



# ***Maktoob-e-Multani***

*(Letter to Multan)*

*Author*

*The Second Khalifa of Hazrat Mahdi Mau'ood<sup>AS</sup>*

*Hazrat Bandagi Miyan Syed Khundmir*

*Siddiq-e-Vilayat Syed-ush-Shuhada<sup>RZ</sup>*

*Rendered into English by Syed Mahmood Mukarram*

Glossary of terms and abbreviations

**SAS** - Salallahu Alaihi Wa Sallam

**AS** - Alaihimus Salam

**RZ** - Razi Allahu Anhu

**RH** - Rahmat-ul-Alaih

**SKR** - Syed Khuda Baksh Rushdie

**Bandagi Miyan:** It means complete dedication to Allah<sup>SWT</sup>. The word is used for the Companions<sup>RZ</sup> of Mahdi<sup>AS</sup>, Taba'een and Taba-Taba'een.

### Translator's Note

The present work Maktoob-e-Multani is a letter written by Hazrat Bandagi Miyan Syed Khundmir Syed-ush-Shuhada[leader of the Martyrs], Siddiq-e-Vilayat<sup>RZ</sup> [The Truthful of the Sainthood]; the second Caliph of Hazrat Bandagi Miran Syed Muhammad Mahdi-e-Mauwood<sup>AS</sup> which was sent to the city of Multan via Hazrat Bandagi Miyan Haji Mali<sup>RH</sup> [Ref: Panj Fazail]. Hazrat Bandagi Miyan Haji Mali<sup>RH</sup> propagated the Mahdavia beliefs on the basis of this letter and many people of Multan were blessed with the Tasdiq of Hazrat Syed Muhammad Mahdi e Aakhir-uz-Zaman<sup>AS</sup>.

In this short but concise letter, Hazrat Bandagi Miyan<sup>RZ</sup> has quoted the writings of the Ahl-e-Haqq which are popular even today among the masses, besides quoting the Holy Quran and Traditions of our Prophet<sup>SAS</sup>. It is interesting to note that the misinterpretations of the Traditions done by the Ulama of that period in denying the Mahdiat of Hazrat Syed Muhammad<sup>AS</sup>, despite clear proofs, are still in vogue and the unsuspecting people who blindly follow the Ulama today are still at loss of their own perspective and fail to do justice to themselves. They seem to have resigned their Hereafter in the hands of those who fail to ponder over the meaning of the Traditions or reconcile them with Holy Quran. Bandagi Miyan<sup>RZ</sup> has mentioned one such tradition and provided the real meaning of the Tradition in the light of Holy Quran, while the Ulama have relied on the literal words of the same Tradition

Some of the Ulama of the yore have also explained such intricacies in a similar manner. One such example is the statement of Imam Abu Hamid Muhammad Al Ghazali<sup>RH</sup> regarding the verse, *He sent down rain from the Sky, and it flowed in the valleys, according to their capacity*<sup>1</sup>, that, *the commentaries on this verse tell us that the water here is the knowledge [Marifat] and the valleys are the Hearts of the men*<sup>2</sup>.

But a person ignorant about the meaning takes the words literally as in the case of the misinterpretation done with the tradition from *Mustadrak* as highlighted by Bandagi Miyan<sup>RZ</sup>.

Imam Ghazali<sup>RH</sup> regarding symbolism writes in *Mishkath Al Anwar* under the subject: **The Outward and Inward in Symbolism** - *A person who focuses on the words will be puzzled by their multiplicity. On the contrary a person, to whom the underlying realities behind the words are disclosed, considers the meaning as the real and the words to be its follower [of the meaning] but the condition of an inferior person is opposite to this, he searches for the reality making the word as the source. Allah<sup>SWT</sup> gives the similitude of each of this person in the following verse*

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<sup>1</sup> Surat ar-Ra`d, 13:17

<sup>2</sup> Mishkath Al Anwar

*Then, is the one who walks falling down on his face more right or the one who walks upright on a straight path?*<sup>3</sup> [End of Imam Ghazali's<sup>RH</sup> quote]

Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat<sup>RZ</sup> has also mentioned the equality of the Seals in this Maktoob which is not limited to just the Mussadiqan-e-Mahdi<sup>AS</sup> rather this position is held by the pious Ulama (and their followers) of the past as evident from the quotes from Gulshan-e-Raz mentioned in the Maktoob.

Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat<sup>RZ</sup> has mentioned the Quranic verses which were presented by Imam Mahdi<sup>AS</sup> in proof of his Mahdiat. These along with the quotes from Hazrat Ali-e-Murtuza<sup>RZ</sup> and Hazrat Muhiyuddin Ibn -e- Arabi<sup>RH</sup> mentioned by Bandagi Miyan<sup>RZ</sup> provides proofs to a discerning eye regarding the veracity of Syed Muhammad Mahdi<sup>AS</sup>. A seeker of the Truth and the one who is obedient to Allah<sup>SWT</sup> and his Messenger<sup>SAS</sup>, will Inshallah find guidance through this Maktoob, Of course there will be a large section who will unfortunately continue to fulfill the Quran's prophecy:

Allah<sup>SWT</sup> says, *And those who were given the book did not disagree but only after clear proof has come to them* [Surat al-Baiyinah, 98: 3]

The past and future generations of Mahdavis are truly indebted to the foresight of Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat<sup>RZ</sup> who realizing the trials of time, secured the pure beliefs of Mahdavis and documented the proofs pertaining to Mahdi<sup>AS</sup> in his writings namely: - Aquida-e-Sharifa, Baaz-Al-Aayat, Al-Meyaar and Maktoob-e-Multani.

All praise is due to Allah<sup>SWT</sup> who has enabled this insignificant with His help in completing this translation. The Urdu translation of this Maktoob by Hazrat Syed Khuda Baksh Rushdie<sup>RH</sup> was referred in part while the rest has been referred from the original works themselves as well as the English translations of the quoted works. The footnotes from the Urdu translation has been retained and indicated by the translator's abbreviated name, the rest of the notes are from this insignificant. I am thankful to Brothers Syed Muhammad Suhael and another brother who prefers anonymity, who despite their priorities have keenly reviewed this work and provided valuable suggestions.

