

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

القران والمهدى امامنا امانة و صدقنا

The Quran and Mahdi^{AS} are our Imam. We believe and affirm it

Al-Hujjah

(The Incontrovertible Proof)

Author

*Hazrat Bandagi Miyan Shah Qasim Mujtahid-e-Groh^{RH}
and affirmer of Imam Mahdi Mauwood Khalifatullah^{AS}*

Translated by

Syed Mahmood Mukarram

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All praise is due for Allah who has promised through the tongue of His praised last Messenger^{SAS}, the appearance of His Saint, Mahdi Al Mauwood^{AS}. May Allah send peace and blessings upon both of them until the Day of Judgment and their noble progeny and also upon those who have followed them with the desire for the divine vision of Allah. After praise and salutations, know that this tract has been written by Syed Qasim^{RH} son of *Maghfur*¹ Syed Yusuf^{RH} (May Allah sanctify his resting place (through His Mercy)).

Chapter 1

The first chapter pertains to the place of appearance and lineage of Imam Mahdi^{AS} of the last era.

It is reported in *Aqd-ud-Durar*, - Mahdi is from the children of Hussain ibn Ali^{RZ}. His birthplace will either be Kabul or Hind [India] and then will go to Makkah and return back from Makkah...till end. Imam Baihaqi in his book *Shuab Al Iman* in the chapter pertaining to the proofs of Prophethood has reported from Thawban Al-Suri^{RZ} that - The Prophet^{SAS} said,

إذا زايتم الرايات السود قد جاءت من قبل خراسان فاتوها فإن فيها خليفة الله المهدي

“When you see black flags come from the direction of Khurasan then approach them because the Khalifa of Allah Mahdi is amongst them”.

Further another tradition narrated from Thawban Al-Suri^{RZ} that - The Prophet^{SAS} said,

الرايات السود من قبل المشرق فبايعوه ولو حبوا على الثلج فإن فيه خليفة الله المهدي

When you see black flags come from the east then pledge allegiance to him even if you have to crawl over ice because he is the Khalifa of Allah, Mahdi.

This is mentioned by the esteemed, Abdul Malik in his book.

Imam Baihaqi reported in his book *Shuab Al Iman* that - “The birthplace of Mahdi is in Hind, in the east from the children of Hussain^{RZ}”. This has been reported with relevant authorities by Abu Abdullah Naeem Bin Hammad and Hafiz Abul Qasim Tabrani. The other tradition on this is that - “The birthplace of Mahdi is in India or Kabul”.

It is also reported from Abdullah bin Umar^{RZ} that, The Prophet^{SAS} said, “The Mahdi will appear in the east from the children of Hussain^{RZ}”.

¹ The forgiven - Mahdi^{AS} has given glad tidings to 7 generations of Hz Bibi Ilhadati^{RZ}

In *Futuhāt-e-Makkiya*, there is a couplet from Hazrat Ali^{RZ}

*Know verily the Seal of the Saints will arise
When no gnostic Imam there will exist
He is the Mahdi, the chief (Sayed) from the progeny of Ahmad
He is the Indian Sword that cuts through (innovations and corruption)
He is the Sun which repels all darkness
He is the splendor rain which showers munificence and bounty.*

It is also mentioned in *Futuhāt-e-Makkiya* in favor of the Mahdi^{AS} that –*He has no enemy except for the Fuqaha because they will lose their domination.*

Chapter 2: The second chapter pertains to the time of the appearance of Mahdi^{AS}.

It is reported from Abu Huraira^{RZ} that he heard from the Messenger of Allah^{SAS} who said that,

يَبْعَثُ اللَّهُ عَلَى رَأْسِ كُلِّ مِائَةِ عَامٍ مَنْ يَجِدُّ لِهَذِهِ الْأُمَّةِ أَمْرَ دِينِهَا

“Allah raises for this Ummah at the head (beginning or the end) of every hundred years the one who will revive His religion for the Ummah”²

The perfect saint Syed Muhammad Gesudaraz^{RH} in his *Malfoozat* narrates it in the same manner. And, it is reported in the *Malfoozat* of Hazrat Shah Yadullah^{RH} that the Prophet^{SAS} said, “There will be in my Ummah at the head of every hundred years that person who will revive the religion and in the tenth century, there is none other than the Mahdi^{AS}”³. Further, the Prophet^{SAS} has said (reported in the same *Malfoozat*) that, “There will appear a Mahdi in my Ummah at the head of every hundred years, amongst them nine are literal but the tenth is the one awaited. The one who reposed faith in him will repose faith in me and the one who disbelieved in him has disbelieved in me”.

The author of *Tawarikh* has concurred with this that, “A person who is equal in the rank of our Messenger of Allah^{SAS}, but greatest amongst all the Prophets^{AS} and whose appearance is in the tenth century Hijri then such a person alone is the Mahdi^{AS} because he is the Seal of the Sainthood of our Prophet^{SAS}”. And Baghwi and others have reported that he will appear after the 9th Hijri like it is mentioned in the book *Tanbih ul Tahriz* etc. Tabari has reported that he will be in 905 AH.

² Sunan Abu Dawud Kitab Al Malahim

³ Jalaludin Suyuti in the commentary of Sunan Abu Dawud titled *Mirqat Al Sa'ood* at the end of the commentary of this tradition has written that – “And it is possible that the ninth of the Ummah will remain at the head of the ninth century we are now in, and Mahdi^{AS} or Isa ibn Maryam^{AS} will be in the tenth”. [SMM]

It has been reported from Artat that, The Prophet^{SAS} said, “Mahdi^{AS} is from the children of Fatima^{RZ} the daughter of the Messenger of Allah^{SAS} who will remain alive for 5 years and pass away in his bed. Then a person from the children of Fatima^{RZ} will arise having the character of Mahdi^{AS} and will live for 20 years then will be martyred fighting with weapons”. This hadith is mentioned in the second chapter of the treatise *Burhan Al-Mahdi*. Tirmidhi has narrated this with relevant authorities and Naeem bin Hammad has mentioned it in his book *Kitab Al Fitan*. And through another narration reported from Artat who said I have received the report that, “Mahdi^{AS} will live for 40 years and then he will pass away in his bed. There will appear a person from Qahtan whose character will be like Mahdi^{AS} and who will have both his ears pierced. He will live for 20 years and be martyred fighting with weapons⁴.

