

THE BATTLE OF HIND

(GAZWA - E - HIND)

Written by

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Published by

MAHDAVIA FOUNDATION (CHICAGO)

GAZWA-E-HIND

(The Battle of Hind)

A foretelling (of an event happening in future)

by Khatem-ul-ambia and Khatemul Hujjat

Khatem-ul- Aulia (Peace be upon both of them)

Written by

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(This article occurring in

Haz. Syed Meeranji Abid Khundmiri's Tafseer

"Noor-e-Iman")

Translated by

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Published by

Mahdavia Foundation Chicago

In the Name of Allah, the Most Beneficent, Most Merciful

PUBLISHER'S NOTE

Mahdavia foundation expressed its desire that the article "Ghazwa-e-Hind" occurring in Hazrath Syed Meeranji Abid Khundmiri's Tafseer "Noor-e-Iman" be translated in English and should be presented to the Mahdavia community after its publication on the occasion of Bahra-e-Aam and Urs of Hazrath Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat(Rz).

The glad tidings of "Ghazwa-e-Hind" was given by Hazrath Rasool-e-Maqbool (SAS) and Hazrath Mahdi-e-Maud (AHS), which took place in India. In this holy war Hazrath Bandagi Mian (RZ) defeated the army sent by Muzaffar, the Shah of Gujarat. Hazrath Bandagi Mian's martyrdom took place on the second day. All the incidents occurred according to the prophecy of Hazrath Mahdi (AHS). In this article Hazrath Syed Meeranji Abid Khundmiri Saheb discussed this incident in detail with well ground reasons. That's why it was felt that it is necessary to publish this article as a separate booklet for the benefit of our Mahdavi brothers. Its translation was done by Hazrath Syed Ali Bartar sahib in such a lucid way that it has become easily understandable in English language.

Due to the present day situation when our students and youngsters are unable to read the books in Urdu, it becomes necessary to present this article in English language. The permission for its translation and publication has been taken from Hazrath Abid Khundmiri Saheb. This booklet is being published in the interest of our community. Hope our brothers would be benefited by it.

On behalf of Mahdavi foundation I offer my thanks to Haz. Abid Khundmiri Sahib. Haz. Syed Ali Bartar Sahib (for translation) and Haz. Syed Yaqoob Roshan Yaqubullah Sahib (for proof reading) and pray to Allah Almighty to bestow His rewards upon each and every one who has contributed his services to publish this book.

May Allah bless the late Haz. Syed Ameeruddin Sahab alias Haz. Ruhullah Mian Sahab for whose Ersal-e-Sawab this book is published.

Abul Faiz Syed Ahmed.

GAZWA-E-HIND (THE BATTLE OF HIND)

**A foretelling (of an event happening in future) by
Khatem-ul ambia and Khatemul Hujjat Khatem-ul-
aulia (Peace be upon both of Them)**

Among the total special attributes of Risalat Ma'ab (Hazrat Muhammad) (SAS) this one is also there that he foretold about certain important events that were to happen in future and as the time is passing his foretelling are proved to be true one by one. Hence these foretelling are counted by Ulama among Mojizat (miraculous deeds and sayings) about the advent of our Imam Mahdi(AHS) Hazrat Rasoolullah(SAS)'s sayings are more than three hundred. As the advent of Mahdi Maud was among the necessities of Deen (Islam), it was not possible for the prophet (SAS) to be silent about it. In some traditions (Ahadith) Mahdi's family particulars are mention, in some others from whom he descents, in some traditions Mahdi's exalted position is mentioned while in others his lofty qualities. Some traditions point out about the place he would be born and some show the time and period when his advent would take place. In some Ahadith his features (facial) are shown while in others his Character is emphasized. Among these Ahadiths one is about "GAZWA-E-HIND" (THE BATTLE OF HIND). This is our Prophet(SAS)'s promise as well as a Mojizah. which can be taken as a testimony (Hujjat) of his Prophethood.

Incidentally this is also a promise and Mojizah of Hazrat Mahdi(AHS) which can be taken as a testimony of

his Mahdiyah. Details of this will be mentioned in the ensuing pages.