- Syed Mahmood Mukarram  
10<sup>th</sup> Zul Hijjah 1436H  
25<sup>th</sup> Sept 2015

<sup>3</sup> Surat al-Mulk, 67 :22

## **Maktoob-e-Multani**

**Tract Begins here:**

### **He is the Guide**

He (Allah<sup>SWT</sup>) guides whom he Wills to a Straight Path<sup>4</sup>. Whomsoever Allah<sup>SWT</sup> guides, he is the [rightly] guided, and whomsoever He sends astray, you will never find for them protectors besides him<sup>5</sup>.

All Praise is for Allah<sup>SWT</sup> who has shown us his path and we would not have achieved the path had Allah<sup>SWT</sup> not guided us. Certainly, the Messengers of our Lord came with the Truth<sup>6</sup>. O Lord, make it easy on me, the writing of this letter.

*In the Name of Allah<sup>SWT</sup>, The Most Beneficent, The Most Merciful.*

And my trust is only n Him.

**The certified envelope comprising on hidden Mysteries (the translation of the meaning of this poem is given below)**

*I am in praise of Allah<sup>SWT</sup> and the station of praise is superior due to Him*

*For He brought forth delight when [my] heart was heavy*

*I do not wonder how my joy is joined with distress*

*In a heart in which One Mighty has alighted!*

*But at the revelation of the Ocean of His Being*

*To my heart I marvel - the essences in raptures*

*As the One Who manifests outwardly from the Light*

*Is not concerned with gross bodies darkness*

*Nor do I wonder at the light of my body - rather,*

*I marvel at how the heart's light wanders afar!*

*But if it be by Unveiling and from the special treasure of Sainthood,*

<sup>4</sup> Surat al-Baqarah, 2: 142

<sup>5</sup> Surat al-Isra', 17: 97, Surat al-Kahf, 18: 17

<sup>6</sup> Surat al-A`raf, 7: 43

*The Light of [Allah's] Self-Revelation will abide thereon.  
 If you've understood, young man, probe the matter's reason:  
 Is the creation's opinion superior to the All Knowing?  
 The Being of the Essence is beyond Its being known  
 For the covenant granted of forgiveness that I am habituated  
 My Lord's blessed Courier came to me with the information -  
 The appearance of SEAL OF THE SAINTS has been confirmed<sup>7</sup>.*

In this poem, the poet has hinted towards this matter that news has reached from the Messenger of Allah<sup>SAS</sup> pertaining to the deputation of the Seal of the Saints. And the Gnostics have said, sending the Prophets<sup>AS</sup> is obligatory as per the Wisdom of The Most Merciful and Compassionate God, because it is necessary for the Master of necessary existing beings to communicate the commands to His servants. If God, The Perfect and the Mighty, were to speak to a human without any medium then every single human does not have the tolerance to bear and the strength to listen to it. Such a person is needed from the human race who can communicate the orders of God to the creation. All the Prophets<sup>AS</sup> have been sent to reveal the Divine law (law of Allah<sup>SWT</sup>) onto the creation so that the law becomes the source of maintaining order in the world and a means of worship and success for the children of Adam<sup>AS</sup> and the visible commands related to the body are firmly established. And their establishment without affirmation and hearty dedication is among the impossibilities. All the scholars with acceptable sayings and the righteous with commendable actions have concurred on this matter that according to the wisdom of The Most Beneficent and The Merciful, it became necessary to send the Messengers, similarly it became a necessity to send such a Perfect Saint who is the manifestation of the Sainthood of the Messenger of Allah<sup>SAS</sup> and who bears the burden of his Kingdom so that the commands related to the principles

<sup>7</sup> The above poem is of Shaikh Akbar Muhiyuddin Ibn-e-Arabi<sup>RH</sup> which appears in the beginning of his tract Anqa Al Maghrib. The translation of the above quartets was taken from the English translation of Maghrib Al Anqa by Gerald Elmore, titled - The Book of the Fabulous Gryphon. However some of the quartets were rewritten to capture the meaning as per the urdu translation of Hazrat Khuda Baksh Rushdie<sup>RH</sup>.

are manifested through him. And the commands pertaining to the secrets of Divine Realities are explained in the realm of Shari'a and in all the commands he emulates the Messenger of Allah<sup>SAS</sup> and keeps a perfect manifest and hidden connection with him. Hence it is established that there is an equal of every Prophet<sup>AS</sup> from his Ummah. The Author of Gulshan-e-Raaz states:

*For every shadow cast at the beginning  
There is one corresponding to it at the end  
Now the (perfect) Saint present of each Ummah  
Is equal to his Prophet in Prophethood*

And this status (manifestation of the perfect sainthood of Messenger<sup>SAS</sup> and bearer of the burden of the Kingdom of the Messenger<sup>SAS</sup>) is not applicable to all the Saints who receive the bounty from general Sainthood rather this station is exclusive for the Seal of the Sainthood that the special Sainthood manifests in his Zāt [essence]. Therefore all the seekers of the true path and those in pursuit of the essence of the absolute [i.e. God] have proved two aspects of the Light of Muhammad<sup>SAS</sup>, in praise of which there is the saying of the Messenger<sup>SAS</sup>, "The very first thing that Allah<sup>SWT</sup> created is my Light" : One of them is Sainthood and the other is Prophethood. And the similitude of the Sun and the Moon is presented for each aspect. The similitude of Sainthood is given using the Sun and the Prophethood through the Moon. And all the Prophets<sup>AS</sup> and the Saints are regarded as the stations [between Sun and Moon]. Therefore it is mentioned in Gulshan-e-Raaz:

*The Light of the Prophet<sup>SAS</sup> is a Supreme Sun  
Manifesting sometime through Musa<sup>AS</sup> and sometime through Adam<sup>AS</sup>*

And they narrate that the morning of the religion was through Adam<sup>AS</sup> and it reached the time of its zenith through Hazrat Mustafa<sup>SAS</sup> thereby

completing the day of the religion. Therefore it is mentioned in the Masnavi of Gulshan-e-Raaz]:

*The Prophethood came into existence from Adam<sup>AS</sup>  
The Perfection of which was in the "Seal (of Prophethood)"  
The time of the Prophet is the Meridian line  
For he is purified from every shadow and darkness*

Hence Allah The Most High takes an oath "By the Day when it is resplendent"<sup>8</sup> [The time of the Zenith is hinted in this oath of Allah<sup>SWT</sup>]. When the position of the Sun reached its zenith in Prophet Muhammad<sup>SAS</sup> and its appearance became the pinnacle of perfection and its bounty reached all the people of the earth and every capable person took his share, then the Sun set and started its second circle.