Chapter 3

The third chapter is about Mahdi and Isa not meeting each other.

In *Tafsir-e-Madarik* under the command of Allah,

إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ

Behold! Allah said: "O Isa! I will take thee and raise thee to Myself⁵

The following saying of Prophet Muhammad^{SAS} is mentioned:

*How can that Ummah perish when I am at its beginning, Isa^{AS} is at its end and Mahdi^{AS} from my Ahl-e-Bait is in the middle⁶. Similarly, it is mentioned in *Aqd-ud-Durar*⁷ and *Al Mughni*.*

In another tradition, it is reported that the Prophet^{SAS} said,

“How will that Ummah perish when I am at its beginning, Mahdi is in its middle and Isa is at its end. But in between these two periods there is a deviant group. Neither are they from me nor I am from them”. It is narrated as such in *Mishkat*⁸.

And in Sunan of Abu Dawud⁹ it is mentioned that,

⁴ *Kitab Al Fitan - Naeem bin Hammad* Urdu translation, Abu Bakr Wahid - Chapter on conditions, appearance of Qahtani after Mahdi^{AS}#1434 -page# 431, published by *Al Alam Trust, Lahore* [SMM]

⁵ Surah 3 Aal-e-Imran verse 55 [SMM]

⁶ *Tafseer-e-Madarik* Urdu translation volume 1, page# 443 published by *Maktoob-ul-Alam, Lahore* [SMM]

⁷ The tradition is narrated By Abdullah bin Abbas, “Never will that Ummah perish when I am at its beginning, Isa bin Maryam^{AS} is at its end and Mahdi^{AS} who is from my Ahl-e-Bait is in its middle” – *Aqd-ud-Durar* Arabic edition Chapter 6 Page# 105 published by *Dar Al Kotob Al Ilmiyah, Beirut, Lebanon*. [SMM]

⁸ *Mishkath Sharif* urdu version translated by Mawlana Abdul Rahman Kandhalvi volume 3 Page # 310

⁹ There seems to be an oversight or error in copying the script, instead of Sunan of Abu Dawud it should be Sunan of Nasa'i. However, the intellectual dishonesty and systematic suppression of Ahadith by the Sunni and Shiite groups for reasons best known to them have just left these references in older works while the newer versions and translations have dropped some of this Hadith and hard to locate unless the copy is from an older generation. The reference to this hadith is also quoted in the latest version of

How can that Ummah perish when I am at its beginning, Isa^{AS} is at its end and Mahdi from my Ahl-e-Bait is at its end but between them is a crooked group [فيج اعوج], neither am I from them nor they from me. In between them will be فيج اعوج, between them meaning a prolonged duration and in this period will be a crooked group. It is similarly mentioned in Al Tibbi¹⁰.

And in Sharah Sahih Muslim whose name is *Madar ul Fuzala* it is mentioned that, The Prophet^{SAS} said, “Isa^{AS} will descend in my Ummah as a Khalifa”; and further it is said that in the saying of Prophet^{SAS} there is also the Khalifa of Allah Mahdi. Muslim has reported from the narration of Abu Hurairah^{RZ} that, *The Prophet^{SAS} has said, “When the pledge of allegiance is taken for two caliphs then kill the second one in such a situation so that there is consensus upon their Imamah”¹¹.* It is also mentioned in *Aqedah Hafizziya*¹² that, “Establishing two caliphs at one time is not valid”. Some of the Rafzis have disagreement with this, which has been stated by Sa’ad-al-Din Taftazani in *Sharah Maqasid* – “That which is said regarding Isa^{AS} following Mahdi^{AS} or Mahdi^{AS} following Isa^{AS} is something that has no basis. Therefore it should not be trusted”.

And Najeebuddin Waiz Dehalvi has said in his book which is named *Madar-ul-Fuzala* that Taftazani had retracted his saying from *Sharah Aqaid* with this statement “That which is said, Isa^{AS} will follow the Mahdi^{AS} or the opposite is such a thing that has no authority. Therefore, it should not be relied upon”¹³. Hence his saying makes it clear that he objected to what he had said in *Sharah Aqaid* that, “Mahdi^{AS} will pray behind Isa^{AS}” (because then again he) retracted this saying and said “فمايقال [That which is said] till the end”. Then he forbade the gathering of Mahdi^{AS} and Isa^{AS} because when they gather then it is necessary for one to follow the other, but their gathering together has been forbidden [in the ahadith]. Thus it became known from this that the *Isnad* [chain of authority] of those Ahadith that have appeared regarding the gathering of Isa^{AS} and Mahdi^{AS} together and their following of each other is not correct near the predecessors [*salaf*] rather most of them are invented by the Shiites.

Chapter 4

The fourth chapter pertains to those traditions and narrations that provide knowledge about the description and condition of Imam^{AS} and about the necessity to repose faith in him and his denial being disbelief.

Aqd-ud-Durar published by Darul Kutub Ilmiyah (contd from previous page) printed in Beirut, Lebanon but the newer versions of Sunan an-Nasa’i does not have it in any of the available languages.[SMM]

¹⁰ *Sharah Al Tibbi Ala Mishkat al Masabih* – Sharfuddin Al Hussain bin Abdullah bin Muhammad al Tibbi

¹¹ Sahih Muslim Kitab Al Imara.

¹² Aqaid al-Hafizziya also known as Umdat al-Aqaid or Umdat al-Kalam which documents the basics of beliefs written by Hafiz al-Din Abu al-Barakat Abdullah bin Mahmud al-Nasafi d 710 AH.

¹³ Sharah Maqasid volume 5 - Page 313 printed in Beirut, Lebanon

Abu Ishaq has narrated that Ali^{RZ} looked at his son Hasan^{RZ}, and said, certainly this son of mine is a *Sayyad* [leader] as named by the Messenger of Allah^{SAS}. Soon Allah will raise a man from his loins whose name will be the same as the name of your Prophet^{SAS} who will be similar in character [to the Prophet^{SAS}] but will differ in his birth. He will fill the earth with justice and equity. This has been narrated by relevant chain of authorities by Imam Abu Dawud in his Sunan, Imam Abu Isa Tirmidhi in his Jam'e and Imam Abu Abdur Rahman Naysapuri in his Sunan.

