

BIOGRAPHY OF BANDAGI MIYAN

SHAH-E-KHUNDMEER

SIDDIQ-E-VILAYAT(RA)

HAZRAT PEER-O-MURSHID

SYED ISMAIL MOOSA MIYAN SAHAB AHLE HASTEDA

Publisher's Note

Hazrat Peer-o-Murshad Miyan Syed Ismail alias Moosa Miyan Ahle Hasteda had completed this compilation on 10 th muharram 1339 ,when his age was 29 years ,which contains Biography of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA). Biography has the total details of Hazrat's Life from birth and till the martyrdom. Author had finalized the matter earlier but the book could not be printed in his life. The compiler of the book died on 28 shaban 1386 H or 12 December 1966.

انا لله وانا اليه راجعون.

Now this humble person got the honour to publish this book.

Complete biography of Hazrat siddiq-e-vilayat (RA) had not been compiled and got printed till now. By the publication of this compilation under view , this gap is filled. This Faqeer has reviewed the book and has made it, in accordance with the latest trend, and thus keeping in mind the urdu knowing masses made it complacent and facile. Necessary explanation of abbreviation is made and complied with the requirement.

In all these matters , thus basic things have been kept in mind that the aim of respected author is fulfilled , and this compilation with respect to its topic could become more useful to readers of ummah. References given by the author were limited up to the names of the book . This humble person searched the books and added the respective chapters as well as page numbers. Keeping in mind the today's academic standard urdu translation of Persian and Arabic expressions is considered to be sufficient, so that reader's interest could remain aroused till the last , and on the other hand lengthy matters be avoided.

I hope that by the grace of Allah the Almighty, this compilation shall prove to be beneficial for the brothers, sisters, and youngsters to inculcate among them the love for Allah , spirit of sacrifice, truthfulness, courage to strive for the glory of truth, enhancement of the belief, avoiding the weightless emotions of lineage, building unity and harmony. هو المستعان و عليه التكلان.

I Request all the writers and knowledgeable persons , while reading if any mistake is noticed, it may be attributed to my own helplessness . It may be corrected and brought to my notice so that it could be incorporated in the future additions. I strongly hope that this endeavor shall be accepted and endowed with the blessings.

This humble person thanks all those people with the depth of the heart , who have helped at every step, with utmost sincerity, went through the book , and granted us valuable suggestions. Some of the elder personalities are not alive now, but their wishes are with us.-رحمهم الله اجمعين.

I also thank those people who have been cooperating with us to ensure the publication and printing of this book , which refreshes our belief.

The dust of footwear of syedain

Syed Mohammad alias Roshan Miyan

AHLE HASTEDA

Masjid moosavi chanchalguda

12 Rajab 1404, 15 April 1984

IMPRESSIONS

حامد و مصليا

For Muslims and Mahdavees, biographies of the Prophet Mohammad (pbuh) and promised Mahdi(AS) are a source of inspiration. Thereafter biographies of their associates are important because they are benefited with the company of Allah's Prophet and caliph of Allah.

Accordingly it is said about the Prophet that he has narrated that my associates are like the stars , get benefited whoever you want.

Mahdavia nation is certainly fortunate that because of utmost care and hard efforts of Hazrat Peer o murshad Syed mohammad Roshan Miyan Qibla ahle hasteda, biography of

Illustrious associate Hazrat bandagimyan Syed khundmeer siddiq e vilayat (RA) is compiled and could reach your hands to be benefited.

Original manuscript of the book is penned down by Hazrat Peer o Murshid Syed Ismail Moosa Miyan Ahle Hasteda , which had been written many years back, but it could not be printed . Now Hazrat's son Moulana Syed Mohammed Roshan Miyan has worked over it a lot and endeavored to get it published . In this connection it was necessary that in spite of presenting it as it is, it's style and language be made in accordance with contemporary genre. Accordingly it is done so. Hazrat Roshan Miyan has made essential additions to refine and embellish it. His efforts reveal his extreme love and reverence with his father. It is hoped that people shall shower admiration and appreciation.

The book under review is , in many ways, a valuable gift . Unfortunately it could not be possible to compile a comprehensive biography of the promised Mahdi itself. Details of holy associates are found in various books and naqliat books, but we do not find them in the form of a single book as a biography. This need is today being fulfilled.

In this book details of the life of Hazrat siddiq-e-vilayat (RA) have been written. Mode of expression is captivating. Postponing study at any point becomes difficult for a reader . Besides that in the various events of the book, references of the authentic mahdavia books such as Aqeeda shareefa, insaaf nama, moulood Miyan Abdul Rahman, Shavahid-ul-vilayat, Daftar Bandagimiyan Shah Burhanuddin , Matlaul vilayat, Tazkiratus saleheen, Tareeqe sulaimani have been given. This has made the book valuable with respect to research. Specific attention has been paid to its title, calligraphy, printing etc. It would be a limited perspective to deem it just a biography of siddiq-e-vilayat. This book has the total events of Hazrat Mahdi maood's migration and invitation towards Mahdiat. It also has the mention of associates of Mahdi who are connected with Hazrat siddiq-e-vilayat (RA) directly or indirectly. Therefore it shall not be wrong to say that this book is an authentic history over the invitation of Hazrat Mahdi Maood (AS) and his associates.

However I think that it is essential for every mahdavi to read this book. Life of Hazrat siddiq-e-vilayat (RA) is an exemplary model, which directs us how to create love of Allah in the heart . And how to sacrifice oneself with will and determination to get proximity to Allah . I hope that the study of this book shall help to enhance the faith and make the relation with Allah, the prophet, Mahdi firm and understand mahdiat in an effective manner.

وآخر دعوانا أن الحمد لله رب العالمين-

Syed Ali Bartar

8th Rajab 1404H 11th April 1984

wednesday

AUTHOR'S NOTE

In the name of Allah the beneficent The Merciful

الحمد لله الذى لا اله الا هو الحى القيوم الواحد الاحد هو الذى بعث الانبياء والرسل بالكتب والصحف وايدهم بداخلاقى الحسنة ثم الصلوة والسلام على خاتم نبيل محمد بن عبدالله سيد الانبياء والرسل ثم الصلوة والسلام على خاتم اولياء الشيخ محمد بن عبدالله المهدي الموعود و سيد اولياء و حاكمهم كلهم اجمعين- ثم الصلوة والرضوان على اصحابهما و من تهى و على تبع كل الصحابة الى يوم الدين.....اما بعد:

The humble person faqeer Syed Ismail alias Moosa Miyan (ahle Hasteda jaipur) s/o Miyan Syed mohammad Roshan Miyan (buried at musheerabad) s/o Miyan Syed Ismail alias moosa Miyan (Musheerabad) s/o Miyan Syed baqar (budvarpet karnool) s/o Miyan Syed khundmeer(borkheda) s/o Miyan Syed Ali (hasteda) s/o Miyan Syed meeran(hasteda) s/o Miyan Syed jalal(Tigria , jaipur) s/o s/o Miyan Syed meeran(tigria) s/o Miyan Syed mahmood(modal palli) s/o Miyan Syed Ali sutoon-e- Deen (modal palli) s/o Bandagi Miyan Syed Mahmood syedanji khatimul murshadeen(jalore) s/o syedush shohda Syed khundmeer siddiq-e-vilayat (sudrasan, Patan,chapaneer) has compiled and presented this biography of Hazrat Bandagimiyan syed khundmir siddiq-e-vilayat (RA) for the benefit of people of our nation .

All our elders had the belief and faith that syedain of Imam meeran Syed Mohammad juvanpuri Mahdi maood(AS) , Hazrat Syed Mahmood Sani Mahdi (RA) and Hazrat Syed khundmeer siddiq-e-vilayat (RA) both are equal in all respect, have same attributes,qualities and rank. Therefore mention of any one of

the two shall suffice the mention of attributes of the other. This humble person has given the details of life events of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) with an aim of achieving Allah's mercy and bounties , it is undoubtedly the attributes and qualities of Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA) . It is also deemed to be the mention of other caliphs of Mahdi. It is laid down by maaz bin jabal(RA) that the Prophet of Allah has said.

ذكر الانبياء عبادة و عند ذكر الصالحين تنزل الرحمة و كفار الذنوب

That is, mention of the Prophets is worship and while mentioning of pious people,e Allah's mercy is showered , this becomes the atonement of our sins.

(Daftar shah-e-Burhan)

Therefore the aim and purpose of this humble faqeer is also the same . So that people could become aware of the biography of siddiq-e-vilayat in a better manner in the Urdu language. Their belief may grow strong, and may their love and sincerity progress, and get the ability to do virtuous deeds.May they get deliverance from sins and have Allah's mercy by the grace of Allah.

At the end I request the readers that If this endeavor seems pleasing , pray in favour of this humble faqeer of the sect of Imam Hazrat Mahdi maood (AS).

و آخر دعوانا ان الحمد لله رب العالمين

Faqeer Syed Ismail alias Moosa Miyan

13 shavalul mukarram 1340

Ahle Hasteda

Chanchalguda

Hyderabad

In the name of Allah the beneficent The Merciful

FIRST CHAPTER

Lineage of Hazrat Bandagimiyan Shah Khundmeer Siddiq-e-Vilayat (RA), description of paternal forefathers , his mother's dream before his birth, details of initial eighteen years of his age.

PART-I

Lineage of Hazrat Bandagimiyan Syed khundmir (RA), and his mother's dream

ARRIVAL OF FOREFATHERS OF HAZRAT MAHDI MAOOD(AS) AND SIDDIQ-E-VILAYAT (RA) FROM BAGHDAD TO INDIA AND MUTUAL SEPARATION.

Forefather of Hazrat Syed Mohammad juvanpuri Mahdi maood, caliph of Allah , true follower of Prophet mohammad(pbuh), and Hazrat Bandagimiyan Shah Khundmeer Siddiq-e-Vilayat, hamil-e-baar-Amanat , Miyan Syed

Naimayullah in accordance with Allah's will migrated to maaro¹ from Baghdad. Then he shifted to Buqara. Progeny of Miyan Syed Naimatullah , forefather of Hazrat Mahdi maood (AS) and Bandagimiyan Syed khundmeer siddiq-e-vilayat came to India from Bukhara.²

After the arrival to India, elders of both the families resided separately . Grandfather of Hazrat Mahdi(AS) resided in the city juvanpur, and grandfather of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA)resided at bayana near Agra, which is also called badi. After certain period Grandfather of siddiq-e-vilayat migrated to gujraat from bayana. He resided at peeranpatan, which is also called naharvala. Hazrat Syed Mohammad juvanpuri born in the city juvanpur and Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat born in peeran patan.

LINEAGE OF HAZRAT BANDAGIMIYAN SYED KHUNDMEER SIDDIQ-E-VILAYAT (RA)

Lineage of Hazrat siddiq-e-vilayat is as below.

Hazrat Bandagimiyan Syed khundmeer s/o Syed moosa s/o Syed khundmeer s/o syed jalal s/o Syed khund sayeed s/o Syed Abdullah s/o Syed Abdul Qader alias Syed qadan s/o Syed Esa s/o Syed Ahmad s/o Syed Hyder s/o Ameer Syed Najmuddin s/o Ameer Syed Naimatullah s/o Ameer Syed Ismail s/o Imam moosa kazim s/o Imam jafer sadiq s/o Imam Mohammad Baqar s/o Imam zainul Abideen s/o Imam Hussain Shaheed karbala s/o Ameerul momineen Hazrat Ali .

MOTHER OF SIDDIQ-E-VILAYAT AND HIS MATERNAL RELATIVES

¹ It was before the region of turkistaan and now it is under the Government of Russia.

² In another narration samarqand has been described.

Name of mother of Hazrat Bandagimiyan Syed khundmeer was khunza bua taj. She was pious, virtuous, bashful and abstinent, always used to observe fast and unique in character. She was the daughter of Malik maood, and grand daughter of Malik yaqoob badival³. Lineage of Malik badival joins with Hazrat Abu Abdul Rahman bin Hazrat Abu Bakr siddiq (RA). In accordance with another tradition she is hasani syed⁴. One of the brothers of Bibi khunza bua taj is Malik khuda bakhsh, about whom Hazrat Shah burhan has laid down in Daftar aval that his heart had illuminated with intense worship that on behalf of Allah, unseen affairs used to be revealed on him. He used to have true virtuous dreams. He had uncountable virtuous attributes. Malik khudabaqash died three or four years before the advent of Hazrat Mahdi Maood (AS). He is the one who gave good tidings of Hazrat Mahdi maood's advent. Accordingly it is narrated that when Hazrat Meeran (AS) was residing at peeran Patan at the bank of Khan sarovar lake some one described before Hazrat Mahdi (AS) about the virtuous attributes of Malik khudabaqash. Hazrat Mahdi asked, where is he now? People replied that now he is not alive. Imamuna said that this bondman feels strange as, if such a person is alive, how he has been keeping himself away from the bondman's company. But it is known that he has died. Hazrat Mahdi (AS) then said that he was the lover⁵ of Allah. Imamuna's tiding in favour of the brother of Bibi khunza bua taj indicates strong evidence of his high rank.

³ According to a narration, baadi is a village. A Saint of baadival family Malik yaqoob had inhabited it

⁴ Hazrat Malik Sulaiman has laid down in the history of sulaimani in the volume IV chaman aval. Translation:-- Malik yaqoob belong to the progeny of Hazrat Yahya munger, and Yahya munger belong to the progeny of Hazrat Syed Abdul Qader, and Hazrat Abdul Qadir belong to the progeny of Hazrat Imam Hasan.

⁵ Daftar aval, rukn Aval, chapter II, Shavahid-ul-vilayat, tasaneef Hazrat Shah burhan.

MATERNAL RELATIVES OF SIDDIQ-E-VILAYAT (RA) WERE WEALTHY AND COURTIERS OF THE KING , BUT THEY HAVE NOT BEEN ASPIRANTS OF THE WORLD.

Some of the maternal relatives of Hazrat siddiq-e-vilayat (RA) were the secretaries and courtiers of the king. They had an abundance of wealth and means, they did not love it. They had all worldly comforts. But they never enjoyed it. Apparently they were wealthy, but inwardly they were poor and God fearing. God could not be forgotten by their hearts. Every moment and second they were busy obeying Allah's commands. They used to protect themselves from all evils. They were not only pious , abstinent but also brave . They had made service deserving compulsory over themselves. Generosity was their specific attribute.

DREAM OF BIBI KHUNZA BUA TAJ, DURING PREGNANCY FIRST DREAM OF BIBI

Bibi bua taj was married to Syed Moosa son of Syed khundmeer. She gave birth to two daughters⁶. Whenever she was pregnant, she longed for a son. After two daughters when she got pregnant by Allah's grace and three months had passed that one night Bibi khunza bua taj told her mother bibi khunza mah with regret and despair that all our relatives have been longing for the son , but their aspiration could not be fulfilled since two times. If this time also Allah's Will is continued as before, it will cause a nuisance for me. And women will point fingers towards us. Bibi khunza mah was grieved listening to her daughter , but citing Allah's mercy she consoled her. When the night advanced both got sleep, Bibi khunza bua taj dreamt that the sun had come down to earth. Others too were also beholding the scene, she was also seeing. The sun came down over the head of bibi and disappeared. When Bibi woke up , she felt for the first time that the fetus was

⁶ According to a narration 6 daughters.

moving in her womb. It was the time of Fajar. She made an ablution and offered namaz. When the day dawned , Malik khudabaqash came to sister's house as usual. Bibi described her dream . Malik khudabaqash was very happy to listen to the dream and interpreted Bua taj ! Allah will bless you with a virtuous son, who will be a famous and tribal leader. After the pregnancy of siddiq-e-vilayat ⁷it was the first dream, which was the good tidings of giving birth to a son.

THE SECOND DREAM OF BIBI KHUNZA BUA TAJ

Bibi khunza bua taj saw the second dream when she was seven months pregnant. She saw in the dream that there was a huge gathering. Everyone has the news that now the king is to visit the place. It seems that everyone was thinking that the king is visiting his house and the ruler will shower blessings over him. Everyone is decorating his house with such hope and longing. At last it is seen that the king's chamberlain and servants came and entered the house of Bibi khunza taj. Floor and courtyard of the house is decorated with required equipment . A beautiful and adorned throne is laid in the middle of the courtyard. It was not long before that emperor's carriage arrived. He sat on the adorned throne. Bibi bua taj who had a chaste , bright heart, got to know the real truth from the visit of the emperor. The joy of the visit of the emperor could not be described and out of admiration. Bibi bua taj was astonished by her fortune. Meanwhile,the emperor ordered to bring Bibi bua taj before him. In compliance with the order she was brought before the throne. The emperor said , khunza bua taj ! Today we visited your house . Be happy , ask whatever you want. It was repeated thrice. Bua taj in a reply told the emperor of emperor's that she wants the essence of the emperor. Then it was ordained , khunza bua taj , you bring your relatives before us so that they could be honoured. She brought her relatives such as parents, maternal uncle,his sons etc. They were granted royal rewards. Then again it is ordained to present remaining relatives, so that they too be rewarded.

⁷ Here siddiq-e-vilayat is written about Hazrat Syed khundmeer , because when Imamuna first met Miyan Syed khundmeer, he said he is our brother Miyan Syed khundmeer siddiq.

Bibi brought the remaining relatives and they too got the honour. It is said that Bua taj ! We are happy with you and along with all your seven generations were pardoned ,even your neighbour's and those who drank with your cup were also pardoned.

Bua taj was a pious , abstinent and virtuous woman, therefore at the time of this event too she manifested the attribute of seeking God And she did not seek anything else except the essence of Allah. Bibi bua taj described her dream before Malik khudabaqash next day morning. Malik khudabaqash was a bright hearted saint. He had the perfect knowledge of interpretation of dreams . He said Bua taj ! Allah the Exalted shall grant you a boy, who shall be the king from East to west, or the token of the last era.⁸ Because it is the period of manifestation of Mahdi(AS). Malik khudabaqash insisted Bibi to protect her pregnancy. Bibi bua taj was very happy to listen to the interpretation of her dream. She was confident that this time she will give birth to a son. The disappointment and grief due to not having a son is dispelled from the heart.

⁸ Token of last period

PART-II
BIRTH OF HAZRAT BANDAGIMIYAN SYED KHUNDMEER
SIDDIQ-E-VILAYAT (RA)
AND EVENTS OF INITIAL FIFTEEN AND SIXTEEN YEARS.

HOLY BIRTH OF HAZRAT SIDDIQ-E-VILAYAT (RA)

After the completion of the gestation period of Bibi khunza bua taj in the year 886H⁹ at the city peeran Patan holy son was born at the house of Miyan Syed moosa upon whose body was to keep the burden of " Baar-e-Amaanat"(weight of trustworthiness). This trustworthiness is the visual perception of Allah, the magnificent bounty ‘ and boon by means of promised Mahdi had been fixed in favour of the newborn, and whose martyrdom was to be deemed the evidence of Hazrat Mahdi’s Mahdiat. Details of which would appear in the following pages. In this connection Hazrat Miyan Syed Mustafa has said.....حجت مهدی بروگشته تمام

It is said that at the time of birth of Hazrat Bandagimiyan Syed khundmeer(RA) , the house of Miyan Syed moosa became a beacon of light with the extraordinary illumination. By this holy birth, hearts of not only parents but other relatives are filled with indeterminate joy and happiness. Miyan Syed Moosa named his newborn baby over his father's name Syed khundmeer. Indeed khundmeer is khodavand ameer. In Arabic it is uoolul Ameer or uoolul Amar. It meant ruler.

⁹ According to another tradition 887H

FATHER OF HAZRAT SIDDIQ-E-VILAYAT (RA) AND HIS MATERNAL RELATIVES

There were two sons to the grandfather of Hazrat Bandagimiyan Syed khundmeer(RA). First is Miyan Syed khundmeer and the second is Miyan Syed Atan. Miyan Syed khundmeer was married to the sister of shujaul mulk whose title was Malik Shaik bayani. Miyan Syed Moosa alias chajju is born to Miyan Syed khundmeer. Miyan Syed Moosa was married to Bibi khunza bua taj, who was the daughter of Malik Maudood Shah and granddaughter of Malik yaqoob badival. She gave birth to two daughters and two sons, one Hazrat Bandagimiyan Syed khundmeer(RA) and the other Bandagimiyan Syed Atan.