(Masnavi)

*Sainthood which was remaining makes a journey  
And like a point makes another circle in the world*

The Masnavi gives a hint toward this matter that when the Prophet<sup>SAS</sup> departed the world then the bounty (appearance) of his Sainthood was still remaining to be concluded in the Zāt [essence] of Mahdi<sup>AS</sup> and the circuit of the point of Sainthood completes in his beneficence.

(Masnavi)

*The manifestation of the complete sainthood is its Seal  
In him will be completed the circle of the world.  
All Individual saints are as it were his members,  
For he is the whole and they are his parts.*

In short, all the people of reality have concurred on this matter that the Sainthood of Mustafa<sup>SAS</sup> will conclude in the Zāt [essence ] of Mahdi<sup>AS</sup> and

<sup>8</sup> Surat al-Layl, 92 : 2

all the researchers have considered Mahdi<sup>AS</sup> to be the Seal of the Sainthood of Mustafa<sup>SAS</sup> and proved the appearance of the Holy personality to be before the Day of Judgment. They have also said that until the appearance of Mahdi<sup>AS</sup> does not take place, the manifestation of the Sainthood of Muhammad<sup>SAS</sup> will not be completed. Even though the Sainthood was present in the Zāt [essence] of Prophet Muhammad<sup>SAS</sup>, it was hidden; Prophet Muhammad<sup>SAS</sup> did not possess permission to reveal it, rather he was appointed to disclose the Shari'a. Thus the Hasana<sup>9</sup> [goodness] of the Sainthood of Muhammad<sup>SAS</sup> was still remaining so that with the appearance of Mahdi<sup>AS</sup> it may terminate in the Zāt [essence] of Mahdi<sup>AS</sup>. Hence the author of Futuhat [Muhiyuddin ibn Arabi<sup>RH</sup>] has said that Prophet<sup>SAS</sup> has always been manifest in the station of Prophethood along with the Shari'a, but he did not reveal his Sainthood along with the Unity of Essence which is the essence of all the Divine names. When the name Hadi [Guide] completes its reality, then what was left remaining was this goodness i.e. the Sainthood of Prophet<sup>SAS</sup> being immanent until it become manifest through the advent of the Seal. Therefore for this reason the Messenger of Allah<sup>SAS</sup> has said, *"I remind you of Allah<sup>SWT</sup> in my Ahl-e-Bait [People of my Household]"*<sup>10</sup>. There are several traditions that have come from the chosen Messenger<sup>SAS</sup> on this subject that the appearance of Mahdi<sup>AS</sup> will take place in the last period. Hence, the Prophet<sup>SAS</sup> has said, *"Even if there remains nothing but one day from the life of the world, Allah<sup>SWT</sup> will prolong this day so much so that a man is sent from my Ahl-e-Bait who will have the same name as mine"*<sup>11</sup>. In this tradition, Prophet Muhammad<sup>SAS</sup> mentions that the Day of Judgment will not be established unless Mahdi<sup>AS</sup>

<sup>9</sup> Here, Bandagi Miyan<sup>RZ</sup> is perhaps alluding to the famous hadith-e-Jibrael<sup>AS</sup>, which describes three branches of Deen the third of which is Ahsan. The public invitation (Dawah) of Ahsan Divinely manifested through Mahdi<sup>AS</sup>

<sup>10</sup> Narrated by Yazid bin Hayyan<sup>RZ</sup> .....*The Prophet<sup>SAS</sup> said, "I am leaving two weighty things among you, one of which is the Book of Allah in which there is guidance and light so hold fast to the Book of Allah and adhere to it. He exhorted us to hold fast to the Book of Allah. The second is the People of my household. I remind you of Allah in my Ahl-e-Bait..... Sahih Muslim*

<sup>11</sup> Sunan Abu Dawud

appears because the appearance of Mahdi<sup>AS</sup> is an obligatory decree as per the wisdom of Allah, The All Wise<sup>12</sup>.

Without the advent of Mahdi<sup>AS</sup> the salvation of the entire Ummah is not possible and the Ummah of Prophet<sup>SAS</sup> would remain deprived of the bounty of Sainthood and will not escape perdition. Therefore the Prophet<sup>SAS</sup> has said, "How can my Ummah perish when I am at its beginning, Isa<sup>AS</sup> is at the end and Mahdi<sup>AS</sup> who is from my Ahl-e-Bait is in the middle."<sup>13</sup> All the Mashayakhin [religious directors] have concurred on this matter that during the period of Mahdi<sup>AS</sup>, the bounty of Allah Most High would reach the hearts of the people of the world in the same manner as it reached the hearts during the time of the Messenger of Allah<sup>SAS</sup>. They have not differentiated between the periods of the Seal of the Prophethood and the Seal of the Sainthood. They have called the Seal of the Sainthood also as *Rahmatul-lil-Alameen* [Mercy to all the Worlds]<sup>14</sup>. They bring proofs for this belief from the sayings of the Messenger of Allah<sup>SAS</sup> and the Book of Allah<sup>SWT</sup>. Hence the Prophet<sup>SAS</sup> said, "My Ummah is like that rain where it's not known whether its beginning is better or its end"<sup>15</sup>. They have taken the period of Mahdi<sup>AS</sup> as being alluded according to the Ahadith.

A number of similar traditions have been narrated such as: *The Prophet<sup>SAS</sup> said, "The inhabitants of the sky and the earth will be satisfied with him. The sky will hold nothing back from its drops but will pour it all. And the earth will not*

<sup>12</sup> All the people of reality are in agreement that The Sainthood of Mustafa<sup>SAS</sup>, an attribute [Sifat] concluding in the essence of Mahdi<sup>AS</sup>, is the attribute of Mustafa<sup>SAS</sup> which manifested through the essence of Hazrat Mahdi<sup>AS</sup> -Therefore, the sacred saying of Mahdi<sup>AS</sup> is, "There too the Sainthood was from head to toe but the Prophet<sup>SAS</sup> was not ordained to disclose it. This Banda [Servant] is ordained.. Thus, the attribute of Sainthood of both, Hazrat Muhammad Mustafa, the Messenger of Allah<sup>SWT</sup> and Hazrat Mahdi<sup>AS</sup>, the Muradullah [Purport of Allah<sup>SWT</sup>] is one and the same, an attribute which takes the bounty from Allah The Most High. And the attribute of Allah The Most High which provides the bounty is Vilayatullah and Sifatullah - ( Tasviyat ul Khatamain by Hazrat Shah Qasim Mujtahid Groh<sup>RH</sup>) - [SKR]