And it has been narrated from the narration of Abu Saeed Mawla ibn Abbas^{RZ} that, I heard Ibn Abbas^{RZ} saying the Prophet^{SAS} said, *"The days and nights of the world will not come to pass [come to an end] until Allah sends a young man from my household who is not touched by the fitnahs nor would he engage in any fitnahs. He will establish the affairs of this Ummah. Like, we started the beginning of the affair, it is hoped that it will also end through us only"*. This has been reported with the relevant chain of authorities by Hafiz Abu Bakr Baihaqi in his book *Ba'ath wan Nushoor*.

And on the authority of Jabir bin Abdullah^{RZ}, it is reported that he said, *A man came to Jaafar Muhammad bin Ali^{RZ}, and said to him: Take from this five thousand dirham, for it is zakat. Abu Jafar said, Take it yourself and spend it amongst your people of Islam, your neighbors and the needy amongst your Muslim brothers. Then he said: "When the Mahdi from the people of our house appears he will distribute the share equally amongst his subjects and establish justice amongst the people, whoever obeys him has obeyed God and whoever disobeys him has disobeyed God"*¹⁴. This has been mentioned by Abu Naeem bin Hammad in Kitab Al Fitan with the relevant authorities.

It is reported from Jabir^{RZ} who said, *I saw the Messenger of Allah during his Hajj on the day of Arafah riding on his she-camel Qaswa, delivering a sermon. I heard him say, O people! I have left amongst you that which if you hold fast (follow it) you will never go astray after me: The Book of Allah and my family, The Ahl-e-Bait.*¹⁵

Zaid bin Arqam reported, *The Messenger^{SAS} of Allah said, Indeed, I am leaving amongst you such a thing that which if you hold on to [for all your actions & beliefs], you will never go astray after me. One of them is greater than the other. The book of Allah is a rope extended from the sky to the earth, and my family, the Ahl-e-Bait (Mahdi^{AS}); and they(Qur'an and Mahdi^{AS}) will never separate until they meet me at the spring of kawthar, so watch out on how you represent me in them*¹⁶.

¹⁴ Aqd-ud-Darar Page# 108 . The tradition also has the following words in the end. *"Rather, He is called al-Mahdi, because he is guided to an hidden matter"*. [SMM]

¹⁵ Sunan Al Tirmidhi – Merits of Ahl-e-Bait

¹⁶ Sunan Al Tirmidhi – Merits of Ahl-e-Bait

Muslim narrated from Zaid bin Arqam that, *“The Messenger of Allah said, O People listen carefully. I am a human being like you. It is near that I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the book of Allah in which there is right 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 and then said: The second are the members of my household I remind you of Allah in my Ahl-e-Bait.*

It is narrated from Ali^{RZ} that he asked, *“O Messenger of Allah^{SAS}, Is Mahdi from amongst us or others”?* The Messenger^{SAS} replied, *rather he is from us. Allah will conclude the religion upon him as it started through us. That is, He will make the religion fully apparent in his time and will make his Companions reach the status of the Muqarrabeen [those who are foremost in nearness to Allah] and Siddiqueen [affirmers of the Truth]. Thus, they will be from the people of contemplation, observation and eloquence; but none would recognize them except Allah and his awliya [friends] as Allah^{SWT} has said, “My friends will be under my shade but they won't be recognized by others”.* This tradition is reported by a group of Huffaz in their books, present amongst them is Abul Qasim Tabrani, Abu Nayeem Isfahani, Abdur Rahman bin Hatim and Abu Abdullah Nayeem bin Hammad etc.

And, the Prophet^{SAS} has said, *“There will appear a group in the last era who is from me and I am from them and verily the common folk amongst them are friends of Allah”.* A person asked, *“O Messenger of Allah^{SAS}, how can we recognize them”?* Then, He^{SAS} replied, *“They will be such that majority of them will not possess knowledge of external sciences and they will not have many books with them but they will learn Qur'an despite being of older age and will attain its knowledge due to the sweetness of their faith. The Sunnah will remain firm in their hearts. Allah will send them with glad tidings like lofty mountains and will keep them content in such a condition that is dear to them. Allah will raise them on the Day of Judgment in the group of Prophets^{AS}, and will provide sustenance to His slaves through their mediation and will remove the bad omens through their blessings. This has been mentioned in Mafatih al Hujjat and Siraj al Sai'reen.*

And it is mentioned in *Sharah Masabih* that, *the people with vision are the ones that desire the hereafter, renounce the world and who sustain on one day's sustenance without saving any wealth ...till end.* In the same way, a group having the attributes of Mutawwakileen [people who puts their trust in Allah] has always existed but the common people had not benefitted from this attribute except during the period of Mahdi^{AS}. In *Tafsir Naysapuri* under the command of Allah^{SWT}, *فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ* [Soon Allah will bring a Group]¹⁷, it is mentioned that, *“The group mentioned here may be that of Mahdi^{AS}”.* In *Awarif*, it is mentioned that, *“There is no verse but a group exists for it who will soon learn its meaning”.* Regarding this the author of *Zawarif Sharah Awarif*, Mawlana Ali Peeru has written, *“From*

¹⁷ Surah Al-Maeda verse 54

this it is understood that some of the meanings did not appear in the hearts of the Companions^{RZ} but they will appear to some of the Mashayakheen specifically in the hearts of the Companions of Mahdi^{AS}". It is narrated by Kab bin Ahbar that he said, "Verily, I find Mahdi^{AS} written in the books of the Prophets^{AS}. There is neither oppression nor defect in his command". This has been reported with relevant chain of authorities by Imam Abu Umro Muqri in his Sunan and Hafiz Abu Naeem bin Hammad.

And it is reported from Salim Al Amsal that, "I heard Abu Jafar Muhammad bin Ali who said that – Musa^{AS} saw in the Sifr-e-Awwal [the first book of Torah], the rank and grade that were given to the *Qayam-Aal-e-Muhammad* (Mahdi^{AS}).’ He told Allah Most High, ‘O Allah! You make me the *Qayam-Aal-e-Muhammad*.’ Then he was told, ‘He would be from the descendants of Ahmad^{AS} [that is, Prophet Muhammad^{SAS}].’ Hence, he saw in the *Sifr-e-Sani* [second book]. There too he found a similar thing. Then he said the same [as he had said before]. Then he was given the same reply. Then he saw in the *Sifr-e-Salis* [third book]. It was the same here too. Then he said the same but he was given the same reply. This has been narrated in the third chapter of the book, *Aqd-ud-Durar*.