MARTYRDOM OF FATHERS OF HAZRAT SIDDIQ-E- VILAYAT (RA)

When the age of Hazrat siddiq-e-vilayat(RA) was three years, Hazrat Ameer Syed Moosa was martyred. It is narrated that Sultan Mahmood , the king of Gujrat decided to attack the fort charaar, where naughty and insurgent infidels had gathered and were busy in anti Islamic activities. Noted and brave ministers, and Lords of badival tribe were in the army, and the leader of them was appointed Malik Shaik. Among the chiefs of army were Malik moazzam, and Miyan Syed Moosa. Muslims were victorious over the infidels on behalf of Allah. But the fort of charaar over which infidels were occupied was very strong. Many Muslims were martyred at the foot of the fort in an attempt to capture it. During this battle Ameer Syed moosa and his party under his leadership attacked and Ameer Syed moosa was martyred. At that time Malik Shaik was meditating. He was informed first of the martyrdom of his son but he did not stand up, so when he was informed of the martyrdom of Miyan Syed Moosa he stood up. He went near the fort and sounded the slogan of takbeer with enthusiasm. Within a few moments, Allah's help descended and a part of the rampart of the fort broke up. Then the path for the Muslim army was open. And in this way the fort was conquered. In this battle

besides Ameer Syed Moosa chief of badival ministers Malik Shaik was also martyred. Ameer Syed Moosa was born in the year 866H. Thus at the age of 24 years, he was martyred during the battle in the year 890H. After the martyrdom of Ameer Syed moosa his wife Bibi bua taj stayed with her brother Malik khuda bakhsh. King of Gujrat Sultan Mahmood being impressed with the bravery , manliness and devotion of Ameer Syed moosa granted his post to Miyan Syed Atan, at the instance of Malik mubazir ul mulk, because he had become the guardian of children of Bibi bua taj¹⁰. Mubazir Ul mulk had issued Shasta hazari post subedari of Patan in the name of Bandagimiyan Syed khundmeer (RA) and had obtained a certificate to this effect , to which he did not accept. He said that we have nothing to do with the world. All were astonished over the denial , despite insistence.

CHILDHOOD OF SIDDIQ-E-VILAYAT (RA) AND EVENT OF HIS ECSTASY

After the martyrdom of Ameer Syed Moosa, Malik Mubazir ul mulk treated the mother of Bandagi Miyan with love and sympathy, but Malik khuda bakhsh their uncle had taken the responsibility of bandagi miyan Syed khundmeer and his brother Miyan Syed Atan. Despite this Hazrat Bandagimiyan had such good qualities and moral attributes from childhood that Mubazir Ul mulk loved him more than the others. Even in his childhood his eyes were so awesome that a brave person wouldn't dare to look at him. Mubazir Ul mulk was brave and courageous of his times, but he too did not dare to look into the eyes of siddiq-e-vilayat. He could not pass the time without seeing him .It is said that when Mubazirul mulk wanted to have a closer look at siddiq-e-vilayat (RA) he would ask the maid to give in his hand a toy so that he is immersed in seeing it and I could see his face clearly. Because I can not dare to meet eyes with him. Accordingly it happened so and Mubazir Ul mulk used to see siddiq-e-vilayat (RA).

¹⁰ For further information refer Shavahid-ul-vilayat, tareeq sulaimani, and Daftar Shah burhan

HAVING VISUAL PERCEPTION OF ALLAH OF SIDDIQ-E-VILAYAT (RA) IN THE AGE OF THREE

It is frequently stated that when siddiq-e-vilayat (RA) attained the age of three years, one day he was playing in the courtyard . He was so engrossed in playing that all of a sudden he went into ecstasy. His mother and grandmother were surprised to see him in this condition and soon took him inside the house. When the fear was gone they understood that it was the grace of God and by His manifestation that he was Exalted with visual perception. Her mother refreshed the unparalleled divine vision during the gestation period in the dream. Bibi khunza Bua Taj did not have any difficulty in understanding this event, but for others it was not easy to understand the essence¹¹ .

DESPITE YOUNG AGE , HIS INTELLECT AND COMMON SENSE HAD REACHED TO PERFECTION

It is said that siddiq-e-vilayat (RA) was granted on behalf of Allah , perfect intellect which is manifested at various occasions. An event of his childhood is thus described that Malik Naseeruddin Mubashir Ul mulk had started construction of his royal palace through an experienced architect and contractor, but the depth of foundation with respect to building was very lesser. Hazrat siddiq-e-vilayat (RA) coincidentally went there and he saw a deficiency in the foundation and said that the depth of the basement of the building would have been more deep.

Architect felt his mistake and admitted it. Despite young age he was intellect, foresighted and keen . Other wise men expressed surprise and astonishment. At the

¹¹ Daftar compiled by Hazrat Shah Burhanuddin rukn II chapter I

direction of Mubazirul Mulk, the royal architect corrected his mistake according to construction principle and added the depth of foundation . At that time age of siddiq-e-vilayat (RA) was only four

SIX OR SEVEN YEARS OF AGE AND DISINTERESTED IN WORLDLY AFFAIRS

When the age of Hazrat siddiq-e-vilayat (RA) reached six or seven years, strange things started happening to him. For example ,it was surprising that if someone from own or others urge him to get his father's post he would reply that we have seen our deity and will do the job of our deity. We shall not be the servant of our creature. We shall not bow the head before the creature and salute.

Narrators say that there was a lot of talk about his reply, Malik khudabaqash and Mubazirul Mulk also listened to the answer. Apart from them others were also amazed to hear from him the words of disgust from the world and seeking God.

AGE NINE OR TEN AND SEEKING AND LONGING FOR DIVINE VISION

At such a young age he had disgust and hatred towards the world . If he had attachment , it was with scholars, fuqras and godly people. He would like the company in which commands of Allah and His Messenger are described. He would not like to listen to the talk about the world and ways to achieve it, rather he would displease with the person who talks about the world.

When his age reached nine or ten years , Allah's love and passion in his heart grew day by day. He would meet any person who seems to be holy and elderly

with a desire and longing and ask, " will you solve my problem ?"¹². Shall I have a visual perception of Allah? They were surprised and amazed at the difficult question at this young age.

WAITING FOR THE ARRIVAL OF MAHDI(AS)

And they say, son, this job is not for everyone, it is specific with the essence of Allah's caliph Mahdi(AS), he alone shall solve your problem. In accordance with true traditions this period is of the arrival and manifestation of Mahdi(AS). You shall have to wait , so that your wish is fulfilled.

DEATH OF HAZRAT BANDAGIMIYAN 'S MOTHER.

Age of Hazrat siddiq-e-vilayat (RA) was just ten years, when his mother died. When the age of siddiq-e-vilayat (RA) reached eleven years, once Mubazir Ul Mulk asked his nephew Malik khudabaqash, shall you give me anything I seek you?. Malik khudabaqash was a man of excellent qualities. He understood that Mubazir Ul Mulk is probably seeking one of the sons Miyan Syed moosa. At the same time he was dismayed by the danger of summoning Miyan Syed khundmeer. If it happens so I shall be deprived of serving Miyan Syed khundmeer. Despite this

¹² Enthusiasm of Miyan Syed khundmeer and his passion was great, right from childhood. His aim was unlimited. Therefore despite having visual perception of Allah for once or twice he was not contented, rather he was in search of a perfect guide who could guide him to have refreshing visual perception of

Allah's essence. Accordingly after meeting with Imamuna Hazrat Mahdi(AS) his problem is solved, and his demand is fulfilled. This was the reason that Hazrat Mahdi(AS) praised ,seeking the visual person of Allah of siddiq-e-vilayat in this manner. That is, it is granted on behalf of Allah the Exalted, but his desire is not fulfilled. This was sure to happen , because siddiq-e-vilayat was a true follower of Imamuna (AS) and and his officiating. Hazrat Imamuna(AS) had said to Bandagimiyan Shaik Bheek(RA) I am fed up with the old God which you have, I get every moment a new God . Here fresh God meant refreshing visual perception of Allah. This rank is originally granted to the two concluders and as a follower granted to syedain.

Malik khudabaqash said " you are my uncle and guardian , equal to my father", whatever you ask for, ? God Willing I shall offer it wholeheartedly . Pleased with these words Mubazirul Mulk said that I want you, give me one of the sons of Ameer Syed Moosa , so that I could get the honour of serving. Further , Syed Atan's age is equal to my daughter's age . I want that if Allah will , I shall fix the engagement of them. Malik khudabaqash was very happy that Mubazir Ul mulk did not demand the person of Miyan Syed khundmeer, because he was very much fond of Bandagimiyan. Malik khuda bakhsh happily gave the younger brother of Miyan Syed Atan to Mubazir Ul mulk, and Hazrat Miyan Syed khundmeer accompanied Malik khudabaqash. When siddiq-e-vilayat (RA) attained the age of twelve, his devotion to God increased so much that he was living absorbed in remembrance of Allah and began to enjoy divine manifestations. In those days the capital of Gujrat King Sultan Mahmood Baigarah was chapaaneer . Peeran Patan was given to Mubazirul Mulk on behalf of Sultan as an honoury fief. Peeran Patan was far away from the capital chapaaneer but Mubazirul Mulk along with his nephews who were all Lords of the state used to go to chapaaneer. In those days Mubazirul Mulk consulted with his nephews and said that he would request Sultan Mahmood to appoint ministry of five hundred horses for Miyan Syed Atan and his post of two thousand horses be appointed to Miyan Syed

khundmeer (RA) and there after I shall get any new post requesting the king. All of them were pleased with the consultation and agreed. Accordingly as was the custom when Mubazirul Mulk decided to go to chapaaneer along with all the people of the tribe he accompanied Miyan Syed Atan , and attended the court of Sultan Mahmood. King of Gujrat Sultan Mahmood respected and cherished Mubazirul Mulk. He did not reject any request from his supreme court, when Mubazirul Mulk presented his request to grant ministry and post to Miyan Syed khundmeer (RA) and Miyan Syed Atan, it was approved. At the same time a decree is issued for the post and ministry. Mubazirul Mulk returned to peeran Patan with royal decree.¹³

Whenever Mubazirul Mulk go to chapaaneer or return to peeran Patan siddiq-e-vilayat would go forward few steps as a mark of respect and greet him,

¹³ Derived from Daftar aval compiled by Hazrat Shah Burhan and tarreq-e-sulaimani

but this time when siddiq-e-vilayat knew about Mubazirul mulk that he is returning with post and ministry , he was very much upset. Therefore he did not want to welcome Mubazirul Mulk. When Mubazirul mulk while returning reached the specific place and did not find Miyan Syed khundmeer, he himself and his nephews were surprised and said , this time Miyan did not come for welcome, what would be the reason?. They started thinking differently. Someone said that younger brother Ameer Syed Atan was given ministry, and did not do anything for himself. someone thought that siddiq-e-vilayat was not well, which made Mubazirul Mulk more concerned. Another custom of Mubazirul Mulk was that whenever he would return from chapaneer to peeran Patan, first he would come to the house of Malik khudabaqash and meet Bibi Bua Taj, and after knowing about the children he would return to his palace.

This time also he came to the house of Bibi Bua Taj and inquired about their wellbeing. Bibi said that by the grace of Allah they are well. On inquiring about the condition of Hazrat Bandagimiyan Syed khundmeer Bibi said that he too is in good health. But when he got the news of your arrival he decided to go to your welcome, however he returned. He sat closing the door of the closet. It is not known what his motive is. Everyone was even more surprised to hear this. Everyone tried to get him out ,but they failed . The reason for not leaving for reception and staying at the closet was not understood at that time. Mubazirul Mulk briefed Malik khudabaqash and Malik Baqan on the discussion held with Sultan Mahmood king of Gujrat regarding issue of post and ministry.(Malik Baqan is brother of Malik khudabaqash, who is also migrator along with Mahdi). Mubazirul Mulk handed over the royal decree , which he had brought with him to them , and said that Miyan Syed khundmeer (RA) holds you dear , you give him this decree, and ask him on my behalf to accept this posting and do not make excuses. I have made my post in your name. The king is very kind to me. I shall get to issue another post in my name. If you accept this service of ministry it would be beneficial to us that a new post and ministry would be added in our family. Malik khudabaqash and Malik Baqan met Hazrat Bandagimiyan Syed khundmeer (RA) with royal decree from Mubazirul Mulk and disclosed the events of royal Court and what Mubazirul Mulk had requested.

Hazrat Bandagimiyan Syed khundmeer after hearing all the events said that he is not upset due to the demand of ministry and post , but the reason for servant 's upset is that his brother has become seeker of the world. Reason of not welcoming Mubazirul Mulk is the same. How can we come ,when Syed Atan was also there. If we had come there we would have to see his face.we have nothing to do with seekers of the world officials.

Malik khudabaqash was a wise man . He knew earlier of Miyan's will and believed that Miyan would not accept anything in this worldly affair. But he had come at the request of his uncle to report the matter. When he heard the reply, he returned to Mubazir Ul Mulk. He said that we did not find in his answer what brothers had thought about Miyan Syed

khundmeer (RA). We have heard the answer of disgust from the world. He then described the details of his talk. When All the people who were scholars of that time heard the reply of siddiq-e-vilayat they were surprised . His reply included issues like visual perception of Allah in the world and passion for renouncing the world.

**PASSION FOR RENOUNCING WORLD AND DESIRE FOR
VISUAL PERCEPTION OF ALLAH OF SIDDIQ-E-VILAYAT
(RA) HAD BECOME POPULAR EVEN BEFORE THE
APPEARANCE OF MAHDI IN GUJRAT.**

It must be clear that the news of the appearance of the promised Mahdi had not yet reached Gujarat, and the mystery of teaching of excellence had also not reached people except few, who were extinct. Reply of siddiq-e-vilayat (RZ) had a special effect on the heart of Mubazir Ul Mulk, which had the message of disregard from the world and seeking God. He said that Miyan Syed khundmeer 's inclination and attraction towards renouncing the world shows that he is a chosen, popular,intimate servant of Allah the Exalted. Mubazirul Mulk asked Malik khuda bakhsh what Mian 's condition looks like at the moment? Malik khudabaqash

replied that Mian's condition and words suggest that he is a great person who will not greet anyone bowing down his head. He would be the king of East and West or the token of the last age. Since all the people elder and younger believe in the talk of Malik khuda bakhsh therefore all the people along with Mubazirul Mulk regarded the reply of khudabaqash to be true. And all of them became believers of siddiq-e-vilayat (RA) more than before. After denying ministry and post , and in spite of knowing that he has no inclination and affection towards pomp and grandeur, rather he strongly dislike it and his love with Allah is increasing day by day, Mubazirul Mulk thought that anyhow Hazrat Miyan Syed khundmeer (RA) became busy in worldly affairs.

FIFTEEN OR SIXTEEN YEARS AGE, FACING MARRIAGE AND DISCIPLESHIP

It is said that Mubazirul Mulk consulted his relatives and all nephews and decided two suggestions that Miyan Syed khundmeer (RA) has attained the age of fifteen or sixteen. Two duties will be completed. Firstly he is to be made a disciple of any saint, because the saint in his nation is as if a Prophet in his ummah. In accordance with the above statement keeping in view the rank of saint he would follow the instructions of the saint. Secondly he should get married, because when he would think of his home , needs of life he would be forced to take a job. Mubazirul Mulk himself had to implement these suggestions, as in those days Malik khudabaqash had died. It is said that elders of Miyan Syed khundmeer family belong to quadria lineage.

FAMILY SUGGESTIONS AND EVENTS OF DISCIPLESHIP OF HAZRAT SIDDIQ-E-VILAYAT ATTEMPT TO MAKE DISCIPLE OF SHAH MAODOOD CHISHTI

With the suggestions of other family members when it is decided that Hazrat Bandagimiyan Syed khundmeer (RA) is to be made disciple of any saint, and all the learned people united on this issue that Miyan Syed khundmeer (RA) be made disciple of Shah maodood Chishti, as in that period Shah chushti was famous dignified and exalted. Miyan Syed khundmeer (RA) was also informed of the proposal to make him a disciple. Siddiq-e-vilayat (RA) , who was a true seeker of God and longing in the desire agreed. Mubazirul Mulk provided all the accessories of a disciple, so that at the time of the discipleship it could be offered to the peer. Mubazirul Mulk was a powerful person. Therefore he provided cash, cloths, sweets, garlands ,paan and other things perfumes etc so that these things could be presented to Peer in accordance with quranic ordain.

إذا ناجيتم الرسول فقدموا بين يدي نجوكم صدقه

That is o believers! When you intend to whisper with the Prophet, offer a gift to him before whispering.

So that the above ordain of Allah be implemented. Mubazirul Mulk sent Malik Baqan with the above things accompanying Bandagimiyan Syed khundmeer (RA) to Shah Maodood. Accordingly Miyan Syed Khundmeer came to Shah Maodood and met him. He gave all the things he had brought with him. Shah Maodood was very happy and paid homage to Miyan Syed khundmeer (RA) ,but he did not make him a disciple and said that today I will not make Syed Khundmeer a disciple, because lineage of all the people of tribe baadival belongs to Maqdoom Shaik Ahmed khattu and you have brought Miyan Syed khundmeer here. Tomorrow is Friday. Mubazirul Mulk will arrive for namaz then we will inquire and make Miyan Syed khundmeer disciple. Malik Baqan sought permission and returned towards home. Miyan Syed khundmeer became sad and silent.

INSTRUCTIVE COMMENT OF MIYAN SYED KHUNDMEER OVER THE RESPONSE OF SHAH MAUDOOD

It was night time while returning from Shah Maudood. Along the way dogs were barking . Miyan Syed khundmeer said Malik Baqan! it could have been nice

if you would have given these gifts of discipleship to these dogs. They are after all creatures of our lord (Allah the Exalted). Malik Baqan said ! Why do you say that? Shah Maudood is very good. Malik Baqan started praising Shah Maudood. Miyan said,pooh ! O,Malik Baqan , do not take his name. We will not be the disciple of this unmanly person , because he makes his disciple after taking permission of Malik. It seems that on the day of judgement also he would recommend asking Malik!. Thereafter Miyan himself describing the attributes of Peer said that peer has to be such that on the day of judgement if angels take the disciple towards hell, Peer who has held the hand of disciple should deliver him by the grace of Allah and say that he is my disciple deliver him, then angels should leave him. After listening to this amazing and instructive conversation Malik Baqan came home. In the morning Malik Baqan narrated the whole incident before Mubazirul Mulk that Shah Maudood had decided so and Miyan had given such an answer.All listeners were amazed at what Miyan said.

SECOND ATTEMPT TO MAKE MIYAN SYED KHUNDMEER (RA) DISCIPLE IN THE LINEAGE OF MAQDOOM SHAIK AHMAD KHTTOO¹⁴- AN IMPORTANT INSTRUCTION OF MIYAN ABOUT PEER .

After a few days Malik Mubazir Ul Mulk sent Miyan Syed khundmeer (RZ) to make him a disciple in the lineage of Sheikh Ahmad khattoo at his caliph. When he reached there , he saw that the caliph of Shaik holds the hand of a disciple and keeps it at the grave of Maqdoom and says that your Peer is Maqdoom. When Miyan Syed khundmeer (RA) saw the procedure of making a disciple he did not want to become a disciple and said that peer is to be alive so that he could guide the disciple and solve his difficulties timely. How such problems can be solved by grave. He returned. After this incident Miyan Syed khundmeer continued his

¹⁴ Buried at Ahmedabad near village sarkhech (shavahed)

search for accomplished Peer. On the other hand Mubazirul Mulk was also worried about fulfilment of his intention.

**ATTEMPT TO MAKE MIYAN SYED KHUNDMEER (R)
DISCIPLE OF SHAIKUL ISLAM SHAIK MAH BUT ANGRY
WITH SHAIK'S WORLDLY MENTALITY AND FLATTERING
ATTITUDE MIYAN RETURNED.**

In connection with making Siddiq-e-Vilayat disciple , after certain period Mubazirul Mulk sent Miyan Syed khundmeer (RA) along with Malik Baqan to Shaik Mah alias shaikul Islam. Shaikul Islam's worship and piety was famous. He was a man of Calibre. The king of Gujrat Sultan Mahmood was his disciple. Most of the ministers and Lords were his disciples. He did not spare any effort in expressing love and sincerity with Miyan Syed khundmeer and Malik Baqan demonstrated great morality. He praised his youth for the kindness of Miyan Syed khundmeer. With Miyan Syed khundmeer he used all methods of compiling hearts. He also praised Miyan's ancestors. Recalling their attributes, royal honour, posts and ministry, their closeness with the king he also said that Sultan Mahmood is my disciple. Now when we will go to the king, firstly we will recommend the post of ministry of his father in his name, thereafter we shall take up other tasks. Miyan Syed khundmeer stood up listening to this talk and without taking permission came out. Shaik Mah was worried. He started explaining to Malik Baqan, look! We didn't say anything bad to Miyan Syed khundmeer? It seems that Miyan has returned angrily. What will be the reason for his anger?. Malik Baqan consoled him and said that his nature has become such that he did not want to become a disciple anywhere. You do not be sad. Malik Baqan took permission from Shaik Mah and returned.

On the way Malik Baqan asked Miyan Syed khundmeer (RA) what bad thing Shaik Mah had said to you that made you annoyed? In response to an expression of compassion and love , you got angry and returned without seeking permission.

Miyan said Malik baqan, our purpose of becoming disciple is to have visual perception of Allah the Almighty ,and we had gone to Shaik for this purpose , but this impotent Shaik in very first conversation presented the ugly face of the world with exaggeration and attracting me towards the world . Therefore I know with certainty that my aim shall not be fulfilled at this place. This is the reason that I stood up and came out. Malik Baqan was silent listening to such astonishing thoughts of Miyan Syed khundmeer and narrated the details to Mubazirul Mulk. Upon learning these things people were amazed and overwhelmed by the intelligence of Miyan Syed khundmeer, his esoteric ability, and intensity of demand of truth. Mubazirul Mulk also listened to these thoughts with astonishment and then started searching for another Peer.

