the authority of the local people call this place as *Rahmatabad*. The date of the advent of the tomb of the Imam<sup>AS</sup> and the chronogram of the death of Hazrat Imam<sup>AS</sup> too is *Rahmat-ul-'Alamin*. The total of the values of the letters of the chronogram workout to 910 AH.

### 35.2 Aftermath

In short, even now<sup>1</sup> the remains of the houses and the *hujras* [rooms] of the companions<sup>RZ</sup> of the Imam<sup>AS</sup> can be seen. The signs of the house of Hazrat Bib Malkan<sup>RZ2</sup> too can be seen.

In short, a year after the demise of Hazrat Imam<sup>AS</sup>, his soul informed Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> to leave and go to Gujarat as the wrath of *raf'z* [schism; dissention] is imminent. On the basis of this, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> started his journey towards India along with all the members of the house of Hazrat Imam<sup>AS</sup> and his companions<sup>RZ</sup>. But some of the companions<sup>RZ</sup> stayed back. Among them were Mullah Ali Fayyaz,

<sup>1</sup> Now means at the time of the writing of the book, which was completed by the author, Hazrat Syed Burhanuddin<sup>RA</sup>, in Persian at Farah in 1052 AH.

<sup>2</sup> Hazrat Bibi Malkan<sup>RZ</sup> was the wife of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>.

Mullah Ali Darwesh Harwi, Mullah Haji Farahi, also called Haji Muhammad Zahid and Miyan Abdul Ghani, who was a resident Kabul and was in Qandahar also for a period. [Allah may be pleased with them]. Events about him [Bandagi Miran<sup>RZ</sup>] will be written about at the appropriate place, *Insha Allah*.

In short, a few days after the members of the house of Hazrat Imam<sup>AS</sup> and his companions<sup>RZ</sup> went away, an army arrived here and the Muslim state was destroyed. The army was that of Shah Ismail Surkh-Kalah. He was very intolerant of and inimical to the descendants of Hazrat Prophet Muhammad<sup>SLM</sup>. Wherever, he saw a tomb of a saint, he would send his men to dig it and be razed. When he enquired about the details of the tomb of Hazrat Imam<sup>AS</sup>, he sent a contingent of five hundred soldiers to do the same to this tomb as they had done other tombs. Accordingly, when the officers of this army had reached halfway to the tomb, a storm broke out and the army was surrounded by a night like darkness. All the soldiers were awestricken. After this, none dared to approach the tomb with their evil designs. Even king Ismail gave up his evil design.

But Ismail's son came near the tomb one day and ordered a wrestler "to go ahead and take a pickaxe." Thus he expressed the idea of demolish the tomb of the Imam<sup>AS</sup>. When the wrestler reached near the tomb, all of a sudden the earth split and he went down the chasm up to his waist. When the people saw this miracle, they gave up the idea of demolition once and for all. They started living with respect and awe of the Imam<sup>AS</sup>. Later on, the dynasty of the *As'na-e-'A'shari* [a Shi'ite sect believing in the twelve Imams] and its nobles became the devotees of the Imam<sup>AS</sup>. They constructed the mausoleum, a water-tank, a monastery and a mosque. They became devotees of the Imam<sup>AS</sup>. They called themselves the slaves of the Imam<sup>AS</sup>. If all that this *faqir* has seen were to be written, it will become a long record. As such brevity was resorted to.

### 35.3 Arrival in Gujarat

In short, when Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> arrived in Gujarat, many of the companions<sup>RZ</sup> of the Imam<sup>AS</sup> remained with him at one and the same place. But Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was staying at some other place. Bandagi Miyan Shah Ne'mat<sup>RZ</sup> and Bandagi Miyan Shah Nizam<sup>RZ</sup> and some other migrant-companions<sup>RZ</sup> of the Imam<sup>AS</sup> too were staying separately. This is no secret. But most of them were staying with Bandagi Miran<sup>RZ</sup>. And those who were staying away from Hazrat Bandagi Miran<sup>RZ</sup> too had great devotion and sincerity towards him. [Whenever they had any problem], they turned to Bandagi Miran<sup>RZ</sup> for its solution. So much so that the two Syeds, who had the *sair* [journey; stroll] in the Seals [of Prophethood and Sainthood<sup>SLM</sup>] were sincere and devoted to each other.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> asked Bandagi Miran Syed Mahmood<sup>RZ</sup>: "Give me some space so that this *banda* stays in your presence." Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> said, "My brother Syed Khundmir<sup>RZ</sup>! All that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has said in favour of this *banda*, he has said in your favour too. He has made no difference between you and me. He has even said that both of you are [like] real brothers. The people, who are staying with you and receiving bounty [*faiz*] from you, cannot live with this *banda*." Hazrat Bandagi Miran<sup>RZ</sup> also said, "Hazrat Imam Mahdi<sup>AS</sup> has assigned a work to you. That is the objective of Allah Most High. It has to happen under any circumstances. Our staying together would not afford that opportunity. You do like this: You stay at a place close by so that we get the news about you and you get the news about us in one day, when necessary." After this, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> stayed at the village Bhilot and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> stayed at the village Khanbel. The distance between the two places can be covered on foot in one day and night [that is, 24 hours].

The *Khilafat* [vice-regency] of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was in perfect emulation of Hazrat Imam Mahdi al-

Mau'ood<sup>AS</sup>, whom he followed. It is narrated that every week Bandagi Miran<sup>RZ</sup> used to convene a congregation of the companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and say: "O brothers! If you find anything in our *zath* that contravenes the command of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, please tell us so that we repent [that is, perform *taubah*]." Hazrat Bandagi Miran<sup>RZ</sup> used to repeat this thrice. And every time, the companions<sup>RZ</sup> used to reply: "We do not find any difference between the time of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and your time and in your *zath*." Then Hazrat Bandagi Miran<sup>RZ</sup> would say, "When this *banda* said something, every body would say, 'We are the people who believe, accept, listen and obey.'" Then Hazrat Bandagi Miran<sup>RZ</sup> would advise, "Some people occasionally indulge in useless talk, although the advent of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was to instruct the people to perform *zikh-e-kasir* [abundant remembrance of Allah Most High]." If one were to write all the parables and sayings of Hazrat Bandagi Miran<sup>RZ</sup>, it would become another voluminous book.

In short, on the 4<sup>th</sup> of Ramazan<sup>1</sup> in 918 AH, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> breathed his last at Bhilot. After his demise, eighteen *dairas* [literally circles, but actually they were localities of the Mahdavia community] came into being. The prayer calls were sounded from 18 places and the daily ritual prayers were held at 18 places in the Bhilot *Daira*.

It is narrated that all the migrant-companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> were of one opinion about the excellences and *faiz* [bounty] of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and used to say, "When Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> died, we joined the company of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and we reached the rank of perfection." The companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> used to say, "We did not see any difference between the two *zaths*."<sup>2</sup> Our hearts during the period of Hazrat

<sup>1</sup> Ramazan is the holy month of fasting in the Muslim Calendar year.

<sup>2</sup> The two *Zaths* here mean Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>.

Bandagi Miran<sup>RZ</sup> were the same as they were during the period of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. When Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> died, we came to know that the effect of the *faiz* of Hazrat Bandagi Miran<sup>RZ</sup>, son of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, was of a very lofty nature. One of the companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, Hazrat Mehri<sup>RZ</sup> says in his *diwan* [book containing the collected odes (of a single poet) with all pieces alphabetically arranged according to the last letter of the couplets]: “Among the two distinct personalities was one Mahmood who was the centre around whom the companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> converged. He was the son of the Mahdi al-Mau'ood<sup>AS</sup>, the True. He was the *Mahmood-e-Haq* [the truly praised of God]. He drank from the bowl of the wine of meeting the Truth [God] and the Quranic Verse ‘*man salaha*’<sup>1</sup> became the witness. Mystic initiation and divine absorption was his usual condition. He was in the *sair* [journey, stroll] in the [zath of] Prophet<sup>SLM</sup>. He was the Usman<sup>2</sup> in modesty and dignity. He had a heart that spoke as if it was pouring gems. He was with determination, courage and philanthropy. In wisdom, mercy and generosity, he was like Ali.<sup>3</sup> He was popular; all the heads [of his followers] were tightly tied by every command of his. His seal was imprinted on every heart. His command was like the soul that moved in every one. He was like a kind friend in the divine bounty; all his friends found the path of divine Unity through him. His community was like the string of *suray'ya* [ثريا —Pleiades; Pliads] but it broke into pieces when he met his Lord. He went away. The people of the world are grief-stricken—whether they were close to him or away from him. The heart and the soul are

<sup>1</sup> Quran, S. 13: 23 and S. 40: 8. The expression, *man salaha*, occurs in both the Verses. It means ‘the righteous’ among the fathers, wives, descendants etc.

<sup>2</sup> Usman<sup>RZ</sup> was the third Caliph of Islam who sacrificed his wealth for the religion.

<sup>3</sup> Ali<sup>RZ</sup> was the fourth Caliph of Islam, a cousin and son-in-law of Hazrat Prophet Muhammad<sup>SLM</sup>.

scarred by grief; the *jigar*<sup>1</sup> is soured and hurt. Our Salutations and benedictions to him forever from all of us. Amen!”

*O Musaddiq!* Know that the excellences of Hazrat *Syed-as-Saadat*<sup>2</sup> Bandagi Miran Syed Mahmood<sup>RZ</sup>, in accordance with the glad tidings given by Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and from his bounty, that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> called him *Sani-e-Mahdi* the Second Guided One—Mahdi the Second] and all the companions<sup>RZ</sup>, including the elders and youngsters, concurred with him. This has been proved to be correct in accordance with the narrative, which has been reported by Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> that Hazrat Syed Mahmood<sup>RZ</sup> son of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was the *Sani-e-Mahdi*. This is in accordance with the following *hadis* that is reported in the book, *Aqd-ad-Darar*.

Hazrat Ibn Hajar<sup>RZ</sup> narrates that Hazrat Prophet Muhammad<sup>SLM</sup> said that there would be two *Mahdis* in this *ummat*. One of them would be *Da'yi ila Allah* [one who calls people towards Allah] and the other will be an *Amir* and *Ghazi* [Lord and Muslim soldier], who will fight a war. There will be a great army with him.” Hence, *O Musaddiq!* Know that the correctness of text of this *hadis* and the correctness of the narrative of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and the consensus of the companions, elders and youngsters, has been elaborately stated earlier. Hence, we mention the same narrative of Hazrat Imam Mahdi<sup>AS</sup> and the relevant *hadis* below: “Hazrat Mahdi<sup>AS</sup> has said: two young Syeds are of a lofty position without the medium [of an angel]. Had there been no revelations of the holy Books; had the Prophets or Messengers not been sent down to the world, these two would have been in the same high position, they now occupy. With the Bounty of Allah, the Knowing and the Supreme Sage, this is the Beneficence of Allah Most High that He has made them subordinate to me. That, He said, they are to my right and left. They are devoted to you in

<sup>1</sup> *Jigar* means liver, and figuratively soul-heart.

<sup>2</sup> *Syed-as-Sadaat* is a title: *Syed* is a descendant of Hazrat Prophet Muhammad<sup>SLM</sup>; *Sadaat* is the plural of *Syed*. *Syed* also means leader.

body and soul. One of them is in the *sair* of Hazrat Prophet Muhammad<sup>SLM</sup> and the other in the *sair* of the *Vali* [Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>].” Similar is the information Hazrat Prophet Muhammad<sup>SLM</sup> has given: there are two *Mahdis* with good character in the *ummat*; one of them would be the one who calls people towards Allah; the second would be a brave soldier who would fight a war. Hazrat Syed Mahmood<sup>RZ</sup> called the people to come to Allah Most High and the other, Hazrat Syed Khundmir<sup>RZ</sup> completed the comprehensive command [by laying down his life in sacrifice].

In short, the excellences of Hazrat *Sani-e-Mahdi* or Bandagi Miran Syed Mahmood<sup>RZ</sup> were great in accordance with clear and specific commands and incontrovertible arguments that were proved. Despite this, his modesty, humility and *nes'ti* [non-existence] were extraordinarily great. The following three narratives are noteworthy: (1) Hazrat Bandagi Miran<sup>RZ</sup> said, “Allah Most High knows that at no time the thought that I am the son of the Mahdi<sup>AS</sup> and that Hazrat Miran Syed Muhammad Mahdi al-Mau'oodas is my father had occurred to me.” (2) Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> has often said, “The *Zath* of Hazrat Mahdi al-Mau'ood<sup>AS</sup> was like a great river and this *banda* is not even like a small stream trickling into it.” (3) Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> gave an example to illustrate the difference between the times of Hazrat Imam<sup>AS</sup> and those of his own. He said, “During the time of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> the flow of *faiz* [bounty] was like a person ploughed the land and sowed the seeds, and it rained from the unknown. And the crop flourished. And the situation during the time of this *banda* is like this: a person ploughed a piece of land near a well, sowed the seed and nurtured the crop by using a bucket and rope to lift water from the well to irrigate the land.” God be praised. God be praised. God be praised!