Ali bin Huzail has narrated quoting his father who said, ‘I reached Prophet Muhammad^{SAS} and he was in a condition in which his blessed soul was being seized. What I see is that Fatima^{RZ} was near the head of the Prophet^{SAS}.’ The Tradition is long. At the end of it, Prophet Muhammad^{SAS} is quoted as saying: ‘O Fatima! By Him Who has sent me with the Truth! The Mahdi^{AS} of this ummat [Muslim Community] is from her [Fatima^{RZ}]. When the world plunges into turmoil and trials will emerge, paths will be cut off and one will plunder the other; the elderly will not be sympathetic to the younger nor will the younger show any respect to the elderly; in those circumstances Allah Most High will send that person who will conquer the forts of misguidance and open sealed hearts. He will establish the religion in the Last Era as I had established it in the beginning; he will fill the world with justice as it would have been filled with oppression and injustice.’¹⁸ This report has been narrated with relevant chain of authorities by Hafiz Abu Na’im Isfahani in the matter of the attributes of Mahdi^{AS}.

It is narrated by Kab Ahbar^{RZ} that Mahdi^{AS} is one who will perform *muraqabah* [meditation] specifically for Allah Most High like the *gidh* [eagle] hiding its head in its feathers. This Tradition is narrated by Imam Abu Muhammad Hussain in his book *Masabih* and it has been explained with relevant chain of authorities by Imam Abu Abdullah Na’im bin Hammad.

And it is narrated by Haris bin Mughaira Basari, ‘I asked Abu Abdullah Husayn bin Ali^{RZ} as to what would be the sign by which Mahdi^{AS} will be recognised?’ He said, ‘By his

¹⁸ *Aqd ud Durar*

sukoon [peace] and vaqar [prestige and dignity].’ And I asked, ‘And by what other thing?’ He said, ‘by his knowledge of halal and haram [by his knowledge of the things allowed and prohibited]. And by his not being *muhtaj* [needy]. Other people will be needy of him and he will not be needy of others.’

It is narrated by Abu Abdullah Husayn bin Ali^{RZ} who said, ‘When Mahdi^{AS} is established, people will disavow him, because he would go to those people when he would be young and they would think that he is very old.’

In the book *Mazhar Sharh Masabih* it is written that – The Prophet^{SAS} said, “Mahdi^{AS} would be a Mard-e-Aziz [Mighty Man]; only ‘*arifin* [people with intimate mystic knowledge of God] will recognize him.”. And in praise of Mahdi^{AS}, Ibn-e-Sireen^{RZ} has said, “He is superior to some of the Prophets^{AS} and equal to our Prophet^{SAS}. This has been narrated with relevant chain of authorities by Hafiz Abu Abdullah Naeem Bin Hammad in *Kitab Al Fitan*.

And it is narrated from the tradition of Huzaifa^{RZ} that the Prophet^{SAS} said, “If there remains only one day of the world even then Allah will send a person from my Ahl-e-Bait whose name will be my name and his character will be my character. This has been reported with relevant chain of authorities by Naeem bin Hammad. And it is narrated from Abdullah that the Messenger of Allah^{SAS} said, “The world will not end unless it is inherited by a person from my Ahl-e-Bait whose name will be similar to my name”. In another tradition, it is mentioned that “*If there remains none but one day from the life of the world then Allah will prolong the day to such an extent that Allah will send a person from my Ahl-e-Bait whose name will be like my name and whose father’s name will be like the name of my father and his patronym will be my patronym. He will fill the earth with justice and equity as it had been filled with oppression and tyranny*”.

It is narrated from Tawus^{RH} who said that the sign of the Mahdi^{AS} is that he would be severe in his dealing with the rulers and merciful with the poor and indigents [*masakin*].

It is narrated by Abdullah bin Ata who said, I asked Abu Ja’far Muhammad Bin Ali^{RZ} that when Mahdi^{AS} appears, what would be his seerat [biography or character]”. To which he replied, ‘He will demolish the things that existed before him as did Prophet Muhammad^{SAS} and will revive Islam afresh.’ This is mentioned in the book, *Aqd-ud-Durar*. In other words, he would demolish the innovations as well as all those mistakes that may have been introduced in the matters of beliefs and practice by the *Mujtahidin*. And it is narrated by Ali^{RZ} Bin Abi Talib who has said in the matter of Mahdi^{AS} that, ‘He will not leave any bid’at [innovation] without demolishing it, and any sunnat [Prophet^{SAS}

Tradition or practice] without re-establishing it.’ This is mentioned in the book, *Aqd-ud-Durar*.

And it is mentioned in *Futuh-at-e-Makkiya* that the Prophet^{SAS} said, “Mahdi is from me - bright broad forehead, pointed nose and joined eyebrows. Verily he will walk in my footsteps and will never err”.

Further, it is written in the same that,

When Mahdi^{AS} will issue orders against their practices then they will think that he has gone astray in this judgment, because they believe that the period of the people of Ijtihad has ended, that there remains no mujtahid in this world and that after the death of their imams God has not brought anyone into existence in the world with the rank of ijtihad. And if he did not possess the sword of Allah then the fuqaha would issue the fatwa for his killing. If the Mahdi happens to possess wealth and worldly power (sultanat) then they will submit to him outwardly because of their coveting his wealth and their fear of his power.

In *Tafsir e Madarik*, under the command of Allah, *وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً* [We have made some of you as a trial for others]¹⁹, it is written - That means, We have made you O Muhammad, a test for them because if you had gardens and treasures then their obedience to you would have been for the sake of the world and to obtain the world. But we have sent you as an indigent [*Faqir*] so that whoever obeys you will do so specifically for Our sake.