The grief and anxiety of Bandagimiyan Syed khundmeer (RA) A was increasing day by day due to not getting a perfect Peer. His time was passing in search of goal, fulfilment of desire and lamenting that at last the most Merciful, real beloved took pity on true seeker servant ,the ocean of grace and beneficence helped , the ship of true seeker came to the shore of goal.

REMINISCENCE

Dear readers! We have described in the previous pages that ancestors of the last Imam Hazrat syed Mohammad Mahdi Mauood (AS) and Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) came to maro from baghdad and from maro came to India through bukhara.After coming to India these elders stayed at two cities . Ancestors of Imamuna Hazrat Syed Mohammad juvanpuri Mahdi Maood (AS) stayed at the city juvanpur, and ancestors of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) stayed at peeran Patan from city bayana. You have already read about the birth of Miyan Syed khundmeer (RA), details till his age rising to fifteen years, search of perfect Peer etc in the previous pages. Now before moving ahead we shall describe in short the events of birth of Imamuna Hazrat Syed

Mohammad Mahdi Mauood(AS) in juvanpur, his tasmiyaqani,meeting with Hazrat khaja qizar, marriage, war with dalpat rai, state of ecstasy, descending of divine light of Allah's visual perception, rejection of royal decree for jageer, ordain on behalf of Allah for migration, visit to Makkah for Hajj, claim of Mahdaviat at makkah,return to Gujrat by the ordain of Allah, arrival at Ahmedabad from Port dev, arrival to peeran Patan through sante , so that sketch of an accomplished true Peer(Hazrat Syed Mohammad Mahdi mauood) remain fresh in the minds of readers, whose arrival took place for true seeker Miyan Syed khundmeer (RA).

(For the detailed biography of the last Imam Mahdi maud alaihissalam refer the books , maulood compiled by Miyan Abdur Rahman, matloul vilayat, shavahidul vilayat, matriculation vilayat etc)

SECOND CHAPTER

LINEAGE OF HAZRAT SYED MOHAMMAD JUVANPURI MAHDI MAUD(AS), BIRTH,BRIEF DESCRIPTION OF MANIFESTATION, MIGRATION TO VARIOUS PLACES, CLAIM OF MAHDIAT, ARRIVAL TO GUJRAT AFTER HAJ, EVENTS OF ARRIVAL TO PEERAN PATAN THROUGH BADLI, SANTEJ.

Hazrat meeran Syed Mohammad bin Syed Abdullah bin Syed Osman bin Syed khizar bin Syed moosa bin Syed Qasim bin Syed Najmuddin bin Syed Abdullah bin Syed Yousuf bin Syed yahiya bin Syed Jalaluddin bin Syed Naimatullah bin syed Ismail bin Imam moosa kazim bin Imam jaffer sadiq bin Imam Mohammad Baqer bin Imam Zainul Abideen bin Imam Hussain Shaheed karbala bin Ameerul momineen Hazrat Ali karamallahu wajahu.

Hazrat Syed Mohammad juvanpuri Mahdi maud (AS) was born at juvanpur in the year 847H. His mother's name was Bibi Amina. An unknown voice is heard on his birth.

قل جاء الحق وزهق الباطل ان الباطل كان زهوقا

When his age reached four years four months Bandagi miyan Syed Abdullah arranged a grand banquet to make him recite Bismillah. Maqdoom Shaik Daniyal made him recite Bismillah and on the ordain of Allah khaja khizar came to say Ameen. When the age of Hazrat reached seven years he memorized the Glorious Quran. He then paid attention towards Arabic education. When his age reached twelve years all the scholars , in view of his erudition, gave him the title asadul ulma (The Lion among scholars). During these days when he had reached puberty¹⁵Hazrat khaja khizar summoned him at khokri Masjid and addressed him as O Imam Aqiruzzaman and handed over "the trusteeship intrinsic invocation" to him on behalf of Allah. He said that Allah the Exalted has said that whosoever comes to you with the desire of truth instructs him secret remembrance. Thereafter khaja khizar himself requested to get instruction . Then khaja khizar told Maqdoom Sheikh Daniyal that this man was promised Mahdi. We have confirmed him and have got instruction , you too must confirm him and get instruction. Shaik Daniyal said aamanna va saddaqa (I believe and testify) and got instruction. Thereafter shaikul Islam called him with epithet of " syedul Aulia ".

When his age was 19 years , he was married in the year 866H to Ummul Momineen Hazrata Bibi Alahdadi, the daughter of his paternal uncle Syed Jalaluddin bin Syed Osman. Age Of Bibi Alahdadi at that time was 11 years. Bibi Badan was born in 868H and the son Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA) was born in the year 869H. After a certain period Sultan Hussain Sharqi the king of juvanpur won the battle in the year 875H against Dalpat Rai, ruler of Goud. Dalpat Rai had been cut into two pieces. Looking at the image of the idol on the heart of Dalpat Rai Hazrat Imam (AS) went into ecstasy. This spirit of Allah's grandeur divinity remained till twelve years.

¹⁵ Al Mahdi maud page no 174, inteqabulmavaleed

**IMAMUNA MAHDI(AS) , EXCEEDINGLY PERSEVERANCE OF
NAMAZ , EVEN IN THE STATE OF ABSORPTION HE DID
NOT MISS ANY NAMAZ.**

During this period, he said that he is experiencing the manifestation of divinity of Almighty one after the other. Bibi Alahdadi used to help him in making ablution at the time of namaz during the state of absorption, and he after performing obligatory namaz again he used to go into ecstasy. In this period of twelve years he never missed any namaz.

**IMAMUNA HAZRAT MAHDI(AS) TORE INTO PIECES THE
DECREE OF PENSION ON BEHALF OF SULTAN HUSSAIN
SHARQI.**

Sultan Hussain Sharqi had granted the decree of seven villages to Hazrat Imamuna , he tore the papers and threw it. Then Hazrat was ordained on behalf of Allah the Exalted to migrate. In the year 887H he migrated towards Danapur from juvanpur. At that time his age had reached forty years. Here Hazrat said that when he had for the first time Allah's divine manifestation in juvanpur, it was ordained on behalf of Allah that O Syed Mohammad! We have granted you the knowledge of our book and our implication and key to the treasures of faith is given in your hand. We have made you the guardian of the religion of Mohammad , your denial is our denial and our denial is your denial. Here is the order of places of migration with slight differences in the narrations. From Danapur to kalpi, chanderi, Mando, chapaneer, Burhanpur, Daulatabad, Amadnagar, Beedar, Gulbarga, Bijapur, cheetapur, Dabhol port, Hazrat mahdi(AS) migrated. He came to Makkah via Jeddah for Haj, along with his three hundred and sixty associates in the year 900H or 901H and performed Haj. He claimed mahdiat at makkah in kabatullah between rukn va maqam in a loud voice, and said انا المهدي الموعود من اتبعني فهو مومن

(translation) I am promised Mahdi. Whoever follows me is a believer.

Bandagimiyān Shah Nizam and Qazi Alauddin Badri and another Arabi said **آمنوا و صدقنا** and made oath of allegiance.

During this period he met the soul of Hazrat Mohammad(pbuh) . It is said that we are with you every moment. Thus there is no need to come to Madina. Time for emphatic claim has come. Go to Gujrat soon. Therefore advance paid to camel riders was taken back and paid for ships. Hazrat Imam returned to Port diu by ship from Makkah. He arrived in Ahmedabad from de. He stayed at Taj Khan salar mosque till eighteen months, and by Allah's ordain in the year 903H made a second claim of Mahdiat. He came to peeran Patan in the year 904H through migrating from Santej and Naharvala, and stayed at the shrine of Qazi Qadan. His migration covered peeran Patan, Badli, Jalore, Nagore, Jaisalmer, Thatta, Kaha, Qandahar, Farah Mubarak. Hundreds of events took place in each of these places , which were meant to strengthen the faith. Details of which can not be described here . Interested people can go through the books of biographies. However Peeran Patan is the place where the true seeker Miyān Syed khundmeer siddiq-e-vilayat (RA) is going to meet the accomplished Peer. The last Imam Hazrat Syed Mohammad juvanpuri Mahdi Maood (AS). Details would be given a head. **جنتن عن يمين و شمال**

PART 1

Readers shall have the feeling of knowing about some important events of that period , therefore it seemed appropriate to mention shortly in this part.

Migration of Hazrat Mahdi (AS) from juvanpur to Patan, some important events, summary of confirmation of Mahdiat and oath of allegiance of five caliphs, details of setting off of Hazrat Bandagimiyān Syed Mahmood Sani Mahdi from Patan to chapaneer with an intention of earning.

In peeran patan (Naharvala) Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) met Hazrat Mahdi Maood (AS) and got the honour of having visual perception of Allah. Apart from him , some of the well known ministers and Lords such as Bandagi Malik Baqan, Bandagi Malik Maarooof, Bandagimiyan khanji, Bandagimiyan Yousuf submit, Zaire Mohr e vilayat, Bandagimiyan Abdul Majeed, Bandagimiyan lad shah, Bandagimiyan Kamal Shah, Bandagimiyan Ameen Mohammad, Bandagimiyan bhai, Bandagimiyan, khaja bin Taha, etc made oath of allegiance.

On the occasion of migration from juvanpur, by Allah's ordain convoy of Hazrat Imamuna (AS) include Bibi Alahdadi 32 years, Bibi Badan age 20 years, Bibi Fatima age 12 years and Hazrat Bandagimiyan Syed Mahmood Sani Mahdi age 18 years, who is born to Bibi Alahdadi in the year 869H at juvanpur (Uttar pradesh) . At the time of his birth the age of Hazrat Imamuna Mahdi (AS) was 22 years and the age of Bibi Alahdadi was 14 years. Narrators describe that before the birth of Bandagimiyan Syed Mahmood Sani Mahdi, Bibi Badan was born in the year 868H, and after the birth of Bandagimiyan Syed Mahmood, Bibi Khunza Fatima (known as Fatima vilyat) was born in the year 875H. At the time of migration from juvanpur by Allah's ordain age of Imamuna was 40 years, age of Bibi Alahdadi was 32 years, age of Bibi Badan was 20 years, age of Bibi Fatima was 12 years, and the age of Bandagimiyan Syed Mahmood was 18 years. Besides them there were 12 people , whom include , Bandagimyan Syed Salamullah, Bandagimiyan Shah Dilawer, Bandagimiyan Syed Abubaker son in law of Imamuna (Husband of Bibi Badan) , Bandagimiyan lad Shah, Bandagimiyan Bheek, Bandagi Taher etc.

Memorable historical events took place during migration , description of which is given in detail in the books of biographies. With respect to the topic , here few events shall be noted so that it could help the readers understand the series of events.

- (1) Hazrat Bibi Alahdadi dreamt in the year 887H, and informed Imamuna . After touching his feet, sought forgiveness from previous mistakes and confirmed Mahdiat.
- (2) Bandagi Meeran Syed Mahmood (RA) who was listening to the discussion of Imamuna and bibi Alahdadi outside the tent, went into ecstasy. At this moment Imamuna said to Bibi, come see your son, that flesh , skin , bone and every hair of Bhai Syed Mahmood has become لا اله الا الله. Imamuna then taught him intrinsic invocation . He too got the honour of confirmation. At that time the age of Bandagimiyan Syed Mahmood was 18 or 19 years.
- (3) After the conquest of the state goud, Sultan Hussain Sharqi grabbing the hand of Shah Dilawer who was the nephew of Raja Dalpat, said that this is our booth. At that time the age of Shah Dilawer was 10 or 12 years. Sister of Sultan Saleema khatoon made him her adopted son. Beholding his devotion toward Allah, Sultan Hussain Sharqi and Saleema Khatoon sent him in the service of Imamuna. Seeing in Danapur Bibi Allahdadi and Bandagimiyan Syed Mahmood confirming Mahdiat , he (Shah Dilawer) also confirmed Mahdiat after zohar. Hazrat Meeran(AS) told in favour of Miyan Shah Dilawar that he is noblest than the nobles.
- (4) Bibi Bheeka was married to Imamuna (on the way between kalpi and chandairi)
- (5) Miyan Syed Ajmal whose age was 6 months of according to another narration 18 months while playing in the hands of Hazrat Bandagi Miyan Syed Mahmood fell in the fire or in the boiling water of cauldron on 2nd rabiul awal during the urs of rasoolullah and was martyred. This event is of 892H. After the burial of Bandagimiyan Syed Ajmal , Hazrat Meeran (AS) said in favour of him that it is ordained on behalf of Allah the Exalted that O, Syed Mohammad! We have pardoned all the people in the grave due to Syed Ajmal.
- (6) Came to chapaneer from chandairi (according to another narration mando) .Shah Nizam ruler of jais (Birth 873H) when his age was 27 years, met Imamuna at chapaneer in the year 900H and confirmed Mahdiat.

- (7) From chpaneer Hazrat Mahdi (AS) came to Daulatabad via Mando. He visited many graves of Saints, he also gave good tidings regarding these saints.
- (8) When Imamuna reached Daulatabad it was 898H. He came to Beedar via Ahmednagar. It was probably 901H.
- (9) From Beedar he went to Gulbarga, Bijapur, cheetapur, through Dabhol Bandar and along with 360 associates and migrators reached jeddah and then Makkah. AT makkah , in between rukn va maqam he proclaimed mahdiat. من اتبعنى فهو مومن (whoever followed me is a believer) Then he performed Haj It was 12 zilhajja 901H when his age was 54 years.
- (10) On return from Hajj, he went to devbandar, khambait, and then reached Ahmedabad. He made second claim of mahdiat in Ahmedabad. It was the year 903H.
- (11) In the year 903H he was expelled from Ahmedabad, so he reached Sola santej, where Hazrat Mahdi (AS) met Hazrat Shah Niamat. He made an oath of allegiance with Imamuna , renounced the world and accompanied Imamuna. It was the year 903H.
- (12) From santej came to peeran Patan (Naharvala) where Hazrat Miyan Syed khundmeer had the honour of meeting Hazrat Mahdi (AS) . At the first sight he had the visual perception of Allah. It was the year 904H.
- (13) Hazrat Bandagimiyan Syed Mahmood Sani Mahdi, with the permission of Hazrat Imam alihissalam set out from peeran Patan for earning and reached chapaneer . It was the year 904H.

PART-II

IMPORTANT YEARS OF BIOGRAPHY

APART FROM IMAMUNA HAZRAT SYED MOHAMMAD JUVANPURI ,IMPORTANT EVENTS OF BIOGRAPHY OF HAZRAAT SYEDAIN AND OTHER CALIPHS, PLACES AND HIJRI YEARS.

EVENT	Date&year	Place	Brief description
Birth of Imamuna Syed Mohammad juvanpuri	Monday 14th jamadiul awal847 H	Juvanpur	Name:Syed Mohammad Father:Syed Abdullah, Mother :Bibi Amina
Tasmiya khani	Monday 18th Ramzan 851H	Juvanpur	Hazrat maqdoom Shaik Daniyal made him recite bismillah, Hazrat khaja khizar said Ameen by Allah's ordain. Study of External sciences started.
Memorization of Quran	In the age of seven years .854H	Juvanpur	Used to recite one rukoo from Hazrat Shaik Daniyal and himself memorize one part(para)

Completion of external sciences(Arabic)	In the age of 12years, 859H	Juvanpur	Hazrat Sheikh Daniyal taught him a little and he used to describe the essence of the whole book.scholars of juvanpur gave the title of Asadul ulma.
Handing over of trusteeship of Allah and the Prophet.	In the age of 12 years,859 H	Juvanpur	Hazrat khaja khizar handed over trusteeship at khokri mosque,Hazrat maqdoom Shaik Daniyal and Meeran Syed Ahmad(elder brother) confirmed Mahdiat.
Marriage with Bibi Alahdadi	In the age of 19 years,866 H	Juvanpur	Married the daughter of paternal uncle Bibi Alahdadi (11years)
Birth of Bibi Badan ji	In the age 20 years 868H	Juvanpur	
Birth of Hazrat Sani Mahdi	In the age of 12years, 869H	Juvanpur	By the command of Almighty Allah named "Mahmood" upon one of the names of the Prophet.
Birth of Bibi khunza Fatima	In the age of 28 years,875 H	Juvanpur	She is known as Fatima vilayat .
War with Dalpat Rai	In the age of	Juvanpur	In the battle against Raja Dalpat Hazrat Mahdi had supported sultan Hussain

	28years, 875H		Sharqi.
Absorption and ecstasy	In the age of 28 to 40 years,875 H to 887H	Juvanpur	He remained in the spirit of divinity for 12 years.
Torn the papers of pension	In the age of 40 years	Juvanpur	Sultan hussain sharqi presented papers of seven villages as a pension, which Imam tore and threw away.
Birth of Hazrat Shah khundmeer siddiq-e- vilayat	In the age of 40 years	Peeran patan	Father :Syed moosa,Mother :Bibi khunza bua taj
The beginning of migration of Imamuna	In the age of 41 years,887 H	Juvanpur	By Allah's commandment beginning of migration
Manifestation of essence of Allah	In the age of 41 years	Danapur	The Imam said ,for the first time he experienced the manifestation of Allah's essence. It is said that o Syed Mohammad! we have bestowed upon you the knowledge of our book and granted you the knowledge of Allah's intention,and made you authoritative over faith, gave the key of treasures of faith in your hand, we have

			made you the successor of Muhammad's religion.your denial is our denial and our denial is your denial. On this occasion many commands of Imamuna are narrated.
Apocalypse of Bibi Alahdadi	In the age of 41 years,887 H	Danapur	On behalf of Allah the Exalted, It is informed to Ummul momineen Bibi Alahdadi that her husband has been made the concluder of vilaya of Mohammad. She must confirm it. Thereafter Bibi touched the feet of Imamuna and sought forgiveness of mistakes and witnessed that she is confirming mahdiat.
Confirmation of Hazrat Sani mahdi	In the age of 41 years,887 H		Meeran Syed Mahmood fell unconscious outside the tent . Hazrat Mahdi gave good tiding.
Confirmation of Hazrat Shah dilawer	In the age of 41 years		Hazrat Shah dilawer also confirmed mahdiat.
Marriage of Bibi bheeka	In the age of 42 years	Chanderi	Beautiful daughter of Raja chanderi got rid of severe ailment by the offal of Imamuna. He gave his daughter to Imamuna.He named her bibi bheeka. On the insistence of bibi Alahdadi

			Hazrat Mahdi married her.
Confirmation of Hazrat Shah Nizam	In the age of 43 years	Chapaneer	Apart from the ministers of Saleem Khan rule, the ruler of Jais Shah Nizam made oath of allegiance.
Birth of Miyan Syed Ajmal	In the age of 44 years, 890 H	Chapaneer	Second son syed Ajmal born in Ramzan
Death of ummul momineen Bibi Alahdadi	In the age of 44 years, 890H	Chpaneer	Died on 3 zilhajja, 890H, at the age of 35 years, burried at the bottom of donors hills.
Urs of Hazrat rasool-e-Akram	Monday, 2 rabiul awal, 892 H	Mando	Sultan Ghiyasuddin confirmed mahdiat and offered sixty qintaar. Hazrat Mahdi distributed in the name of Allah. Miyan salamullah had saved some of the wealth. Half of the wealth is distributed among inmates of दौरا, and other half is spent for the urs of rasoolullah
Martyrdom of Miyan Syed Ajmal	892H	Mando	In the cauldron Miyan Syed Ajmal fell down accidentally and was martyred.
Arrival at Daulatabad	898H	Daultabad	He visited many tombs and gave good tiding. Imamuna went to the tomb of Miyan Syed Mohammad Arif

			walking on his toes. water of the well which was salted became sweet by the gargle of Imamuna. Still water is sweet.
Confirmation of king of Ahmadnagar	899H	Ahmadnagar	Sultan Ahmad Shah Nizam sought children. Hazrat Mahdi gave offal and Allah granted him a son.
Confirmation of scholars of bidar	900H		Scholars of this place Qazi Alauddin, Shaik Momin Taranaki, Qazi muntajibuddin Junaid and others, made oath of allegiance.
Meeting the soul of Hazrat gesudaraz	901H	Gulbarga	
Holy makkah, claim of mahdiat	Monday, 12 zilhaj 901H in the age of 55 years	Holy makkah	Made First claim of mahdiat. Proclaimed that من اتبعنى فهو مومن whoever followed me is a believer.
After returning from Haj, second claim of mahdiat	903H	Ahmadabad	Stayed at the mosque taj Khan salar. proclaimed mahdiat second time.
Bibi Fatima's first marriage	903H	Ahmadabad	Bibi Fatima was married to Malik burhanuddin who was among Ashra mubashara (ten selected people who were destined for janat)
Arrival of Hazrat Shah	In the age	Ahmadabad	Shah Dilawere got the smell

Dilawere	52years, 903H		of Hazrat Mahdi. He set out on a walk from Danapur and met Imamuna.
Expulsion from Ahmadabad	In the age of 56 years 903H	Ahmadabad	Expelled by sultan Mahmood baigarah, on the command of Allah migrated.
Confirmation of Hazrat Shah Naimat	In the year 903H , at the age of 56 year	Santej	Hazrat Shah Naimat made oath of allegiance
Arrival to peeran patan and meeting with Hazrat Shah khundmeer siddiq-e-vilayat	In the age 57 years, 904 H	Patan (naharvala)	Bandagi miyan when he was 18 years old met Imamuna. Had visual perception and made an oath of allegiance. Moulana Yousuf suhait ,moulana mohd taj, Malik burhanuddin , Malik maroof became disciples.
Marriage of Imamuna	In the age of year 57, 904H	Patan ,naharvala	Imamuna married Bibi malkin, daughter of Miyan lad Shah Gujrat, mahajir. Miyan Syed Hameed and bibi hidayatullah were born to her.
Decision of Hazrat Syed Mahmood for earning	In the age of 57 years, 904H	Patan , naharvala	Bandagimiyan Syed Mahmood, when his age was 34 or 35 years decided to earn and after seeking permission of Imamuna went to chapaneer. period of his

			<p>earning was about 6 or 6 ½ years. Thereafter he along with his wife bibi kad banu set forth through peeran Patan , radhanpur accompanying Hazrat Shah khundmeer, Hazrat Shah naimat to meet Imamuna in the middle of 910H in the month of jamadiul awal or jamadiul aaqar, six month before the death of Imamuna and remained till the last breath.</p>
<p>Expulsion from Patan, arrival at Badli ,proclamation of emphatic claim.</p>	<p>At the age of 58 years, Monday 905H</p>	<p>Badli</p>	<p>Came to Badli from Patan, and proclaimed emphatic claim.</p> <p>من اتبعنى فهو مومن ومن انكر بذاتى فقد كفر</p> <p>Whoever followed me is a believer and whoever denied me is a disbeliever. Bandagimiyan Syed was the first to confirm the emphatic claim. 360 associates, and other people said we believe in and confirm. On this memorable occasion, Imamuna was happy that siddiq-e-vilayat had returned. He welcomed him and gave good tiding. Age of siddiq-e-vilayat at that time was 19 years.</p>

Imamuna(AS) commanded Miyan Syed khundmeer to go to Gujrat	In the age of 60 years,907 H	Thatta	
Death of Imamuna(AS)	In that age of 63years, 910H	Farah	
First marriage of Hazrat siddiq-e-vilayat with Bibi Ayesha	In the age of 26 years,912 H	Kamilpur	
Death of Malik Burhanuddin, widowed of Bibi Fatima	915H	Ahmadabad	
Martyrdom of Hazrat Bandagimiyan Syed Mahmood Sani Mahdi	919H	Bhilot	
Second Marriage of Bibi Fatima vilayat with Hazrat siddiq-e-vilayat	920H		
Death of Bibi Ayesha	12 safar	Khambail	
Death of Bibi Fatima	927H	Khambail	
Martyrdom of Hazrat	930H	Sudrasan	

PART-3

ARRIVAL OF HAZRAT MAHDI MAOOD (AS) TO PEERAN PATAN FROM AHMEDABAD

DESCRIPTION OF MEETING OF BANDAGIMIYAN SYED KHUNDMEER (RA) WITH HAZRAT MAHDI MAOOD (AS).