Hazrat Mahdi al-Mau'ood<sup>AS</sup> used to say that the two *zaths* [that of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and that of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>] had become equal. But in expounding the greatness of Hazrat Imam Mahdi<sup>AS</sup>, the modesty, humility and non-

existence of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was obvious [by the narratives quoted above].

In short, on Monday, the 4<sup>th</sup> day of the month of Ramazan, 918 AH, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> breathed his last. Hazrat Mehri<sup>RZ</sup> has compiled the chronogram of his death in the following poem: “He who was Mahmood<sup>RZ</sup>, son of Mahdi<sup>AS</sup>, the leader, was one who heard, saw and spoke from the Truth. He went to the eternal abode [Hereafter] from this perishable abode [world] and joined the ultimate Truth. His heart remained detached from both worlds. He died on Monday. It was the 4<sup>th</sup> day of the month of Ramazan. His four commands<sup>1</sup> are true.” The words, *Bood Aan Sahib-e-Tamkin Musaddiq*, give the figure 918 that is the Hijri year of the death of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. Another chronogram compiled by Hazrat Mehrirz is, *Kaz Nas-o-Man-salah mubashshir bood*. The letter values aggregate to 918 AH.

### 35.4 Family and children

*O Musaddiq!* Know that Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> had one wife, Bibi Kad Bano<sup>RZ</sup>. He had three sons by her. Hazrat Imam Mahdi<sup>AS</sup> gave his two sons glad tidings. He had a daughter also. His first son was **Bandagi Miran Syed Abdul Hai**<sup>RZ</sup>. He was counted as one of the companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. The details of his birth, naming and the glad tidings have been dealt with in Chapter 23 of this book. Hazrat Bandagi Miran Syed Abdul Hai<sup>RZ</sup> was six months old at the time of the death of Hazrat Imam<sup>AS</sup>. He was nine years old at the death of

<sup>1</sup> The four commands are the basis of the obligations of *Shari'at and Tariqat*. They are: (1) *Tasdiq* [reposing faith in Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>]; (2) *Tark-e-Dunya* [giving up the world]; (3) *Hijrat* [migration from home]; and (4) *Suhbat-e-Sadiqan* [company of the Truthful]. **NAQL**: Bandagi Miran Syed Mahmood<sup>RZ</sup> is narrated to have said, “A person's desire for renunciation of the world is alike, if he performs *tark-e-dunya*, but refrains from *hijrat* and *suhbat* [companionship of the Truthful]. There is no difference. Hence, migration and companionship are *farz* [obligatory]. Otherwise, no *bahra* [share or benefit] of *deen* [religion] would reach him.”—*Hashia Insaaf Nama*, English Version, Bangalore, 2006, p. 62, Naql: 259.

Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. He was initiated [*tarbiat*] into the Order of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> by Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. He had given up *muqtadai* [leadership] at the height of perfection. He used to say, "One should perform *murshidi* [spiritual guidance] as Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> did and I do not have the strength to do it." Having said this, he abandoned *murshidi*. Despite this, he was a *muqtada-e-zaman* [leader of the world]. Even those who had been initiated [*tarbiat*] by him also became the leaders of the world. [The author says]: "If I were to write about the excellences of Hazrat Bandagi Miran Syed Abdul Hai Roshan Munawwar<sup>RZ</sup> and his style of life in full, this book will become voluminous. Hence, I have resorted to brevity. In short, he was born in 910 AH. That was the year of the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. The author has also composed the chronogram of the birth of Bandagi Miran Syed Abdul Hai<sup>RZ</sup> in the words '*Roshan Munawwar Jahan*'. The value of the letters works out to 910 AH, the year of the birth of Hazrat Abdul Hai<sup>RZ</sup> and the death of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. The age of Hazrat Bandagi Miran Syed Abdul Hai<sup>RZ</sup> at death was 70 years. He died at Budhasan, in Gujarat on 29<sup>th</sup> Zil-hajja, 980 AH. He is buried at Bhilot near the grave of his father Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. His son, Bandagi Miran Syed Husain<sup>RA</sup> is the *murshid* of this *faqir* [the author]. His descendants are many. I have dealt the subject very briefly for fear the length of the book. Hazrat Syed Husain<sup>RA</sup> had a son, Miyan Syed Zainulabedin<sup>RA</sup>, and a daughter, Bibi Rasti<sup>RA</sup>. Both of them are laid to eternal rest in the Deccan [South India]. The date of the death of Hazrat Bandagi Miran Syed Husain<sup>RA</sup> is 25<sup>th</sup> Jamadi al-Awwal, 1025 AH.

The second son of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> was **Hazrat Bandagi Miran Syed Yaqub<sup>RA</sup>**. Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> had given glad tidings to him also. When Hazrat Imam Mahdi<sup>AS</sup> was asked about naming the newborn [Syed Abdul Hai<sup>RZ</sup>], the Imam<sup>AS</sup> said, "Name him as Syed Abdul Hai or Syed Yaqub." None other than these two sons survived. Bandagi Miran Syed Yaqub<sup>RZ</sup> was two years younger than Hazrat Abdul Hai<sup>RZ</sup>. Miran

Syed Yaqub<sup>RA</sup> was born in 912 AH. He was five years old at the time of the death of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>. He was initiated into the Order of the Imam<sup>AS</sup> at the hands of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>, the *Khalifa* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, and he remained in his companionship. He was a perfect and excellent *Murshid* of his time. If I were to write about the excellences and narratives about him the book will become voluminous. Hazrat Syed Yaqub<sup>RA</sup> is laid to eternal rest at Daulatabad [now in Maharashtra, India]. His death anniversary is observed on 23<sup>rd</sup> Zil-hajja. He had five wives, married to him one after the other.

**Bibi Ruqaiya<sup>RA</sup>**, daughter of Bandagi Miyan Syed Khundmir<sup>RZ</sup>, was his first wife. He had two sons by her. Hazrat Bandagi Miyan **Syed Ashraf<sup>RA</sup>** was the first son. He was seven years old at the death of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>. Hazrat Bandagi Malik Iahdad<sup>RZ</sup> gave him glad tidings. He was initiated [*tarbiat*] into the Order of the Imam<sup>AS</sup> at the hands of Bandagi Miyan Syed Shahabuddin<sup>RA</sup>. His second son was Hazrat **Syed Ishaq<sup>RA</sup>**. Both these brothers are laid to eternal rest in Deccan. Their descendants, both male and female, are many. Many of them had become great *murshids*.

Hazrat Syed Yaqub<sup>RA</sup>'s second wife was **Bibi Buwa<sup>RA</sup>**, daughter of Bandagi Malik Gauhar Shah Poladi<sup>RA</sup>, who was a companion and *mubashshir* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. By her, Hazrat Syed Yaqub<sup>RZ</sup> had two sons and some daughters. One of the sons was Hazrat *Syed-as-Sadaat* Bandagi Miyan **Syed Yusuf<sup>RA</sup>** who was the *Yusuf-e-Zaman*,<sup>1</sup> both in looks and character. He has reported many narratives. He had a good memory and quoted the narratives correctly. None could equal him in this field. His belief in the companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was perfect. The second son was Hazrat Bandagi Miran **Syed Khundmir<sup>RA</sup>** who was famous for his observance of the

<sup>1</sup> *Yusuf-e-Zaman* means that he was Yusuf of the time. The allusion is to Prophet Yusuf<sup>AS</sup> who was very handsome.

obligations of *Vilayat* like *Tawakkul* [Trust in and dependence on Allah Most High], *Uzlat az-Khalq* [seclusion from the people], *maqam taslim-o-raza* [the station of acceptance of and submission to the Divine Will] in defending and protecting the call of his great grandfather, Hazrat Imam Mahdi<sup>AS</sup>. These two brothers are laid to eternal rest by the side of their father at Daulatabad. Their children and grandchildren have become great *murshids* in their time. One of them is Hazrat Bandagi Miran Syed Qasim<sup>RA</sup>, son of Bandagi Miran Syed Yusuf<sup>RZ</sup>, was a great scholar and a great *murshid*. He is also known as *Mujtahid-e-Giroh* and has written a large number of books that are authorities on the beliefs, knowledge and practice of Mahdavi religion.

The **third wife** of Hazrat Bandagi Miran Syed Yaqub<sup>RZ</sup> was the daughter of Alam Khan Mewati<sup>RA</sup>. This writer does not know her name.<sup>1</sup> She had two sons: Hazrat Bandagi Miran **Syed Ibrahim**<sup>RA</sup> and Hazrat Bandagi Miran **Syed Mahmood**<sup>RA</sup>. Both were great *murshids* of their time. Both of them had a number of children and grand children. Most of them were great *murshids* and many have survived to this day [that is, at the time of writing this book]. If I were to write about each of them in detail, the book will become voluminous. Both of them are laid to eternal rest at Gokak, near Raibagh in Deccan. The annual death anniversary of Hazrat Bandagi Miran Syed Ibrahim<sup>RA</sup> is observed on Muharram 11 every year. The annual death anniversary of Hazrat Bandagi Miran Syed Mahmood<sup>RA</sup> is observed on Shawwal 7.

The name of the fourth wife of Hazrat Bandagi Miran Syed Yaqub<sup>RZ</sup> is **Bibi Sarah**<sup>RA</sup>. She had one son. His name is Bandagi Miran Syed Alam<sup>RA</sup>. He is known as *Fani Fillah Baqi Billah* [Perished in Allah and survives in Allah]. He too was a great *murshid*. He died about twelve years ago [that is, at the time of writing the book]. Words fail me to write about the excellences this holy personality. [His book, *Naqliyat Miyan Syed Alam*<sup>RA</sup>, is

<sup>1</sup> The name of the third wife of Hazrat Bandagi Miran Syed Yaqub<sup>RZ</sup> is Hazrat Bibi Sahiba<sup>RA</sup>. —*Walitan-e- Vilayat*, Vol I, Muhammad Nooruddin Arabi, Hyderabad, 1998 AD, page 131.

well known in the community. —Faqir Syed Ziaullah Yadullahi, translator].

The fifth wife of Hazrat Bandagi Miran Syed Yaqub<sup>RZ</sup> was **Bibi Manjhi**<sup>RA</sup>. She was the daughter of Malik Ismail<sup>RA</sup> and the granddaughter of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, the second *Khalifa* of Hazrat Imam Mahdi<sup>AS</sup>. She had a son, Bandagi Miran Syed Mustafa<sup>RA</sup>. He was a great scholar of the manifest and immanent knowledge and a perfect *murshid*. He had two sons and four daughters. If all the details about them are written, the book will become voluminous. We have so far dealt with the sons and grandsons of Hazrat Bandagi Miran Syed Yaqub<sup>RZ</sup> at some detail.

Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> had a daughter by name **Bibi Khunza Gauhar**<sup>RA</sup>. Bandagi Miran<sup>RZ</sup> had given her many glad tidings. She was married to Miyan Mahmood Shah<sup>RA</sup>. She had four sons and some daughters. Her elder son, Miyan Sharif Muhammad<sup>RA</sup> was the son-in-law of Bandagi Miyan Syed Shahabuddin<sup>RA</sup>, who had given him many glad tidings. One of them is: “You go to your place. If on the Day of Resurrection Allah Most High were to ask, ‘What gift have you brought in Our Presence?’ I will say: ‘I have brought my *farzand* [son] Sharif Muhammad.’” The names of her other sons are: Miyan Raje Muhammad; Miyan Khalil Muhammad; and Miyan Aziz Muhammad. They too became great *murshids* of their time. Miyan Mahmood Shah and Bibi Gauhar are laid to eternal rest in Khanbel, in Gujarat. They were residing in the *Daira* of Hazrat Bandagi Miyan Syed Shahabuddin<sup>RA</sup>. The other sons of Bibi Gauhar<sup>RA</sup> are buried in Bijapur [Karnataka] and Daulatabad [Maharashtra].

*O Musaddiq!* Know that if I were to write about all the descendants of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> by his sons and daughters, the book will become voluminous, as many of them are great *murshids*. Hence, I have dealt with some of the eminent personalities from hem in brief. For the knowledgeable, a hint is enough.