<sup>13</sup> Mishkat-ul-Masabih

<sup>14</sup> Futuhat-e-Makkiya by Hazrat Muhiyuddin Ibn Al Arabi<sup>RH</sup>

<sup>15</sup> Tirmidhi

*hold back its vegetation but will grow everything out to such an extent that those living would desire for their dead to have been alive*".<sup>16</sup> The Ulama of this age perform the commentary of this tradition as, "The entire inhabitants of Heaven and the entire inhabitants of Earth will rally behind the Imam<sup>AS</sup> and bring faith. The Sky will hold nothing back of its water but pour it all out and the Earth will not hold forth its vegetation but grow them all out so much so that those living would desire the dead to have been alive. They interpret the tradition to mean the rain will fall as such and all the crops and fruits of the Earth will grow which the inhabitants of the Earth will use to fill their stomachs. They would desire for their dead to be alive so they could have fill their stomachs as well".

Due to their ignorance they say that whatever is mentioned in the tradition has not happened during the period of Syed Muhammad<sup>AS</sup> and they oppose him based on this! They absolutely don't ponder that this interpretation is against the words of Quran, the practice (way) of Allah<sup>SWT</sup> and opposed to the condition of the Prophets<sup>AS</sup> and the Saints. From Adam<sup>AS</sup> to Prophet Muhammad<sup>SAS</sup>, Allah<sup>SWT</sup> has not sent any Prophet so that the worldly people achieve the world and the desires of their ego through him, rather Allah<sup>SWT</sup> has sent the Prophets<sup>AS</sup> in order to free the people from the occupation and the pleasures of the World and teach them obedience and worship of Allah The Most High. Hence The Prophet<sup>SAS</sup> said, "*Never were the Prophets<sup>AS</sup> sent, but to call those who went astray towards*

<sup>16</sup> The complete Hadith as related in Mustadrak of Al Hakim is as follows :

Narrated Abu Saeed Khudri<sup>RZ</sup>, The Prophet<sup>SAS</sup> said, In the last period a severe trial will befall my nation from their rulers [Sultanahum] unlike anything they heard before. Despite its vastness the earth will shrink on them so much so that the earth is filled with oppression and tyranny. The believers will find no place of refuge to save them from the oppression so Allah The Almighty will send a man from my Ahl-e-Bait who will fill the earth with justice and equity as it was filled with oppression and tyranny. The inhabitants of the sky and earth will be pleased with him. The earth will not withhold any of its vegetation but will produce it all nor will the heaven withhold any of its drops but Allah<sup>SWT</sup> will pour it all upon them in abundance. And he will live among them for seven, eight or nine years. The living will wish for their dead to be alive because of this. Allah, The Almighty, The Glorified will grant the inhabitants of the earth from His Goodness. (Mustadrak Ala Sahiheen - Kitab Al Fitan Wal Malahim)

*Allah<sup>SWT</sup>*. And Allah The Most High informs in His Book that whenever Allah<sup>SWT</sup> sent his Messengers<sup>AS</sup>, He did not leave the people of that period without testing them. Hence Allah<sup>SWT</sup> says, *"We have not sent a Prophet to any town but subjected the people of that town to hardship and difficulties so that these people plead in my presence"*<sup>17</sup>. And when they did not become humble and plead to Allah<sup>SWT</sup> and turned away from pleading and following the instructions of the Prophets<sup>AS</sup> then Allah<sup>SWT</sup> opened the doors of blessings to send them astray. Thus Allah<sup>SWT</sup> says, *"Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded."*<sup>18</sup>. And Allah<sup>SWT</sup> says, *"And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth: Lo! He is Aware, a Seer of His bondmen"*<sup>19</sup>.

There are several well-known verses in this regard which prove that the wisdom in sending the Prophets<sup>AS</sup> is to make people achieve the oneness and gnosis of Allah<sup>SWT</sup> through them. Hence, it becomes absolutely necessary to believe that Allah<sup>SWT</sup> also sent Hazrat Mahdi<sup>AS</sup> who is a perfect follower of the Seal of the Messengers<sup>AS</sup> for the same purpose. The meaning of the Tradition mentioned above is that, all the Angels and the believers will be satisfied with Mahdi<sup>AS</sup>; the doors of mercy of Heaven and Earth will be opened and Allah's<sup>SWT</sup> bounty will completely shower on the hearts of the affirmers. And the secrets of Oneness, Gnosis and love of God that is present in the hearts of the believers will be revealed only through Mahdi<sup>AS</sup> to such an [great] extent that those who are alive will desire that if their dead were present during the period of Mahdi<sup>AS</sup> then the bounty of Allah<sup>SWT</sup> would also have reached them. This is the exegesis for the Tradition that was mentioned above in which the Prophet<sup>AS</sup> has given the

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<sup>17</sup> Surat al-A`raf, 7 : 94

<sup>18</sup> Surat al-An`am, 6 : 44

<sup>19</sup> Surat ash-Shura, 42 : 27

likeness of his Ummah with rain and said, “It is not known whether its beginning is better or its end”.

And majority of the traditions and narrations that have been narrated in favor of Mahdi<sup>AS</sup>, all of them prove the Truthfulness of Syed Muhammad Mahdi<sup>AS</sup>. And the condition of Mahdi<sup>AS</sup> proves the agreement with them. In some traditions the personality of Syed Muhammad<sup>AS</sup> is mentioned and some Ahadith are also in favor of his Companions. Hence, the Messenger of Allah<sup>SAS</sup> has narrated, *“I certainly know such people who will be of the same status as me”*. Thus, the Companions<sup>RZ</sup> said, *“O Messenger of Allah! How is this possible, you are but the Seal of the Prophets<sup>AS</sup> and there is no Prophet after you?”* The Prophet<sup>SAS</sup> said *“They are neither Prophets nor Martyrs but the Prophets and Martyrs would envy them, they will have love for each other for the sake of Allah<sup>SWT</sup>”*. And in one tradition, the Prophet<sup>SAS</sup> is narrated to have said, *“O Abu Dhar! Do you know in which grief and thoughts I am in and what is my yearning? The Companion<sup>RZ</sup> replied, “O Messenger of Allah! Please make us aware of your grief and thoughts”. Then He<sup>SAS</sup> said, “Ah! I yearn to meet my brothers who will come after me; their grandeur will be like that of the Prophets and near Allah<sup>SWT</sup> their ranks are like the Martyrs. To gain the pleasure of Allah<sup>SWT</sup> they would even refrain from their father, mother, brothers, sisters and their children. They will give up their wealth and belongings for the sake of Allah<sup>SWT</sup>. They will subjugate their egos with humility. They would not drown in the lustiness and the worthlessness of the World. They would live in the Mosques. They would remain doleful (from their loss of Immanence which is remaining engrossed in the journey to Allah<sup>SWT</sup>) and mournful (from being separated from the theophany in the quest of Allah<sup>SWT</sup>)”. Due to their love for Allah<sup>SWT</sup>, their hearts will turn to Allah<sup>SWT</sup> and their solace will only be from (nearness of) Allah<sup>SWT</sup> and their every action will be for Allah<sup>SWT</sup>.”* This tradition is narrated in Tamhid<sup>2021</sup>.