It must be clear that when Hazrat Mahdi Maood (AS) migrated from juvanpur and came to Gujarat first time and reached chapaneer, via chanderi and Mando, Bandagi Miyan did not meet Mahdi(AS), because in this first travel Hazrat Mahdi(AS) had arrived at chapaneer. Bandagimiyan Syed khundmeer lived in Peeran Patan and his age was five years. At that time Hazrat Mahdi Maood (AS) migrated towards deccan.

He travelled through Burhanpur,Daulatabad,Gulbarga, Bijapur and reached Dabhol port and set forth for Haj. On returning from Hajj, he went to Ahmedabad from Dabhol port and stayed there for eighteen month. He migrated from Ahmedabad and came to Peeran Patan at the bank of Khan sarovar where the shrine of Qazi Qadan is situated.

HAZRAT MAHDI MAOOD 'S INSTRUCTIONS REGARDING GUJRAT AND PEERAN PATAN

Hazrat Mahdi Maood (AS) arrived at peeran Patan from Ahmedabad at the command of Allah along with a large group of godly people to bestow honour of meeting to the true seeker Bandagimiyan Syed khundmeer (RA) . When Imamuna reached the city,asked which city it is? . It was said , peeran Patan. when he arrived there , turning towards peeran Patan, said that the smell of faith was coming from there. He then said that the passion rose from juvanpur, and Gujrat endured it. He said that Gujrat in all the countries is like a jem in the ring. He once said that naharvala Patan is mine of believers. He also said that Gujarat is mine of passion. It must be clear that Gujrat and Patan places got the good tiding on behalf of the last Imam Hazrat Mahdi Maood (AS) due to the passion toward Allah the Exalted. Hazrat Meeran (AS) has said in this way about love and passion.

It is narrated that Hazrat Mahdi Maood (AS) asked the person who comes to meet him with the desire of Allah the Exalted, How much do you love Allah?. Those who come replied that our body, soul, wife, children all be sacrificed in the name of Allah.? Certainly love and passion of Allah the Exalted is more than these things. The last Imam Hazrat Mahdi(AS) used to give them an example and say that there is a person who has only one son. Sometimes it happened that their only son ,who was the coolness of their eyes, suddenly disappeared from their eyes and got lost . Parents had thought that someone would have picked him up or he might have fallen in the well. Think what would have happened to the parents at that time.? Associates said,Meeranji! Because of their love and affection for their son they avoid taking food ,their comfort is lost. They look for their son unless he is found back. On this occasion Hazrat Mahdi (AS) said that O, people! This should be the case in seeking the essence of Allah the Exalted and his love. Then he said that parents' love for their child is very much, if a servant wanders in search of Allah's love and passion as much as he does for the lost needle he would reach Allah. (Shavahid-ul-vilayat chapter 33)

All the biographers of Imam say this, that prophecies of promised Mahdi in favour of Gujrat and patan(Naharvala) are due to the blessed personality of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA), because he (mahdi) describing siddiq-e-vilayat has addressed him with notable , proud word as " Gujrati Man".

SHAH RUKNUDDIN MAJZOOB'S MEETING WITH MAHDI MAOOD AND BANQUET

Imam Hazrat Mahdi Maood (AS) and his holy group were busy in the city Peeran Patan at the bank of Khan sarovar searching for a place to stay. Tents had not even been erected that associates belonging to Hazrat Shah Ruknuddin Majzoob were seen taking baskets of bread and bananas for the banquet. Shah Ruknuddin Majzoob was staying in this city . He (Shah Ruknuddin) came to know through intrinsic apocalypse about the arrival of Hazrat Mahdi (AS) Then he called for his clothes and wore them. He always used to be naked. When a palanquin of Mahdi (AS) reached nearer to him, he moved forward for welcome. He showed great humility and apologized and said, O, man of religion! your arrival is well done. Hazrat Mahdi (AS) looked at him with favour. Hazrat Mahdi (AS) has said in his favour that Shah Majzoob sees the guarded tablet and says. Bananas and bread sent by him were distributed among inmates , one bread and two bananas each , and were found sufficient according to the number of people. Malik Baqan saw the people taking these things for the banquet of Mahdi Maood. Therefore he tried to learn from the servants of Shah Majzoob. Some of the servants informed him that the holy entity of promised Mahdi is staying at the bank of Khan sarovar along with a large group of devotees. Shah Ruknuddin has sent these things for the feast and hospitality of him. At that time Malik Baqan was busy in the construction of the grave of his wife Raje Fatah daughter of Malik Birja, who had died some time earlier . Malik Baqan could not stop. As soon as he heard this he left his work and went towards the place of Meeran (AS) . Seeing the condition of companions

at first sight he said in his heart that of course this entity is master of the period. And the fact that Shah Ruknuddin himself became a devotee and bear witness is certainly proof of Hazrat's truth. Malik Baqan convinced that such moral attributes could not belong to any one but promised Mahdi and his companions at this time.

ABSORPTION IN REMEMBRANCE OF ALLAH OF ACCOMPANYING GODLY GROUP OF MAHDI MAOOD (AS)

Real name of Malik Baqan bin Malik Ahmad was Malik Barkhurdar, but due to the popularity of the nickname no one knew his real name. When Malik Baqan reached the place ,everyone bowing their heads seemed immersed in divine love. It seemed that news of one is not known to the other. In such a situation , why would anyone look at Malik Baqan?. Malik Baqan looked at each face with a thought that If any one looked at him , he would ask him about the last Imam, where he is?. Who is this holy entity?. It seemed to him from every luminous face that all of them were busy in glorification of the God Almighty and immersed in remembrance of their true beloved. He was saying in the heart that if devotees have this condition , what would be the condition of their leader and Peer?. Still he was in astonishment that a seeker of God saw Malik Baqan coming, informed in the service of Hazrat Mahdi Maood (AS) that a free man had come and wanted to have the honour of meeting .

Upon receiving information ,Hazrat Imam Mahdi(AS) , came out and looked at , but without asking he took his name in this way and said with his blessed tongue, Malik Barqurdar come!. (As a child Malik Baqan was called Malik Barkhordar by his family). Then the true guide according to his method made an explanation of the Quran for a while. The condition of Malik Baqan changed . First is the high morals of the last Imam, second is the observance of bright face of Imamuna, third is to calling him by his own name, fourth is listening

the miraculous explanation of Quran, fifth was the effect of explanation that the love of the world disappeared from the heart and the love of Allah is created. Malik Baqan had confirmed Hazrat Mahdi

Maood (AS) in his heart as soon as he saw him . After observation of the above conditions he became a devotee . Malik Baqan no longer wanted to be separated from the last Imam and go elsewhere, but Mian Syed khundmeer was to be informed about the arrival of the entity having attributes of the Prophet that Allah had sent for him a Perfect Murshid and guide as he wanted. Malik baqan wanted to go seeking permission from Hazrat Mahdi (AS).

ON THE INFORMATION OF MALIK BAQAN, ARRIVAL OF MIYAN SYED KHUNDMEER IN SERVICE OF HAZRAT MAHDI MAOOD (AS)

But before he leaves, Malik Baqan without mentioning the name in a vague manner , keeping in view the ability of Miyan Syed khundmeer (RA) said that Meeranji! There is an entity with such and such attributes , which is disgusted with the world and has great love for the Almighty. Such are his morals , attributes and godliness. Hazrat Mahdi maood (AS) said , Malik Barqurdar! God has brought the servant for him alone. Now Malik Baqan could not stop himself. He left with the permission of Hazrat Mahdi Maood(AS) and went straight to the house of Miyan Syed khundmeer (RA) which was in the fort of Peeran Patan adjacent to the house of Malik Baqan. As soon as he met Miyan Syed khundmeer (RA) , he congratulated him and said that Allah the Exalted has sent for you the perfect and accomplished Peer with attributes of the Prophet as you wanted , and staying at the bank of Khan sarovar lake in the shrine of Qazi Qadan. But he is a foreigner and a poor countryman. Mian Syed khundmeer (RA) after hearing the situation from Malik Baqan said that do not think so Malik Baqan , beware that there is no foreigner for God, nor foreigner for God's servants but the whole universe belongs

to God and his servants. Miyan Syed khundmeer (RA) who had great desire for God's essence and perfect love for Almighty left towards Hazrat Mahdi (AS) being happy over the Grace of God , before Asar, as soon as he heard this good news.

FIRST MEETING OF BANDAGIMIYAN SYED KHUNDMEER (RA) WITH HAZRAT MAHDI MAOOD (AS) AND GETTING THE TITLE OF SIDDIQ.

When Hazrat Bandagimiyan Syed khundmeer (RA) reached Sarwar Khan pond along with Malik Baqan, Hazrat Mahdi Maood (AS) was in his closet. Hazrat Mahdi Maood (AS), caliph of Allah came out to offer the privilege of meeting , as on behalf of Allah he had known that the person accompanying Malik Baqan is of the true seeker Miyan Syed khundmeer (RA). As soon as Hazrat Mahdi (AS) looked at Bandagimiyan Syed khundmeer (RA) and Bandagimiyan looked at Hazrat Mahdi Maood (AS), Imamuna Hazrat Mahdi Maood (AS) said, come brother Syed khundmeer (RA). He then said , you and we are both Hussaini Syed belonging to the same lineage. At the same moment Bandagimiyan Syed khundmeer (RA) went into ecstasy. Then Imam (AS) kept his head at his Lap and invoked secret remembrance. At the time when Hazrat Meeran (AS) had said, come my brother Syed khundmeer (RA), someone said , Meeranji! His name is Miyan Syed khundmeer. Hazrat Mahdi(AS) said , well, our brother Syed khundmeer is siddiq. Lineage of Bandagimiyan joins that of Lineage of Imamuna at tenth stage.

It is said that at that time the age of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) was eighteen years old. Based on the title given by Hazrat Mahdi Maood (AS) ,Miyan Syed khundmeer (RA) became famous as siddiq-e-vilayat.

OFFERING OF HIS HEAD AS A SACRIFICE BY HAZRAT SIDDIQ-E-VILAYAT (RA) TO THE ALMIGHTY ALLAH

Narration described repeatedly says that when Hazrat Mahdi (AS) came out of the closet with an intention to offer Asar prayer , he brought Miyan Syed khundmeer siddiq-e-vilayat in a state of ecstasy. Siddiq-e-vilayat offered Asar prayer behind Hazrat Mahdi Maood(AS) . It happened during namaz that he saw four angels came from the God Almighty and cut the body of Bandagimiyan Syed khundmeer (RA) into two pieces. The part on the right side was made fine and bright and the part on the left side was made raunchy and ugly and kept in front of Bandagimiyan (RA). Then it was commanded by Allah O,Syed khundmeer ! you have seen ,to what extent we have removed human impurity from you. This is our favour on you , thus what gift you have brought us in gratitude to this favour?. Bandagimiyan Syed khundmeer (RA) said,O my Lord! I have no wife and children to sacrifice them to you . However, the gift of the head is present. God's command descended , O Syed khundmeer!, we desire only your head. Whoever seeks our essence , he shall have to lose his head. Bandagimiyan prayed to the Almighty, O holy lord! What is this one head , even if it is a hundred heads, I will sacrifice upon you. Therefore this vow of siddiq-e-vilayat (RA) was accepted by Allah the Almighty and his martyrdom took place with a hundred companions, details shall be described ahead.

BY THE COMMAND OF ALLAH HIS HEAD WAS TAKEN UNDER CONTROL AND IN THAT CONDITION HE OFFERED HIS THREE PRAYERS.

However the lord of the worlds accepted the head of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) in his possession and Bandagimiyan offered

three namaz¹⁶, that is Asar, Maghrib, and Isha without the head. After that, from the divine Court, the blessed head of Bandagimiyan was placed on his body and it was ordered that this head of yours is our trust. Whenever we ask, it should be given without excuse. Thereafter the head of Bandagi Miyan was placed on his body and it was ordered, O Syed khundmeer! We agree with you. Ask, whatever you want, we will give. Three times the same order was given by the God Almighty and three times the same answer was given by siddiq-e-vilayat that O God I ask you for your essence. For the fourth time divine command was given. We have bestowed our essence on you and if you want anything we will give. Then he said my Lord! I ask you nothing but your essence.

GOOD TIDING IN FAVOUR OF HAZRAT BANDAGI MIYAN SYED KHUNDMEER SIDDIQ-E-VILAYAT (RA) BY HAZRAT MAHDI (AS) THAT خدا بی بند را خدا MEANS HE IS LOST IN THE ESSENCE OF ALLAH AND ALLAH ONLY REMAINS.

It was a blessed way of Imamuna Hazrat Mahdi(AS) that every day he used to greet migrators and companions after Isha namaz and went to his closet. So this evening also he (Hazrat mahdi) stood as usual at the door of the closet to say goodbye to the migrators and companions. Migrators also stood around Hazrat Mahdi forming a circle. At that time the concluder of vilayat Hazrat Mahdi (AS) turned towards Miyan Syed khundmeer (RA) with utmost compassion and kindness and calling him nearer said, brother Syed khundmeer (RA) describe what happened to you in the state of ecstasy. Bandagimiyan said it is all clear to Meeranji. Yes, that is right, but speak in your own language so that brothers can hear. Bandagimiyan said Meeranji that eyes must burst out which have seen Mahdi in the middle, the servant has seen his God. Thereafter siddiq-e-vilayat described all the details that happened in the state of absorption and ecstasy. Upon hearing

¹⁶ In the compilation "Matla-ul-vilayat" of Bandagi Miyan syed yousuf bin Bandagimiyan Shah yaqoob Hasan e vilayat this narration is written in a different way. That is we were without heads in the whole namaz e Asar which we offered behind Hazrat Syed khundmeer (Matla-ul-vilayat page no 48)

this Hazrat Mahdi Maood (AS) said , yes my brother¹⁷ , what you have seen is true. God sees God.

Here Hazrat Mahdi (AS) has said "God" in favour of the person who sees God. This means a chosen, blessed person ,who has attained the lofty rank , who in terms of the verse **تخلقوا به اخلاقى الله** (that is, you should adopt totally the attributes of Allah the Exalted) have to be adorned with the attributes of Allah perfectly so that one is annihilated in the essence of Allah and has got survival. This is the rank where the bondman becomes **فانى فى الله، باقى بالله** (perished in the essence of Allah, Remains as Allah).

On this occasion Imamuna Hazrat Mahdi (AS) has given lot of good tidings in favour of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) , details of which shall appear at the proper places, but here few tidings shall be described in short.

**FEW TIDINGS IN FAVOUR OF BANDAGIMIYAN SYED
KHUNDMEER (RA) GIVEN
ON BEHALF OF HAZRAT MAHDI MAOOD AS).**

Accordingly Hazrat Mahdi (AS) said :----

- (1) Brother Syed khundmeer (RA) was already prepared with lamp, lace, and oil , and had brought everything. All that remained was to light with the lamp of vilayat. Now it has been lit up with the lamp of vilayat.
- (2) Thereafter Hazrat Mahdi (AS) said that brother Syed khundmeer (RA) Almighty has informed in His Word about you.

¹⁷ Daftar Shah burhan part 2,chapter 3..Matla-ul-vilayat page no 48, shavahidul vilayat page no 138
seer masood page no 58 savaneh Mahdi maood page no 158

الله نورا السموت والارض مثل نوره كمشكوة فيها مصباح المصباح فى زجاجه (3)

(Allah is the light of the skies and the earth. The example of its light is like a niche. In which a lamp is kept. That lamp is housed in a glass chandelier.)

At this place Hazrat Mahdi said mishkaat, that is , niche means your chest. And misbah, that is, that lamp is a manifestation of the essence of absolute God and supreme being. Zajaja (Glass chandelier) means your heart. الزجاجه كانها كوكب درى يوقد من شجرة مباركة.

Glass chandelier is like a shining star. That lamp is lit from the blessed tree (olive oil). At this place Hazrat said , the blessed tree means the essence of this bondman, because in the fourth sky, the name of this bondman is Syed Mubarak. That tree is olive , neither towards East nor West, that is , in accordance with Allah's other ordain, wherever you turn it is Allah's direction. It is near that the oil of the lamp is lit , even if it is not touched by the fire. And then ,when this shining star-like lamp is illuminated by the touch of the blessed tree ,it becomes light on light. On this occasion Hazrat Mahdi (AS) said brother Syed khundmeer! Your entity is perfectly capable of receiving Allah's grace without any intermediary wanting to illuminate on its own, but now through Mahdi has become a state of light-like situation . You have become light upon light. Allah guides those towards his divine light, whom He wills.

(4) On this occasion Hazrat Mahdi (AS) claimed in a few verses the indicating generality word "من" particularly to be in his favour.

(5) For example -----انا و من اتبعنى---فضل اسلمت وجهى الله من اتبعن----- ومنthe word من¹⁸ refers to the specific entity of Mahdi. Hazrat Mahdi

¹⁸ Urdu Translation of the word من is " who " .It is generally common, but according to Arabic Grammar sometimes it becomes specific. Besides this , Hazrat Mahdi (AS) explanator of Allah's word has described in some of the verses about من that at these places it means the entity of Mahdi or the entity of siddiq-e-vilayat, then specifically for Mahdavees it must not be doubtful, because here the specific rule is applicable . It is easy to understand the difference between translation (that is, changing the meaning from one language to another and describing the purport) and implication (that is, the taking decision regarding any matter, or something decided). Thus the speaker may have used a word which indicates the generality but he may have intended specialization, and Allah had made his caliph aware of it and on this basis of divine knowledge caliph of Allah ,if describes its implication (which indicates specialisation) then certainly its genuineness shall be reliable and

(AS) ,Explanator of Allah's word, Implicator of Allah, Free from error, confining a place said that in the verse *من يهدي الله لنوره من يشاء* the word *من* in spite of being common it refers to the Specific Entity of brother Syed khundmeer.

(6) On this occasion Miyan Syed khundmeer siddiq-e-vilayat (RA) said to Hazrat Mahdi (AS) that during the listening of explanation of Quran In between Asar and Maghrib today I saw that a piece of light equal to an egg came from the sky and became a part of my garment and disappeared at my side. Thus Hazrat Mahdi(AS) gave Miyan Syed khundmeer (RA) the glad tidings of caliphate and said that you have got the garment of caliphate on behalf of Allah the Exalted. (Matla-ul-vilayat)

PART -4

UPON THE RECURRENCE OF HIS LONG CHERISHED DESIRE OF DIVINE VISUAL PERCEPTION OF ALLAH , BANDAGIMIYAN SYED KHUNDMEER (RA) INTENDS TO REMAIN IN THE SERVICE OF HIS MENTOR HAZRAT

obligatory. It is not possible for a knowledgeable person familiar with the scientific rules of Arabic language and expression to disagree with this matter.