This tradition also gives an indication that Mahdi^(AHS) and his companions will be in Hind (India). The tradition is as follows:

عن ثوبان مولى رسول الله ﷺ قال عصابتان من امتي احرز
هما الله من النار عصابة تغزو الهند وعصابة تكون مع عيسى ابن مريم
عليهما السلام

Translation:- *Suban^(RZ) narrates that Hazrat Rasoolullah^(SAS) said " Two branches of my Ummah are such that Allah has saved them from the fire of Hell. One of them is that Who will fight in Hind (India), the other will accompany Isa ibn-e-Maryam^(AHS)"*

In this tradition Prophet Muhammad^(SAS) has informed about two set of people who will be saved from the fire of Hell. The leader of one of them is Hazrat Isa ibn-e-Maryam^(AHS). The name of the leader of the other set of people, who will fight in Hind, has not been shown.

But, when we carefully read this tradition, it makes us to understand that the second set of people should be just like the first set of people led by Hazrat Isa^(AHS). And, because Hazrat Isa^(AHS) is *Khahfatullah* and *m'amor min Allah* (appointed by Allah), the second set of people

must compulsorily have a leader who is Khalifatullah and mamoor min allah.

The stimulus for this type of thinking is the end result which is mentioned in the end of tradition:— i.e. both these set will be saved from the fire and both belong to the Ummah of Rasoolullah^(SAS). In other words although these two sets of people are mentioned, the end of both is the same- that is safety from perishing and destruction. A whole set of people can be saved from destruction when the leader of the set enjoys the position of saviour of Ummath-e-Muhammadia. Thinking on this line when we proceed further, we come across a tradition in which the second set of people mentioned above (those who will fight in Hind) are shown with the first set of people (led by Isa^(AHS)) in one order. The narration is thus:

“How will my ummah perish when I am in the first phase, Isa in the last phase and Mahdi from me is in the middle phase.”

It is know from this tradition that along with Hazrat Isa^(AHS), two other persons are shown as the saviours of Ummaht-e-Muhammadia and they are Hazrat Rasoolullah^(SAS) himself and Hazrat Imam Mahdi^(AHS).

(Now, in the first tradition mentioned above) The leader of the second set of people cannot be Hazrat Rasoolullah^(SAS) because he did not fight a battle in Hind (India). Of the other two saviours, one is Hazrat Isa^(AHS) and the second is Hazrat Mahdi^(AHS).

In the above tradition the name of Hazrat Isa^(AHS) has been clearly mentioned. However in the case of Mahdi^(AHS) it has been pointed out that his people will fight in Hind. Hence with **عصابة مع عيسى** (*Asaba ma'al Isa*); the other (*Asaba tagaz wal-hind*) **عصابة تغز والهند** will be the people with Mahdi^(AHS) because Mahdi^(AHS) is khalifatullah, Mamoor —minallah and saviour of the ummaht-e- Muhammadi from destruction.

The thinking that the group who fight in India will be that of Mahmud of Ghazni, (Mahmood gaznavi), who invaded India for more or less seventeen times is wrong as well as untrue.

We don't know which musalman will consider right to equate Mahmud's army with the group of Isa^(AHS)

We ask whether Mahmud's selfish attacks on India especially his attack on sommath will be the same in the eyes of a true muslim as that of the group (Jama'at), of Hazrat Isa^(AHS), who happened to be a Khalifathullah and mamoor minallah.

Was Mahmud of Ghazni a khalifathullah like Hazrat Isa^(AHS)? If he was not (and certainly he was not), then, because he made selfish continuous attacks on India, was he and his army freed from the fire of Hell by Hazrat

Rasoolullah^(SAS)? Was the fire of Hell made "Haram" on him and on his army by Rasoolullah^(SAS)?

I (The writer of this article) did not see who is mentioning about the group who will fight in Hind. He did not see further that this group mentioned with which group and what is the end and result of the group. Hazrat Rasoolullah^(SAS) is mentioning about this group that will fight in Hind. He (Hazrat Rasoolullah^{SAS}) himself did never attack a people for getting booty nor did he like unnecessary violence. Under such condition will it not be a matter of insolence in the personal dignity of Hazrat Rasoolullah^(SAS) to regard the selfish attacks of Mahmud of Ghazni and his army and amassing the booty as the Gazwa foretelling of Hazrat Rasoolullah^(SAS) and as a result considering the fire of Hell to be "Haram" on this whole group (Mahmud and his army)? But let selfishness be cursed that it doesnot make one write the truth.