<sup>20</sup> Ain ul Quzaat Hamdani, while narrating this tradition in Tamhidat of his Zabdat ul Haqaiq in the third part, writes, The Prophet<sup>SAS</sup> narrated, “A group from my Ummah has been shown to

Many nobilities and virtuosities has been mentioned (by the Prophet<sup>SAS</sup>) in favor of this group. After this He<sup>SAS</sup> said, O Abu Dhar! I long for them and their meeting and then he bowed his head for a little while then raised it and cried so much so that tears rolled out of his eyes. Then, the Prophet<sup>SAS</sup> said, Ah! How I love to meet them and continued saying, O Lord! Protect them and grant them victory over their enemies and keep my eyes cool through them on the Day of Judgment and then the Prophet<sup>SAS</sup> recited this verse, *Beware! There is no fear upon friends of Allah nor do they grieve (over the world)*<sup>22</sup>.

And other Traditions in favor of Mahdi<sup>AS</sup> also mention that the Prophet<sup>SAS</sup> said, “The life of the world will not end until Allah<sup>SWT</sup> sends a person from my Ahl-e-Bait who will be my namesake, who will fill the earth with justice and equity as it had been filled with oppression and tyranny.”

And Umm-e-Salma<sup>RZ</sup> narrates, I heard from the Prophet<sup>SAS</sup> who said, “Mahdi<sup>AS</sup> is from my family from the children of Fatima<sup>RZ</sup>.” This has been reported by Abu Dawud.

And it is narrated by Abu Saeed Khudri<sup>RZ</sup> that the Prophet<sup>SAS</sup> said, “Mahdi<sup>AS</sup> is from me having a bright forehead, a high nose and joint eyebrows.” Further, Abu Saeed Khudri<sup>RZ</sup> narrates from the Prophet<sup>SAS</sup> about Mahdi<sup>AS</sup>

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me, whose people will have a rank near Allah<sup>SWT</sup> similar to my rank. The Prophets<sup>AS</sup> and martyrs will envy their ranks and stations and they would keep friendship with each other for the sake of Allah<sup>SWT</sup>...” till end [Khatam ul Huda page 32]. Further, similar glad tidings are mentioned in the contents of the tradition present in Mishkath and narrated on the authority of Imam Ahmad bin Hambal and Tirmizi. Hazrat Ali<sup>RZ</sup> narrated that, The Prophet<sup>SAS</sup> said, “The person who kept me as a friend and these two (Hasan<sup>RZ</sup> and Hussain<sup>RZ</sup>) and their father and mother then he will be in my rank on the Day of Judgment...” till end. It is not necessary that whoever received this glad tiding should be considered equal to Prophet<sup>SAS</sup>. Thus due to this confusion the author of Hadiya has termed the Hadith “Verily, I do know some people...” as baseless in the first chapter of Hadiya Mahdavia despite the Sahih tradition of Tirmizi being similar to the mentioned tradition. And from the saying of Ainul Quza’at Hamdani, it is proved that this tradition is Sahih as per the researchers of the Ummah [SKR].

<sup>21</sup> Tamhidat Pages 333 - 335

<sup>22</sup> Surat Yunus, 10 : 62

that, “a person will come to Mahdi<sup>AS</sup> and say O Mahdi! Please give me. He will give him as much as he could lift.” Some people questioned about this tradition to Bandagi Miran Syed Muhammad Mahdi<sup>AS</sup>, to which he answered reciting a couplet

*O you, who is unaware of the world of meaning  
How should I describe to you the reality of meaning?*

Further, there is a narration from Hazrat Abu Saeed Khudri<sup>RZ</sup> in which he narrated that, *The Prophet<sup>SAS</sup> mentioned an affliction that will befall the Ummah such that no one will find a place of shelter to seek refuge. Thus, Allah<sup>SWT</sup> will send a person from my household from my Ahl-e-Bait who will fill the earth. Hence, the earth will be filled with justice and equity through him as it had previously been filled with oppression and tyranny.*

There are several other Traditions among which there are conflicts and disagreements in some of them. The Ulama-e-Salaf [Scholars of the first generation] have concurred that the Traditions in favor of Mahdi<sup>AS</sup> have reached the status of continuity [Tawatur]. Therefore the Muhaddithin [Traditionists] have said that the narrations have appeared one after another in favor of Mahdi<sup>AS</sup> from Prophet<sup>SAS</sup> and reached them through a large number of narrators. Further, the Muhaddithin have said that there is no disagreement in the advent of Mahdi<sup>AS</sup>. The disagreement is in the signs and the place of birth of Mahdi<sup>AS</sup>. Hence, some of them have said that it is narrated from Prophet<sup>SAS</sup> that the place of birth of Mahdi<sup>AS</sup> is either Kabul or Hind [India]. And Baihaqi<sup>RH</sup> has said in his book Shu’ab Al Iman that people have disagreed regarding Mahdi<sup>AS</sup>, a group has remained silent and left its knowledge [of Truth] to its Knower[i.e. Allah<sup>SWT</sup>] and kept the belief that Mahdi<sup>AS</sup> is a person from the children of Fatima<sup>RZ</sup>, the daughter of Prophet<sup>SAS</sup> and will appear in the last era.

And from among some traditions that have come regarding Mahdi<sup>AS</sup>, many have been mentioned by the author of Futuhat-e-Makkiya (Shaikh Muhiyuddin Ibn Arabi<sup>RH</sup>) in his book<sup>23</sup>.