It must be clear that when some of the Muslims were confused in the apparent meaning of the Quranic verses, the prophet himself explaining the translation , cleared the implication. Narration of implication is proved by the Prophet himself. No knowledgeable Muslim can object over this point. Accordingly it is narrated that Adi bin Hatim asked the Prophet about the time of fasting. He (Pbu) said , eat and drink in the night until the white thread appears to you from the black thread , as stated in the verse 187 of Surah baqrah... *حتى يبين لكم الخيط الابيض من الخيط الاسود* narrator says that he took two threads .one was white and another was black of them thus I used to look at them, then Prophet of Allah said it meant day and night. That is obscurity and light. He said *انما ذلك بياض النهار من سواد الليل* (Tirmizi,translation volume 2 chapter explanation of Auran page 376). Thus it is proved that description if implication is based on the information , news and knowledge on behalf of Allah. When caliph of Allah , who is free from error describes such implication every Muslim and confirmer has to compulsorily believe in it, though the scientific Arabic Grammer also supports it. *فهم فهم و من لم يفهم فهو فى الخسارة*

MAHDI(AS) . DESCRIPTION OF EVENT ABOUT TAKING HIM BACK BY MALIK BARQURDAR ON GETTING PERMISSION.

FIRST MEETING WITH HAZRAT MAHDI MAOOD (AS), AND HAVING DIVINE VISUAL PERCEPTION OF ALLAH

In the first meeting with Hazrat Mahdi(AS) , when Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) had the divine vision and many revelation took place , and after hearing many good tidings in his favour from the blessed tongue of Hazrat Mahdi (AS) , bandagi miyan Syed khundmeer (RA) decided to stay in the company of his mentor Hazrat Mahdi (AS) along with other migrators and associates . But Hazrat Imam (AS) granting permission said that brother Syed khundmeer (RA) now you go, wherever you are , you are nearer to this bondman. God Almighty will bring you for his purpose and shall enlighten his religion. Malik Barqurdaar brought Hazrat Bandagimiyan Syed khundmeer (RA) back home by the permission of Hazrat Mahdi Maood (AS). Bandagimiyan (RA) was in the state of absorption at that time. He had no knowledge of this world . Even after returning home he was in a state of ecstasy. He did not eat or drink like before nor talk to anyone. When he regained senses , and found himself in the home , he would go to Hazrat Mahdi (AS) in the same condition. People will take him back home. Malik Barqurdaar was surprised that at that time there were hundreds of migrants and associates in the presence of Hazrat Mahdi Maood (AS) , But no one was in the condition as was Bandagimiyan Syed khundmeer (RA). Seeing this condition all the leaders of the badiwal family became believers of commendable attributes of Bandagimiyan (RA) . The people of badiwal tribe, who were wise and prudent, began to have a good opinion of Miyan Syed khundmeer (RA) , according to their own encouragement. When they heard with much interest the event of Miyan Syed khundmeer (RA) becoming a disciple of Hazrat Syed Mohammad Mahdi Mauood (AS) ,all the young and old of badiwal tribe had the honour of confirming Hazrat Imam(AS) . There are many good tidings of the last Imam in their favour .

In short, it seems appropriate to mention here that Imamuna said about badiwals that these people are the creeper of " Amrit " , that is ,the tree of nectar. This refers to a large tribe of believers. Malik Naseeruddin Mubazirul Mulk, one of the seven sons of Malik yaqoob, an elder of this tribe was alive and well at that time, who held the ministry of two thousand horses in Naharwala. Peeran patan, well known as Naharwala was his special estate.

When Mubazirul Mulk came to know that Miyan Syed khundmeer (RA) has become disciple of Hazrat Mahdi Maood (AS) and since he met Hazrat Mahdi Maood (AS), he is continuously living in the state of ecstasy, and repeatedly visits Imamuna (AS), he himself brought the order of expulsion of Imamuna(AS) from Patan, hiding in the sleeves. Before showing the order ,Hazrat Meeran (AS) himself addressing Mubazirul Mulk said , why did you hurry to take the stigma of our expulsion on your name. We have received the order of Our Master, O Syed Mohammad ! Go beyond this place . Accordingly Imamuna (AS) migrated from Peeran Patan to Badli.

THIRD CHAPTER

DESCRIPTION IF EVENTS RELATING TO, VISIT TO BADLI OF HAZRAT MAHDI MAOOD (AS) FROM PEERAN PATAN AT THE COMMAND OF ALLAH. AT THE VERY MOMENT OF EMPHATIC CLAIM , ARRIVAL OF SIDDIQ-E-VILAYAT (RZ), JOURNEY FROM BADLI TO QURASAN, ARRIVAL AT FARAH.

PART-1

EMPHATIC CLAIM OF HAZRAT MAHDI MAOOD (AS), SAYING " AMANNA VA SADDAQNA" AMONG THE AUDIENCE AT THE FIRST.

Even before receiving the king's order of expulsion from Patan through Mubazirul Mulk, Hazrat mahdi (AS) had been commanded by Allah to migrate. Three or two days after expressing his intention of migration to Mubazirul Mulk, Hazrat Mahdi(AS) left Patan and covering a distance of three kos, or six miles (or 4.5 miles) came to Badli . It was Monday. At that time the age of Imamuna was 58 years , hijri year was 905.

SHORTENING OF PRAYER BY IMAMUNA DUE TO JOURNEY

Till fifteen days ,Hazrat Mahdi (AS) had been offering two rakaats of obligatory prayers with the intention of journey. Thereafter he made the intention of staying here and began offering four rakaats. After fifteen days ,once on Monday at about 10 am Imamuna was sitting under a khirni tree along with 360 companions, who include scholars, pious ,and abstinent, wise people, around him. Imamuna addressed them . Details are as under .

On the other hand, Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) was under the house arrest by Mubazirul Mulk at the upstairs due to the fear that, he may not leave relatives and house to join Hazrat Mahdi Maood (AS) ,Migrators and companions. During this time ,due to loss of control over the growing desire , Bandagimiyan Syed khundmeer (RA) managed to get down from the upper room with the help of ropes. After inquiring from the people, he took the path of Badli and left quickly.

The Imam of the universe , caliph of Allah , The concluder of vilaya of Mohammad, Hazrat Mahdi (AS) was sitting under a khirni tree. There was a large gathering of audience. All of a sudden one of the companions asked , Meeranji ,look !Miyān Syed khundmeer (RA) is coming. As soon as Hazrat Mahdi (AS) heard this, he turned his attention towards it. He was very happy. As he (Miyān Syed khundmeer) approached, Hazrat Mahdi (AS) took a few steps forward and hugged him , and said,brother Syed khundmeer (RA) come, your arrival has brought happiness. At a very good time you have come. This is how the God Almighty fulfills his purpose. Taking him close , he(Mahdi) said, ``Brother Syed khundmeer (RA) , your entity is " Sultan-e-Naseer ". You are the Nasir of Vilaya of Mustafa (pbuh) . Hazrat Mohammad Mustafa (pbuh) had sought " Nasir " from the God Almighty for the help and support of his vilaya. وجعل لي من لدنك سلطانا نصيرا. (Appoint Sultan Naseer for me on your behalf). This means your entity.

Then addressing all the audience The last Imam began to say, eighteen years have passed since the ecstasy , Allah the Almighty has been saying without intercession that O Syed Mohammad ! You are the promised Mahdi.¹⁹claim Mahdiat. The servant made many excuses and acted with restraint , humbly submitted to the Almighty. O God! Whomsoever you want you exalt with this precious duty. Then Hazrat Mahdi (AS) said, I do not say this out of inspiration , or dream or state between dreaming and waking , but by the command of the God Almighty. I have been told for many years that you are promised Mahdi, express this. Then He (Hazrat Mahdi) said ,now I'm reprimanded . Go , express yourself to the public, and call the people towards me. Are you afraid of the people ?, and do not be afraid of me?. The Hazrat Mahdi (AS) said , there is no choice for the servant, except servitude. And there is no way but to bow down. He then said , the servant is now in good health, no disease, has got wisdom, no madness, has got self sufficiency, not needy. There is consciousness, no unconsciousness. Then he (Hazrat Mahdi) recited some of the verses of the glorious Quran, and explained . About eighteen or more verses , he said that some of the verses are in favour of the

¹⁹ Alasra page 80,Shavahid-ul-vilayat chapter 17,Daftar awal rukn duam chapter 4

entity of Mahdi, and some are in favour of a group of Mahdi who have praiseworthy attributes. He then said that whatever meaning of the Quran comes out of my mouth is due to the command and teaching of Allah.

If the servant sits out in solitude to study the meaning and comes out to explain, the servant is a wrongdoer and slanderer against Allah. He further said that it is Allah's command that the verse *ثم ان علينا بيانه* is in your favour. We have made you the heir of specific vilaya of Mohammad, and grant you consummate compliance of Mohammad. And it is said that knowledge of first and the last, meaning of the Quran has been given to you. The key of treasures of faith has been handed over to you and I have made you the Naser(Helper) of the religion of Mohammad. Go and invite the people . Whoever accepts you is a believer and whoever denies you is an infidel. After stating these things the last Imam expressing emphatic claims said that denial of Mahdiat of Syed Mohammad son of Syed Abdullah is infidelity. Then holding his skin with his two fingers Hazrat Mahdi (AS) said that whoever is denier of Mahdiat of this essence is infidel. He said

انا المهدي الموعود خليفة الله فانا تابع محمد رسول الله من اتبعني فهو مومن و من انكر
بذاتي فقد كفر

That is, I am the promised Mahdi (that is, whose advent is promised) .I am the caliph of Allah. I am true follower of Mohammad Prophet of Allah. He who follows me is a believer, and whoever denies my essence is an infidel. He then said , denial of Mahdi is the denial of Allah's Prophet Mohammad, and the denial of Allah's Prophet Mohammad is denial of the Quran . And denial of the Quran is denial of God the Almighty. Thus when the last Imam , caliph of Allah, Meeran Syed Mohammmd Juvanpuri claimed himself Promised Mahdi by divine command in a large gathering, first of all Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA), then all other migrators , associates and wise people, without any hesitation , in a loud voice said " Amanna va Saddaqa " (we believe in and confirm). In the gathering, there were three hundred and sixty people.

INCLUSION OF THREAT OF DISBELIEF IN FAVOUR OF ONE WHO DENIES MAHDIAT OF HAZRAT MAHDI (AS) IS IN ACCORDANCE WITH CLAIM OF PROPHEHOOD OF HAZRAT MOHAMMAD (PBUH).

It has to be remembered that in the emphatic claim of Hazrat Mahdi(AS) at Badli , in which he commanded of the faith for those who followed him and commanded infidelity about those who denied him, is not a new path of invitation nor a strange thing, it is in accordance with the path of Prophet. Despite the invitation to accept the claim if one does not accept and refuse, then the Prophet (pbuh) himself expressed threat . Because Hazrat Mohammad (pbuh) has said with full clarity in favour of those who do not bear witness to his apostleship that they are hellish , and the fire of hell will devour them. Accordingly He (pbuh) said

من لا يشهد ان لا اله الا الله و انى رسول الله فيدخل النار او تطعمه (الخصائص الكبرى جلد ثانى)

That is, he who will not bear witness that there is no deity except Allah and I am Prophet of Allah, then he will enter hell , or the fire of hell shall devour him.

The threat mentioned by the prophet (pbuh) was related to common infidels. Then, especially with regard to Jewish and Christian nations, Allah's Prophet said that if any jew or Christian did not believe in my prophethood and died in the same way , then he is hellish. Accordingly it is narrated by Hazrat Abu Huraira (RA) that

قال رسول الله صلى الله عليه وسلم والذى نفس محمد بيده لا يسمع بى أحد من هذه الامة يهودى ولا نصرانى ثم يموت ولم يؤمن بالذى ارسلت به الا كان من اصحاب النار (رواه مسلم مشكوة المصباح مطبوعه- ٨. كتاب الايمان جلد اول).

That is, Hazrat Abu Huraira narrated that Hazrat Mohammad (pbuh) said that swear be to the entity in whose possession is the soul of Mohammad , whoever hears my advent, be it a jew or Christian , dies in the state that he did not believe in

what , I've been sent with, then he is among hellish. That is , his belief in Allah's scripture shall not save him from hell.

It is clear that the ruling of disbelief as a general and concise as a threat in favour of deniers of Mahdi, is given by Hazrat Mohammad Mustafa (AS) himself. Accordingly he (Hazrat Mahdi) said that he who denies Mahdi is an infidel.

It has been the tradition of the Prophets and messengers of the God Almighty that when the servants of God were invited to accept God's commands, they would announce the good news of God's reward in favour of those who accept it ,and warn those who disbelieve, and made them aware of the threat Allah has mentioned for them. However in any case they would recite every ordain as it is , so that there would be no hesitation to accept it. The threats from both Hazrat Mohammad Mustafa (pbuh) and Mahdi(AS) regarding deniers of prophethood and mahdiasm are almost identical with the claims of both. That is , this threat and ruling of infidelity is not only for the denier of emphatic claim of the last Imam Hazrat Mahdi (AS) But for the denier of the prophethood of the last Prophet Hazrat Mohammad (pbuh) , such a threat in the form of wrath of the hell is announced. Thus the claim of Hazrat Mahdi (AS) in Badli of Mahdiat that whoever follows me is a believer and whoever denies my entity is an infidel, is called " emphatic claim ". That is , it is such a claim of Mahdiat, which has emphatic ruling.

In short, in the year 905H , after listening to the asserting and threatening claim of Mahdiat of the last Imam Hazrat Syed Mohammad juvanpuri Mahdi Maood (AS), Hazrat Bandagimiyān Syed khundmeer siddiq-e-vilayat (RA) was the first and all the companions and migrators , at the same time said " Amanna va Saddaqla " (آمنا و صدقنا). They , accepting the emphatic claim of Hazrat Mahdi Maood (AS) were included among siddiqeen(truthfals) and saliheen (pious) . Age of Hazrat siddiq-e-vilayat (RA) at that time was 19 years.

AFTER THE EMPHATIC CLAIM , HAZRAT MAHDI MAOOD(AS) SENT LETTERS TO KINGS, EMPERORS, RULERS , AND SCHOLARS, INSTRUCTED THEM TO INVESTIGATE , ACCEPT, IF FOUND RIGHT AND KILL IF FOUND WRONG.

After expressing the emphatic claim in a large gathering of scholars, learned, intellectuals in Badli , and accepting all of them , the last Imam , caliph of Allah, Hazrat Mahdi Maood (AS) sent a letter to Sultan Mahmood Baigarah, and other rulers about claim of Mahdiat. (It seems that a general letter with the same text and subject was written to all rulers, scholars,kings and all people separately). Article of this invitation letter and obligatory command is presented in " Maulood Imamuna" compiled by Hazrat Miyan Shah Abur Rahman as under.

It is clear that I am fully conscious , not unconscious. The servant is healthy , there is no pain. The servant has perfect intellect, no disability . God provides sustenance , there is no poverty. The servant has , wife and children, not alone. In such a situation we have claimed Mahdiat. Witness to this claim are the word of Allah and the compliance of Allah's Prophet. You should have to do research, otherwise rulers shall have to suffer. Because if the servant is on the truth, obey him, if he is not on the truth , counsel him. If I did not accept counseling, kill me. It is to be known that wherever I will go, I will invite upon my reality, and lead and guide Allah's creatures, and will mislead according to the apparent scholars. (Maulood Imamuna qalmi page no 83)

Bandagimiyan Syed Yousuf son of Hazrat Bandagimiyan Shah yaqoob Hasan e vilayat has laid down in Matla-ul-vilayat in this manner.

That is , the servant (Syed Mohammad) claimed Mahdiat by Allah's command, in a situation where intellect is absolutely correct and there is

wakefulness. There is no domination of unconsciousness and forgetfulness. Convenient in every way, there is no discomfort. God provides subsistence what we have with our families. There is no restlessness in the state of famine , and there is no restlessness in marriage. In such a situation I say with the command of Allah that this entity is the promised Mahdi of the last age. On this claim compliance of Allah's word (Quran) and following up of Allah's Prophet Hazrat Mohammad are both two witnesses. Thus on every one , that is , kings, ministers, rich, poor, wealthy, scholars, righteous, and all kinds of creatures , it is incumbent upon all to research, verify and then testify. Even if they deny the servant as a liar , they must prove our lie and kill us. Otherwise wherever we go, we will invite people towards our claim. In such a case , the burden of their misguidance shall be on their own necks. Therefore it is necessary for the rulers of the time to adopt one of the two , otherwise they shall have black faces in both the world's.

So Hazrat Meeran (AS) kept waiting for the answers to the letters. His stay has been for 4 ½ months in Badli. Other kings and rulers remained silent, but Sultan Mahmood sent the letter to Mullah Moinuddin. Even so , in peeran patan , the claim of Mahdism was well known that Hazrat Syed Mohammad had declared Mahdism by the command of God. Scholars of the city who were aware of his claim were divided into two groups over the matter of testimony, one group of obedient people , the other group of rebellious peoples. As per ordain of Allah the Almighty.

هو الذى خلقكم فمنكم كافر و منكم مومن (التغابن-2)

That is ,Allah alone has created you, but among you are disbelievers and believers.

After the emphatic claim , some people believed in and some people persisted in disbelief. The basic need of sincerely presenting emphatic claim of Mahdiat to empowers, kings and scholars through edicts and letters by Mahdi was the command of the Prophet that when Mahdi appears and presents his claim,and you could hear it, then join to his company , and all muslims should pledge allegiance. Accordingly it is narrated by Soban that

ثم يجي خليفة الله المهدي فاذا سمعتم به فاتوه فبايعوه ولو حبوا على الثلج فانه الله المهدي (ابن ماجه، مسند امام احمد)

That is, The Mahdi, Caliph of Allah will appear. When you hear the news of his appearance, reach out to him, and swear allegiance to him, even if you had to go crawling over the ice, because he is caliph of Allah, Mahdi.

Not only that, but the Prophet of Allah had declared , obedience to Mahdi is obedience to Allah the Almighty and disobedience to Mahdi is disobedience to Allah. Accordingly it is narrated by Jaber bin Abdullah that Prophet of Allah has said

فمن اطاعه فقد اطاع الله و من عصاه فقد عصى الله

That is, whoever obeys him (Mahdi) only obeys Allah , and whoever disobeys him (Mahdi) he disobeys Allah.

In addition, the prophet of Allah said that for any person, his faith depends on his belief in Mahdi, and to disbelieve in him (Mahdi) was to disbelieve in oneself (Prophet). Accordingly it is narrated.

من آمن به فقد آمن بي و من كفر به فقد كفر بي

That is , whoever believes in Mahdi, in fact he believes in me , and whoever disbelieves in him

(Mahdi) he indeed disbelieves in me.²⁰

Significance of all these rulings was acknowledged instead of the fact that Prophet (pbuh) said muslim umma about promised Mahdi being equal to him that

المهدي مني يقفو اثرى لا يخطى-

That is, Mahdi belongs to me. He will follow me step by step, and shall not commit mistakes.

The above mentioned rulings prove that (1) the resurrection of Mahdi is from the necessities of religion. (2) It is obligatory to believe in the Mahdi, and to pledge

²⁰ With reference to sharah maqasid, mashariq ul Anwaar, malfoozat, fawaidul aqbaar.

allegiance to him. (3) Denial of Mahdi is indeed denial of Allah's Prophet and God.

MIGRATION OF IMAMUNA MAHDI (AS) FROM BADLI TO KHORASAN BY ALLAH'S COMMAND. HE RECITES THE VERSE " فالذين هاجرو " IN NAGORE , AND THEN GAVE GOOD TIDING OF " قاتلو و قتلوا ".

In Badli he (Hazrat Mahdi) expressed " emphatic claim " , and sent letters of invitation to rulers. He (Hazrat Mahdi) waited for the response of letters for more than four months. Hazrat Mahdi had the discussion with the scholars of Patan, details of which have been given in the books of Biography. Thereafter he (Hazrat Mahdi) by the command of Allah migrated to Khorasan from Badli.

Bandagimiyan Syed khundmeer siddiq-e-vilayat ²¹ had also joined him from here. It is narrated that when the last Imam Hazrat Mahdi Maood (AS) moved forward migrating from Badli and through Sindh reached jalore, people of jalore, ruler of jalore Zubdat ul Mulk Malik Osman Buqari had the honour of confirmation and became disciple. ²² Imamuna migrated to Nagore from the city jalore and then from Nagore²³ to Jaisalmer.

²¹ Daftar awal Shah burhan part-2 chapter-5 volume-2 page no 95

²² Shavahid-ul-vilayat

²³ In another narration it is described that Hazrat Mahdi migrated to jaisalmer from jalore

In Nagore Hazrat Imam (AS) recited the below verse as a token for the Mahdiat of his entity.

فالذین هاجروا و اخرجوا من ديارهم و اودوا فی سبیلی و قاتلوا .

That is, those who migrated from his country and were expelled from their houses and were persecuted in my path, and they killed and were themselves killed.²⁴

He said that, فالذین هاجرو (that is, those who migrated from their country) is completed .