Imam Qurtubi has said, “The traditions that have come are *mutawatir* and have spread due to the abundance of narrations. Moreover, the Prophet^{SAS} have said in favor of the Mahdi^{AS} - Whoever denies the Mahdi then certainly has become a disbeliever. This tradition is reported in *Tabaqat al Fuqaha*. Further the Prophet^{SAS} has said, “Whomsoever denies the appearance of Mahdi^{AS} then he has disbelieved in that which was revealed to Muhammad^{SAS} and whoever denies the appearance of Isa^{AS} then he has disbelieved in what was revealed to Muhammad^{SAS} and whoever denies the appearance of Dajjal then he has disbelieved in that which was revealed to Muhammad^{SAS}”. This tradition is reported in *Fasl ul Khitab*²⁰. Abu Bakr Askhaf has reported in *Fawa'id al Akhbar* that, “Whoever denies the Mahdi becomes a disbeliever”. It has similarly been reported by Imam Abul Qasim Suhaili.

In *Tafsir Dailmi* under the command of Allah^{SWT}, *أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ* [Is he who relieth on a clear proof from his lord]²¹, it is written that, “He is the Prophet^{SAS} then he is Saint who

¹⁹ Surah Al Fur'qan verse 20

²⁰ Fasl ul Khitab by Khaja Parsa Page# 556

²¹ Surah 11 Hud verse 17

obtains from Allah everything that he finds difficult. Thus Allah the Most High informs him and he hears it from Allah. Therefore he too is a *Bayyina* [clear proof] from his lord". Abu Muhammad Nasarabadi has written in his *Tafsir Kashf ul Maani* under the command of Allah^{SWT}:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْصُرُنَّهُ

*When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him*²²

From the command, *مُصَدِّقٌ لِمَا مَعَكُمْ* [confirming that which is with you] it means that Messenger whose sayings, actions and condition is consistent with the commands of the book even though this verse was revealed for the affirmation of our Prophet^{SAS} however this order was given to the Prophets before Muhammad^{SAS}. Hence, Abu Mansur^{RZ} has done the commentary of *مُصَدِّقٌ لِمَا مَعَكُمْ* [confirming that which is with you] as *مُصَدِّقٌ لَجَمِيعِ* *الانبياء والمرسلين* [confirming that which is with all of the Prophets and Messengers]. Such a Messenger will affirm all of the Prophets and Messengers. Thus, there is no Prophet or Ummat but they have to conform and act upon the commands issued by the person sent in all of their matters.

And when a righteous person came to them whose sayings, actions and condition was consistent with the condition of the previous Prophets^{AS} and then claimed to be a Prophet^{AS}, then it became obligatory upon them to accept him. And any person from the ummat who remains doubtful and suspicious, demands a miracle. However, the person who reposes Faith in the claimant before seeing the miracle becomes the one whose *iman* [Faith] is the strongest, like the *iman* of Abu Bakr Siddiq^{RZ}. Because the most important thing in the matter of Prophethood is the character of the claimant. However, a miracle conflicts with sorcery. Both are similar in that they surpass reason and experience. But they are not similar in reality. The person who does not accept the akhlaq [morality and ethics] as the basis and associates miracle with sorcery, will never repose faith in the claimant.

However, in the ummat of Prophet Muhammad^{SAS}, when a Saint possessing the character of the Prophets in perfect Sainthood appears, Then he [upon his claim of khilafat and Mahdiat] brings the news from Allah Most High and the Prophet^{SAS} [and says that 'Allah has commanded me,' or that 'the Messenger^{AS} of Allah has ordered me'] and he gives the details of his own condition under the divine command, under circumstances which are

²² Surah 3 Aal-e-Imran verse 81

possible and in a manner in which the Shari'at does not disapprove, then it becomes obligatory upon the people to accept him [and his claim]. It is not lawful to reject him because prior to his staking the claim, he has not uttered anything that violated the Shari'at, his [divine] trance is blended with his consciousness, but his consciousness dominates his trance; it will not be just his trance [that is, he will not be devoid of his senses during divine ecstasy.] Hence, his denial will be deemed as the denial of any of the Prophets^{AS}, because his rejection becomes a charge of infidelity against him. And charging infidelity against a *mumin-e-saleh* [virtuous believer] is infidelity in itself. This is an obvious matter.

And his giving the information from Allah Most High through the soul of the Prophet^{SAS} becomes a final proof. When final proof comes in conflict with conjectural argument, the latter becomes annulled, because the person, who reaches that position, does not utter slander and falsehood against Allah Most High. Hence, his *tasdiq* [affirmation and confirmation] becomes obligatory, because the *tasdiq* of the Prophets^{AS} did not become obligatory but for the reason of their *akhlaq* [morality and ethics] that were like those of the Prophets^{AS} of the past era. Hence, praised character would become the cause of the obligation for the affirmation and conformation. And that praised character is present in this Saint [that is the claimant to the Mahdiat]. Hence, the command of the obligation of the *tasdiq* [affirmation and confirmation of the Imam^{AS}] will continue to persist. [That is, the *tasdiq* of the claimant of the Mahdiat becomes obligatory.] And this matter that has been mentioned is among the principles of the *Fiqh Hanafiah*. Up to this point is the statement of Imam Abu Muhammad Nasrabadi^{RH}.

The author of Taveelat under the command of Allah^{SWT},

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence

has written – Then, they used to remain united on the point that they would not separate from their faith, until the prophet who was promised and whose following was commanded in the Torah and Bible appeared. Hence, they said, they would follow the promised prophet while remaining on the one Kalimah [creed], would reach a consensus on the *tareeq-e-Haq* [the right path]. In exactly the same way, different people of the religion [the people of the seventy-two sects of Muslims] are behaving like the above-mentioned intolerant people. They are waiting for the emergence of the Mahdi^{AS} in the Aakhir Zamana [the Last Era]. They promise that they would follow the Mahdi^{AS} on the consensus of one *kalimah* [creed]. I do not think that the condition of these people of the seventy-two sects [of the Muslims] is any different from the groups of the Jews, the

Christians and the polytheists described in the previous paragraph. They presumed that they would follow the Mahdi^{AS} when he emerged and Allah Most High might save them from the mischief of opposing the Mahdi^{AS}. Hence, Allah Most High mentioned their utterances and explained that the hostility and severe discord and arrogance of these people was exposed after the emergence of Mahdi-e-Mau'ood who came with the *bayyina* [indisputable evidence] [that is, the Vilayat (Sainthood)]. This is so because not just each sect but every person thinks that the Mahdi would be according to his desire and would uphold his opinion to be true. His pretense is because he has camouflaged his false faith and belief as the true religion, and so he has veiled himself from the true religion of Allah. So, when the Mahdi^{AS} appears in a condition that is not in accordance with his presumed thoughts, his infidelity and hostility would grow; his malice and enmity will aggravate." [The statement of Sheikh Izzuddin Abdur Razzaq Kashani comes to an end here.