*Thus it has been mentioned, Be it Known that there is a Khalifa of Allah<sup>SWT</sup> who will appear in the last era when the earth will be filled with oppression and tyranny, hence he will fill it with justice and equity and will be similar to Prophet<sup>SAS</sup> in character, bright forehead, a pointed nose and joint eyebrows. He will distribute wealth among the people with equity. He will establish justice among the people and will settle the disputes in religion. His advent will occur at the time of weakness [of religion]. Allah<sup>SWT</sup> will remove all those mischiefs through him which are not removed by the Quran. A person will come to him in the evening in such a condition in which he is an ignorant, miser and meek but will rise in the morning such that he would be the greatest scholar and the most charitable and the bravest among all. The support of Allah<sup>SWT</sup> will walk in front of him. The life of this Khalifa will be 5 or 7 or 9 years. He will walk in the footsteps of the Prophet<sup>SAS</sup> and will not err. An angel will be appointed for him who will keep him on the True path but he will not see him. He will do what he says and he will say what he knows and he will know what he has understood and he will*

<sup>23</sup> The passages from Futuhat-e-Makkiyah that Hazrat Bandagi Miyan Syed Khundmir<sup>RZ</sup> has mentioned here, the author of Hadya-e-Mahdavia has objected to them, saying that they have been distorted. The detailed answers to the objections have been written in the books Khatam-ul-Huda and Kohl-ul-Jawahar, here it becomes necessary to only mention that the copy of Futuhat that the objector had referred, that itself had distortions, omission and insertions, the proof of this is achieved from the writing of the protestor[Mutariz] itself. Thus, he has written that Tahreef # 11 which is "Then appointed by the will of Allah" and that the writing has been omitted in this way - Then Allah will make Isa Ibn Maryam<sup>AS</sup> descend on the eastern minaret of Damascus till the end In short, Hazrat Isa<sup>AS</sup> in the presence of Mahdi<sup>AS</sup> will descend at the white eastern Minar in Damascus then he will be the Imam in all the prayers, he will break the cross and kill the swine, Mahdi<sup>AS</sup> will pass away in his presence..... till the end. This writing is totally against the belief and understanding of Shaikh-e-Akbar<sup>RH</sup>. The gathering of Isa<sup>AS</sup> and Mahdi<sup>AS</sup> in one period through the writing of Shaikh-e-Akbar<sup>RH</sup> is absolutely not established, rather through his sayings themselves in Futuhat and other books it is proved that Mahdi<sup>AS</sup> is the Seal of the Special Sainthood of Muhammad<sup>SAS</sup> and the Prophet<sup>SAS</sup> has said in his favor, He will walk in my footsteps and never err; he will appear in the middle period from the period of descent of Isa<sup>AS</sup> and after his appearance until the descent of Isa<sup>AS</sup>, countless people achieving the stations of the Prophets and Saints will take birth till the appearance of Hazrath Isa<sup>AS</sup>, the Seal of the general Sainthood of Muhammad<sup>SAS</sup> . - [SKR]

*understand what he has seen. Allah<sup>SWT</sup> will guide him in one night (i.e. the night between the end of the day of Prophethood and the day of the beginning of Sainthood). He will bring dignity to Islam after its degradation and bring its effects back to life after its death. Hence the religion will manifest in its true form. He will eliminate the differences of mazhabs [religious schools]. Thus, there will not but remain a pure religion and because of him the common Muslims will rejoice more than the elite among them. And only the true knowers of Allah<sup>SWT</sup> who are among the people of the [spiritual] realities will pledge allegiance to him through [inner] unveiling and immediate witnessing; and receiving knowledge about him from Allah<sup>SWT</sup>. His companions will be divine men who would establish his call and aid him. These are the ones who are his Wuzara[Caliphs] who will bear the burden of his kingdom and remain his supporters.*

*Know the Seal of the Saints will come  
When there exist no gnostic Imam  
He only is the Mahdi, the chief (Sayed) from the progeny of Ahmad  
He is the Indian Sword, through him will disbelief vanish  
He is the Sun which repels all darkness  
He is the splendor rain which showers munificence and bounty.*

*Now his era has come and his time is a protection over you. And the fourth century which follows the past three centuries that is the century of the Prophet<sup>SAS</sup> has again manifested closer to his century.....till end. And regarding the characteristics of the Wuzara [Caliphs] of Mahdi<sup>AS</sup>, the author of Futuhat says, they will follow the footsteps of the Companions of Prophet<sup>SAS</sup> and will sincerely fulfill what they had pledged to Allah<sup>SWT</sup>. They will be from the non-Arab people [with respect to Nation]; none of them will be Arab, although they will speak only Arabic (the words of Allah<sup>SWT</sup> and the words of Prophet<sup>SAS</sup>). And they have a guardian, not of their kind, who never disobeys Allah<sup>SWT</sup> at all, he is the most special of the Wuzara and superior among the [Mahdi's<sup>AS</sup>] Trusted Ones. Since the Mahdi will appear as Hujjatullah [Allah's Argument] on the people of his time and this is the rank of the Prophets and he participates in that rank. Allah<sup>SWT</sup> has informed [us] through his Prophet<sup>SAS</sup>, "I invite unto Allah<sup>SWT</sup> upon vision and also*

*the one who will follow me*"<sup>24</sup>. Thus the Mahdi is among "those who follow (exclusive and perfect follower)" because the Prophet<sup>SAS</sup> did not err in inviting towards Allah<sup>SWT</sup> nor will this person who follows (exclusive and perfect follower) him will err since he will walk in the footsteps of the Prophet<sup>SAS</sup>. And this is what appears in the Hadith [tradition] describing the characteristics of Mahdi<sup>AS</sup> that the Prophet<sup>SAS</sup> said, "He will follow my footsteps and will never err". This is the rank of immunity from errors in inviting towards Allah<sup>SWT</sup> which many Saints, rather all of them, desired. Therefore Mahdi<sup>AS</sup> does not become angry except for Allah's sake contrary to that person who becomes angry because of his own desires and when his personal aim is opposed. Mahdi<sup>AS</sup> does not know the knowledge acquired by analogy in order to pass judgment according to it (And the Scholars of manifest knowledge will be bound by his judgment). For the Mahdi only judges according to what the angel delivers to him from what is with Allah<sup>SWT</sup> [the inspiration]<sup>25</sup>, who is sent by Allah<sup>SWT</sup> in order to guide him rightly. And the Judgment that Mahdi<sup>AS</sup> passes would be the true Muhammadan Shari'a –such that Muhammad<sup>SAS</sup>, if he were alive and that particular case was presented to him, would pass judgment on it exactly the same way as this Imam would pass. Thus Allah<sup>SWT</sup> will teach him [by inspiration] about this matter that it is the true Muhammadan Shari'a. Therefore analogical reasoning will be prohibited for Mahdi<sup>AS</sup> in presence of such absolute proofs which are with him, that he will obtain as bestowal from Allah<sup>SWT</sup>. And this is why the Prophet<sup>SAS</sup> said, in describing the attributes of Mahdi<sup>AS</sup>, that, "He will walk in my footsteps and never err". Hence through this we learned that Mahdi<sup>AS</sup> is a follower who will follow the Shari'a of Prophet<sup>SAS</sup>, not the one who is followed [i.e. not a messenger with a new revealed law].