و اخرجوا من ديارهم (that is , those people were expelled from their houses) is completed .

و اودوا فی سبیلی (That is , those who were persecuted in my path) is completed.

و قاتلوا و قتلوا (That is ,they killed and were killed themselves) is still to happen.

It will appear , whenever Allah wills.

The last Imam Hazrat Mahdi Maood (AS) gave good tidings of his fourth attribute " qatalu va quilt " to his associates and said that whenever Allah shall will, it shall be manifested. He at that time did not clarify that in future this attribute shall be accomplished with whose entity. All the associates heard this command and good tidings but due to doubt everyone was curious to know with whom this attribute shall be accomplished .?. (The clarification that Last Imam Hazrat Mahdi maood (AS) has appointed admirer of Allah Bandagimiyan Syed khundmeer siddiq-e-vilayat for the accomplishment of his fourth attribute, and has called him the alternate for his entity , shall appear ahead.)

The Last Imam Hazrat Mahdi maood (AS) while migrating reached Naserpure. After few days , letters of wives of Hazrat Bandagi Miyan Shah Naimat, Miyan Abdul Hameed, and Miyan Shaik Kabeer were received , stating

²⁴ Aale Imran verse 195. Shavahid-ul-vilayat page no 192

that, they too have to be taken to the service of Hazrat Mahdi Maood (AS) and let them have the honour of touching the feet of Imamuna, otherwise they will hold the color on the day of resurrection. When Hazrat Mahdi Maood came to know about this news , he commanded them to go to Gujrat. When it is said that we have given the rights of women to their own hands. Now there is no need to go. But Hazrat Meeran (AS) said , go and take here the seekers of God. Another narration describes in this manner that Bandagimiyan Shah Naimat sought permission from Hazrat Mahdi Maood to go to Gujrat and said that there is a right of wife and children over the neck of this bondman. If Meeranji granted permission he would bring them in the service of Hazrat. Imamuna Mahdi(AS) said, yes Go and bring them. When Hazrat Mahdi(AS) granted permission to Hazrat Shah Naimat to go to Gujrat,at that time he told Miyan Syed khundmeer siddiq-e-vilayat that brother Syed khundmeer, you should also go to Gujrat. Siddiq-e-vilayat said , this servant has no wife and children, then why should he go?" Hazrat Mahdi Maood (AS) said that " it has a divine purpose ". So when Miyan Syed khundmeer started going to Gujrat under the order of Hazrat Mahdi(AS) , one of the companions asked Hazrat Mahdi(AS) , Meeranji! Don't let Miyan Syed khundmeer go, because his relatives are dignified , prestigious and rich people , they will not let him return. Hazrat Imam(AS) replied that well! The servant is sending him by the command of Allah the Almighty. Again the God Almighty himself would bring him to enlighten his religion. This event probably dates back to 907h.

DEPARTURE OF HAZRAT SIDDIQ-E-VILAYAT (RA),AND HAZRAT SHAH NAIMAT (RA) FROM NASARPUR TO GUJRAT.

According to the order of Hazrat Mahdi Maood (AS) , when Miyan Syed khundmeer siddiq-e-vilayat (RA) was leaving to Gujrat with Hazrat Shah Naimat, Hazrat Meeran(AS) sent through siddiq-e-vilayat bed sheets for his brother Syed Atan and Bandagi Malik Alahdad khalifa groh, turban for Bandagi Malik Hamad, and robe for Syed Khanji. After the departure of Hazrat Miyan Syed khundmeer(RA), Hazrat Mahdi Maood (AS) migrated towards Nagar Thatta.

Miyan Syed Khundmeer (RA) stayed in a family garden at peeran patan after reaching Gujrat and Hazrat Shah Naimat went to Ahmedabad and stayed in the house of Ahmad Shah Qadan at Tajpura village. Both the people stayed at their respective places for about eighteen months. It is narrated that when the relatives of Bandagi Miyan Syed khundmeer (RA) knew about his arrival they forced him to return to the residence.

Hazrat Bandagimiyan Syed khundmeer (RA) said that the servant has not come here for you, but Hazrat Mahdi Maood (AS) has sent the servant for the fulfilment of God's purpose. That is why the servant has come here. Other than that, there is no other purpose to come here. Then everyone forced him to go to his house and stay there until the purpose of God was revealed and the goal was achieved. Siddiq-e-vilayat after the insistence of his relatives was forced to visit his old house in fulfillment of the wishes of all the family members.

WHY DID SIDDIQ-E-VILAYAT (RA) NOT WANT TO MEET HIS GRANDFATHER MUBAZIRUL MULK.? EXPLANATION OF THE CAUSE OF RESENTMENT

Despite such a long stay, Siddiq-e-vilayat never met his grandfather Mubazirul Mulk. Mubazirul Mulk used to be anxious to meet and see Siddiq-e-vilayat. But Hazrat Siddiq-e-vilayat was displeased with the previous attitude of his grandfather Mubazirul Mulk towards Imamuna Hazrat Mahdi Maood (AS). The main reason for this was that when Mubazirul Mulk wanted to convey the royal decree of Mahdi Maood's expulsion from Patan, Siddiq-e-Vilayat had said that dear grandfather Hazrat Mahdi Maood (AS) himself is ready to visit himself, he (Mubazirul Mulk) doesn't need to show the royal edict. If you show, the servant shall never see your face. He

(Siddiq-e-vilayat) strictly obeyed his point. Whenever Mubazirul Mulk came home, he would go out from the other door or window. When Mubazirul Mulk could not see him, he intended to start the marriage of Miyan Syed Atan, so that

he could have a look at the face of Miyan Syed khundmeer (RA). He was sure that Miyan Syed khundmeer would definitely attend the marriage. With this Mubazirul Mulk started the marriage of Miyan Syed Atan. Mubazirul Mulk was doing all the work of marriage, because after the demise of the parents of siddiq-e-vilayat and Miyan Syed Atan , the care of Miyan Syed Atan and other responsibilities were being fulfilled by Mubazirul Mulk. It is narrated that one day all the relatives were gathered in the house . All the ornaments and clothes which were prepared for the bride of Miyan Syed Atan were presented before Miyan Syed khundmeer (RA). He (Miyan Syed khundmeer) was watching them, when Mubazirul Mulk came home knowing the opportunity. When Miyan saw Mubazir Ul Mulk coming in the courtyard of the house , he got up quickly and went out of the nearby window. Despite such a desire of Mubazir Ul Mulk, Miyan Syed khundmeer (RZ) did not give chance to see him , nor did he want to meet him.

PART-2

MESSAGE OF BANDAGIMIYAN SYED KHUNDMEER (RA) TO BANDAGIMIYAN SYED MAHMOOD SANI MAHDI (RA), THAT HAZRAT MAHDI MAOOD (AS) HAS SENT ME GUJRAT TO BRING YOU BACK. THE DETAILS OF VISIT OF ALL TO FARAH (KHORASAN)

It had been a long time since Hazrat Syed Mahmood Sani Mahdi (RA) visited chapaneer. That is why, In spite of valiant , loving and faithful devotion of the king Sultan Mahmood, he was thinking about how to leave all these things , and reach the holy service of Imamuna Hazrat Mahdi Maood (AS).

BRIEF MENTION OF EARNING OF HAZRAT BANDAGIMIYAN SYED MAHMOOD SANI MAHDI (RA)

Earning of Hazrat Syed Mahmood Sani Mahdi (RA) is briefly described in this way, when his age was 34 or 35 years . During the stay at peeran Patan, once he (Sani Mahdi) enquired Hazrat Imamuna (AS) there must be some difference between renouncing the world of a poorman and renouncing the world of a Richman. According to another narration he enquired there must be some difference between renouncing the world of a person without the earning and renouncing the world of one who is earner. The Imam (AS) replied , " why not ? ", there is a big difference. The more wealth he gives up, the more reward he will get. So only after receiving this answer Bandagimiyan Syed Mahmood (RZ) asked permission from Hazrat Mahdi (AS) to go for earning. Imamuna who was making ablution for preparing namaz granting permission, said that wherever you are, keep remembering Allah. Seeking permission Bandagimiyan Syed Mahmood (RA) went to chapaneer. It is narrated that on reaching Patan, collector of the province , grandson of Malik Yaqoob, Malik Osman Badiwal, who had got the honour of confirmation of Mahdi, and leading courtiers of Sultan Mahmood, welcomed Bandagimiyan Syed Mahmood (RA) with great devotion. Malik Osman reported the arrival of Bandagimiyan Syed Mahmood (RA) to Sultan Mahmood. Sultan Mahmood was happy. He sent his courtiers, Etemad Ul Mulk and Azmat Ul Mulk and called Hazrat Sani Mahdi (RA) to him. With the expression of love and devotion , a position of two hundred riders (according to another narration, forty thousand) is appointed for him. Besides this ,estates of Bairam village and sanchoe were also presented to him. After a while when the first wife of Bandagimiyan Syed Mahmood, Bai khoob kalan passed away, he was married to the honourable daughter of Malik Osman , Bibi Kad Banu ,here during the stay of chapaneer. Bandagimiyan Syed Mahmood (RA) used to have estate, higher post, maids for the service of Bibi kad Banu , in chapaneer. But as we have already said before , it was for naked eye. In fact his days and nights were spent in the love of Allah the Almighty, boundless love, his constant remembrance and absorption in the truth. Meanwhile when Bandagimiyan Syed khundmeer siddiq-e-vilayat (RZ) sent his message through one of his messengers that Hazrat Imamuna Mahdi

Maood (AS) has sent this servant to Gujrat , only to bring you (Miyan Syed mahmood). If Sultan Mahmood is not allowing you to leave because of his devotion and love, let me know, the servant himself will come and take you anyhow. Bandagimiyan Syed Mahmood was very happy after receiving this message from siddiq-e-vilayat (RA). He sent a reply and asked Miyan Syed khundmeer (RA) to pause.

So siddiq-e-vilayat (RA) stayed there hoping for the next information. All of a sudden eighteen months (according to another narration fifteen months) passed , but Sultan Mahmood was not ready to send Bandagi Meeran Syed Mahmood (RA). In the same days Bandagi Meeran Syed Mahmood Sani Mahdi (RZ) got the news that Hazrat Bandagimiyan Shah

Naimat (RA) had stayed at peeran Patan with the intention of going to Farah. At that time Bandagimiyan Syed Mahmood (RA) regardless of Sultan Mahmood's intentions, wishes, whether he will grant leave or not, gave up all his possessions, manor and position , and decided to renounced the world and determined to go in the company of his perfect mentor, caliph of Allah, caller towards the visual perception ,his father . After this intention when he rested at night , he had a dream.

**IN A DREAM BANDAGI MEERAN SYED MAHMOOD (RA)
SAW THE LAST PROPHET AND THE LAST WALI . BOTH
COMMANDED HIM TO MIGRATE FROM CHAPANEER.**

Bandagi Meeran Syed Mahmood (RA) saw the Prophet of Allah Hazrat Mohammad (pbuh) and Hazrat Mahdi Maood (AS) in a dream that they were in his house. Hazrat Sani Mahdi (RA) saw that both of them have the same luminous faces. There is no difference in their height, eyes,nose, colour, and appearance in any way. It was not possible for Bandagimiyan Syed Mahmood (RA) to distinguish between these two concluders and to understand who Hazrat Mohammad Mustafa (PBUH) is and who Hazrat Mahdi Maood (AS). When his surprise increased , and

he was in a dilemma , to get the honour , whom should I meet first ? . He (Syed Mahmood) was standing in the state of hesitation that Hazrat Mahdi Maood (AS) pointing towards the Prophet Hazrat Mohammad (PBUH) said, " Brother Syed Mahmood! This is your ancestor. Touch his feet." Then it became clear that this entity is of the holy Prophet. And Bandagi Miyan Syed Mahmood (RA) got the honour of touching the feet²⁵ of both the concluders.

Thus the two concluders took the right and left hand of Bandagimiyān Syed Mahmood Sani Mahdi (RA) In their blessed hands , and brought him out of the inner part of the house where he had his bed, into the courtyard , and they said brother Syed Mahmood! This place is not suitable for you. Hurry up! Just then he woke up from the dream and found himself in the courtyard , where the two concluders had left him in the dream. Just standing there , he called his wife. She

²⁵ The guidance of touching the feet is given to Bandagimiyān Syed Mahmood by Hazrat Mahdi Maood (AS) . This guidance is mentioned in the book " Matla-ul-vilayat " compiled by Hazrat Bandagi Miyan Syed Yousuf son of Hazrat Bandagimiyān Shah yaqoob Hasan e vilayat. Page no 97.

Furthermore the point that when from the practice of touching the feet is being observed in Islam? It is established through a true tradition and being observed from the life of the Prophet. Accordingly feets of the Prophet were touched , and he didn't complain, as mentioned in a tradition. It is narrated by Safwan bin assal that one jew said to another , ``Come with me to the prophet". His friend said to him, Do not call him a Prophet, if he hears you , he will be glad. And they both came to the messenger of Allah and asked him for nine apparent commandments. He (Prophet) said (1) do not associate anyone with Allah, (2) do not steal, (3) do not commit adultery, (4) do not kill the soul , which Allah has forbidden, but with the truth (5) do not take an innocent person to king to kill him, (6) do not eat usury, (7) do not do magic (8) do not slander a chaste woman, (9) and do not turn your backs on the day of battle, and it is specially incumbent upon you , O jews, not to exceed the Sabathia. The narrator said , they both kissed his (the prophet) hands , and kissed his feet (that is , qadambosi) . And said we both bear witness that undoubtedly you are the Prophet of Allah.

(Explanation) Thus by the expression of the above Arabic tradition , that is , both of them kissed the hand feet of the Prophet, it is established the point.

The above tradition , whose narrator is safwan bin assal is stated in the six true tradition books , tirmizi, Abu dawood, and Nisai. In tirmizi this tradition appears under the volume 2, tradition no 2877. If Hazrat Sani Mahdi was commanded by Hazrat Mahdi(AS) to touch the feets of the Prophet of Allah, then who can have an objection over its genuineness?, while the Prophet himself kept it and accepted it. It is not proven that he(prophet) stopped and prohibited any one who touched the feet.

immediately came out. Hazrat narrated the matter of dream to her and said that the servant will not come into the house because the Prophet of Allah and Hazrat Mahdi have ordered the servant to separate from this house and leave . If you agree with the servant, then accompany happily , otherwise whatever Allah the Almighty will provide, the servant will provide you with necessities and sustenance. You can stay here.

Hazrat Bibi kad Banu said that she would also join him, when he (Sani Mahdi) is visiting , why should she stay there?. Hazrat Bandagimiyan Syed Mahmood (RA) asked her to be prepared, and told her to bring the Quran and sword through Bai Ratna. It is said that at that time Bibi was having the pregnancy of Hazrat Bandagimiyan Syed Abdul Hai Roshan Munawer. Bibi kad Banu presented her personal wealth which was given to her by her father Malik Osman in the service of Hazrat and said that all this is given to you by Allah. If you owe someone , something such as salaries etc. Pay out of it. Whatever is left after that ,do spend during the journey. It also included three jewelry boxes. Bandagi Meeran Syed Mahmood (RA) was very happy with the selfless sacrifice of Bibi. He sold a little or more of jewelry as soon as possible and ordered that whatever was left after completing the necessary work , be spent on the journey. It is said that remaining one and the half ounce of gold ²⁶is spent during the journey from Ahmedabad to Patan till reaching one or two destinations²⁷.

DEPARTURE OF BANDAGIMIYAN SYED MAHMOOD SANI MAHDI (RA) FROM CHAPANEER AND JOURNEY TO KHORASAN

In the traditions , it is described that Bandagimiyan Syed Mahmood Sani Mahdi (RA) after completing the necessary matters , bought a baseline (a ride) for

²⁶ Matla-ul-vilayat page no 97

²⁷ Author of khatim-e-sulaimani has laid down the journey till Radhanpur

Bibi kad Banu ,so that arrangement for her journey could be made. Firstly they reached Ahmedabad, then came to peeran Patan. Hazrat Shah Naimat (RA) and Miyan Shaik kabeer also started their journey from Ahmedabad to return to Farah in the service of Imamuna Mahdi Maood (AS) . At that time hundreds of conformers of Imamuna Mahdi(AS) renounced the world and accompanied Bandagi Miyan Shah Naimat (RA) to go to Imamuna. In the group of Imamuna these people are known as " Rahmatullahi ". Meanwhile all the disciples and lackeys who lived in Ahmedabad and its outskirts came to Bandagimiyan Shah Naimat (RA) and sent a lot of wealth and money in the service of Hazrat Mahdi (RA) . Hazrat Shah Naimat (RA) came to peeran patan with this caravan.

In the same days , some of the conformers of Mahdi who renounced the world joined Hazrat Bandagimiyan Syed khundmeer (RA) at peeren Patan, to go to Farah . In addition to confirmers of Mahdi and his lackeys those who loved Bandagimiyan Syed khundmeer (RA) , who lived around peeran Patan, not only did serve Miyan Syed khundmeer (RA) , but handed over lot of gifts to give to Hazrat Mahdi (AS). Sisters of the king of Gujrat Raje Muradi and Raje sovan, who had got the honour of confirming Mahdi sent apart from several hundreds of pairs of precious cloths, several hundreds of coins , two special swords and a lot of gifts through Bandagi Miyan.

However when Bandagi Meeran Syed Mahmood Sani Mahdi (RZ) came to peeran Patan via Ahmedabad from chapaneer , Hazrat Bandagi Miyan Shah Naimat had also reached Ahmedabad. When Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) came to know that Hazrat Sani Mahdi (RA) has come to peeran Patan with an intention to go to Farah , he

(Miyan Syed khundmeer) met Hazrat Bandagimiyan Syed Mahmood (RZ) . Hazrat Shah Naimat (RA) also met him(Sani mahdi). All the three entities met at peeran Patan and offered Namaz in congregation .

(Daftar shah-e-Burhaan).

**WHEN THE TRAVEL EXPENSES OF MIYAN SYED
MAHMOOD WERE OVER, SIDDIQ-E-VILAYAT HANDED
OVER ALL HIS SHARE AND HAZRAT MAHDI'S SHARE OF
GIFTS TO SANI MAHDI (RA) IN PATAN.**

Hazrat Bandagi Miyan Syed Mahmood (RA) asked for the good loan from Hazrat Shah-e-Naimat , as his viaticum had been completely consumed . He had the news that Shah Naimat (RA) had lot of wealth and money, to be delivered to Hazrat Imamuna, which the disciples had sent , further he(sani mahdi) thought that he is elder person and had been accompanying Imamuna since long period, but he replied that , he himself is having very little to spend, how can he betray the wealth of Imamuna which is given as gifts?. This bondman

(Shah Naimat) is a trustworthy person. Bandagimiyan Sani Mahdi (RA) remained silent over this reply. When this incident was reported to Bandagimiyan siddiq-e-vilayat (RA) , he went to Sani Mahdi (RA) and met him. At the same time , presenting all the wealth to Sani Mahdi (RA), that Allah the Almighty had delivered to siddiq-e-vilayat (RA) , said that all this wealth, Allah had delivered to you, accept this from Allah.

In addition , he presented all the wealth which the disciples of Imamuna had given to be delivered to Imamuna Mahdi(AS) , and said that all this is of your father, therefore spend it as per your need. Expressing extreme sincerity and love , he (siddiq-e-vilayat) said that " we have found the essence of Miranji here . Now why do we need to take the wealth there?".Miyan Syed Mahmood (RA) was very happy with these words full of sincerity and love and accepted some of the wealth according to his need. Then all together left for Farah.

THE CARAVAN OF SIDDIQ-E-VILAYAT (RA) LEFT FOR FARAH FROM PEERAN PATAN.

It is narrated that when the caravan of all the people left for Farah , from peeran Patan, Hazrat siddiq-e-vilayat (RA) took care of all the needs of Sani Mahdi (RA), and took care of every comfort. Every time he along with some brothers used to reach the next halt , and make all arrangements for the stay of Sani Mahdi(RA), before his arrival, and provide necessary things. In this long journey Hazrat siddiq-e-vilayat (RA) rendered such a sincere service to Hazrat Sani Mahdi(RA) . He (Hazrat Bandagimiyan Syed khundmeer) always thought that Hazrat Sani-e-Mahdi (RA) would not be harmed. When Hazrat Sani Mahdi (RA) , Hazrat siddiq-e-vilayat (RA), Hazrat Shah Naimat (RA),Miyan Shaik kabeer etc approached Farah , with a large group of people, and someone went ahead in the presence of Hazrat Mahdi (RA) and informed their arrival, then, Hazrat Mahdi (RA) was very happy to hear this. And with great compassion he asked , how far are they?. The companions said Meeranji ! It is known that they are approaching. Then after a while, Hazrat Meeran RA) asked , how far are they?. The companions said that they have come closer. Two or three times ha made the same discovery. Seeing Hazrat Meeran (RA)happy in such an extraordinary way , Bibi Bovanji submitted that today extraordinary happiness is showing on Hazrat's blessed face. Hazrat Imam(AS) said, yes, why should one not be happy when his son comes , as an accomplished son. Then he said that he is happy that such persons are coming , before whom there will be many Mahdi guides. Bibi Buvanji again discovered Meeranji! Who are they?, he replied, brother Syed Mahmood (RA) and brother Syed Khundmeer (RA).