If someone were to ask: “Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was the perfect follower of Hazrat Prophet Muhammad<sup>SLM</sup> who had no sons. How is it that Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has sons?” The answer to this question is: *O Musaddiq!* Know that at that place, it was the rank of *nabuwat* [Prophethood]. Allah Most High has told Hazrat Prophet Muhammad<sup>SLM</sup> that if there had been any of his sons alive, he would have become a prophet and there could be no prophet after him [Prophet Muhammad<sup>SLM</sup>].” This was the reason why the sons of Prophet Muhammad<sup>SLM</sup> died. But here it is the manifestation of *Vilayat* [Sainthood] and there is the possibility of there being a *hadi* [spiritual guide] and a friend of Allah [*Vali*—saint]. Verily, there are clear signs and incontrovertible evidence in this exposition on the proof of the Mahdship of Hazrat Imam<sup>AS</sup>. What more evidence do you need to repose faith in him? See Allah Most High says: “*Then which of the favours of your Lord will ye deny?*”<sup>1</sup>

### 36. **Khilafat, Martyrdom of Syed Khundmir<sup>RZ</sup>**

This is in respect of the *Khilafat* [Vice-Regency] of the *Siddiq* [ever faithful friend] and *Rafiq* [companion] of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. The title *Sani-e-Asnain* [the Second of the Two]<sup>1</sup> fits him in accordance with the irrefutable arguments. He was bestowed with the attributes of Hazrat Imam Mahdi<sup>AS</sup> and who is known to be of the character of the Imam<sup>AS</sup>. It is his *zath* that is the final proof of the Mahdship of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. From rational testimonies, he has proved to be most equitable lord of the eminent lords, excellent vizier, and the commander of the large army, harbinger of glad tidings, warner and informant of the purport of the innermost conscience. His name in Arabic is *Ulul-Amir*, in Persian he is called *Khudawand Amir* and technically his name is Bandagi Miyan Syed Khundmir<sup>RZ</sup>. His title is *Sultan-e-Nasir*. He is also called *Badr-e-Munir* and *Siraj-e-Munir*.

We will now deal with the war he waged under the Quranic command of “*Qaatalu wa qituluu*”<sup>2</sup> in accordance with the well-known narratives and about his vice-regents and his wives and children in detail.

*O Musaddiq!* Know that after the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> the *nur* [Light of *Vilayat*] divided into two kinds. Hazrat Imam<sup>AS</sup> made his two vice-regents the manifestation of the two kinds of light. These were the two virtuous young men. These

<sup>1</sup> Quran, S. 9: 40 MMP. MMP says in a footnote: “The Prophet<sup>SLM</sup> and Hazrat Abu Bakr<sup>RZ</sup> during the flight from Mecca to Al-Madinah.” “The Second of the two’ was Hazrat Abu Bakr<sup>RZ</sup> the devout companion of Hazrat Prophet Muhammad<sup>SLM</sup>.”

<sup>2</sup> Quran, S. 3: 195 SAL: The expression “*qaatalu wa qituluu*” means ‘fought and fallen’. The English translation of the relevant part of the Verse is: “...So I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and have fought and fallen; and I will also bring them into gardens through which streams flow....”

<sup>1</sup> Quran, S. 55: 16 AYA.

two *fazands* [sons] were manifest like he Sun. One of them, he said, was the Lord of the *sair* [stroll or journey] in *nabuwat*. The other, he often said, was the *qa'im-muqam* [vice-regent; successor] and the Lord of the *sair* of *Vilayat* [Sainthood]. For the Lord of the stroll in the Prophethood, the Imam<sup>AS</sup> said, "Either go ahead or come behind. The two *zaths* have become equal [or shoulder to shoulder]." And to the Lord of the *sair* in *Vilayat*, the Imam<sup>AS</sup> said, "The burden of Sainthood is to terminate on you." On the basis of this, the half burden of the *Vilayat* that rested on the lord of the *sair* of Sainthood also terminated on Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> because these two *zaths* are one and the same in being characterized with the attributes of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. It is like the two eyes that are at two places on the face but they see the same thing or point.

Be it manifest on the judicious people that the two ears are apart from each other but they are one in listening. Similarly, these two personalities, Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, are obviously two bodies and souls, and apart from each other, they are one in essence. About the *yaganagi* [proximity, nearness] of the two *siddiqs* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, the following couplet gives a clear idea: "One sight, two eyes; one word, two ears; one love, two friends; one soul, two bodies." [This couplet is in both Hindi and Persian.]

*O Musaddiq!* Know that you should not doubt that this *faqir* or the author of this book, *Shawahid-al-Vilayat-al-Muhammadiya*, has gone to extremes, because Allah Most High says: "*O believers: Avoid excessive indulgence in suspicion, for in some cases suspicion is a sin...*"<sup>1</sup> Suspicion being a sin is true. Keep yourself protected against it and do not indulge in suspicion.

I have mentioned the narrative in favour of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, in which Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has said that the burden of Sainthood would terminate on him [that is,

<sup>1</sup> Quran, S. 49: 12 SAL.

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>]. It is possible that some wrong-headed person may think that the narrative contradicts the *hadis* in which Hazrat Prophet Muhammad<sup>SLM</sup> has said, "My companions are like stars, whomsoever you follow, you will be on the [right] path." Hence, I have reiterated a narrative as an example. Allah may have His Mercy on the equitable. Hence, *O Musaddiq!* Know that these two companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> among his other companions<sup>RZ</sup> are like the angels, Jibrail<sup>AS</sup> and Mikail<sup>AS</sup> [Gabriel and Michael] among all the angels. The angels are the honoured *baandagan* [servants] of Allah Most High. They do not disobey Allah Most High on any point. They obey the divine commands and do only what they are ordered to do. All the angels have this rank. But Gabriel and Michael have a distinguished position. In the same manner, all the companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> are of the rank of *ham-bi-manzilati*.<sup>1</sup> Among them, the distinctive feature of the two young men is obvious like the Sun, according to the saying of Hazrat Imam Mahdi<sup>AS</sup>. He said, "As Jibrail<sup>AS</sup> and Mikail<sup>AS</sup> are distinctive among the angels, my brothers Syed Mahmood<sup>RZ</sup> and Syed Khundmir<sup>RZ</sup> are distinct among all my companions<sup>RZ</sup>. Allah Most High says, "*These apostles! We have bestowed on some a higher distinction than on others...*"<sup>2</sup> These are of distinction over the others. And the

<sup>1</sup> The reference here is to a *hadis*, in which Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying that they are "in my rank" or *ham-bi-manzilati*. For details see narrative 122 on page 32 of *Hashia Insaf Nama*, English Version, Bangalore, 2006. Hazrat Prophet Muhammad<sup>SLM</sup> had seen a group of people at the Empyrean during his midnight journey to the seven heavens. About them, Allah Most High tells the Prophet<sup>SLM</sup> that the group is of Hazrat Mahdi al-Mau'ood<sup>AS</sup>. Hazrat Prophet Muhammad<sup>SLM</sup> said about them, "They are of my ranks." In a *hadis* Hazrat Prophet Muhammad<sup>SLM</sup> is quoted as saying, "Verily, I recognize the people who will be of my rank." The companions<sup>RZ</sup> asked, "How can this be? O Messenger of Allah! You are the Final among the prophets. No Prophet will come after you." Then Prophet Muhammad<sup>SLM</sup> said, "They will not be the Prophets and Martyrs. But the Prophets and Martyrs will envy them, seeing their proximity to and dignity with Allah Most High. They will have great love between each other in the way of Allah."— From 37<sup>th</sup> distinctive Feature in Chapter 32 of this book. Page 169. —SZY.

<sup>2</sup> Quran, S. 2: 253 SAL.

excellences of the *awlia* [saints — friends of Allah] too are proved under the command of Allah Most High, “Behold the friends of Allah! On them shall come no fear nor shall they grieve.”<sup>1</sup> This shows that all of them are respected. But among all the Prophets and Saints, the Seals [of Prophethood and Sainthood] are of distinction. Similar are the distinctions of the Syeds among the companions of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> since he had said that they had the *sair* in the *Nabuwat* and *Vilayat*. He has said that one Syed<sup>RZ</sup> had the *sair* in *Nabuwat* and the other had the *sair* in the *Vilayat*. Hence, when the excellences of the Syeds<sup>RZ</sup> are so distinctive, it is proved that they are among the companions<sup>RZ</sup>, they are of distinction among them as Jibrail<sup>AS</sup> and Mikail<sup>AS</sup> are among the angels, Prophet<sup>SLM</sup> and Madi<sup>AS</sup> among the apostles and saints, the sun and the moon among the stars and the two *qutbs* [poles] among the *qutbs* [satellites]. Only one who can understand this will understand it.

*O Musaddiq!* This humble *faqir* has no power to eulogise them, but he has said in favour of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>: “Who had the power and strength to eulogise the excellences of Hazrat *Sani-e-Mahdi* [Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>]. Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Mahdi al-Mau'ood<sup>AS</sup> have praised him. His glory is obvious from the Quranic Verse: “Abiding gardens into which they shall enter, they and the righteous among their fathers...”<sup>2</sup> And in the eulogy of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, I have said, “How can I eulogise Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>? When the Alim-o-Khabir<sup>3</sup> and the Prophet<sup>SLM</sup> and Mahdi<sup>AS</sup> have eulogized. The Quranic Verse describes him as the *Sultan-e-Nasir*.<sup>4</sup> Allah Most High says: “Say: ‘O My Lord...grant me from thy Presence an authority to aid (me).’”<sup>5</sup>

<sup>1</sup> Quran, S.10: 62 SAL.

<sup>2</sup> Quran, S.13: 23 SAL.

<sup>3</sup> *Alim-o-Khabir* are among the holy names of Allah.

<sup>4</sup> Quran, S. 17: 80 AYA.

<sup>5</sup> Ibid.

*O Musaddiq!* Know that the details of the arrival of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and his meeting with Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and the nature of the meeting have all been written about in the 15<sup>th</sup> Chapter of this book, *Shawahid-al-Vilayat*. Further, the glad tidings Hazrat Imam Mahdi<sup>AS</sup> has given him and the other favours the Imam<sup>AS</sup> has bestowed on him have been dealt with in detail in Chapters 26 and 27 of this book. We will now briefly deal with the details of his *Khilafat* and the war he waged. Listen to them and become knowledgeable because therein are the open signs for the people of wisdom.

### 36.1 Directions to go to Gujarat

Be it known in short that on the tenth day ceremony after the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, Bandagi Miyan Syed Khundmir<sup>RZ</sup> got the instructions from [the soul of] Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> to go towards Gujarat. After consultations and concurrence of opinion by Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, son of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> started his journey for India. In short, there are many incidents and occurrences that I have written in my book, *Hadiqat-al-Haqaiq Haqiqat-ad-Daqaiq*, in great detail. That book covers all the details of the war he waged against the opponents of the Imam Mahdi al-Mau'ood<sup>AS</sup>. The details about the meeting of Qazi Khan, Shakar Khatoon and Malik Abdullah have also been written in that book that these three persons remained in the company of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and that they died in his *daira*.

On his return to India from Khorasan, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> camped first at Kamilpur near Piran Patan in Gujarat. As Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> had invited the high and the low of the *ummat* of Hazrat Prophet Muhammad<sup>SLM</sup> towards the Vision of Allah in accordance with the *Sunnat* of the Prophet<sup>SLM</sup> and his [the Imam<sup>AS</sup>] own claim to be Mahdi al-Mau'ood<sup>AS</sup> with all the signs thereof, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> too did the same with the power of Allah Most High and invited the

people to the Vision of Allah Most High and towards the reposing faith in the *Mahdiat* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Most of the people who had missed being in the company of Hazrat Imam Mahdi *Muradullah*<sup>AS</sup>, joined the company of Bandagi Miyan<sup>RZ</sup> and were initiated [*tarbiat-o-talqin*] into the Order of the Imam<sup>AS</sup>. The people of the Bariwal tribe became obedient and devotees of Bandagi Miyan<sup>RZ</sup>. They gave up the world and remained in the company of Bandagi Miyan<sup>RZ</sup>. Thousands of others reposed faith in Hazrat Imam<sup>AS</sup> and renounced the world. If I were to write about each of them, the book will become voluminous. One of the companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, Hazrat Mehri<sup>RZ</sup> has written, “Innumerable praises and thanks to Allah Most High that after the Imam<sup>AS</sup>, the people got a guide inviting them to the Vision of Allah Most High. Since the *zath* of Hazrat Imam Mahdi<sup>AS</sup> went into seclusion, you are the proud person of the attributes of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>.”