On page 37 of the monthly magazine Astana (Delhi, June 1952) under the Heading "Gazwat" this tradition of Gazwa-e-Hind has been written with these words:

"Huzur^(SAS) foretold this event two hundred year before the birth of Imam Nisai. Hazrat Mahmud of Ghazni^{Rh}. He made his first attack in the shape of jehad in 393Hij. Ninety years had passed after the death of Imam Nisai by this time. In other words the result of this tradition is this that Huzur^(SAS) had given a foretelling about Muslim attack on India four hundred years ago which came to be true word by word."

Should not the power of speech lower its head with shame on this research!!?

Another flaw in presenting this tradition was that it was shown as reported by Hazrat Abu Huraira^{Rz} instead of Hazrat Sauban^{Rz}. A tradition by Hazrat Abu Hurairah^{Rz} about this matter is such that even a very ordinary man will not say that this tradition is about the battle of Mahmud of Ghazni.

What will be the place and rank of the people who will fight a battle in Hind, as told by Hazrath Rasoolallah,^(SAS) can be considered from the words of Hazrath Abu Hurairah^{Rz}. Hence in "Sunan-e-kubra" and Nisai it is written thus:

عن ابي هريرة قال وعدنا رسول الله ﷺ غزوة الهند فان ادركتها انفق فيها
نفسى ومالى فان اُقتل كنت من الفضل الشهداء فان ارجع فانا ابو هريرة المحرور

Translation:- ***"It is narrated by Hazrath Abu Hurairah^{Rz} that Hazrath Rasoolallah^(SAS) made a promise to us of the battle of Hind. If I get this battle I will sacrifice my life and belongings. If I am killed in this battle, I shall be counted among high-ranked martyrs (Afzal Shuhada). If I return as a "Ghazi" (Conqueror), I will be that Abu Hurairah who has been freed from the fire of hell."***

Details are not available as to what Hazrat Rasoolallah^(SAS) has said about the lofty rank and position of the people who will fight the battle in Hind. However Hazrat Abu Hurairah^{Rz}'s great (restless) desire to join this battle is not a less testimony to show the lofty nature and

character of this battle and of those people who will fight in that battle. It must be remembered that Hazrat Abu Hurrairah^{Rz} was a companion (sahabi) of our Prophet^(SAS) and spent his life on suffaha and who preferred the love of our prophet^(SAS) to everything in the world and observed a complete “Turk-e-Duniya”.

Hazrath Abu Hurrairah^{Rz} who was bestowed with the taste of lofty company of Hazrat Rasoolullah^(SAS) could not have desired to be in a lower rank company.

Hazrat Abu Hurrairah^{Rz}'s desire to join this group (Jama'at) and fight in the battle shows that this group was not an ordinary group.

The last words of Hazrat Abu Hurrairah^{Rz} in this tradition that ***“If I get killed I would be counted among high ranked martyrs and if I return as a “Ghazi”, I will be that Abu Hurrairah who has been freed from the fire of Hell*** prove that Hazrat Rasoolallah^(SAS) has clearly and emphatically pointed out that those who take part in that battle will be freed from the fire of hell. And this evoked a tense desire in the heart of Hazrat Abu Hurrairah^{Rz} to join and fight in the battle to get killed or come out of battle as a Ghazi.

In this tradition (of Hazrat Abu Hurrairah^{Rz}) the word “Al-Muharrar” is taken from the words of Hazrath Sauban^{Rz}'s tradition ***“Asabatan min Ummati Harrar Hum Allah Minan Nar”***. In other reading ***“Ahras Huma”***

is written and in other reading it is "*Harrar Huma*". Readers with superficial sight may think it easy to relate the Gazwa-e-Hind to Mahmood of Ghazni. But the words of the tradition and Hazrat Abu Hurairah^{Rz}'s tense desire keep this idea very far from the truth. If this is not the case then a question arises whether Abu Hurairah^{Rz} desired to attack on Somnath along with Mahmud of Ghazni and get the gold, diamonds and booty from the temple. After living in the pious company of Hazrat Rasoolullah^(SAS) who proclaimed "*Al-Fuqr u Fakhri*" (poverty and hunger are my glory), will Abu Hurairah desire to put himself to such a low position as to go in the company of a worldly tyrant king like Mahmud of Ghazni?