Malik Sulaiman has written that syedain , salehain and others left Gujrat in the last days of zeeqada 909h and after the patient journey of six months reached Farah in the last days of jamadi ul awal 910h in the service of Hazrat Mahdi Maood (AS). While three months had passed for Mahdi Maood leaving Nasarpur, staying at Qandhar and coming to the blessed place of Farah.

ARRIVAL OF SYEDAIN AT FARAH. HAVING THE HONOUR OF TOUCHING FEET OF HAZRAT MAHDI MAOOD(AS).

At last , when Syedain , Salehain, etc, reached Farah in the service of Hazrat Meeran (AS) . So he expressed his happiness and embraced Hazrat Bandagimiyan Syed Mahmood. Tears of joy came out of blessed eyes. Hazrat Sani Mahdi (RA) also could not hold back the tears due to immense happiness. The Hazrat Meeran (AS) hugged Hazrat Bandagimiyan Syed khundmeer (RA) with great compassion, love and appreciation. Hazrat Imamuna (AS) recited this verse while meeting syedain ,salehain.

باید شکست از همه عالم برائے یار
آرے برائے یار دو عالم توان شکست

That is , for the beloved , one has to compulsorily break the relation with the whole world. Yes,the relationship with the whole world is broken for the sake of the beloved. In the same way Hazrat Mahdi (AS) bestowed an honourable meeting with Hazrat Bandagimiyan Shah Naimat (RA) and all the other brothers with great love and kindness. Hazrat Meeran (AS) honoured all of them by touching his feet.

TALK OF HAZRAT SANI MAHDI WITH HAZRAT MEERAN(AS) ABOUT THE JOURNEY

Shortly after the meeting ,greetings ,and touching the feet of Imamuna, Hazrat Sani Mahdi presented before the Imamuna, the true love, compassion, initial conversation at time of departure, and incidents of good behavior of Bandagimiyan Syed khundmeer. He (Sani Mahdi) said that why he could not come to the service of Meeranji, that Syed khundmeer treated me very kindly. Hazrat Ameer (AS) said , what a surprise, because he is your brother. Then Hazrat Bandagi Meeran Syed

Mahmood said , had brother Syed khundmeer not been in the way, the servant would have died in the way. But Syed khundmeer has done us a lot of good. Also Hazrat Ameer(AS) said that what is surprising about this , Syed khundmeer is your real brother. The blessed teachings of the Prophet also give some of the evidence of such relationships.²⁸

²⁸ When Hazrat Bandagimiyan Syed Mahmood Sani Mahdi informed Hazrat Mahdi, the details of good behavior, sincerity and love of Bandagimiyan Syed khundmeer siddiq-e-vilayat during the journey of Farah, Hazrat Mahdi(AS) said happily that no wonder , he is your brother. He also said that syed khundmeer is your real brother. Saying of Hazrat Mahdi, " He is your brother ", or " He is your real brother " is of the same nature and it is the same as the Holy Prophet had once said about Hazrat Ali, that Ali is from me , and I am from Ali.

It is narrated that Imran bin Hussain reported that the Prophet of Allah said that Ali is from me ,and I am from Ali.(tradition no 5729, Mishkaat volume 2, page no 595).

Apart from that at some occasions the Prophet called Hazrat Saad his uncle, whose short name was Abi Ishaq, and he was the son of Abi waqas Malik bin wheel. Though Saad was not the brother of his (Prophet) mother. But rather it was such a thing that said belongs to the tribe banu Zahra, and the mother of the Prophet also belongs to the same tribe. Rather being the same tribe he (prophet) called Saad his uncle and brother of his mother. Accordingly there is a tradition.

It is narrated by Jaber bin Abdullah that , when Saad arrived , the Prophet said that he (Saad) is my uncle. (Tirmizi volume 2, page no 786).

Another tradition proves that He (the prophet) said to Zaid (son of Harisa) " you are my brother ". Accordingly it is said regarding the youngest daughter of Hazrat Hamza who had stayed at Makkah. As narrated below.

It is narrated by Bara bin aazib that the Prophet of Allah (pbuh) made peace on the day of Hudaibiya over three things . Polytheism who comes to him will be returned. And whoever goes to polytheism among Muslims, they will not return him. And it was agreed that next year the Prophet shall enter Makkah and stay there for three days. When he (prophet) entered Makkah , completed his term and intended to leave, the daughter of Hazrat Hamza came back and began to call out, O, my uncle!, O,my uncle!. Hazrat Ali held her hand . Hazrat Ali, Zaid and Jafer started arguing over her upbringing. Ali said " I took her first. She is my paternal uncle's daughter." Jafer said she is my paternal uncle's daughter.

And her aunt is in my marriage. Zaid said , she is my niece. He(prophet) ordered about the daughter of Hamza (Amama) that she can be taken by her aunt. He said that aunt is at the place of the mother.He said to Hazrat Ali that you are from me, and I am from you.He said to Jafer (Brother of Hazrat Ali) that you are Similar to me in birth and creation. He (Prophet) said to Zaid (bin Haris) that you are my brother and my master. (Mishkaat vol-1,page no 730. Biography of the Prophet part-1 page no 504).

It is clear from the above hadiths that the holy Prophet said about Hazrat Ali that Ali is from me, and I am from Ali. He (The prophet) said about Saad (bin Abi waqas) , he is my uncle. He said to Zaid (bin Harisa) , you are my brother. Though Saad bin Abi waqas was not the brother of Bibi Amena. Nor Zaid was the son of Harisa. With respect to lineage he was not the brother of the Prophet. Thus the Prophet said with extreme love , compassion and kindness to Hazrat Ali , that he is from him. In the same said Saad is his uncle. And said to Zaid (bin Harisa) , his brother. Thus it is proved that

DAY AND NIGHT EDUCATION AND UNDERSTANDING OF IMAMUNA TO BOTH HAZRAT SANI MAHDI AND HAZRAT SIDDIQ-E-VILAYAT (RA)

After the arrival of syedain saleheen to Farah, the holy life of Hazrat Mahdi Maood (AS) has been six months. During these six months he (Hazrat Mahdi) used to spend all day in the closet of Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA), and all nights in the closet of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat , both teaching and making them understand . Bandagimiyan Syed Mahmood Sani Mahdi (RA) was given a " tour of prophethood " and Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) was given a " tour of vilayat " and they were also benefited from all the formal and spiritual teachings and the perfect teachings of the world of knowledge. In these six months , with education and teachings Hazrat Mahdi (AS) bestowed so many good tidings in favour of syedain and saleheen and stated so many Exalted virtues that can not be counted. In these one hundred and eighty nights (ie six months) through the last saint, the last Imam of the era, Hazrat Mahdi (AS) and the Almighty Allah , Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA) and Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) got the best gifts and glad tidings which were as much praiseworthy as ever anything else, And had manifested over the people , who had the true faith and were sincere . Some of the glad tidings and virtuous attributes shall be discussed ahead so that the love, affection, and faith of the readers may increase.

Hazrat Mahdi's saying about Hazrat Bandagimiyan Syed khundmeer to Bandagimiyan Syed Mahmood that he is your brother is due to extreme love, compassion and kindness. Some have taken the real brother to be the true brother.

Equality has been proved between syedain , saleheen in the Mahdaviya group. According to the pioneers, pious of the elders , among other arguments, this statement of the Imam was also taken to mean equality.

FOURTH CHAPTER

DESCRIPTION OF GOOD TIDINGS GIVEN IN FAVOUR OF BANDAGIMIYAN SYED KHUNDMEER SIDDIQ-E-VILAYAT, BY HAZRAT MAHDI (AS) FROM PATAN TO FARAH TILL THE DEATH OF IMAMUNA.

After reaching Farah, Syedain Salehain had the company of Hazrat Mahdi Maood (AS) for six months. Especially during the last six months i.e. 120 days Syedain Salehain continued to benefit from special religious teachings. During this period Imamuna Hazrat Mahdi (AS) made great prophecies in favour of these two holy beings and uttered innumerable attributes. Most of the glad tidings are specific to these two entities and some are specific to the holy person of Bandagi Meeran Syed Mahmood Sani Mahdi(RA) , and some are specific to the holy person of Bandagimiyan Syed khundmeer siddiq-e-vilayat(RA).

In connection with the subject of this compilation here, not only the common good tidings but also the good tidings which are dedicated to Bandagimiyan Syed khundmeer siddiq-e-vilayat from Patan to Farah, till the death of Imamuna (AS) are being compiled in this chapter , keeping in view the brevity. So that esteemed believers may become acquainted with the virtues and attributes of Syedain Salehain and may maintain their devotion and love for these holy beings in this way. And it could benefit them all and become spiritual evolution . In this way it became a means for them to increase their faith and gain in the hereafter. From the good tidings and virtuous attributes narrated by Imamuna (AS) the equality and consolation of Bandagimiyan Syed Mahmood Sani Mahdi (RA) and Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) in the eyes of the nation is also proved.

It is clear that knowledge of virtues and attributes of three caliphs, namely Hazrat Bandagimiyan Shah Naimat (RA), Hazrat Bandagimiyan Shah Nizam (RA), Hazrat Bandagimiyan Shah Dilawer (RA), mentioned separately by Imamuna (AS) also brings immense benefits to believers. Therefore if Allah wills , for the description of the above , a separate compilation shall be brought.

PART-1

GOOD TIDINGS OF HAZRAT MAHDI (AS) , ABOUT GUJRAT, PATAN AND HAZRAT SIDDIQ-E-VILAYAT (RA)

After the arrival of Hazrat Mahdi Maood (AS) from Holy Makkah, he stayed at Taj Khan salaar mosque near jamalpur darwaza. He stayed there for one and a half years. During the stay , thousands of people used to gather to listen to the benevolent sermon of the concluder of vilaya. People used to gather not only around him but also in the courtyard of the vast mosque. Instead they used to climb the walls and trees to listen to the explanation of the Quran. It was also a miracle of Hazrat Meeran (AS) that his explanation of the Quran could be heard by all in the same manner and with clear pitch. Seeing such miracles of Hazrat Meeran (RA) , and his morals and attributes like the Prophet as well as this multiplicity of believers, the fanatical scholars misled the king of the time and expelled him from there. Accordingly Hazrat Meeran (AS) migrated from Ahmedabad and came to Peeran Patan, through Sola santej. On this occasion he gave good tidings in favour of Gujrat, Patan and Hazrat siddiq-e-vilayat (RA). This is the time of beginning of these good tidings. We have mentioned them on the previous pages. In the context of a good tidings chapter , it is once again listed here. Accordingly Hazrat Meeran (RA) said:

- 1-The country of Gujrat is the mine of love.²⁹
- 2-The country of Gujrat is like a jewel in the ring in all the countries.³⁰
3. In all the countries , Gujarat is like a jewel in the ring.³¹
- 4-The world is the ring and Gujrat is the jewel.³²
- 5-The love rose from juvanpur and Gujrat endured it.³³
- 6-The love rose from juvanpur and rained on Gujarat and was buried at Farah.³⁴

Hazrat Meeran (AS) had been given the knowledge of his demise at Farah before the time. Therefore he was buried at Farah.

He(Mahdi) spoke about Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA).

- 7-This Gujrati man has made this servant helpless.³⁵
- 8-Thus Gujrati man makes us tired.³⁶

GOOD TIDINGS ABOUT PATAN

When Hazrat Meeran (AS) came in to the limits of Patan and the trees of the city began to appear , he said :

- 9-Smells of love are coming from here.

Then he saw the minarets of the mosques of holy Patan and said:

²⁹ Shavahid-ul-vilayat chapter 15

³⁰Shavahid-ul-vilayat chapter 15

³¹ Shavahid-ul-vilayat chapter 15

³² Khatim sulaimani

³³ Shavahid-ul-vilayat chapter 15

³⁴ Insaafnama chapter 18

³⁵ Khatim sulaimani

³⁶ Shavahid-ul-vilayat

10-Here comes the smell of faith. Then said,

11-Naharvala is the mine of believers.

IN PATAN , GLAD TIDING ABOUT THE PERSON OF BANDAGIMIYAN (RA)

Malik Baqan , first met with Imamuna. While returning , he vaguely told Imamuna (AS) that he is going to bring a person (Bandagimiyan) to the holy service ,who has such good qualities. He is disgusted with the world and has great love for the Almighty.

Meeran (AS) said:

12- Yes, Malik Barqurdar ! God has brought this servant for him.³⁷

Malik Baqan returned from Imam (AS) and went to Miyan Syed khundmeer (RA), and mentioned the visit of Hazrat Imam (AS) . As soon as Bandagimiyan heard this, he reached the residence of Imam (AS). As soon as he (Hazrat Mahdi) came out and saw Miyan Syed khundmeer, Hazrat Meeran (AS) said:

13- Come my brother, Syed khundmeer.He then said:

14- Yourself and Ourselves belong to the same lineage of Hazrat Hussain (RA).³⁸

This was the occasion when ,on the request of a brother, that Meeranji ! His name is " Miyan khundmeer " , Hazrat Meeran (AS) said:

15-Well (no) our brother Syed khundmeer is Siddiq.³⁹

As soon as Hazrat Meeran (AS) saw him , Bandagimiyan Syed khundmeer (RA) went into ecstasy. Imamuna (AS) said in this regard, " Brother Syed khundmeer! Tell us what

³⁷ Shavahid-ul-vilayat, Daftar awal

³⁸ Shavahid-ul-vilayat

³⁹ Khatim-e-sulaimani , Shavahid-ul-vilayat

happened to you."

On the saying of Hazrat Mahdi (AS) , Bandagimiyan Syed khundmeer (RA) said that in the state of namaz angels came to him, cut his body into two and removed the density. He further said that thereafter Allah commanded " what gift you have brought us in gratitude for this kindness?" Miyān Syed khundmeer (RA) had said , O God! " I have no wife and children to sacrifice to you " .

However, " I present this gift of the head. "

Then it was directed by Allah.

O , Syed khundmeer! " We desire only your head. Whoever seeks our entity, he has to deprive of his own head. "

Bandagimiyan said that " Glory be to you O God!, what is this ,only one head , if I had got a hundred heads, I would sacrifice to you."

There upon Allah said:

16- " Your head is our deposition. Whenever we seek, grant to us without excuse ."⁴⁰

After that , the head of Bandagimiyan was placed on his body and divine command was given. 17-We agree with you. Seek whatever you want. We will give you.⁴¹

Bandagimiyan replied:

" O God! I seek your entity from you. After three requests and answers,

Divine command issued:

18-We bestowed our essence on you.⁴²

In order to inform the audience about the details of the revelations in the language of Bandagimiyan, Hazrat Mahdi (SA) said, " Syed khundmeer , tell us what happened to you." And when Miyān Syed khundmeer (RA) narrated all the facts and revelations ,

⁴⁰ Daftar shah-e-Burhan

⁴¹ Daftar shah-e-Burhan

⁴² Daftar shah-e-Burhan

Hazrat Meeran (AS) said:

19-yes , My brother Syed khundmeer, what you have seen is true. God only sees God .⁴³

Here Hazrat Mahdi (AS) has said , God, in favour of the person who sees God. It meant that the servant perished in the essence of Allah, and what remains is only Allah.⁴⁴

In this regard Hazrat Meeran (SA) said:

20-Unless the flesh, skin and bones of this servant become God, the servant does not see God.⁴⁵

That is , it means that, the servant perishes in the person of Allah and attains survival in Allah

Then Hazrat Mahdi (AS) said:

21-Brother Syed khundmeer (RA) had brought the lamp,wick,and oil. All that remained was to light it with the lamp of vilayat. Now it has been lit with the lamp of vilayat.⁴⁶

Thereafter Hazrat Mahdi (AS) recited the verse نور السموت ولارض till the end and explained the meaning in this manner.

22-"Mishkaat " is your chest. He the said, "Zujajat" means your heart. He again said:

24-your entity , which is completely able to achieve the favour without any means, wanted to light itself, but now by means of Mahdi has become like light upon light. That is , you have become نور على نور .On this occasion Hazrat Mahdi (AS) recited the verse, يهدى الله لنوره من يشاء , till last along with other verses and then explained the meaning of من in this manner.

⁴³ Shavahid-ul-vilayat, Naqliat Bandagimiyan syedAlam,khatim, Aqbatulasrar, Tazkiratus saleheen

⁴⁴ Daftar shah-e-Burhan

⁴⁵ Daftar Awal shah-e-Burhan

⁴⁶ Shavahid-ul-vilayat, khatim,Tazkiratus saleheen, Matla-ul-vilayat,

25-In this verse من means the entity of brother Syed khundmeer. ⁴⁷

During the stay at Patan when Bandagimiyan described to Hazrat Mahdi (AS) that he has seen something like a light equal to an egg descending from the sky and disappearing in his dress, Hazrat Mahdi (AS) said :

26-" It is the special attire which you have got on behalf of the Almighty. "⁴⁸

PART-2

GOOD TIDINGS AT BADLI

Despite the immense love and affection of Hazrat Bandagimiyan for promised Mahdi, he could not go with Hazrat Mahdi (AS) from peeran patan, because Mubazirul Mulk had locked Miyan Syed khundmeer upstairs. Mubazirul Mulk was afraid that Miyan Syed khundmeer (RA) would join the poor and refugees of Hazrat Mahdi (AS) and start living with them. He did not like this. Shortly after migrating from Peeran Patan to flourish in Badli with a large group of people, he (Hazrat Mahdi) was commanded on behalf of God Almighty to reveal the emphatic claim of Mahdiat. On Monday when he (Hazrat Mahdi) was sitting under a kharni tree at about 10 o'clock⁴⁹. Hazrat siddiq-e-vilayat (RA) who had somehow escaped from the custody of Mubazirul Mulk and left for Badli was spotted by a companion, who submitted that Meeranji! Syed khundmeer (RA) is coming. Hazrat Mahdi (AS) was very happy. As he (Miyan Syed khundmeer) approached ,he (Hazrat Mahdi) took a few steps forward and hugged him and said:

⁴⁷ Shavahid-ul-vilayat

⁴⁸ Khatim, Tazkiratus saleheen, Matla-ul-vilayat

⁴⁹ For some others after the zohar

27- " Brother Syed khundmeer! Nice to meet you.⁵⁰

Then said:

God the Almighty fulfills his purpose Himself.⁵¹

Then again said:

29- Your entity is سلطانا نصيرا (Helpful, Master who dominates),Helper of vilayat of Mustafa. Mohammed Mustafa Salam had prayed for the entity who is the successor "Naaser" . Accordingly the Prophet (PBUH) had said. وجعل لي من لدنك سلطانا نصيرا. (Bani Israil) That is , Give me a master on your behalf who will help me. This means your entity. ⁵²

After this glad tidings Hazrat Mahdi (AS) addressed the audience and said:

The Almighty says that ثم ان علينا بيانه is in your favour.

" We have made you the heir of a specific vilaya of Mohammad."

" We have made you his true Follower. "

" We have given you the knowledge of the first and the last."

" We have made you the narrator of the meaning of the Quran."

" We have given you the key treasures of the faith."

" We have made you the successor of the religion of Mohammad. "

" We are to grant you success. "

" you make the claim of Mahdiat."⁵³

Thereafter he (Hazrat Mahdi) said:

⁵⁰ Khatim sulaimani

⁵¹ Khatim-e-sulaimani

⁵² Khatim sulaimani

⁵³ Maarijul vilayat chapter7

" The servant is healthy , not sick, has Intellect, not insane, self sufficient, not needy . Denial of Mahdiat of Syed Mohammad son of Syed Abdullah is infidelity.
"54

The he (Hazrat Mahdi) grabbed the skin of his body between the two fingers and said:

" Whoever is denier of the Mahdiat of this entity is an infidel. "

As soon as he (Miyan Syed khundmeer) heard the claim of Mahdiat with these clear words first Miyan Syed khundmeer (RA) , then all the companions said , " آمننا و صدقنا " (we believe in and regard it true). This emphatic claim is made in the year 905H , 1499AD.as we have mentioned in the previous pages.

PART-3

GLAD TIDING OF NASARPUR⁵⁵

Departing from Jalore Hazrat Mahdi (AS) came to Nasarpur, via Nagore, Jaisalmair, Thatta. Here he (Hazrat Mahdi) said to Bandagimiyan Shah Naimat (RZ) and Bandagimiyan Shaik Kabeer , apart from Hazrat Shah khundmeer (RA)

⁵⁴ In the claim of Mahdiat of Hazrat Mahdi (AS) ,the nature of calling denial as infidelity, and he who denies as infidel , is like calling whoever denies the prophethood of the last Prophet Hazrat Mohammad Mustafa (pbuh) " hellish ". Such a command of the Prophet and caliph of Allah, deputed on behalf of Allah was not for the sake of themselves or their own soul but under the command of Allah. Therefore this has been stated in the previous pages in its place with arguments regarding the title of the claim.