Further, the author of Tavitat under the command of Allah "Alif Lam Meem" has written that,

In such a condition that it is a promise whose answer is omitted and it is for the reason that soon We will explain this book (Qur'an) whose bringing was promised through the tongues of the Prophets^{AS} and it is mentioned in their books that the Qur'an will be with the Mahdi in the last era and none other than the Mahdi will know its true meaning as Isa^{AS} said, "We bring you the revelation. But as for the interpretation, the Parcalete (Mahdi) will bring it at the end of time"²³.

Imam Baihaqi has mentioned in *Shuab Al Iman* that,

"People have differed on the matter of Mahdi^{AS}. Thus, one group has adopted silence due to their extreme honesty and left the knowledge to its knower [i.e. God] and agreed upon the fact that Mahdi is from the children of Fatima^{RZ}, the daughter of Messenger of Allah^{SAS}. Allah will send him whenever He wills for the triumph of His religion".

And Imam Sad al-din Taftazani^{RH} has said in *Sharah Maqasid*²⁴ that,

²³ Tafsir al-Kashani published by Fons Vitae has the commentary under this verse on page#9 translated as - *The meaning of this verse then is: alif lam mim, that promised Book, in other words, the form of the all-comprehensive totality [of existence], suggested by the book of number mysticism (jafir), that subsumes everything promised to be with the Mahdi at the end of time. Only he will be able to read it as it really is.* Further, it is written under the commentary of the verse [*That Book*] *in it there is no doubt*, upon verification of its truth. The implied sense of this statement is: by the Truth that is the totality *qua* totality because it is the clarification of that book whose coming the tongues of prophets and their scriptures have promised, as Jesus, peace be upon him, said: 'We bring you the revelation. But as for the interpretation, the Mahdi will bring it at the end of time'. The apodosis of the oath is omitted because it is indicated by that book, just as it is omitted in several instances in the Qur'an such as *by the sun* [Q. 91:1] and *by those that wrest violently* [Q. 79:1] and others.

²⁴ *Sharah Maqasid* volume 5 - Page 313 printed in Beirut, Lebanon

“The belief of the scholars of Ahl-e-Sunnat wal Jama’at is that Imam Mahdi is a just Imam from the children²⁵ of Fatima^{RZ}, the daughter of Messenger of Allah^{SAS}. Allah will send him whenever He wills for the triumph of His religion”.

²⁵²⁵²⁵Zaman Khan in his book Hadiya Mahdavia, from start to finish has referred Hazrat Syed Muhammad Jaunpuri, Aakhir uz Zaman [the Promised Mahdi of the last era], Khalifat-ur-Rahman [Caliph of the Merciful], Khatim-e-Wilyat-e-Muhammadia [Seal of the Sainthood of Muhammad^{SAS}] as Shaikh Jaunpuri, even though the prominent and well-known scholars and the learned amongst the (contd from previous page) opponents have given testimony to Hazrat Mahdi^{AS} being a Syed. Therefore, Abul Kalam Azad has written *“Some of the scholars of the time particularly Shaikh ul Islam Mawlana Abdullah Sultanpuri had bitter hostility and envy with Shaikh Dawood. The reason for this was that it was divinely revealed to the aforementioned Shaikh relating to Mir Syed Muhammad Jaunpuri^{AS} that he was amongst the great Saints of Allah with a high degree of spiritual attainment”* (Tazkirah of Abul Kalam Azad Page 10 and Tazkirah Mahdavia Page 10). He further wrote that *“Mawlana Jamaluddin had written a book in which he proved through various proofs and incontrovertible arguments that the Sainthood of Syed Muhammad Jaunpuri^{AS} is truthful”* (Tazkirah of Abul Kalam Azad Page 13 and Tazkirah Mahdavia Page 10).

Additionally he wrote, *“My opinion is that Syed Muhammad^{AS} was true in his claim of being the Mahdi”* (Tazkirah of Abul Kalam Azad Page 62).

He further wrote, *“It is narrated that many of the righteous people and truthful ulama (Muslim scholars) had a good opinion about Syed Muhammad^{AS} Jaunpuri and the group of his followers”* (Tazkirah of Abul Kalam Azad Page 40 and Tazkirah Mahdavia Page 24).

He also mentioned the saying of Shah Waliullah that, *“Shah Abdul Aziz in one of his letter has narrated that Syed Muhammad was an aalim-e-Haq and wasil billah (scholar of Truth in communion with Allah)”* (Tazkirah of Abul Kalam Azad Page 40 and Tazkirah Mahdavia Page 24).

Further wrote, In the events of the year 911AH, Mullah Badayuni has written that *“The same year, Mir Syed Muhammad^{AS}, who was distinguished among the great saints and had laid claim to Mahdiat at Makkah passed away at Farah on his way back to India”* (Tazkirah of Abul Kalam Azad Page 30 and Tazkirah Mahdavia Page 19 and 20).

He also wrote, Shah Abdul Haq Muhaddith Dahlavi writes: *“Among the beliefs of Syed Muhammad^{AS} Jaunpuri is the fact that every excellence and perfection that Prophet Muhammad^{SAS} had and whatever had been divined in him (Muhammad^{SAS}), was also divined in Syed Muhammad^{AS}. The only difference between the two is that in case of Prophet Muhammad^{SAS}, it was personal and natural, while in case of Syed Muhammad^{AS}, it was by way of emulation or following (taba’iyat). Syed Muhammad^{AS}’s emulation of Prophet Muhammad^{SAS} was so perfect that he had become like the Prophet^{SAS}”* (Tazkirah of Abul Kalam Azad Page 30 and Tazkirah Mahdavia Page 20).