Was Mahmud's battle such that a Companion of Hazrat Rasoolullah^(SAS), a Sahabi, makes himself ready to join it and sacrifice his life and all his belongings? What will be the position of such (Muslims) who lived at the time and did not take part in the battle? Are all the persons who were killed in Mahmud's battle high ranked Martyrs? Is the fire of Hell "Haram" on all those who came alive from the battle? If the common soldiers enjoy this position, what will be the position of Mahmood of Ghazni himself under whom Hazrath Abu Hurairah desires to fight even though earlier he lived under our great Prophet (SAS)? Under such conditions will Mahmood Ghazni not become superior in position to Abu Hurairah and equal in rank to Hazrat Rasoolallah^(SAS) and Isa^(AS)? Will this be the religious belief (Aqida) of any Muslim?

It may be said with clarity that the group (Jama'at) fighting in Hind is the group of Hazrat Mahdi^(AHS), and without doubt Hazrat Mahdi^(AHS) is savior of Ummat-e-Muhammadia like Hazrat Rasoolullah^(SAS) and Hazrat Isa^(AHS). This has been explained by Hazrat Rasoolullah^(SAS) himself. An important clear point in it is that the advent of Hazrat Mahdi^(AHS) will be in Hind.

But, whether this battle (Gazwa) took place in Hazrat Mahdi^(AHS)'s times? Whether this battle can be rightly called a Gazwa? Where did it take place? By whom was it conducted? These questions are to be considered.

This article carries the following points:

1. Hazrat Rasoolullah^(SAS) has promised about a battle that will be fought in Hind (i.e. India)
2. The illustrious high ranked sahabi Abu Hurairah^{Rz} desires Wholeheartedly to join this battle.
3. The group that fights this promised battle has been mentioned along with the group of Hazrat Isa^(AHS) whose end and result is getting freed from the fire of Hell.
4. The word "Gazwa" cannot fit from any angle on the battle fought by Mahmud of Ghazni.

Now it is to be seen when was this Gazwa fought in India. How was it fought and through whom was it fought.

Those who read the books of biography of Hazrat Mahdi^(AHS) find that Hazrath Mahdi^(AHS) has taken part

only in one battle in his life. But the events and time of this battle are such that the word "Gazwa" cannot fit on it. The following are the reasons:

1. The first thing to note is that this battle was fought between Sultan Hussain Sharqui and Dalpat Rai, King of "Gaur". The stimulus of this battle was the Bayan-e-Quran (Explanation of the Ayats of Quran) by Hazrat Mahdi^(AHS) in which he stressed that Islam's subjugation to idolatory (Kufr) was not permissible. Sultan Hussain Sharqui said he was paying tribute to king of "Gaur" and if he stopped it, a battle will become inevitable. He further said he did not have necessary means to face a battle. On this Hazrat Mahdi^(AHS) said "Allah is Naser (supportive and helpful) to His religion."

In this battle that ensured Sultan's army was almost defended. At that time Hazrat Mahdi^(AHS) was standing on an elevated place with some of his men. The Sultan sent word to him that his army was defeated and he (Mahdi^(AHS)) might also leave the battle field and return. But Hazrat Mahdi^(AHS) did not leave his place and stood firmly along with his people.

The Raja's army along with his elephant began to proceed towards Hazrat Mahdi^(AHS). Then Hazrat Mahdi^(AHS) uttered the word "Bismillah" and proceeded towards Raja's army. He sent an arrow at the elephant. This caused disturbance in the Raja's army and the defeat of the Sultan was converted into a conquest.

On such historic events who will say that the battle was fought between Hazrat Mahdi^(AHS) and Rai Dalpat of Gaur. It was in reality a battle between the Sultan and Rai Dalpat. Hazrat Mahdi^(AHS) joined this battle as a supporter and his intention was to support Islam.