Further, he said that the knowledge possessed by Mahdi<sup>AS</sup> will not be known to any among the people of the Customs [Scholars who are devoted to exoteric knowledge]. (And the saying of the author of Futuhat is) And those among the people of customs do not have this rank, because their seeking of knowledge is due to their love for position and authority over others and to gain precedence over the servants of Allah<sup>SWT</sup> and to ensure that the common people become dependent on them.

<sup>24</sup> Surat Yusuf, 12: 108

<sup>25</sup> Surat al-Baqarah, 2:89

Hence, they are neither able to save themselves nor can anyone else find the path of salvation through them. This is the condition of the jurists of our time, those who desire to be appointed to the posts as judges, notaries, inspectors or professors. As for those who keep prominence among them purely for religion, that is the Shuyukhs [preceptors] of the time, they remain seated in comfortable places [they cunningly hide themselves in the guise of religion] –and look at people furtively with a pretense of humility and piety who move their lips actively through Zikr so that a person looking at them will know they are engaged in Zikr and when they speak, they marvel at their words and force their opinion in every matter. Dominated by their irrepressible carnal desires and their egoistic attributes, their hearts are like the hearts of wolves. Allah<sup>SWT</sup> will not look at them<sup>26</sup>. This condition is of those that are prominent among the Ulama, who are the companions of Satan. Allah<sup>SWT</sup> has nothing to do with them. Outwardly, they exhibit gentle manners, dressed up in the skin of sheep; brothers outwardly but oppressors esoterically [inwardly and secretly].

Thus when Imam Mahdi<sup>AS</sup> comes forth, he has no open enemy except for the jurists in particular because neither their reign nor their popularity among the common people will remain, rather their knowledge itself through which they command will not remain, except a little. And the differences in the world concerning the commandments will be eliminated due to this Imam. However if he did not have a sword in his hand then the jurists would issue a fatwa for his killing. And when he issues a command against their religion then their belief would be that he has gone astray with regard to that command because they will believe that the period of Ijtihad has ended and they will have the belief that after their Imams [Mujtahideen] no person would be found who has the rank of Ijtihad. As for that person who claims to be divinely informed by Allah<sup>SWT</sup> in compliance with the commands of Shari'a then such a person near them is a madman of corrupted thoughts and they would pay no attention to him. But if such a person happens to possess wealth and worldly power [Kingdom], then they will submit to him outwardly because of their coveting for his wealth and their fear of his power.

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<sup>26</sup> Surat al-Imran, 3:77 -78

And many of the other narrations and traditions that have come true in favor of Mahdi<sup>AS</sup> are mentioned in the books of Predecessors [intended for first generation of Muslims] but due to fear of the increasing length of the writing<sup>27</sup>, brevity has been adopted and certain narrations have been documented for the satisfaction of those people who were not fortunate to attain the company of Mahdi<sup>AS</sup> and did not hear the Bayan[explanation] of Qur'an and proofs pertaining to Mahdiat from the holy tongue of Mahdi<sup>AS</sup>. Because, Allah The Most High has mentioned in his book, *"Then, Surely, upon Us is its explanation"*<sup>28</sup>. That is the explanation of Qur'an [would be] from the holy tongue of Mahdi<sup>AS</sup>.

Further Mahdi<sup>AS</sup> has presented other verses as well in his proof. Hence, Allah The Most High has mentioned in his book, *"Is he who is on a clear proof from his Lord, and a witness from Him follows him (the one who is on a clear proof), and before it was the Book of Musa, an Imam and a mercy? They believe in him, and whoso disbelieves in him from the sects, the Fire is his appointed place. So be not you in doubt concerning him. Lo! He is the Truth from thy Lord; but most of the people will believe not."*<sup>29</sup> And this verse is until the verse, *"These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?"*<sup>30</sup>

And the second verse is *"Say thou O Muhammad<sup>SAS</sup>, This is my way, I invite unto Allah, upon vision. I and the one who follows me – Glory be to Allah! And I am not of the idolaters"*<sup>31</sup>.

In addition to this is the verse, *Say: "What thing is most weighty in testimony?" Say: "Allah is Witness between me and you and this Qur'an has been revealed by inspiration to me, that I may warn you through it and he who reaches my position (will also warn)"*<sup>32</sup>.

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<sup>27</sup> i.e. This tract

<sup>28</sup> Surat al-Qiyamah, 75:19

<sup>29</sup> Surat Hud, 11: 17

<sup>30</sup> Surat Hud, 11:24

<sup>31</sup> Surat Yusuf, 12:108

<sup>32</sup> Surat al-An'am, 6 : 19

Further, this verse [is also among the verses], *“So if they dispute with you, say (O Muhammad): I have submitted my whole self to Allah and so will the one who will follow me.”*<sup>33</sup>

In addition to this is the verse, *“And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knew not before this, what the Scripture was, nor what was Faith. But We have made it [the spirit] a light whereby We guide whom We will of Our bondmen [through this light]. And lo! thou verily dost guide unto a right path”*<sup>34</sup>.

And another verse[among them] is, *Then We have made Inheritors of the Book, such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace. Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk. And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful. Who has out of His Grace, settled us in a Home that will last: neither toil nor sense of weariness shall touch us therein*<sup>35</sup>.