In short, when in the country of Gujarat, through the *zath* of Bandagi Miyan<sup>RZ</sup>, the question of reposing the faith in the Imam<sup>AS</sup> and the correctness of the slogan that ‘Mahdi<sup>AS</sup> had come and gone’ became the talk of the town and proved to be true afresh, the four attributes of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, that is, the migration in the way of Allah Most High, torment, eviction and battle, devolved on Bandagi Miyan<sup>RZ</sup> who was like the Imam<sup>AS</sup> in his character. So much so that he was evicted from 27 places by the disavowers of Hazrat Imam<sup>AS</sup>. Then the evil *ulama* who were also blind like a bat in the day wrote to Sultan *Na-muzaffar*<sup>1</sup> that “Miyan Syed Khundmir is trying to conquer the country, has taken the sun-shade over his head and now he is covetous of the [monarchical] crown. If you take cognizance of it immediately, it is well and good. Otherwise, know that the country of Gujarat will no more be in your hands.” Then Muzaffar asked, “What should be done now?” The *ulama* said, “He should be expelled from the country. If they refuse to go away, they should be killed.” Thus

<sup>1</sup> The name of the king of Gujarat was *Muzaffar*, which means victorious. His name is distorted as *Na-Muzaffar*, meaning ‘without victory’.

they obtained the royal command of expulsion and sent it to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

Immediately, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> acted in emulation of his mentor Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and his mentor Hazrat Prophet Muhammad Mustafa<sup>SLM</sup> and migrated in the way of Allah Most High. Persecution followed and he was expelled from 27 places during the period of his *Khilafat*. Hazrat Bandagi Miyan<sup>RZ</sup> went and camped at a wasteland near Jhalawar. Even here the command of expulsion was served. Exasperated, Hazrat Bandagi Miyan<sup>RZ</sup> said, “Well! Show us a piece of land that belongs to Allah, where the servants of Allah could stay and worship Him.” The disavowers said, “Allah Most High has given all the land to us. You do not stay on our land.” Hazrat Bandagi Miyan<sup>RZ</sup> said, “You take away whatever you can get from the land. And Allah Most High has given this land to us that is barren and is not taxed.” Hearing what Hazrat Bandagi Miyan<sup>RZ</sup> had said, the disavowers returned to the king and told him all that had transpired and raised a hue and cry that Hazrat Bandagi Miyan<sup>RZ</sup> had laid his claim on the royal territory. They drew up a document and complained to the king, “O King! This territory has gone from your possession. Miyan Syed Khundmir has laid his claim to the territory of Gujarat. Now he is after the kingdom. If you have some care for your kingdom, you should do the needful. Otherwise, know that the country has gone from your hands.” On hearing all this hue and cry, the wicked king Muzaffar, who was like Yazid,<sup>1</sup> was scared and started shivering. Two or three times, Muzaffar sent his army but it could not have the courage wage a war when they reached the *daira* of Hazrat Bandagi Miyan<sup>RZ</sup>. Hence, they started finding excuses to return. The military leaders requested Hazrat Bandagi Miyan<sup>RZ</sup> “to just go out the *daira* and then return, and we will tell the king that we have come after expelling you.”

<sup>1</sup> Yazid was the killer of Hazrat Imam Husain<sup>AS</sup>, grandson of Hazrat Prophet Muhammad<sup>SLM</sup> at Karbala, in Iraq.

In short, Malik Piara Mittha put in a lot of effort and brought Hazrat Bandagi Miyan<sup>RZ</sup> to Khanbel and set up the *daira* there. Here Bandagi Miyan<sup>RZ</sup> stayed here for five years. He continued to propagate the religion of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. All these details have been written in the record of the battle [*Qital-nama*]. After the death of Malik Piara Mittha, the king of Gujarat planned a big war and sent a large army. Its commander was La'in-al-Mulk.<sup>1</sup> This way the martyrdom of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> came to happen.

In short, when the army was deployed for the third time, and the battle was to start under the Quranic command, "*Qaatalu wa qitiluu*"<sup>2</sup> and it was proved and appointed from Allah Most High, Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. On the basis of this Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> told his companions, "When there are mounted soldiers in the army of the enemy, and all our men are *fuqara* and foot-soldiers, there would be difficulty. To fight a horse, a horse is needed. Then it would be easy to fight. Hence, Hazrat Bandagi Miyan<sup>RZ</sup> bought sixty horses. He started the preparations for the war. And that done, they started to wait for the enemy army to come. So much so, that Hazrat Bandagi Miyan<sup>RZ</sup> announced, "Whoever brings the news that the enemy army has come to Kharial village, I would fill his mouth with sugar-candy."

When the enemy army reached the Kharial village, Amir Syed Jalal<sup>RZ</sup>, elder son of Hazrat Bandagi Miyan<sup>RZ</sup>, and Amir Syed Hasan, his nephew, came running and told Hazrat Bandagi Miyan<sup>RZ</sup>, "Abbaji! The good news is that the enemy army has come to Kharial village." Hazrat Bandagi Miyan<sup>RZ</sup> was very happy to hear this and said, "Thank God! There are signs that the word of

<sup>1</sup> The real name of the commander was 'Ain-al Mulk. La'in means accursed.

<sup>2</sup> Quran, S. 3: 195 SAL: The expression "*qaatalu wa qitiluu*" means 'fought and fallen'. The English translation of the relevant part of the Verse is: "...So I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and have fought and fallen; and I will also bring them into gardens through which streams flow...."

Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> will come true." Then he sent for the pestle and mortar, powdered the sugar-candy by his own hands and filled the mouths of his son and nephew with it. He was very happy.

Hazrat Bandagi Miyan<sup>RZ</sup> is narrated to have made an announcement of the command, "Whoever intends to go away from here [*daira*], he should go away three days before the war. Otherwise, this *banda* will treat the person who goes later as a *munafiq* [hypocrite]. When three days remained for the beginning of the war, Hazrat Bandagi Miyan<sup>RZ</sup> announced many times, "I have come to know from Allah Most High and from the souls of Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> that whoever is in your *daira*, whether a resident or a traveler, man or woman, elder or youngster, —all of them are forgiven. So much so, that even if a live foetus is in the womb of the mother, Allah Most High has forgiven it. This command is in favour of those who are in the *daira* now." Hazrat Bandagi Miyan<sup>RZ</sup> said, "The title of such persons is *Badri*."

It is narrated that when the sisters of the *daira* told Hazrat Bandagi Miyan<sup>RZ</sup>, "Mijanji! You have always given the news of your martyrdom. Whatever you say is bound to happen. What is your command for us?" Hazrat Bandagi Miyan<sup>RZ</sup> said, "If the enemy imprisons you and takes you away, you go. You may be subjected to hardships. Bear them cheerfully. But do not comb your hair of the head. Do not apply kohl to your eyes. This *banda* desires that Allah Most High commands on the day of Resurrection: 'Bring the group of people who have suffered imprisonment and were taken to streets in the world in Our name.'" Having said this, Hazrat Bandagi Miyan<sup>RZ</sup> kept quiet for a moment. Then he said, "What I have just said is what I desired. But Allah Most High commands: 'O Syed Khundmir! Leave your women and children in Our protection. You discharge your trust [*amanat*]. This *banda* leaves his women and children in the protection of Allah Most High. I have made them over to Allah Most High. If this information that this *banda* has obtained are true, not even the dust of the horses of

the army of the enemy will reach you. Allah Most High will keep you protected from the evil eyes of the enemy. Do not grieve! Do not be troubled in your minds. If the oppressors try to come towards you, throw a handful of dust towards them. Allah Most High will make them subservient to you.”

Further, it is narrated that Hazrat Bandagi Miyan<sup>RZ</sup> said, “The disavowers of Hazrat Imam Mahdi<sup>AS</sup> are thinking that this is a small group and that they would destroy it. But know it for certain that as long as the head of this *banda* is on his shoulders, people might hesitate in taking the name of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. But when a handful of dust gets soaked in the blood of this *banda*, the name of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> will be undauntedly taken in city after city and street after street. This group that is small and weak will grow large and strong day by day. And among the disavowers, the king and his descendants, the nobles and their descendants, the *ulama* and *mashayakhin* and their descendants—all those that are involved in the *fatwa* of this unjustified killing will be disgraced in this country. They will continue to be destroyed day by day. If these things were to happen, then know it for certain that this *banda* has done it after obtaining the information from Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Otherwise, know that this *banda* has done it in accordance with his own desires and lust.” Here the story is long and has been described in detail in the *Qatal-nama*.

In short, the number of horsemen in the army of Allah was sixty in number. They were not armed. The army of Satan had 16,000 horsemen. They had been selected as best from the royal army of Gujarat. The nobles of Gujarat, including *La'in-al-Mulk*, had contributed their mite also. In addition to all these, there were 4,000 Negroes, armed with maces.

At last, in 930 AH, twenty years after the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> on the 12<sup>th</sup> day of the month of Shawwal, that was the day of the *qaataluu* [fought] (that is, the first day of the two day-battle). The *Musaddiqs* won the day. The disavowers were

defeated. Their 1,400 armed horsemen were killed. Other horsemen and the foot soldiers too were killed and injured. Among the *musaddiqs*, 44 foot soldiers laid down their lives in sacrifice and became the martyrs. Their names are well known and they have been listed in the *Qatal-nama*. They were not written down here for fear of increasing the volume of the book. [Allah may be pleased with them all]. The incidents and narrative of this place are many.

In short, in the battle of the first day, an arrow pierced the eye of Hazrat Bandagi Miyan<sup>RZ</sup>. All the martyrs were laid to eternal rest. Then under the command of Allah Most High and after getting the information from the souls of Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, Hazrat Bandagi Miyan<sup>RZ</sup> shifted to Sudrasan village from Khanbel village. The distance between the two villages is 12 leagues. The enemy forces had retreated about 25 leagues. On the orders of king *Na-Muzaffar*, the army with full preparations and reinforcements returned. Then the battle of *Qutiluu* [fallen or were slain] occurred. It was the 14<sup>th</sup> day of the month of Shawwal, 930 AH. Hazrat Bandagi Miyan<sup>RZ</sup> was martyred with 54 of his companions. This was the fulfillment of the promise Bandagi Miyan<sup>RZ</sup> had made to Allah Most High. A philosopher has said: “The poof of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> was finally secured.”

The enemy forces were ashamed after the martyrdom of Hazrat Bandagi Miyan<sup>RZ</sup>. They severed the heads of Hazrat Bandagi Miyan<sup>RZ</sup> and seven of his companions<sup>RZ</sup> from their bodies and took them away to present them to the king. Hazrat Bandagi Malik Iahdad<sup>RZ</sup> buried the martyrs with all religious honours. He made a separate grave for Bandagi Miyan<sup>RZ</sup>. He also made separate graves of Amir Syed Atan<sup>RA</sup>, Malik Hammad<sup>RA</sup> and Amir Syed Jalal<sup>RA</sup> [son of Bandagi Miyan<sup>RZ</sup>]. The names of all the martyrs have been written in the *Qatal-nama*. All that Hazrat Bandagi Miyan<sup>RZ</sup> had said did come to happen. It may be recalled that Hazrat Bandagi Miyan<sup>RZ</sup> had said that the wicked men of the enemy army would not harm the inmates of the *daira*.

After some days, the members of this community settled at various places and spent their time in the remembrance of Allah Most High. In this way the Eternal Truth was helped till the establishment of the Day of Resurrection. Divine wrath befell the enemies of the religion. All that Hazrat Bandagi Miyan<sup>RZ</sup> had promised came to happen. May Allah be pleased with him.

### 37. **Bandagi Malik Iahdad<sup>RZ</sup>**

This is about the Caliphate of Hazrat *Murshid al-Irshad* Bandagi Malik Iahdad<sup>RZ</sup> son of Malik Ahmad Bariwal. He is among the followers of the migrant-companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and became the chief of the second-generation followers. This chapter also deals with the persecution and expulsion of Hazrat Bandagi Malik<sup>RZ</sup> and his poverty and hunger. Some of the companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> had opposed Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>'s battle, the incident of their repentance at the hands of the Bandagi Malik<sup>RZ</sup> and other necessary matters are also dealt with here. The incident of the companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> repenting at the hands of Bandagi Malik<sup>RZ</sup> is a distinctive feature among his features.