As an under current it is right to consider that the conquest was the result of Hazrat Mahdi^(AHS)'s presence in the battle but in apparent conditions the battle was Sultan's who fought in support of Islam and he himself was the commander of the army. Had it been Imamuna's^{AHS} battle the real fight in the beginning would have been between Imamuna^(AHS) and Rai Dalpat and the Sultan would have join the battle as a supporter. But this was not the case.

2. On a secondary basis if it is claimed to be the battle of Hazrat Mahdi^(AHS), it is to be seen that by that time Imamuna^(AHS) had not proclaimed himself to be The Promised Mahdi and so it was not the battle of Mahdi^{AHS} and the word "Gazwa" cannot be applied to it.

Had the battle taken place after the proclamation of The Mahdiyat by Imamuna^(AHS), then it could be a "Gazwa" and Mahdi^(AHS) would be the leader of the army.

This is an admitted fact that Hazrat Mahdi^(AHS) proclaimed his Mahdiyath at Badli (a place in Gujrat India) in 905Hij. Every Mahdavi till today in his heart of Hearts understands that after this date a person believing in him (Mahdi^{AHS}) is momin and denying his Mahdiyat is Kafir Imamuna's^{AHS} demise took place at Farah in 910Hij.

Between this period (ie.905 Hij. And 910 Hij.) Hazrat Mahdi^(AHS) did not fight a battle at any time and at any place.

Now the question is weather our first proposition that the group that will fight in Hind will be Mahdi^(AHS)'s group, is wrong as during the period of Mahdiyat Hazrat Mahdi^(AHS) did not fight any battle?

The answer to this question is that Gazwa-e-Hind (The battle of Hind) should have taken place during Imamuna's^{AHS} period of Mahdiyat and he should have been its leader. But the will of Allah was that this "Gazwa" should not be fought by Mahdi^(AHS) himself. It had to be taken place after him by a person selected by Him (Allah) and who was announced by Mahdi^(AHS) as "Badal-e-Zaat" (Substitute for him self). And this was clearly and fully known by Mahdi^(AHS)'s Sahaba(companions) and also by others far and wide.

Allah's decision that this Gazwa should take place by the substitute of Mahdi^(AHS) was because of Allah's previous decision that no one should overcome and kill the concluders (The prophet^(SAS) and The Mahdi^(AHS))

Hence no one was able to overcome on Hazrat Rasoolullah^(SAS) as a result which Rasoolullah^(SAS) could not get excellence of "Shahadat" (martyrdom). This has been written in "sirrus shahadatain" on page3, that the excellence that remained unachieved by Rasoolullah^(SAS)

was "shahadat". The reason for this as told by Shah Abdul Aziz of Delhi was this

"There is a secret in not getting this excellence (shahadat) by Rasoolullah^(SAS). Had he (Rasoolullah^(SAS)) been killed in a battle, the dignity and splendour of Islam would have been marred and there would have been disturbances in Deen".

Hence as no one was able to over come on the Khatimul Ambia^(SAS), so that the strength of deen be kept intact, due to the same reasons no one could over come on the Khatimu Aulia (Mahdi^{AHS}) as per Allah's will. In the Gazwa-e-Hind there was the issue of "Qutilu" along with the Quatilu (ie.Killing as well as being killed). Hazrat Mahdi^(AHS) after reciting the verse "fal lazeena hajaru....." till the end ,attributed the four qualities to himself and his "quam" (people). He also explained that "fal lazeena Hajaru" has taken place, "Oukhriju min dayarihim" has been over, "Ouzu fi sabili" has occurred. But "Quatilu wa Qutilu" is yet to Occur. It will occur when Allah wishes so.

It is thus known now that Imamauna^(AHS) related these four attributes to himself as well as to his Quam (People). One important point to note is that these attributes are primarily and really related to the person of Imamuna^(AHS) and secondarily to his people as his followers. As the first three attributes occurred in the life of the Imamuna^(AHS) himself he took these up primarily and his people (Quam) secondarily as his followers. The fourth attribute was also primarily to occur with Imamuna^(AHS).