Hence the aforementioned, well-known and popular non-mahdavi scholars and the learned have not only provided testimony of Hazrat Mahdi^{AS} being a Syed but also gave testimony that

- He^{AS} was amongst the great Saints of Allah with a high degree of spiritual attainment,
- His Sainthood was truthful,
- His claim of being the Mahdi was true,
- Many of the righteous people and truthful ulama (Muslim scholars) had a good opinion about Syed Muhammad^{AS} Jaunpuri and the group of his followers,
- He^{AS} was an aalim-e-Haq and wasil billah,
- He had claimed to be Mahdi and
- He was equal to the Prophet^{SAS}.

Many of the righteous people and truthful ulama (Muslim scholars) had a good opinion about Syed Muhammad^{AS} which makes it evident that the worldly scholars had bitter animosity and jealousy with Hazrat Syed Muhammad Janupuri^{AS}. Therefore Abul Kalam Azad wrote, This was the attitude of the righteous ulama. But

Many such sayings and reports have appeared to be consistent with condition of Imam^{AS} rather they are in conformity due to a reason. Supposedly, if something does not appear in conformity then its defect has been explained. As the Mujtahideen have explained those defects in the traditions and verses that appear to contradict with the *Muhkumat [Firm orders]* and believe them to be abrogated. Another aspect of the reasoning is that when two traditions contradict each other then they are annulled. Hence, nothing remains of them except that which has been mentioned in *Tafsir Naysaburi* in the discussion pertaining to *Bismillah Hir Rahman Nir Raheem*, which is – “We say that when two traditions contradict each other, then preference is given to the positive and not to the negative”. Further, in this book under the command of Allah *مَا كَذَبَ الْفُؤَادُ مَا رَأَى* [The heart did not lie what it saw]²⁶ he has written that, “Then Ibn Abbas^{RZ} has proved that thing which others have negated. The positive precedes the negative”. And in *Sharah Husami*, it is

the evil ulama began to persecute the group of Mahdavis and started issuing fatwas of kufr (infidelity) on the basis of the Mahdi-ship of Syed Muhammad^{AS}. After the death of Syed Muhammad^{AS}, his group flourished even more and great saints joined it.

Maulvi Khaja Ibadullah Akhtar BA Amritsari has written in his book – *Mashaheer ul Islam* under the summary of “Syed Muhammad Jaunpuri” that – It is necessary to investigate the ancestry and lineage of our hero because the (contd from previous page) Siyadat of Mahdi is a significant proof which is well-known and popular prophecy in the world of Islam until the present time which is related from the Prophet^{SAS}. He said, ‘Mahdi is from my family from the children of Fatima^{RZ}’ (Sunan Abu Dawud). Similar to this, there are several other prophecies, which makes it apparent that Mahdi will be a Syed even though it cannot be denied that many of the prophecies have been mistakenly explained as Ahadith of the Prophet^{SAS} and there are other reports in which Mahdi will appear from the family of Abbas or will be an Alawi. However, there is no doubt that Muslims had been waiting for such a Mahdi^{AS} who is a Syed [Khwaja Muhammad Ibadullah has written that Muslims **had** been waiting for such a Mahdi who is a Syed not Muslims are waiting for such a Mahdi who is a Syed. Hence, it is evident from his saying that consistent with the wait of the Muslims, Syed Muhammad Mahdi had already appeared, there is no point in waiting now]. Since our book is only to present the details of historical events hence we do not get into the discussion of this matter as to which group the Mahdi belongs to or his ancestry and lineage but only want to provide our general opinion which is that it is but necessary for Mahdi to be from Fatima^{RZ} and our hero was a Syed. Fanatical historians have denied his being a Syed in order to prove his claim as a falsity but this is debunked from the testimony of reliable historians. Abul Qasim Farishta, Allamah Abul Fazl, author of *Ain-e-Akbari* and Syed Ghayasuddin author of *Sair ul Mutakhireen* has written his name in unambiguous words as Mir Syed Muhammad Jaunpuri. Even though Abul Fazl and Farishta were not contemporaries of Muhammad but had met those who saw Muhammad because these historians wrote only after thorough scrutiny. Hence there is no doubt or suspicion in Muhammad being a Syed through correct lineage (*Masheer ul Islam*). Thus, it is proved from the above mentioned testimony of well-known and popular non-Mahdavi scholars and the learned that, the attempt Zaman Khan made throughout his book to deny the claim of Mahdiat of Hazrat Syed Muhammad Jaunpuri^{AS} the Imam of last era, vice-regent of the Merciful, Seal of the Sainthood of Muhammad^{SAS} by referring to him as Shaikh Jaunpuri is nullified. *If someone doesn't see the moth today what blame can be made upon the Sun* that means If someone said I saw something or heard it then testimony is demanded from him and if anyone denies something to be heard or seen then no testimony is required from him. [Hz Syed Dilawar Urf Gorey Miyan Mahdavi(RH)]

²⁶ Surah 53 Al-Najm verse 11

written that Karkhi^{RH} has said that “*The positive is most superior because positive inevitably is the one that is relied upon as proof contrary to the negative. Therefore, the positive is more closer to the truth which is the reason for accepting testimony upon confirmation rather than negation*”. In the same manner, some people have said that positive proof overrules the orders derived from the negative proofs in such a way that the outcome is determined based upon its presence. For example, if majority of people declared that the crescent of eid-ul-fitr is tomorrow night but only one or two people declare that it is tonight. Thus, when such a situation arises (that a couple persons declaration agrees) then the opinion of others is dismissed. Similarly, no things that come into practice from the conjectural reports are based upon doubt rather there remains no doubts in them as have been said that – the action based upon a tradition is nullified when there appears²⁷ objection to it in either sayings or practice.

In *Sharah Husami* and *Sharah Muhkamah*, it is mentioned –

That an order is brought forth based upon a *Khabar-e-Wahid* [tradition narrated by a single narrator] when there is no objection to it from the book (Qur’an) or the well-known Sunnat (then the action becomes necessary) but when it is brought forth even though there is objection to it from the book (Qur’an) then the action does not remain valid. There is possibility that such a tradition is not from the Messenger of Allah^{SAS} because without doubt the book is relied upon while the tradition is suspicious.