Be it known that the title of Hazrat Bandagi Malik<sup>RZ</sup> from God is *Abdul-Mumin* and his *alqab* [appellation] on the tips of the tongues of the companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> was *Shahid-e-Huda*. He was among the descendants of Hazrat *Amir-al-Muminin* Hazrat Abu Bakr Siddiq<sup>RZ</sup>, first Caliph of Islam. He was among the eminent nobles of the court of the king of Gujarat. When Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup> arrived in Gujarat, the three brothers, Bandagi Malik Bakhkhan<sup>RZ</sup>, Bandagi Malik Iahdad<sup>RZ</sup> and Bandagi Malik Hammad<sup>RZ</sup> met Hazrat Imam<sup>AS</sup> and were initiated into the Order of Hazrat Imam<sup>AS</sup>. After the demise of Hazrat Imam<sup>AS</sup>, Hazrat Bandagi Miyan<sup>RZ</sup> returned to Gujarat. A fixed time after that, Bandagi **Malik Hammad<sup>RZ</sup>** performed the obligation of giving up the world with his family, detached himself from all his near and dear relatives and friends and settled in the company of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. With courage, steadfastness, eagerness and zeal, he achieved high ranks. He attained martyrdom along with Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> in the battle.

But Bandagi **Malik Iahdad<sup>RZ</sup>** was of an advanced age as compared to Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. As such, he thought, "How can I go with my grey beard before Bandagi Miyan

Syed Khundmir<sup>RZ</sup> [as his disciple or *murid*], since the latter was much younger and had a jet black beard. There is no consonance. But Bandagi Miyan Shah Nizam<sup>RZ</sup> is also one of the eminent companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup>; he is aged and has remained in the company of Hazrat Imam<sup>AS</sup> for a longer time. So I should join the company of Bandagi Miyan Shah Nizam<sup>RZ</sup>.” On the basis of this argument, Hazrat Bandagi Malik Iahdad<sup>RZ</sup> joined the company of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> when he performed the obligation of giving up the world [*Tark-e-Dunya*] and remained in his company for quite a few years. There are many incidents here. Finally, getting a hint from Allah Most High, Hazrat Bandagi Malik Iahdad<sup>RZ</sup> joined the company of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>.

It is narrated that one day, Hazrat Bandagi Malik<sup>RZ</sup> saw in a reverie that Hazrat Prophet Muhammad<sup>SLM</sup> and Hazrat Syed Muhammad Mahdi al-Mau'ood *Muradullah*<sup>AS</sup> had come into his *hujra* [room] and had brought *Qaba-e-Khil'at* [Coat of Honour]. They made him put on the Coat of Honour by their own hands. Then they said, “Bhai Dadu! Go. You have been given the *Khilafat* of Brother Syed Khundmir<sup>RZ</sup>.” Hazrat Bandagi Malik<sup>RZ</sup> told the details of the reverie to Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>. The latter said it was correct. But he did not permit him to go. Bandagi Malik<sup>RZ</sup> had for the first time seen that he got the information, “O Miyan Dadu! Though you remained in the company of Bandagi Miyan Shah Nizam<sup>RZ</sup>, you get your share [of *faiz*—bounty of *Vilayat*] from Bandagi Miyan Syed Khundmir<sup>RZ</sup>.” On the basis of this, Bandagi Malik<sup>RZ</sup> sought permission from Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>. Then for a third time Bandagi Malik<sup>RZ</sup> went to Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> to seek his permission to go to the *daira* of Bandagi Miyan Syed Khundmir<sup>RZ</sup>. This time he had decided to go and had made the necessary arrangements for the journey. This time also Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> did not give the permission. Bandagi Malik<sup>RZ</sup> then respectfully said, “Miyanji! There is a saying, ‘*Naukri chor; Nivala hazir* [default in serving, present to receive the compensation]. This *banda* is serving here and getting the share of the Sainthood from Bandagi

Miyan Syed Khundmir<sup>RZ</sup>. Then I must go to him.” Saying this Bandagi Malik<sup>RZ</sup> touched the feet of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> and started his journey to the *Daira* of Bandagi Miyan<sup>RZ</sup>.

Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> is narrated to have not delivered the *bayan* of Quran till his death after Bandagi Malik<sup>RZ</sup> left his *daira*. He is narrated to have said, “Miyan Dadu was the only man who listened to the *bayan* of Quran and he has gone to his place. For whom should I now perform the *bayan*?”

In short, when Bandagi Malik Iahdad<sup>RZ</sup> arrived in the *daira* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, the latter was very happy to receive him. Hazrat Bandagi Malik<sup>RZ</sup> received the glory of Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Then Bandagi Miyan<sup>RZ</sup> said, “The example of Bhai Dadu going to Bhai Nizam is like a young prince going to a *maktab* [school]. When he gets the necessary knowledge and learns the etiquette of the royal court, he is made to sit on the throne. Similarly, Bhai Dadu was taken there, made him capable of remaining in the company of his *banda* and then he was brought here.” Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has given a large number of glad tidings and favours to Bandagi Malik<sup>RZ</sup>. From among the many glad tidings, one is that Hazrat Bandagi Miyan<sup>RZ</sup> gave the command of his *Khilafat* [Vice-Regency] to Bandagi Malik<sup>RZ</sup> and informed him that he would outlive him [Bandagi Miyan<sup>RZ</sup>]. The **second** glad tidings are that Bandagi Miyan Syed Khundmir<sup>RZ</sup> said, “Since you will outlive us, you will have to occasion to meet and talk to the companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>. Hence, ask everything you want to. You may ask your questions even at the time of the *bayan* of Quran. The **third** *bisharat* is that Bandagi Miyan<sup>RZ</sup> told Bandagi Malik<sup>RZ</sup>, “The companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> who have opposed this *banda* will come to you for repenting. The **fourth** *bisharat* is that Hazrat Bandagi Miyan<sup>RZ</sup> addressed Hazrat Bandagi Malik<sup>RZ</sup> as ‘brother’. The **fifth** *bisharat* is that Miyan Atan<sup>RZ</sup> and Bandagi Malik Hammad<sup>RZ</sup> wanted that Bandagi Malik<sup>RZ</sup> should not ask any questions of Bandagi Miyan<sup>RZ</sup> at the time of *bayan-e-Quran*. When Bandagi Miyan<sup>RZ</sup> got wind of this, he called Bandagi Malik



Hammad<sup>RZ</sup> and sent word to Bandagi Malik Iahdad<sup>RZ</sup>, “Go and give Bhai Dadu our Salaam and say Hazrat Imam Mahdi<sup>AS</sup> had told me and I tell you, ‘whatever was placed here has been placed there. What has been manifested in the breast of this *banda* has been placed in your breast.’” The **sixth** *bisharat* is that Bandagi Miyan<sup>RZ</sup> told Bandagi Malik<sup>RZ</sup>. The person who is your enemy is the enemy of this *banda*. The enemy of this *banda* is the enemy of the *zath* of Hazrat Imam Mahdi<sup>AS</sup>. He who is the enemy of Hazrat Imam Mahdi<sup>AS</sup> is the enemy of the Messenger of Allah [Prophet Muhammad<sup>SLM</sup>], and he who is the enemy of the Messenger of Allah is the enemy of Allah.” Similarly, there are many *bisharaat* Hazrat Bandagi Miyan<sup>RZ</sup> has given to Bandagi Malik Iahdad<sup>RZ</sup>. But we have dealt with them very briefly here so that the volume of he book does not increase.

In short, when the time of the martyrdom of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was nearing, he made a head count of his companions<sup>RA</sup> who were to be martyred in the battle. But he did not count Hazrat Bandagi Malik<sup>RZ</sup> among the martyrs. Hazrat Bandagi Malik<sup>RZ</sup> expressed the desire to be martyred with Bandagi Miyan<sup>RZ</sup>, but the latter told him, “You will live for some days more and in your surviving there is the objective of Allah Most High. When Bandagi Miyan<sup>RZ</sup> started to mount his steed for going to the battlefield, Bandagi Malik<sup>RZ</sup> again requested that he be allowed to accompany him into the battlefield. Hazrat Bandagi Miyan<sup>RZ</sup> allowed him to accompany. But he said, “Bhai! There is the objective of Allah Most High in your surviving this battle.” Pointing at his children, he told Bandagi Malik<sup>RZ</sup>, “These children should be reminded of the name of Allah Most High. You do not be sorry. Your objective is to attain martyrdom. That you will achieve. See! If your head is on your body or not.” When Bandagi Malik<sup>RZ</sup> tried to see, he did not find his head on his body. Bandagi Miyan<sup>RZ</sup> said, “You will be injured in this battle. Then you will live for some years. After that, these injuries will revive and lead you to your last breath.” Whatever Bandagi Miyan<sup>RZ</sup> said did come to happen.

In short, when Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was martyred, Bandagi Malik<sup>RZ</sup> was alive. He arranged the funeral of the martyrs of the battle. They stayed at Sudrasan till the end of the *iddat* [probationary period in which widows sit in seclusion after divorce of death of the husband] of the martyrs’ widows. After this, the tenure of his vice-regency lasted for fifteen years. In strict emulation of his mentor that was based on the command of Allah Most High, Prophet Muhammad<sup>SLM</sup> and Imam Mahdi al-Mau'ood<sup>AS</sup>, he was expelled from fifteen places. He had to migrate and suffer the torments of the enemies. The places where Bandagi Malik<sup>RZ</sup> stayed have been written in the *Qital-Nama* of Bandagi Miyan<sup>RZ</sup>.

In short, all the children, elder and younger, of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> stayed with Hazrat Bandagi Malik<sup>RZ</sup>. Bandagi Miyan Syed Shahabuddin<sup>RZ</sup> and Bandagi Miyan Syed Mahmood<sup>RZ</sup> are the two elder sons of Hazrat Bandagi Miyan<sup>RZ</sup>. Both were initiated [*tarbiat-o-talqin*] into the Order of Hazrat Imam Mahdi<sup>AS</sup> at the hands of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>. This is no secret. All the migrant-companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> and their followers had a consensus about the bounty and beneficence of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>. So much so that all the migrant-companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> who had opposed Bandagi Miyan<sup>RZ</sup>'s battle had repented at the hands of Bandagi Malik<sup>RZ</sup>. Hazrat *Makhbir-e-Sadiq* [Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>] had given the information to Bandagi Miyan Syed Khundmir<sup>RZ</sup>, “The Truth would be on your [that is, Bandagi Miyan Syed Khundmir<sup>RZ</sup>'s] side. The other migrant-companions<sup>RZ</sup> too are the seekers of the Truth. They would regret their opposition to you and return to you.” All the migrant-companions<sup>RZ</sup> proved that this was true.

In short, all the narratives that have been heard and written about the period of the Caliphate of Hazrat Bandagi Malik<sup>RZ</sup> are many and to reproduce them all would need a voluminous book so that they are properly reported. Hence, we have resorted to brevity in reporting them.

### 37.1 Wounds revive

In short, the sons of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> reached the rank of perfection. Allah Most High says, “*This day have I completed for you your religion and thus have filled up the measure of My favour on you...*”<sup>1</sup> The wounds that Hazrat Bandagi Malik Ilahtad<sup>RZ</sup> had received in the Battle of *Badr-e-Vilayat* [that is, the battle in which Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was martyred] revived and he died at the village of Kapadwanj on 15<sup>th</sup> of Ramazan, 945 AH, that is, after 35 years after the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> and fifteen years after the martyrdom of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. It may be added here, Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>, the fifth Caliph of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, too died the same year. The name of Hazrat Bandagi Malik Ilahtad<sup>RZ</sup>'s wife was Bibi Maimun<sup>RA</sup>. His son was Malik Pir Muhammad<sup>RA</sup>. He was given glad tidings by Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> initiated him into the Order of *Vilayat*. Hazrat Malik Pir Muhammad<sup>RA</sup> had seven sons and all of them had many children. All the details about them would be dealt with in Chapter 38. *Insha Allah!*

## 38. Syed Khundmir<sup>RZ</sup>: Family

This is in respect of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>'s family, sons, grandsons and others who have lived till now or are present at his time.

Be it known that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> had three wives: One, Hazrat Bibi Fatima<sup>RZ</sup>, daughter of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. Her title was *Fatima-e-Vilayat*. Two, Hazrat Bibi Ayesha<sup>RZ</sup>, daughter of Malik Miyanji<sup>RZ</sup>.. Three, Bibi Khunza Buwa<sup>RA</sup>. A slave girl by name Marjana also was in the house. Among these four, only Hazrat Bibi Fatima<sup>RZ</sup> and Hazrat Bibi Ayesha<sup>RZ</sup> had seven sons and five daughters. Their names are given below.