Although Imamuna had a keen desire that this attribute could be expressed on his person, yet this could not happen because of the will and knowledge of Allah. Hazrath Imam^(AHS) prayed to Allah to let the fourth attribute (Quatilu wa Qutilu) might also occur on his person and that he was ready and acceptable for it, Allah sent his word "O Syed Muhammad in our eternal knowledge (Ilm-e-Azali) this fact is decided that no person will over come on Khatimul Ambia and Khatimul Aulia and sword will not work. We have made you Khatim-e-vilayath-e-Muhammadi. Hence we have made Syed Khundmir thy Substitute".

Thus we come to know from this narration that the fourth attribute could not be expressed on the person of Hazrat Mahdi^(AHS) and that Bandagi Mian Syed Khunmir^(Rz) was made Substitute to the person of Imamuna^(AHS).

This narration also speaks that as the fourth attribute was to express Quatilu and Qutilu (killing and being killed), this could not have been expressed on the person of Imamuna^(AHS) against the eternal knowledge (Azali Ilm), hence it was necessary to make one person substitute to the person of Imamuna^(AHS) so that this fourth attribute might be expressed in a befitting manner. For this purpose Hazrat Bandagi Miyan^(Rz) was already chosen by Allah, Imamuna^(AHS) had many times spoken about this great and dignified matter.

Among different sayings of Imamuna^(AHS) about this event one was: "Allah hears, sees and knows. He has

made you capable of lifting the great weight of vilayat. Be careful this is the weight of Vilayat-e-Muhammadia; your head will be severed your waist will be broken at that time you must ask for help from only Allah (Matlaul-Vilayat).

It is also a matter of consideration that the narration of *Quatilu wa Qutilu's* attribute was bestowed on Hazrat Bandagi Miyan Syed Khundmir^(Rz) by the command of Allah was not a narration by one man (Khabar-e-Wahed). It was spoken many times and at many places by Imamuna^(AHS) and it was explained at Farah in such a way that all the inmates of the Dairah sahaba, ladies, (Ummatul Mussadiqueen), Muhajireen and all spoke about it. More over it was not limited to Dairah only it became famous outside the Dairah also. The writer of "Insafnama" writes before "Shahadat" many non mahadavis used to say: "Hazrath Syed Mohammed had bestowed the fourth attribute of battle on his special Khalifa Miyan Syed Khundmir^{Rz}. But this has not occurred till now. Perhaps Miyan Syed Khundmir^{Rz} will also transfer it to one of his Khalifas. And this will continue till Qayamat." After hearing this Miyan^(Rz) said "this is not the case. The fourth attribute will be expressed on this banda's (My) person as specified by Imamuna^(AHS) wait for some days and see what happens.

The gist of all this arguments is that Hazrat Rasoolullah's^(SAS) promise of Gazwa-e-Hind indicates the group of Hazrat Mahdi^(AHS). The promise is so brief that we do not know about the conditions of the battle and its results. It is not clear whether the fighting people will kill the

kafirs or will become martyrs. Hazrat Mahdi^(AHS) recited a verse (of Quran) relating to himself. It contained four attributes. The fourth attribute is of *Quatilu* and *Qutilu* (killing and being killed). Hence *Quatilu* and *Qutilu* is the detail of the brief note of Ghazwa-e-Hind in the tradition. As Imamuna^{AHS} has related *Quatilu* and *Qutilu* to himself so the group fighting in India will be the group of Mahdi^(AHS).

As Khatemain (Rasoolullah^(SAS) and Mahdi^(AHS)) could not be over come by any person and this was in the knowledge of Allah. This attribute was bestowed to Bandagi Mian^(Rz) by Allah through the holy tongue of Mahdi^(AHS). And on the person of Bandage Mian^{Rz} this attribute was accomplished 20 yrs after the death of Imam^(AHS) in the same way as was foretold by Imam^(AHS).

Now the question is whose martyrdom should it be considered? The attribute of *Quatilu* wa *Qutilu* was not primarily on Bandagi Mian^(Rz). It was basically for Mahdi^(AHS). Bandagi Mian^(Rz) was appointed on the order of Allah as a substitute to the person of Mahdi^(AHS). The answer to this question can be none other than that the attribute of *Quital* was of Mahdi's^(AHS) but Bandagi Mian^(Rz) was made a substitute for him on special reasons and the attribute was shown on him.