And another verse [among them] is, *Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding, those who remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this [the factory of world] in vain. Glory be to Thee! Preserve us from the doom of Fire. Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers. Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous. Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of*

<sup>33</sup> Surat al-Imran, 3:20

<sup>34</sup> Surat ash-Shura, 42 : 52

<sup>35</sup> Surat Fatir, 35: 32-35

*Resurrection. Lo! Thou breakest not the tryst. And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. 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 Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards<sup>36</sup>.*

Further, included among these is the verse, “He it is Who has sent among the unlettered ones a messenger from among themselves, to recite unto them His revelations and to purify them, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest, And also [a messenger] from others among them who have not yet joined them; and He is the Mighty, the Wise<sup>37</sup>. A messenger from others means Allah<sup>SWT</sup> will send his Khalifa<sup>38</sup>.

<sup>36</sup> Surat al-Imran, 3: 190 - 194

<sup>37</sup> Surat al-Jumu`ah, 62 : 2-3

<sup>38</sup> The author of “The Tract of Eighteen Verses”, Hazrat Miyan Abdul Ghafoor Sujawandi<sup>RH</sup> has written in the exegesis of this verse that, It is narrated from Mahdi<sup>AS</sup> that he said, Allah<sup>SWT</sup> has commanded me that, also from among the last [a messenger among them] refers to your Zāt [essence] only (page 42). In this verse, the reference to the Messenger from among the Last being in favor of Mahdi<sup>AS</sup> is clearly evident from both the words of the verse as well as the saying of Hazrat Mahdi<sup>AS</sup> despite this it is not valid to call Hazrat Mahdi Mauood<sup>AS</sup>, the Caliph of Allah, Seal of the Sainthood of Muhammad<sup>SAS</sup>, the Muradullah [Purport of Allah] as Prophet or Messenger because, only that Caliph of Allah is called Prophet or Messenger who brings a new book or new Shari’a. The Shari’a of Prophet Muhammad<sup>SAS</sup> is the final Shari’a and his Book is the last Book. Therefore, the last Caliph of Allah<sup>SWT</sup>, Mahdi Mauood<sup>AS</sup> was assigned the position of Seal of the Sainthood of Muhammad<sup>SAS</sup> and revealer of the special Sainthood of Muhammad<sup>SAS</sup>, his title came to be as Muradullah [The purport of Allah]. That is, the purport [Murad] of Allah in the creation of the universe, which was to manifest the Sainthood of Muhammad<sup>SAS</sup>, its completion was done through the Zāt [Essence] of Mahdi<sup>AS</sup>. This is the reason, the researchers have called him Muradullah. And in this matter, after the [appearance of] Seal of the Prophethood<sup>AS</sup> and Seal of the Sainthood<sup>AS</sup>, it is not valid to call anyone Prophet or Messenger or Saint. There is a clear and unambiguous saying of Mahdi<sup>AS</sup> that, “After the invitation [towards Allah<sup>SWT</sup>] by the Seals [Prophet<sup>SAS</sup> and Mahdi<sup>AS</sup>], the title of Prophet and Saint is closed, nobody can be called as a Prophet or Saint but the ranks of Prophets and Saints would exist in the community of this Servant of Allah<sup>SWT</sup> until the Day of Judgment [extracted from the Bayaz of Hazrat Miyan Syed Ishaq<sup>RH</sup> bin Hazrat Miyan Syed Yakhoob Tawakkali<sup>RH</sup>]. [SKR]

And there are several other verses which provide proof regarding the Truthfulness of Mahdi<sup>AS</sup> and there are also numerous sayings from the Companions<sup>RZ</sup> which are witness to the proof and strength of the Mahdiat of Mahdi<sup>AS</sup>. Therefore the following poem<sup>39</sup> emanating from Amir-ul Mumineen Hazrat Ali Karamallahu Wajahu<sup>RZ</sup> has come with respect to the same meaning which is,

*O Dear Friends! When the Turks dominate through a siege  
Then the Mahdi will be established on justice.  
The tyrant rulers from the progeny of Hashim  
Will be wiped off their oppression in humiliation for posterity  
A boy impaired with an immature sense  
Will be given the pledge of allegiance  
Just then, amongst you will be the establisher of Truth  
Practicing the Truth by bringing forth the Truth  
May I be sacrificed on him, for he is the Prophet's namesake  
O my Children! Leave him not upon finding him<sup>40</sup>*

<sup>39</sup> This extremely important glad tiding provides strength and proof, as clear as daylight for the claim of our Mahdi<sup>AS</sup> since this thing is manifest as broad daylight upon reading the history that the expedition of the Turks started in the year 800AH and in 857AH Constantinople was captured and in this same era, the kings of the Caliphs of Bani Abbas who were from the progeny of Hashim were disgraced and humiliated. Therefore, the last of their Caliph that has been mentioned by Allama Suyuti passed away in the year 903AH. Their Caliphate ended after this. And in 905AH, our Mahdi<sup>AS</sup> called the people to his Mahdiat who is from the progeny of the Prophet<sup>SAS</sup> and from the children of Hazrat Ali<sup>RZ</sup> and is the Prophet's namesake. Hence it is clear from the words "amongst you" and "namesake". Thus this couplet is a strong proof to the Truthfulness of our Mahdi<sup>AS</sup> - Hazrat Syed Khuda Baksh Rushdie<sup>RH</sup>

<sup>40</sup> The author of Muqaddama Siraj ul Absar, Hazrat Syed Yaqub Bazmi Sahab in Part1 Chapter 8 - Traditions related to Mahdi<sup>AS</sup> and Ibn-e-Khaldun & others have mentioned the source of this quartet in the footnotes as being taken from the Diwan of Hazrat Ali<sup>RZ</sup> which is popularly known as Diwan-e-Ali<sup>RZ</sup>. The translation provided by the said author for this poem is slightly different than the one mentioned by Hazrat Syed Khuda Baksh Rushdie<sup>RH</sup>. The version from Muqaddama Siraj ul Absar is:

*O my Son! When the Turks begin military expeditions  
Thus await the Sainthood of Mahdi for he will rise and do Justice  
The tyrant rulers from the children of Hashim will be humiliated  
Fealty will be paid to one lost in pleasures and playfulness  
A boy who cannot take decisions, neither possessing seriousness nor wisdom*

Sufficient for us is Allah and He is the best Disposer of Affairs and the best Lord and the best Helper.

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*After him will arise the establisher of Truth from amongst you  
He will practice Truth by bringing forth the Truth  
He will be the namesake of the Prophet<sup>SAS</sup>, My life be Sacrificed on him  
O my Sons! Do not be lazy in helping him and act fast*