1. The first son was Hazrat Amir Syed Jalal<sup>RA</sup> who was martyred with his father at the age of fourteen.
2. The second son was Hazrat Syed Shihab-ul-Haq-wad-Din<sup>RA</sup>. He was an eminent *murshid* of his day. The details about his children and descendants will follow in Chapter 39. *Insha Allah.*
3. His third son was Hazrat *Khatam al-Murshidin* Amir Syed Mahmood<sup>RA</sup>. His title is *Husain-e-Vilayat*. Details about his descendants too will follow in Chapter 39. *Insha Allah.*
4. His fourth son is Amir Syed Ahmad<sup>RA</sup>. He had a wife and a son, by name Amir Syed Mustafa<sup>RA</sup>, and a daughter. Her name was Buwa Malkan<sup>RA</sup>. Her descendants are many.
5. His fifth son was Hazrat Amir Syed Abdul Qadir<sup>RA</sup>. He was the son-in-law of his father's brother. He had a son by name Syed Abdul Hai<sup>RA</sup> and three daughters. One of them was Buwa Lorlor, who was the wife of Amir Syed Esa, son of Amir Syed Shihabuddin<sup>RA</sup>. The second was the wife of Syed Bare son of Amir Syed Husain. The third was Buwa Nusrat<sup>RA</sup> who was married to Malik Ehsan son of Malik Bara.

<sup>1</sup> Quran, S. 5: 3 SAL.

6. The sixth son of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> was Syed Sharif<sup>RA</sup>. His title was *Tashrifullah*. The details about his descendants will follow in Chapter 39.
7. His seventh son was Amir Syed Khuda Bakhsh<sup>RA</sup>. The name of his wife was Buwa Ladli<sup>RA</sup>. She had three sons and two daughters. One of her sons, Amir Syed Miranji was the son-in-law of Hazrat Amir Syed Shihabuddin<sup>RZ</sup>. The name of the second son was Amir Syed Alam<sup>RA</sup> and that of the third son was Amir Syed Habibullah<sup>RA</sup>. Among the daughters, one was Buwa Raje and that of the other was Buwa Maimun. [Allah may bless them all]. The names of the daughters of Bandagi Miyan Syed Khundmir<sup>RZ</sup> are as follows:

Buwa Budan<sup>RA</sup> was married to Malik Ismail Kakranji. The second, Buwa Fatima<sup>RA</sup> was married to Khwaja Malikji, son of Taha<sup>RZ</sup>. The third daughter, Bibi Khwand was married to Malik Ismail, son of Hazrat Malik Hammad<sup>RZ</sup>. The fourth, Bibi Ruqaiya<sup>RA</sup> was the wife of Hazrat Amir Syed Yaqub<sup>RZ</sup>, son of Hazrat *Sani-e-Mahdi* Bandagi Miran Syed Mahdood<sup>RZ</sup>. The fifth daughter, Buwa Amat-al-Aziz was married to Hazrat Amir Syed Husain, son of Amir Syed Atan<sup>RA</sup>. The descendants of most of them are alive. If one were to write about hem all, this book will become voluminous. All the sons of Hazrat Bandagi Miyan<sup>RZ</sup> are laid to eternal rest in Gujarat. One of his sons, Miyan Syed Sharif<sup>RA</sup> is buried at Jalgaon. This village is situated near Burhanpur. Buwa Ruqaiya<sup>RA</sup> and Buwa Amat-al-Aziz also are buried in the Deccan. Allah Most High may bless them all.

### 39. Caliphates of Shihabuddin<sup>RA</sup>, others

This is about the Caliphates of Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>, Bandagi Miyan Syed Mahmood<sup>RA</sup> and Bandagi Miyan Syed Sharif<sup>RA</sup>. It also deals with the matter of Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup> separating Bandagi Miyan Syed Sharif<sup>RA</sup> from his *daira*. It also deals with the descendants of these three most eminent personalities and about the Caliphates of some of them.

During his days, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> had given a number of glad tidings to Hazrat Syed Shihabuddin<sup>RZ</sup> and showered many favors on him. **One** of those *bisharaat* is “Most of the people say that a son is born. The son is one who is the equal of the father. The **second** *bisharat* is that at the time of the playing the *Kabaddi*, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> had made Bandagi Miyan Syed Shihabuddin<sup>RA</sup> the leader of group who was to survive the battle. The **third** *bisharat* was that Hazrat Bandagi Miyan<sup>RZ</sup> had said that Hazrat Syed Shihabuddin<sup>RA</sup> would be the *murshid* of *murshidin*. With all these glad tidings Hazrat Syed Shihabuddin<sup>RZ</sup> joined the company of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>. He too had given him many glad tidings. One of them is, “Chabuji and Sydanji<sup>1</sup> have given us great comfort and have made us happy.” Despite all these glad tidings and good deeds, and although after the death of Hazrat Bandagi Malik Iahdad<sup>RZ</sup>, all his survivors had a consensus on the Caliphate of Bandagi Miyan Syed Shihabuddin<sup>RA</sup>, the latter did not assume the role of a *murshid* immediately. He remained in the company of Hazrat Malik Pir Muhammad<sup>RA</sup>, son of Bandagi Malik Iahdad<sup>RZ</sup>, as he used to remain in the company of Hazrat Bandagi Malik<sup>RZ</sup> during his life. Hazrat Miyan Hasan<sup>RA</sup>, son of Miyan Syed Atan<sup>RA</sup>, had given up his company and was staying separately. He achieved a consensus in a congregation of all the relatives of Hazrat Bandagi Miyan

<sup>1</sup> *Chabuji* is short for Hazrat Syed Shihabuddin<sup>RA</sup> and *Sydanji* is short for Hazrat Syed Mahdood<sup>RA</sup>.

Syed Khundmir<sup>RZ</sup> that it was compulsory for them to remain in the company of Bandagi Malik<sup>RZ</sup> in accordance with the sayings of Bandagi Miyan Syed Khundmir<sup>RZ</sup>. “Why should we now remain in the company of anybody other than Bandagi Miyan Syed Shihabuddin<sup>RA</sup>? This does not suit us.” Having achieved this consensus, they invited Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup> from the *daira* of Bandagi Miyan Malik Pir Muhammad<sup>RA</sup>. They made him perform the *bayan* of Quran between the times of the ritual prayers of *‘Asr* and *Maghrib*. Then, they arranged for the distribution of the *sawaiyath* in the name of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and issued a proclamation, “Whoever is of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> may come and take the *sawaiyath*.” Then everybody came and took the *sawaiyath*. Thus, all accepted the hegemony of Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>. A Long time after this, Hazrat Bandagi Miyan Pir Muhammad<sup>RA</sup> too joined the company of Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>. In his presence, there were 18 *murshids* who had abandoned their *dairas* to remain in his company. In short, his *murshidi* lasted for 25 years. He too suffered the persecution at the hands of the opponents of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> as Hazrat Bandagi Malik Iahdad<sup>RZ</sup> had suffered. To describe in detail the virtues and attributes of Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>, it would need a long separate book. His word and deed were like those of the perfect *murshidin* of the day. They used to call him the *Sani-e-Miyan Syed Khundmir<sup>RZ</sup>*. His excellences are that 18 eminent *murshidin* who had attained perfection used to sit in respect and listen to his *bayan* of Quran and received their shares of *sawaiyath* from his hands. In short, when he was fifty-two, he died on 18<sup>th</sup> of Jamadi al-Awwal, 972 AH. He is laid to eternal rest at Khanbel by the side of Bholai Hauz Tank. He had five sons and three daughters. The sons are: Amir Syed Jalaluddin<sup>RA</sup>; Amir Syed Yahya<sup>RA</sup>; Amir Syed Khundmir<sup>RA</sup>; Amir Syed Esa<sup>RA</sup>; Amir Syed Vali<sup>RA</sup>. The names of the daughters are Booji Kasai, Bibi Amat-as-Salam and Buwa Fatah. Allah may bless them all.

### 39.1 Caliphate of Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup> *Husain-e-Vilayat Khatam-al-Murshidin*

It is proved by constancy of narratives that often Hazrat Bandagi Miyan Syed Shihabuddin<sup>RZ</sup> used to advise his children, “It should not be that you think of Hazrat Syed Mahmood<sup>RA</sup> merely as your *chacha* [uncle, who is younger than the father]. Most of the people who remain in the company of Hazrat Syed Mahmood<sup>RA</sup> will be like *iksir*.<sup>1</sup> Further, he said, “The glory of the *zath* of Syedanji is such that if anyone were to have any doubt about him [Syedanji], one should pick up a mirror and see his own face in it. And he will find that it has not become blacker.” Further, he used to advise his sons in three aspects not to indulge in *murshidi* and say: “Do not become a *murshid*. Bring a bundle of firewood, sell it and from its proceeds get your livelihood. Eat as much of it as is necessary to sustain life. But do not eat from the income as a *murshid*.” The three sources that he advised his sons to avoid *murshidi* are said to be: (1) He had advised in his will and last testament in emulation of Hazrat Prophet Ibrahim<sup>AS</sup>. Hazrat Ibrahim<sup>AS</sup> had advised his sons, “*O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him—Allah)*.”<sup>2</sup> With all their power of the Prophethood, the Prophets<sup>AS</sup> have advised their sons in this manner. Hazrat Bandagi Miran Syed Shihabuddin<sup>RA</sup> too advised his five sons who were capable of being perfect in the company of the Truthful and of having the aptitude of becoming the *murshids*. The second source is that the last will and testament of Hazrat Bandagi Miran Syed Shihabuddin<sup>RA</sup> is in accordance with the *hadis* [Tradition] of Hazrat Prophet Muhammad<sup>SLM</sup>. Hazrat Prophet<sup>SLM</sup> is quoted as having said, “Become the children, not the head [of family].” It means be a subordinate and not the chief. The third source is that Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup>, despite his being a

<sup>1</sup> *Iksir* means an elixir; a medicine said to be capable of converting other metals into gold or silver.

<sup>2</sup> Quran, S. 2: 132 MMP.

*murshid*, did not abandon the company of Hazrat Bandagi Miran Syed Shihabuddin<sup>RA</sup>. It was on the basis of this that Hazrat Bandagi Miran Syed Shihabuddin<sup>RA</sup> advised his sons to remain in the company of Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup>. The children of Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup> lived according to their father's will. It is easy to abandon the kingdom of the East and the West but it is difficult to give up *murshidi*. They gave up *murshidi* and joined the company of Hazrat Syed Mahdood<sup>RA</sup>.

It is narrated that after the death of Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>, the members of his *Ijma'* [congregation] arrived at the consensus to pay fealty to Miyan Syed Jalaluddin<sup>RA</sup>, the elder son of Bandagi Miyan Syed Shihabuddin<sup>RA</sup>. They resolved, "All of us will join your company as we had joined the company of your father Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>. You occupy the seat of the *murshidi* in place of your father." But Hazrat Miyan Syed Jalaluddin<sup>RA</sup> said, "The hand of your fealty is in the hands of this *banda*, and the hand of fealty of this *banda* is in the hands of uncle, Bandagi Miyan Syed Mahmood<sup>RA</sup>."

It is also narrated that Miyan Syed Jalaluddin<sup>RA</sup> remained for some days near the grave of his father for keeping a watch there. But Miyan Syed Mahmood<sup>RA</sup> came there and advised him, "This is the place which should be respected. It is not the place to sleep or be without *wazu* [ablutions]." Miyan Syed Jalaluddin<sup>RA</sup> said, "Uncle! You know that our lord has departed! It is on the basis of this, that this *banda* has come and stayed here to endure the pangs of separation." Hazrat Miyan Syed Mahdood<sup>RA</sup> said, "O my dear son! You still have a lord like me [to look after you]. But I have lost the lord who was in the place of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>." At long last, on the tenth day ceremony after the death of Bandagi Miyan Syed Shihabuddin<sup>RA</sup>, Hazrat Bandagi Miyan Syed Mahdood<sup>RA</sup> came to Miyan Syed Jalaluddin<sup>RA</sup> and said, "Miyan Syed Jalal! You occupy the seat of your father [as the *murshid*] and perform the *bayan* of Quran. If I am the son of Bandagi Miyan Syed Khundmir<sup>RZ</sup>, I will sit respectfully in front of you and listen to your *bayan* of Quran as a person who has newly

performed the obligation of giving up the world [*Tark-e-Dunya*]. This *murshidi* reaches you and not me."<sup>1</sup> Hazrat Miyan Syed Jalal<sup>RA</sup> very respectfully said, "If this *banda* had not heard anything from his father, he would have thought things like that. But I have heard the advice of my father. The other thing is 'How could the *murshidi* and *bayan* of Quran be feasible for me in the presence of my father, Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>, that it could now be feasible in your presence. The *bayan* of Quran must be performed by *Chacha Miyan* [that is, Uncle Syed Mahmood<sup>RA</sup>]. And give us the same benignity and grace as *abaji* [our father] used to give us." It was after this that the affair of *murshidi* was finally treated as having devolved on Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup>, Syedanji *Khatam-al-Murshidin* and all the siblings of Hazrat Syed Jalal<sup>RA</sup> paid fealty to Hazrat Syed Mahmood<sup>RA</sup> in accordance with the last will and testament of Hazrat Bandagi Miyan Syed Shihabuddin<sup>RA</sup>. After that, they all became obedient to their uncle as they used to be obedient to their father.