In the introduction of *Tafsir Naysaburi*, the author has written that, “*Inevitably Qur’an is the incontrovertible proof upon the other but others are not incontrovertible proof upon it. And Ibn-e-Arabi^{RH} has said in Futuhat-e-Makkiya that “Mahdi is the incontrovertible proof of Allah upon the people of his time which is the rank of the Prophets^{AS}” which shows that he is included [amongst the Prophets although not designated as a Prophet]. Abu Shukr Salami has mentioned in his Tamhid while discussing the experience of crossing of the bridge of sirat [pul sirat] that “Since the Prophets^{AS} are the incontrovertible proof of Allah upon his slaves and no other proof can counter the incontrovertible proof from Allah nor does it rely upon any other proof*”.

The book and the messenger both are equal in terms of the status. And it is related from Jabir the saying of the Prophet^{SAS} – *the book of Allah and my progeny*. Similarly the saying of the Prophet^{SAS} reported by Muslim – “*Hold fast to the book of Allah and my Ahl-e-Bait*”. The *Ma’tuf* and *Ma’tuf Alaih*²⁸ are equal in order. The saying of the Prophet^{SAS} from the

²⁷ That means – when a written or said tradition becomes known then the action is nullified

²⁸ The explanation from the translation of Hashda Ayat by Brother Syed Mohammed Suhael provides more clarity around the grammatical use of these terms and their application in Arabic. - *In Arabic language two or more clauses are joined together using a conjunction, which is known as a Harf-e-Atf. For example, the word ‘and’ is a Harf-e-Atf. This conjunction joins two parts – one part is known as Ma’tuf and the other part is known as Ma’tuf Alaih. For example, the sentence ‘I ate a mango and an apple’. Here ‘and’ is the Harf-e-Atf. Apple is the Ma’tuf and*

report of Zaid bin Arqam^{RZ} is “One of them is greater than the other. The book of Allah is a rope extended from the sky to the earth, and my family, the Ahl-e-Bait and they will never separate”. Even though the word “family” is absolute, it reverts back to the perfect individual and there is none more perfect in the Ahl-e-Bait of Muhammad^{SAS} than Mahdi^{AS}. Hence, it is reported in *Aqd-ud-Durar* that, “When the discussion of Mahdi was made near Imam Hussain ibn Ali^{RZ} then he said, ‘If I happen to meet him then I will certainly serve him till he remains alive’”. And Ibn e Sireen^{RZ} has said regarding Mahdi^{AS} – He is superior to some of the Prophets^{AS} and equal to our Prophet^{SAS}”. However, the Prophet is equal to the book which is not hidden. Similarly, it has been established from several traditions and proofs that the Mahdi and Qur’an keep the same order and all those meanings that are established from many traditions are stronger, if those ahadith are surrounded by outcomes then it is strong as a whole when this thing has achieved certainty that Qur’an²⁹ and Mahdi are equal. Hence, only those traditions and explanations that are consistent with the personality of Mahdi^{AS} are true and established like the saying of Prophet^{SAS} - *Soon after me, there will be an abundance in traditions. Thus, compare the tradition with the Qur’an and if found consistent then accept it otherwise reject it*³⁰. This tradition has been reported in *Shashi*³¹ which is a book on Principles of Jurisprudence and similarly compare it with Mahdi^{AS} because Mahdi is compliant with the Qur’an.

In *Mawahib* it is mentioned under the commentary of the verse وَيَكْفُرُونَ بِمَا وَرَاءَهُ [And they disbelieve in that which cometh after it]³² (that means in the Qur’an which is besides the Torah) that – disbelief of a thing that is consistent with another thing is disbelief of

mango is the Ma’tuf Alaih. While it is explicitly stated that I ate a mango, the word ‘and’ implies that I ate an apple too. In reality, the sentence is ‘I ate a mango and I ate an apple.’ By shortening the sentence to ‘I ate a mango and an apple’, we understand that whatever is applicable to the mango (Ma’tuf Alaih) is applicable to the apple (Ma’tuf) also.

²⁹ Since Mahdi^{AS} disclosed this word on the command of Allah^{SWT}, therefore accepting Mahdi^{AS} is obligatory on the creation because it is from Allah^{SWT} (refer to Mahzara Shah Dilawar^{RZ} upon which all the Companions^{RZ} have concurred page# 17 of English version). Thus, anyone who says, “Calling a denier of Mahdi^{AS} as a *kafir* (disbeliever) is not part of faith” then such a person is without faith and whoever calls a faithless as faithful is himself faithless. *And who is better in speech than one who invites to Allah and does righteousness (renounce worldly life) and says, "Indeed, I am of the Muslims."* [Surah 41 Fussilat verse 33]. *And he who brings the truth and (he who) accepts it as the truth-- these are they that guard (against evil)* [Surah 39 Az-Zumar verse 33].

Allamah of the era, Hazrat Qazi Muntajibuddin^{RH}, khalifa of Hz Shah Nemat^{RZ} has written that – Certainly the personality, who possesses the attributes of being the Mahdi then the residents of the earth and sky, are content with him. However, the Satan and those who are rebellious and envious, deniers of the truth and those who have animosity towards the children of the Messenger of Allah^{SAS} – say such unworthy things that are not consistent with the condition of Mahdi^{AS}. [SDG]

³⁰ This tradition is also reported by Tabarani from Hazrat Thawban^{RZ} in Mu’jam Al Kabir Vol 1 # 1413 Page 669 urdu version published by Progressive Books

³¹ Refer to Usool Shashi printed by Majidi page# 83. [SDG]

³² Surah 2 Al-Baqara verse 91

that thing too. Hence, all of the commands and conditions are obligatory in the same manner. Therefore, it has been proved that such a person (Mahdi^{AS}) who is a perfect follower of Qur'an and Mustafa^{SAS} and whose truthfulness is proven based upon many of the traditions, reports, exegesis and groups of Scholars as was mentioned, then it should be known that whichever thing is consistent with this person endowed with the attributes of the Prophets is *nasikh*³³ [abrogating]. May Allah have mercy upon him who is just.

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Syed Mahmood Mukarram
(syedmukarram@outlook.com)

³³ Meaning there is nothing that can abrogate it rather he is the one that abrogates other things. [SDG]