In a judicial case if a party appoints a pleader, then every word of the pleader is considered to be the word of the party (not the word of pleader). Similarly the substitute's action (Bandagi Mian^(Rz)'s action) cannot be considered as

his own action but the action for whom he acts as substitute (i.e., Mahdi^(AHS)). And specially when the substitute is appointed by the order of Allah, it will be said that the action is not of the substitute (Bandagi Mian^(Rz)) but of the person for whom the substitute acted i.e., of Mahdi^(AHS).

This event throws light on the total perishing (Fana-yat-e-tamma) of Bandagi Mian^(Rz) in Mahdi^(AHS). It also expresses the glory of Mahdi^(AHS)'s glad tidings of Sair-e-vilayat to Bandagi Mian^(Rz).

Here the important question is also solved whether the word Gazwa can rightly be applied on this battle. The earlier arguments have this much proved that the attribute of Quatilu wa Qutilu belonged to Mahdi Maud Muradullah^(AHS). As per the will of Allah this attribute was transferred to Bandagi Miyan^(Rz) by Hazrath Mahdi^(AHS). Now the point to consider is that what name would be given to the battle in which the attribute of Mahdi^(AHS) Quatilu Qutilu was expressed. Will it be called fighting; simple battle, Harb or the name Gazwa was rightly applied to it. Even a man of simple understanding will not hesitate to say that the battle related to khalifatullah will be called Gazwa in the religious terminology. And the place where Gazwa is fought will be given the name connected with it. The battle related to khalifatullah is attribute Quatilu Qutilu as it was to occur in Hind, was called Gazwa-e-Hind. It is a different thing that for some religious reasons the attribute was exhibited upon a substitute instead of the real person. But if the Khalifatullah's attribute is shown by the order of Allah on

the substitute, then how can it be called as a common battle. And if the substitute is shown to get the expression of Qutilu (killed) then how can it be called a common martyrdom (as infact it is the martyrdom of the real person (i.e. Mahdi^(AHS)). Here logic and honesty will hold that as the attribute of Qatilu and Qutilu was specifically of Hazrat Mahdi^(AHS), hence the battle will be called the Ghazwa and the martyrdom in it was a special martyrdom (Shahadat-e-Maqssoosa).

The above arguments were given because some people with non-arab (ajami) thinking feel that Gazwa is a battle in which Hz. Rasoolullah^(SAS) himself took part. In Arabic language the word Gaza is common and there is no such condition as mentioned above. Hence , Ghazi is a word from Gaza and is applied to any person who takes part in a religious battle and comes out un-killed. Moreover in a Hadith it is said “ tagazu wa tag-tanamu ” i.e. Fight a battle and get “Mal-e-ghanimath”(booty). Here also Gazwa is used in common meanings. These two examples are for the people with knowledge. There are many more examples in Arabic.

If it is still stressed that the word Gazwa is used only for the battle in which Hazrat Rasoolullah^(SAS) took part, then we ask what name will be given to the battle which was related to the name of Hazrat Mehdi^(AHS). Those who consider Hazrat Mehdi^(AHS) as less in rank and position to Hazrat Rasoolullah^(SAS) will not give any answer. Those who feel Hazrat Mehdi^(AHS) equal in rank

and position to Hz. Rasoolullah^(SAS) (“hamsar”); they will at once say as that is Gazwa, this is also Gazwa.

Moreover the words Gazwa-e-Hind are of Hazrat Rasoolullah^(SAS). He very well knew that in the battle that will take place in Hind in future he cannot take part. In spite of this he remembered that battle with full responsibility with the name “Gazwa-e-Hind”. If any one objects to this, then his objection will be to the person of Hazrat Rasoolullah^(SAS) himself. (Allah Forbid).

It is a fact that “Sirya”, “Harab”, “Gazwa” were made to give different meanings by later historians and biographers. To weigh the words of Hazrat Rasoolullah^(SAS) in the balance of later historians is nothing but folly and stupidity. It will not get any praise from honesty and knowledge.