In short, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has given a very large number of glad tidings and shown great favours to Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup>. If they had been written from the beginning to the end, this book would have become voluminous. One of the glad tidings is that at the time of the birth of Hazrat Syed Mahmood<sup>RA</sup>, it was proclaimed, "He, who has not seen the face of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, should see the face of the newborn." After getting a hint—that was a glad tidings too—from Hazrat Bandagi Miran Syed Mahdood<sup>RZ</sup>, *Sani-e-Mahdi*, Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> named the newborn as Syed Mahmood.

Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> had said, "Bibi Fatima<sup>RZ</sup> will give birth to a son who will revive the **objective** of Mahdi [that is, Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>]."

Further, a large number of the companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup> too have given many glad tidings in favour of Hazrat

<sup>1</sup> The last sentence means, "*Murshidi* is in your right and not mine."

Bandagi Miyan Syed Mahmood<sup>RA</sup>. Hazrat Bandagi Malik Ilahtad<sup>RZ</sup> and Bandagi Miyan Syed Shihabuddin<sup>RA</sup> too have given glad tidings in his favour.

The period of the Caliphate of Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup> also lasted for 25 years. His character and conduct were almost identically the same as those of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup>, *Sani-e-Mahdi*. He was the *Khatam al-Murshidin* [Seal of Preceptors] of his day. It means that both the sons of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, Bandagi Miran Syed Mahmood<sup>RZ</sup> and Bandagi Miran Syed Yaqub<sup>RZ</sup> had died. Besides, the other sons of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, like Amir Syed Abdul Qadir<sup>RA</sup>, Miyan Syed Sharif<sup>RA</sup> and Miyan Syed Khuda Bakhsh<sup>RA</sup> too had died. All the five sons of Miyan Syed Shihabuddin<sup>RZ</sup> and most of the followers of the companions<sup>RZ</sup> of Hazrat Imam Mahdi<sup>AS</sup>, like Miyan Abdul Karim<sup>RZ</sup>, Bandagi Malik Ilahtad<sup>RZ</sup> had all died. It was an irreplaceable void. And all the immense bounty of the *Vilayat-e-Muhammadi* [the Sainthood of Hazrat Prophet Muhammad<sup>SLM</sup>] had converged in the *zath* of Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup> and no *murshid* who could claim equality with him had remained alive. All those that remained were the followers of their *murshidin*. All the followers turned to him. Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> too had said, "The bounty of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> has converged on this *banda*."

When the period of the Caliphate of Bandagi Miyan Syed Mahmood<sup>RA</sup> reached its 25<sup>th</sup> year and his age its 72<sup>nd</sup> year, he breathed his last at the town of Jalore at the foot of Mount Abu [in Rajasthan]. The date of his death is 15<sup>th</sup> Muharram, 996 AH. He was laid to eternal rest near Hauz Bholai with all his followers and *murids*.

Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup> had six sons and three daughters. Their names are: Amir Syed Mubarak<sup>RA</sup>; Amir Syed Ibrahim<sup>RA</sup>; Amir Syed Ali<sup>RA</sup>; Amir Syed Usman<sup>RA</sup>; Amir Syed Nur Muhammad<sup>RA</sup>; and Amir Syed Miran<sup>RA</sup>. Each of them was an eminent *murshid* of his time. But Amir Syed Mubarak<sup>RA</sup> died in his

a youth. Amir Syed Ibrahim<sup>RA</sup> and Amir Syed Usman<sup>RA</sup> predeceased their father.

Among his daughters, Buwa Malik<sup>RA</sup> was married to Amir Syed Yusuf<sup>RA</sup>, son of Hazrat Bandagi Miyan Amir Syed Yaqub<sup>RZ</sup>. The second daughter Buwa Buwan<sup>RA</sup> was married to Miyan Syed Dawood<sup>RA</sup>. His third daughter Buwa Rajeji<sup>RA</sup> was married to Miyan Malik Sharfuddin<sup>RA</sup>, son of Malik Khadan<sup>RA</sup>. Their descendants are many and if I were to write all the details about them the book will become voluminous. O Allah Most High! Grant them prosperity. By your Compassion! O Most Compassionate of all the compassionate beings!

### 39.2 Caliphate of Hazrat Syed Sharif Tashrifullah<sup>RA</sup>

Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has given many glad tidings in favour of Hazrat Miyan Syed Sharif<sup>RA</sup>. The most distinct of them is that he called him *Tashrifullah*. He also initiated him into the Order of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. But he joined the company of Hazrat Bandagi Malik Ilahtad<sup>RZ</sup> with the strict observance of the conditions laid down for the companionship of the truthful. After the death of Hazrat Bandagi Malik<sup>RZ</sup>, he did not abandon the company of his mentor, Hazrat Bandagi Miyan Syed Shihabuddin<sup>RZ</sup>. He performed his duties of companionship with zest and sincerity. After him, he joined the companionship of Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup>.

When Mughal Emperor Jalaluddin Akbar invaded Gujarat, Hazrat Bandagi Miyan Syed Mahmood<sup>RA</sup> advised his companions and followers, "Whichever brother gets a place to live in peace; he should go and settle there for the time being. But when peace returns, all of them should congregate at one place."

In short, some of the *murshidin* left the *daira*. Hazrat Bandagi Miyan Syed Sharif<sup>RA</sup> also followed suit. But when they returned after peace was re-established, Bandagi Miyan Syed Mahmood<sup>RA</sup> did not keep them in his company, and permitted them to set up their separate *dairas* and said, "It appears that the *murshidi* and the

*Silsilah-e-Khilafat* is to be established through Bandagi Miyan Syed Sharif in the Deccan. How can this *banda* compel him to remain in his own company?" Then Hazrat Bandagi Miyan Syed Tashrif<sup>RA</sup> migrated from Gujarat and arrived in the Deccan. He remained steadfast in following his *murshid* Hazrat Bandagi Malik Ilahdad<sup>RZ</sup> and conducted his *murshidi* in accordance with the highest principles piety.

When he attained the age of 63, he breathed his last at Burhanpur near Jalgaon on the 11<sup>th</sup> of Ramazan, 989 AH. He was born in 926 AH.

Hazrat Bandagi Miyan Syed Sharif<sup>RA</sup> had three sons and two daughters. His first son, Hazrat Miyan Syed Sa'adullah<sup>RA</sup> was an eminent *murshid* of his day. His second son was Amir Syed Latif<sup>RA</sup> was a *majzub* [a Godly person absorbed in meditation, not in full possession of his senses]. He gave up his *murshidi* and remained in the company of his elder brother. His third son, Amir Syed Abdul Wahab<sup>RA</sup> became an eminent *murshid* of his time. He remained in full emulation of his *murshid* and father in the highest standards of piety. These three sons of Hazrat Bandagi Miyan Syed Sharif<sup>RA</sup> had a large number of descendants. The first of his two daughters was Bibi Ruqaiya<sup>RA</sup> who was married to Malik Piara, son of Malik Raja<sup>RA</sup>. Her descendants too are many. His second daughter was Buwa Amat al-Karim<sup>RA</sup> who was married to Malik Salar Ahmad<sup>RA</sup>. There are many of her descendants.

The details about the *Khulafa* [vice-regents and/or successors] of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> would be dealt with in Chapter 40. Further details of the *Khulafa* of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> will now be dealt with *Insha Allah*.

#### 40. Khalifas of Imam<sup>AS</sup>'s followers

This is about the Caliphate of the *Khalifas* of the prominent migrant-companions<sup>RZ</sup> of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood<sup>AS</sup>. The chapter will deal with the eminent *murshids* of

their times. Further we will deal with the names of the people who reposed faith in Hazrat Imam<sup>AS</sup>. Among them are the saints, scholars, kings and nobles. Allah Most High may bless them all. We have already dealt with some of them at the appropriate places. We could not deal with some of them for fear of the length and volume of this book.

Here, we will write about the names of some of them and mention briefly the incidents related to them. *O Musaddiq!* Know that we have dealt with some detail about the descendants of Hazrat Bandagi Miran Syed Mahmood<sup>RZ</sup> and Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> and you have learnt about them. Now listen [and read] about the details of the successors of the Syeds<sup>RZ</sup> and some other eminent migrant-companions<sup>RZ</sup> and their followers and learn of their excellences.

O distinguished friend! Know that at the time of the demise of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>, there were 900 *khalifas* with Hazrat Imam<sup>AS</sup>. Three hundred and sixty of them were fine. Twelve of them were *khas-al-khas* [excellent]. Six among them are special. Three of these six are extraordinarily special. Two of them are the *zathi*: They are Hazrat *Sani-e-Mahdi*<sup>RZ</sup> and the *Siddiq-e-Mahdi*<sup>RZ</sup>. Hence, we will deal with the successors of the Seal of Sainthood<sup>AS</sup> and the caliphate of their followers in accordance with the narratives with constancy.

Be it known that the companions<sup>RZ</sup> of Hazrat *Sani-e-Mahdi*<sup>RZ</sup> are many. They performed the obligation of *tark-e-dunya* at the hands of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>. They served Hazrat Imam Mahdi<sup>AS</sup> with distinction and according to the conditions laid down for the purpose. They reached the rank of *khilafat*. But since many of the companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup> had also joined the company of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>, their details are included in the companions of Hazrat Imam Mahdi<sup>AS</sup>. They are not known as the *khalifas* of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>.

It is narrated that at the death of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>, the *bayan* of Quran was performed at 18 places in the *daira* between the 'Asr

and *Maghrib* prayers. The prayer-calls were sounded at 18 places in the *daira* of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>. The two sons of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>, Hazrat Amir Syed Abdul Hai<sup>RZ</sup> and Hazrat Amir Syed Yaqub<sup>RZ</sup> were young. They are the two scions that are the ancestors of all the descendants of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. There were 18 eminent migrant-companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> at the time of the death of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>. Besides these, there were many migrant-companions<sup>RZ</sup> in the company of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>. They were all perfect *murshids*, capable of delivering the *bayan* of Quran. They were also perfect *murshids*....

Somebody is narrated to have said one day in the presence of Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>, "Hazrat *Sani-e-Mahdi*<sup>RZ</sup> did not leave a *khalifa*." Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> retorted, "This *banda* is the *khalifa* of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>." Besides the migrant-companions<sup>RZ</sup> of Hazrat Imam<sup>AS</sup>, there were many *khulafa* of Hazrat *Sani-e-Mahdi*<sup>RZ</sup> other than them. Hence, Hazrat Bandagi Miyan Khund Shaikh<sup>RA</sup> was a perfect *murshid* and is known to be the *khalifa* of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>.

The cause of death of Hazrat *Sani-e-Mahdi*<sup>RZ</sup> was the excruciating pain in his legs. The injury in the legs was deep. During his illness, none was closer to him other than Hazrat Bandagi Miyan Khund Sahikh<sup>RA</sup>. Hazrat *Sani-e-Mahdi*<sup>RZ</sup> has given him many glad tidings. One of them is his saying, "He who serves is amply served." In short, Hazrat Bandagi Miyan Khund Shaikh<sup>RA</sup> came to the Deccan from Gujarat after the death of Hazrat *Sani-e-Mahdi*<sup>RZ</sup>. Nizam-al-Mulk, the king of Deccan met him and became his devotee. He also performed the *tasdiq* of Hazrat Imam Mahdi<sup>AS</sup>.

One day, the king asked Bandagi Miyan Khund Shaikh<sup>RA</sup>, "Are there any prominent personalities like you in the *giroh* [of Hazrat Imam Mahdi<sup>AS</sup>]?" Since Hazrat Bandagi Miyan Shaikh<sup>RA</sup> was an honest seeker of Allah Most High and a perfect *murshid*, he said, "What is the rank of this *banda* in the holy group! The migrant-companions<sup>RZ</sup> of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> are the *khudawandan-e-Ni'mat* [Lords of Divine Bounty, favours]. He

then recited the names of the eminent *murshids* of the *giroh*. Then the king invited most of the personalities from among them to come and settle in his country. He gave his daughter in marriage to Hazrat Amir Shah Miranji<sup>RA</sup>, son of Hazrat Amir Syed Hameed<sup>RZ</sup>. Further, he did his best to invite Hazrat Bandagi Malik Ilahdad<sup>RZ</sup> to his country from Gujarat. But he did not come to the Deccan.

The people of distinction know from narratives with constancy that at the time of the martyrdom of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, there were 900 perfect *fuqara* who were staying with him with their families and children. Two hundred of them were the *mardan-e-Rabbani* [divine men]. One hundred of them achieved the rank of martyrs. Of the remaining one hundred *fuqara*, every one of them achieved the rank of eminent *murshid* and became the *dayi'-e-il-Allah* [one who invites people unto Allah Most High] as a *sadaqa* [charity] of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Some of the names of such eminent *murshids* have already been mentioned earlier. The first of them is Hazrat Bandagi Malik Ilahdad<sup>RZ</sup> and the six children of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. Their names have already been mentioned.

Hazrat Bandagi Miyan Syed Atan<sup>RZ</sup>, brother of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, had two sons: Amir Syed Hasan<sup>RA</sup> and Amir Syed Husain<sup>RA</sup>. All of them are nine *khulafa*. The tenth is Bandagi Miyan Malik Pir Muhammad<sup>RA</sup>, son of Bandagi Malik Ilahdad<sup>RZ</sup>. The eleventh is Malik Ismail<sup>RA</sup>, son of Malik Hammad<sup>RA</sup>. The twelfth and thirteenth *khulafa* are Bandagi Malik Yusuf<sup>RA</sup> and Bandagi Malik Sulaiman<sup>RA</sup>, sons of Hazrat Bandagi Malik Hammad<sup>RZ</sup>. The 14<sup>th</sup> and the 15<sup>th</sup> *khulafa* are Amir Syed Abdullah<sup>RA</sup> and Amir Syed Umar<sup>RA</sup>, sons of Amir Syed Miranji<sup>RA</sup>. The 16<sup>th</sup> is Malik Bare<sup>RA</sup>, son of Malik Gauhar Shah Foladi<sup>RA</sup>. The 17<sup>th</sup> is Bandagi Malik Muhammad Ishaq<sup>RA</sup>, son-in-law of Amir Syed Musa<sup>RA</sup>. The 18<sup>th</sup> is Miyan Alam Shah Jalori<sup>RA</sup>. The 19<sup>th</sup> is Miyan Ibrahim Shaikha<sup>RA</sup>. The 20<sup>th</sup> is Miyan Qazi Shah Taj-al-Kitab Husaini<sup>RA</sup>. The 21<sup>st</sup> is Miyan Yusuf<sup>RA</sup>. The 22<sup>nd</sup> is Miyan Abdul Mumin<sup>RA</sup>. The 23<sup>rd</sup> is Miyan Habib<sup>RA</sup>. The 24<sup>th</sup> is Miyan



Shaikh Makkan<sup>RA</sup>. The 25<sup>th</sup> is Shaikh Makkan Bidri<sup>RA</sup>. The 26<sup>th</sup> Miyan Nizamuddin Bidri<sup>RA</sup>. The 27<sup>th</sup> is Miyan Chand Dakhni<sup>RA</sup>. Besides these, there were many *khulafa* of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>. But we have not given the details about them for brevity....

Further, the *khulafa* of the third Caliph, Malik Burhanuddin<sup>RA</sup> have been in hundreds. Each one of them had been like Hazrat Bandagi Malik Burhanuddin<sup>RA</sup> in their character and conduct by the bounty of the Malik<sup>RZ</sup>.

The *khulafa* of the fourth *Khalifa*, Bandagi Malik Gauhar<sup>RZ</sup> too are many. If I were to write about them individually, this book will become voluminous.

The *khulafa* of the fifth Caliph, Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup> too had many sons and *khulafa*. Some of them are famous. One of them is the son of Bandagi Miyan Habibji Shah<sup>RZ</sup> and the other is Bandagi Miyan Abdul Karim<sup>RA</sup>, son of Bandagi Miyan Abdul Majeed<sup>RZ</sup>.

It is narrated that one day Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup> vomited. At that time Bandagi Miyan Abdul Majeed<sup>RZ</sup> was present. He collected the matter vomited in his palms and consumed it. Hazrat Imam Mahdi<sup>AS</sup> said that Allah Most High would give Miyan Abdul Majeed<sup>RZ</sup> a son who would be a *qaim-muqam* [vice-regent or like successor] of Prophet Yahya<sup>AS</sup> [John]. According to the glad tidings, within a short period, a son was born to Miyan Abdul Majeed<sup>RZ</sup>. It was this child, Shah Abdul Karim<sup>RZ</sup>, became the first Caliph of Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>. His third Caliph was Hazrat Bandagi Miyan Shah Abdul Malik Sujawandi<sup>RA</sup>. He was a great scholar of the manifest and immanent knowledge. His fourth and fifth Caliphs were Bandagi Miyan Shah Yusuf<sup>RZ</sup> and Bandagi Miyan Vaziruddin<sup>RZ</sup>. These are the most eminent of the Caliphs of Bandagi Miyan Shah Dilawar<sup>RZ</sup>. There are his other *khulafa* also. This has been mentioned briefly.

The *Khulafa* of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> too are many. Most eminent among them were Bandagi Miyan Shah

Abdur Rahman<sup>RZ</sup>, his son, and Miyan Abdul Fatah<sup>RA</sup>, son-in-law of Hazrat Imam Mahdi<sup>AS</sup>. Many of the sons of Miyan Abdur Rahman<sup>RZ</sup> became able and eminent *murshidin*. One of them is Miyan Habibullah<sup>RZ</sup>. The second was Miyan Abdul Mumin<sup>RA</sup> and the third was Miyan Abdul Halim<sup>RA</sup>. The fourth was Miyan Ashraf Muhammad<sup>RA</sup> and the fifth was Miyan Shah Nizam<sup>RA</sup>. Hazrat Bandagi Miyan Shah Nizam<sup>RA</sup> had four sons. All of them became perfect *murshidin*. They were Miyan Abuji<sup>RA</sup>, Miyan Hasan<sup>RA</sup>, Miyan Nasir Muhammad<sup>RA</sup> and Miyan Burhan<sup>RA</sup>.

Bandagi Miyan Abdul Latif<sup>RA</sup> was the son of Miyan Shah Nizam<sup>RZ</sup>, the Caliph of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He was the *khalifa* of Bandagi Miyan Shah Abdur Rahman<sup>RA</sup>. He too had four sons. They were Miyan Chand<sup>RA</sup>, Miyan Ali Muhammad<sup>RA</sup>, Miyan Akhi Muhammad<sup>RA</sup> and Miyan Taj Muhammad<sup>RA</sup>.

Hazrat Bandagi Miyan Abdur Razaq<sup>RA</sup> was the son of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>, the Caliph of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He too had four sons. They were Miyan Abdul Majid<sup>RA</sup>, Miyan Rukn Muhammad<sup>RA</sup>, Miyan Abdus Sattar<sup>RA</sup> and Miyan Sharif Muhammad<sup>RA</sup>.

Hazrat Bandagi Miyan Nur Muhammad<sup>RA</sup> was the son of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> who was the caliph of Hazrat Imam Mahdi al-Mau'ood<sup>AS</sup>. He had two sons: Miyan Aashiq Muhammad<sup>RA</sup> and Miyan Sher Muhammad<sup>RA</sup>.

Hazrat Bandagi Miyan Salih Muhammad<sup>RA</sup> was the son and *khalifa* of Bandagi Miyan Shah Nizam<sup>RZ</sup>. He had three sons: Miyan Aziz Muhammad<sup>RA</sup>, Miyan Raje Muhammad<sup>RA</sup> and Miyan Vali Muhammad<sup>RA</sup>. Each of them was a perfect *murshid*.

Hazrat Bandagi Miyan Shah Nei'mat<sup>RZ</sup> had many *khulafa*. Miyan Bare<sup>RA</sup> was a resident of Qandahar. Hazrat Miyan Ismail<sup>RA</sup> and others were also his caliphs.

Bandagi Miyan Yusuf Muhajir<sup>RZ</sup>, Miyan Abdul Majid Muhajir<sup>RZ</sup>, Bandagi Miyan Bhai Muhajir<sup>RZ</sup>, Bandagi Miyan Iahdad Hamid<sup>RZ</sup>, Bandagi Miyan Khund Malik<sup>RZ</sup>, Bandagi Miyan Syed Salamullah

Muhajir<sup>RZ</sup>, Bandagi Miyan Amin Muhammad Muhajir<sup>RZ</sup> and Bandagi Miyan Muhammad Husain Nagauri<sup>RA</sup> too had many successors and vice-regents. Miyan Muhammad Pushtavi Farahi<sup>RA</sup> was the *khalifa* of Hazrat Nagauri<sup>RA</sup>.

Mullah Ali Fayyazi Muhajir, Mullah Sher Muahmmad Muhajir, Mullah Muhammad Sherwani Muhajir, Mullah Darwesh Harvi Muhajir, Mullah Haji Muhammad Muhajir, Miyan Ghani Muhammad Farahi Muhajir, Miyan Nur Kuzagar Muhajir and Amir Syed Muhammad Khorasani Muhajir also had a large number of successors and vice-regents. Allah Most High may be pleased with them all.

Now we will write the names of the followers of the migrant-companions<sup>RZ</sup> of the Imam<sup>AS</sup> who are well known in many countries. The details are given below. First, we will write about the country of Farah. Amir Syed Ismail<sup>RA</sup>, son of Amir Syed Khalilullah, son of Amir Syed Ahmad, son of Amir Syed Abdullah, was well known. Then there was Miyan Qutbuddin<sup>RA</sup> who had written about his condition to Hazrat Bandagi Miyan Shah Dilawar<sup>RZ</sup>. Bandagi Miyan Muhammad Pushtavi<sup>RZ</sup>, Miyan Ahmad Bhakkari<sup>RA</sup>, Miyan Shihabuddin Hindi<sup>RA</sup>, Miyan Abdul Latif<sup>RA</sup>, Miyan Darwesh Muhammad<sup>RA</sup>, Miyan Qazi Barra<sup>RA</sup> and Mullah Ali Qil'ah-gahi<sup>RA</sup>—all these too belonged to Farah. In the country of Qandahar, there were the followers of Hazrat Miyan Muhammad Muhajir<sup>RA</sup>. Among them are Miyan Syed Barre<sup>RA</sup> and Miyan Ahmadi<sup>RA</sup> and his followers. Among the latter are Miyan Jamal<sup>RA</sup> and Miyan Muhammad Pushtavi<sup>RA</sup>, Miyan Ahmadi<sup>RA</sup>, Miyan Darwesh Muhammad<sup>RA</sup> and Miyan Ruknuddin<sup>RA</sup> and Miyan Idris<sup>RA</sup>. From the country of Bhakkar, Miyan Abdullah Bhakkari<sup>RA</sup> and Miyan Zakaria Bhakkari<sup>RA</sup> were great *murshidin*. In Multan, Miyan Shah Jalaluddin Khakhar<sup>RA</sup>; in Bayana Miyan Alauddin alias Miyan Shaikh Ala'yi; in Morbi Bandagi Miyan Shaikh Mustafa Gujarati<sup>RA</sup>, son of Miyan Abdur Rashid<sup>RA</sup> and others are notably eminent. We have just named one in a thousand and very few among thousands. Allah Most High may bless them all. If the details about all of them were to be written, the book would have become voluminous. This brings us to the end of the [Urdu]

translation of the Persian book, *Shawahid al-Vilayat*. —says (Hazrat) Syed Khuda Bakhsh Rushdi Mahdavi<sup>RA</sup>, the Urdu translator.

Hazrat Bandagi Miyan Syed Burhanuddin<sup>RA</sup>, grandson of Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup>, wrote this book,

*Shawahid al-Vilayat al-Muhammadiya ala Qawa'id al-Hujjat al-Mahdavia*, in 1052 AH.

Hazrat Maulana Syed Khuda Bakhsh Rushdi Mahdavi<sup>RA</sup> translated it into Urdu in 1380 AH.

This English translation was completed by *Faqir* Syed Ziaullah Yadullahi at Bangalore on March 24, 2007/ 4<sup>th</sup> Rabi ul-Awwal, 1428AH by the Grace of Allah Most High.

END.