It is an irony that those who consider Hazrat Rasoolullah^(SAS)'s battle only as Gazwa come to such low level that they call the battle of Mahmud of Ghazni as Gazwa and also the battle of Sultan Hussain sharqui. Such people don't have any inclination to consider Bandagi Miyan^(Rz)'s battle as Gazwa. Though it was the battle of the substitute of Imamana^(AHS), accepted by Allah which shows the attribute of “Quatilu and Qutilu” in khambel and Sudrason. It is off course in reality the Gazwa-e-Hind.

This argument will remain incomplete and defective if that part of the narration is not mentioned which is the soul of this full event. Hazrat Mehdi^(AHS) has not bestowed

the attribute of “Quatilu and Qutilu” to Bandagi miyan^(Rz) in a cursory and superficial manner that if it occurs it is well, if it does not it matters not. On the other hand he (AHS) said it is the “aayath” and “hujjath” (a true proof) of his Mahdiyath. Hence he has, with great stress, (that it will surely occur). He explained that on the first day if you (Bandagi Miyan^{Rz}) are single and the whole world is your opponent, the whole world will be defeated and on the second day you will become a Martyr. This was the explanation of “Quatilu and Qutilu”. The first day attribute of “Quatilu” will be manifested and on the second day the attribute of “Qutilu”. The same thing Imamana^(AHS) told with a stress that “If Banda (Imamana^(AHS)) is Mahdi-Maud, this will happen.” This small sentence is so simple and spontaneous and so true that the like of it cannot be found anywhere.

This point is necessary to explain that throughout his whole life, Hazrat Mahdi^(AHS) kept himself on the commands of Allah and Quran and followed conformably Hazrat Rasoolullah^(SAS) and expressed these as a proof of his Mahdiyath. Further he explained two events that were to happen after his death and these are also the “aayath” and “hujjath” of his Mahdiyath. If these things occurred after his death in the way he had said then it will be a clear proof of his Mahdiyath. Of these the first verse to occur just after his death and the second occurred about 20 years after his death.

About the first event Imamana^(AHS) said, “After putting me in the Grave. See if “Banda”^(AHS) is in the

grave, then I am not Mahdi and if I am not in the grave then know that I am true Mahdi.”

About second event he said “ If I am Mahdi-Maud, then the attribute of Quatilu-wa-Qutilu will be shown on you (Bandagi Miyan^{Rz.}).”

Praise to Allah both these events occurred as told by Imamana^(AHS). That is he (Imamana^{AHS}) was not found in his grave and the event of Killing and being Killed happened on Bandagi Miyan^(Rz.).

Due to this reason, these two events are counted in the Quam collectively among the Mojizat of Hazrat Mahdi^(AHS). Hz. Shah Quasim Rh. Wrote thus:-

Bandagi Miyan^(Rz.)'s battle is true just like the battle of Badar. If the person says with certainty that Bandagi Miyan^(Rz.)'s battle was not like the Mojizat of Badar, he is a hypocrite and a person who totally denies this Special Martyrdom (Shahadat-e-Makhsosa) is a Kafir because Hazrat Mahdi^(AHS) has in detail spoken as a will (wasiyat) for Bandagi Miyan^(Rz.). And, for the expression of his attribute of Quatilu and Qutilu he gave an indication of the battle of Bandagi Miyan^(Rz.) Moreover the witness of Hz. Miran Syed Mahmood Sani-e-Mahdi^(Rz.) also stresses this point. This information is famous (ref: Sirat-e-Iman page 167). In other words the place and importance of the battle of Quatilu-wa-Qutilu is the same for Mahdi^(AHS) as the place and importance of Battle of Badr. As the battle of Badr was “Aayath”, “Hujjath” and “Mojaiza” of Hz. Rasoolullah (SAS) in the same way the expression of the

attribute (of Qatilu-wa-Qutilu) is “Aayath”, “Hujjath” and “Mojaiza” of Hz. Mahdi (AHS).

As the battle fought at the place of Badr is called the Battle of Badr, in the same way the Battle (to be) fought in India was named by the Holy tongue of Hazrat Mohammed Mustafah (SAS) as “Gazwa-e-Hind”