⁵⁵ Hazrat Mahdi had sent from this place Hazrat siddiq-e-vilayat and a group of companions to Gujrat. Kaha became desolate. Nasarpur now has a population of two hundred houses. Second railway station from Tandwa is khesiana. Nasarpur is two kos away from khesiana. Fourth station from Khesiana is Hyderabad Sindh. Khesiana is on the other side of Hyderabad. Nearer is the station Meerpur.

that , brother Syed khundmeer! You too go. Bandagimiyan (RA) submitted , " The servant does not need to go, I do not have parents, wife or children." Hazrat Mahdi (AS) said, " There is some purpose of God in your departure, go."

Someone said, " Meeranji!Not to send Miyan Syed khundmeer (RA). There are many of his relatives, nobles, and ministers in Gujarat. They will stop him."

He (Hazrat Mahdi) said:

30-The servant sends by the command of Allah the Almighty. Allah the Almighty Himself will bring him back to increase the religion and enlighten the religion.⁵⁶

(The servant sends. Allah the Almighty shall bring him to increase the religion. Insaafnama)

Accordingly Bandagimiyan (RA) went to Gujarat with this group in the end of 908H, and stayed in patan at the garden of Badivals, as mentioned earlier in details.

⁵⁶ Daftar awal, khatim Shavahid-ul-vilayat

PART-4

GOOD TIDINGS AT FARAH GIVEN IN FAVOUR OF BOTH THE SYEDAIN

31-In favour of both the syedain ,Hazrat Mahdi (AS) said that they are inherent. ⁵⁷

32-Hazrat Mahdi (AS) has said in respect of Hazrat Bandagimiyan Syed Mahmood (RA) that he is equal in rank to the prophet and has attained the spiritual rank equal to the prophet. And about Hazrat Bandagimiyan Syed khundmeer (RA), Hazrat Mahdi (AS) said that he is equal to his (Mahdi) rank and has achieved the spiritual rank equal to him.⁵⁸

33-It is narrated that one day Hazrat Mahdi (AS) was at his residence and the light and special manifestations of the God the Almighty were shining on him. Bandagi Syed Mahmood (RA) also started coming towards this place. Allah the Almighty commanded O Syed Mohammad ! Our servant comes, welcome him. Hazrat Mahdi (AS) received Bandagi Syed Mahmood (RA) and made him seated nearer to him. At the same time Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) along with a group of Martyrs attended the blessed gathering of the last saint, in such a way that they were holding their shining heads in their hands and the blood was flowing from their bodies. It was said on behalf of Almighty, O Syed Mohammad ! Do you know who these people are? Hazrat Imam (AS) said: Lord! These are the people who sacrificed their lives, their bodies, their possessions and their families , in your name , in your love and affection. It was said : O Syed Mohammad! Know that we have no one equal to him.⁵⁹

⁵⁷ Daftar shah-e-Burhan

⁵⁸ Daftar shah-e-Burhan

⁵⁹ Daftar shah-e-Burhan

34-One day Hazrat Mahdi (AS) repeatedly said in the gathering of the companions on the occasion of explanation of the Quran between the two prayers Asr and maghrib that the God Almighty is saying, O Syed Mohammad! Every two Syed, every two brothers, every two young men, every two righteous people on your right and left have become our favorites. Both of them are directly benefiting from our presence. When the other two migrant brothers were misled about themselves , Hazrat Mahdi (AS) said,The two brothers, the two syeds, the two young men , the two righteous ones, who are being commanded by Allah the Almighty are Brother Syed Mahmood (RA) and the Brother Syed khundmeer (RZ).

35-One day after hearing from Hazrat Mahdi (AS) that most of the Prophets wished to be in the company of the servant, Bandagimiyan Syed Mahmood (RZ) began to weep,

Hazrat Mahdi (AS) discovered the reason for crying, and weeping. He (Miyan Syed mahmood) said: Meeranji! The honour of the promised Mahdi is that Prophets wished for the companionship of the Mahdi , and you are telling us that the Grace of Almighty reaches us directly. So do not separate us from the company of your entity. Hazrat Mahdi (AS) said , Brother Syed Mahmood! Don't be sad God the Almighty has given this status of

" without means " is granted to you through this servant alone, and through this servant you have become without mediator. It is narrated that Hazrat Mahdi (AS) at that time cited an example that the king had a minister and he had two sons. Whenever the minister comes in the service of the king both the sons of the minister get the honour of serving the king. In fact the two sons have reached the stage of " without means " only through the minister. ⁶⁰ In this way Allah has given you the status of " without means " only through the servant.

36-Hazrat Mahdi (AS) said : On the day of resurrection, the word of Allah is such that, O Syed Mohammad! We had made you the promised Mahdi and the concluder of the vilaya of Mohammed. So what kind of gift have you brought for us?. The servant shall say , O Lord! The Almighty (The irresistible and the

⁶⁰ Daftar awal Shah burhan

subduer) What kind of gift will I be able to offer in your court. I have brought my own person, two youngmen, two syeds, two righteous people, with me as " accomplished Muslims ". So , Allah the Majestic and the Illustrious shall accept it . He

(Mahdi) said that these two youngmen are Syed Mahmood and brother Syed Khundmeer. ⁶¹

PART-5

GLAD TIDINGS IN RESPECT OF BANDAGIMIYAN (RA) AT FARAH

37-It is narrated that during the six month teaching , Hazrat Mahdi (AS) under the command of the God Almighty , came out of his closet and visited the closet of Siddiq-e-vilayat. Hazrat Bandagimiyan (RA) said that every time Hazrat Mahdi (AS) visited the closet of this servant, he would sit and say, ``My brother Syed khundmeer! Today Allah the Almighty is commanding such and such a thing in your favour ". The servant replies, that the servant is nothing. Hazrat Mahdi (AS) says , to be a servant , this is what Allah Almighty is saying.⁶²

38-It is narrated that Hazrat Mahdi (AS) recited the verse

انا عرضنا الامانة على السموت والارض ولجبال فابين ان يحملنها واشفقن منها

وحملها الانسان

⁶¹ Daftar shah-e-Burhan

⁶² Daftar shah-e-Burhan

And said that , here at the place of " انسان " your person is meant . (Al Ahzab verse 72)⁶³

39-It is narrated that Hazrat Mahdi (AS) took the hand of Bandagimiyan Syed khundmeer (RA) and took him in the room and said : Brother Syed khundmeer , for three months the Almighty has been declaring that whatever is being put in the heart (chest) of this servant is being put in your chest.⁶⁴

40- It is narrated that Hazrat Imam (AS) came to the room of Bandagimiyan and struck his

five blessed fingers on Bandagi Miyan's blessed chest and said three times: Brother Syed khundmeer (RA) it is known from the Almighty that what has appeared in this chest has also appeared in your chest.⁶⁵

41-Hazrat Mahdi (AS) said in favour of Bandagimiyan that it is the command of the Almighty that whoever is right in your eyes is right in our eyes. ⁶⁶

42-Hazrat Mahdi (AS) said: whoever is your enemy is our enemy and whoever is our enemy

is the enemy of the Messenger of God, and he who is the enemy of the Messenger of God

is the enemy of God.⁶⁷

43-Hazrat Mahdi (AS) that through us Syed khundmeer (RA) has attained the rank

" Fana fillah " (perished in the entity of Allah) and has reached the rank of " Baqi billah "

(staying All living as Allah).⁶⁸

⁶³ Daftar shah-e-Burhan

⁶⁴ Daftar shah-e-Burhan

⁶⁵ Daftar shah-e-Burhan

⁶⁶ Daftar shah-e-Burhan

⁶⁷ Daftar shah-e-Burhan

⁶⁸ Daftar shah-e-Burhan

44-It is narrated that Hazrat Mahdi (AS) said " Brother Syed khundmeer! You are the

Asadullah Ghalib of the vilayat of Mustafa."⁶⁹

45-Hazrat Mahdi (AS) said " Just as the servant had the emendation, so will brother

Syed khundmeer (RA) shall also have ."

46-Hazrat Mahdi (AS) has said about Bandagimiyan that:

" Brother Syed khundmeer (RA) is a traveller , every day he goes up and down the glorious throne."

PART-6

REGARDING VISUAL PERCEPTION OF ALLAH, GOOD TIDING ABOUT BANDAGIMIYAN (RA)

47-Hazrat Mahdi (AS) gave good tiding of the Hadith ارواحنا واجسادنا to Hazrat siddiq-e-vilayat in this manner: " Brother Syed khundmeer, you are ارواحنا اجسادنا. "⁷⁰

48-Hazrat Mahdi (AS) said in favour of Hazrat siddiq-e-vilayat:

" Seven rivers of divinity drink at once but even the upper lip does not get wet."⁷¹

He (Hazrat Mahdi) further said:

⁶⁹ Khatim

⁷⁰ Khatim-e-sulaimani

⁷¹ Daftar shah-e-Burhan

49-This Gujrati man is annoying . A lot is given on behalf of Allah the Almighty, but does

not satisfy .⁷²

50-Once he (Hazrat Mahdi) said:

Look at the condition of my brother Syed khundmeer that the MANIFESTATION of divinity is happening one after the another but the face doesn't know anything , and even the colour of the face doesn't change.⁷³

It is narrated that Bandagimiyan Syed khundmeer (RA) once saw a matter which he presented to Hazrat Mahdi (AS). He said Meeranji! I have seen a big river flowing , in which the dead are flowing like garbage. And on the bank of the river entities of the Prophet and Hazrat Meeranji are standing with their waists tied. Whoever tries to come out of this river and moving hands and legs, not only messenger of Allah but your holy entity, both are holding his hand and taking him out of the river. They are also ordering the servant , Brother Syed khundmeer! You also tie the waist and see, whoever moves his hand and the foot in this river and tries to get out, get him out. And so did the servant and obeyed the command of both the concluders.

51-When Hazrat Bandagimiyan (RA) asked Hazrat Mahdi (AS) about this whole matter , he said: Yes My brother Syed khundmeer! What you saw is true. The world is like a flowing river. And the creature remains a dead attribute in the pursuit of the world, and seems to be flowing like garbage . Whoever intends to come out of it ,considering the world an awful thing, Hazrat Mustafa (pbuh) , the servant and you are bringing out that person.⁷⁴

Then He (Hazrat Mahdi) said:

52-It must be known that we and you are the one, not seperated .⁷⁵

⁷² Daftar shah-e-Burhan

⁷³ Daftar shah-e-Burhan

⁷⁴ Daftar shah-e-Burhan

⁷⁵ Daftar shah-e-Burhan

It is narrated that in Farah siddiq-e-vilayat (RA) saw the dream in the presence of Hazrat Mahdi that Hazrat Mahdi has passed away , and brothers of Daira have prepared for the funeral by bathing. After that all the brothers of Daira intended to carry the body but they could not do so. The servant wished if the brothers of Daira told me, the servant would lift it. Then all the brothers of Daira said ,lift it. As soon as the servant approached and intended to carry the body , with great ease and convenience , the blessed body of Hazrat was lifted , and I took it on my chest. After walking a few steps I see that Meeran (AS) is not there at the funeral. And both the hands of the servant are on the chest of the servant. And the essence of blessed Hazrat has disappeared in the essence of the servant. When Bandagimiyan (RZ) asked

Hazrat Mahdi (AS) about this matter, he said:

53-Yes brother Syed khundmeer! What you have seen is true. This is the burden of the vilayat of Mustafa. None except you have the power to lift it. You have achieved nihilism in the entity of this servant. We and you are one entity. There is no difference between us and you, that is no separation.⁷⁶

Hazrat Mahdi (AS) with the good tiding that favour of Mahdi shall continue till the day of judgement, bestowed good tiding in favour of Siddiq-e-vilayat that

54-Our people (that are conformers of Mahdi) will remain in the group of brother Syed khundmeer (RA) till the day of judgement.

Then addressing siddiq-e-vilayat said:

55-As the Grace continues from this servant, so will the Grace continue from you. Many people will reach the God because of your explanation of Quran and offal (پس خوردہ).⁷⁷

Hazrat Mahdi (AS) said about Hazrat siddiq-e-vilayat (RA) :

56-Seven Mahdi shall be the guide in front of him.⁷⁸

⁷⁶ Daftar shah-e-Burhan

⁷⁷ Khatim-e-sulaimani, Akhbarul Asraar

⁷⁸ Daftar shah-e-Burhan, under this glad tidings it is laid down by Hazrat shah-e-Burhan in Daftar second that Hazrat Meeran (AS) said in favour of Syedain by Allah's command , " son is returning as an accomplished son, and in front of the other , who is coming ,some guides shall follow under him.

One day Hazrat Mahdi (AS) recited the verse انا اعطيناك الكوثر and said to sidDIQ-e-vilayat:

57-Brother Syed khundmeer! Allah the Almighty commands that we have granted you the kouser. In this verse , kouser (كوثر) is meant for your entity. ⁷⁹

Hazrat Mahdi (AS) said in favour of Bandagimiyan (RA) that

58-He is a qualified interpreter of the Quran.⁸⁰

Hazrat Mahdi (AS) said in favour of Bandagimiyan (RZ) that

59-He has manifesting essence.⁸¹

Hazrat Mahdi (AS) said in favour of Bandagimiyan (RA) that

60-He is Musalman top to bottom.⁸²

61-Hazrat Mahdi (AS) in his last days handed over his specific attribute " ie calling towards the visual perception of Allah " to Bandagimiyan (RA) . ⁸³

With respect to the other narration , there will be seven guides. This refers to the seven sons of Bandagimiyan.

⁷⁹ Shavahid-ul-vilayat

⁸⁰ Inteqabul Mavaleed

⁸¹ Inteqabulmavaleed

⁸² Inteqabulmavaleed

⁸³ Inteqabulmavaleed

PART-7

GLAD TIDINGS ABOUT HAZRAT SIDDIQ-E-VILAYAT (RA) IN NARRATIONS OF BANDAGIMIYAN SYED AALAM

All the glad tidings entered in this fourth chapter have been adopted from authentic and reliable books. Bandagimiyan Syed Aalam " Fani fillah " (perished in the entity of Allah) and

" Baqi billah " (Alive in the entity of Allah) is the follower of the follower . He is son of Hazrat Bandagimiyan Syed Yaqoob Hasan Vilayat son of Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA) .His renowned compilation is " Naqliat Miyan Syed Aalam ". It also mentions different kinds of prophecies. As he is follower of follower , his narrations confirm and support the other narrations. The order of Hazrat's book is different from other biography books. He has often summed up the glad tidings in short , and has divided a narration in various parts to describe it properly. Translation of his glad tidings is being entered here in accordance with his given order.

Hazrat Meeran (AS) said in favour of Miyan Syed Khundmeer (RA) that
(1) As I am Hussaini Syed , in the same manner you are Hussaini Syed. (2) you are the defender of religion.

(3)The servant is in the footsteps of the Prophet, and you are in the footsteps of the servant.

(4) While explaining the meaning of *انا و من اتبعنى* Hazrat Mahdi (AS) said that the servant is the true follower of the Prophet , in the same way you are the true follower of the servant.

(7)The end of the burden of vilayat is upon you. (6) The command of Allah
حملها الانسان

(The man lifted the burden) means your entity. (7) He drank at once seven oceans of divinity, not even his lips got wet. (8) Ocean of divinity is manifested one after the other , but the colour of the face does not change. (9) This Gujrati man has surprised us. It is not enough, how much it is given . (10) Just as the chief of the group Syed Mohammad is endowed, so is Syed khundmeer endowed. (11) Whatever is sent down in the heart of the servant has appeared in your heart. (12) This is the burden of vilayat -e-Mustafa which no one can lift except you. (13) We and you are one being and one entity, there is no difference between us and you. (14) you have got nihilism in the entity of servant. (15) your essence has got the authority. (16) سلطانا نصيرا is your entity. (17) Be careful , the burden of the vilayat of Mustafa has fallen on your neck. And Hazrat Mahdi (AS) keeping his blessed hand on the neck of Bandagimiyan said: that head will be separated , body will be seperated, the skin will be seperated. (18) Be careful, you are SIDDIQ-E-VILAYAT. (19) Hazrat Mahdi (AS) said , O Allah! You have granted Mohammad Mustafa Quran, what is granted to the servant ? It was commanded , O Syed Mohammad, you have been granted Syed khundmeer, in place of Quran. (20) you are the heart of the servant. The fourth attribute of the servant قاتلو و قتلو shall be completed through your entity. (21) There is no one better than you in the authority of vilayat under the command of God. (22) The servant is on your side and the truth is on your side. (23) At last said, he who is your enemy is the enemy of the servant. (24) Hazrat Mahdi (AS) said , come brother Syed khundmeer Khuda Bakhsh.

(25) It is narrated that Hazrat Mahdi (AS) was sitting,suddenly the sky burst and an immeasurable light was born and merged in the person of Hazrat Mahdi (AS). Then after a while that light came out of the entity of Mahdi and came into the entity of Bandagimiyan (RA). Thereafter Imam (AS) said brother Syed khundmeer did you understand what is light?. Bandagimiyan replied :Meeranji knows. He (Hazrat Mahdi) said that the light of vilayat of Mohammad, firstly came upon me, then came upon you. And Hazrat said, the verse

و اخرى تحبونها نصر من الله و فتح قريب

(Al saf 61 verse 31) That is , the other thing which you desire Allah's victory and success is near, in your favour. He further said , the smell of friendship comes from you. He who is your enemy is the enemy of our being. And said God sees God.

And he said , " Brother Syed khundmeer is the man of God." He further said that you have the full essence of a servant's entity. He then said you have the essence of vilayat, and you are equal in status to the servant. He again said , the burden of concluding vilayat is upon your entity. He said the verse

الله نورا السموات والارض-----نور على نور

Is in your favour. He again said انا اعطيناك الكوثر is your essence. ⁸⁴

Hazrat Mahdi (AS) recited the verse

انا عرضنا الامانة على السموات والارض والجبال فابين ان يحملنها و اشفقن منها و حملها الانسان

Translation: we presented the trust to the skies, and earth and mountains, but they refused to carry it. They were afraid of it and the man lifted it.

And said that Bhai Syed khundmeer here السموات is meant for Prophets, والارض is meant for saints, والجبال is meant for scholars, ان يحملنها is meant for your martyrdom, و حملها الانسان is meant for your essence. ⁸⁵

⁸⁴Naqliat Miyan Syed Aalam

⁸⁵ Naqliat Miyan Syed Aalam

FIFTH CHAPTER

PART-1

GOOD TIDING OF SPECIFIC MARTYRDOM QURANIC VERSE WITH FOUR ATTRIBUTES MIGRATION, EXPULSION, PERSECUTION, MARTYRDOM.

Brief description and interpretation of the fourth attribute of both, the last Prophet and last saint, as none will be able to overcome them.

The clear good tiding of Hazrat Mahdi (AS) in favour of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) about the specific Martyrdom.

فا الذين هاجرو واخرجو من ديارهم واودو ا فى سبيلى و قاتلوا و قتلوا لاكفرن عنهم سيئاتهم ولا
دخلنهم جنت تجرى من تحتها الانهار ثوابا من عندالله والله عنده حسن الثواب(آل عمران 195)

Translation:--Thus , those who migrated,and were expelled from their houses , and were persecuted in my path, and fought in my path, and were martyred, certainly all their mistakes shall be forgotten ,and they will be entered in the gardens, underneath which, rivers shall be flowing. This reward shall be from Allah the Almighty, and the good is of Allah the Almighty.

In the above verse Allah the Exalted and Almighty has given good tiding in favour of those having four excellent attributes

Bandagi Malik Allahdad khaleefa groh narrated that Hazrat Mahdi (AS) recited this verse in Nagore as an argument of his Mahdiat in this manner.⁸⁶

1- فا الذين هاجرو-----شد

2- و اخرجون ديارهم-----شد

3- و اوذو في سبيلى-----شد

4- وقاتلو و قتلوا-----مانده است

That is , Migration is completed, expulsion is completed, persecution is completed, and Martyrdom is to be completed. This fourth attribute will also be fulfilled whenever Allah the Almighty wills. But He (Hazrat Mahdi) did not express that this verse is in favour of so and so person.

Hazrat Mahdi (AS) migrated from Nagore, and came to Farah via Kaha and Qandhar. His claim of Mahdiat and spread among the common and general public. Number of devotees began to grow day by day. Somehow among the people it became popular that

" Fire can not burn Mahdi, water can not drown , and the sword can not cut.
" If the above tokens were not found , he was not promised Mahdi.⁸⁷

When this matter was brought before the Mahdi, He replied:-All these things are subject to the expression of their attributes. It will not give up its character. None of them shall be able to overpower Mahdi , because Allah the Exalted shall protect him (Mahdi).⁸⁸

That is , the attribute of fire is to burn, it burns, quality of water is to drown, it will drown. The work of a sword is to cut , it will cut, but Allah the Almighty protects the promised Mahdi. Therefore all the three things can not overcome Mahdi.

⁸⁶ In Matla-ul-vilayat, the place of reciting this verse is described as Thatta.

⁸⁷ Shavahid-ul-vilayat

⁸⁸ Shavahid-ul-vilayat

Thereafter scholars of Khorasan made another point popular that

One of the signs of the promised Mahdi is that he will be martyred in the end. If he is not a martyr, he shall not be promised Mahdi. Upon learning this Hazrat Mahdi said that " yes, O Syed Mohammad! Allah the Almighty says that the verse فالذين هاجروا و اخرجوا من ديارهم واوذوا فى سبيلى و قاتلوا و قتلوا is in your favour. After that Hazrat Mahdi (AS) with utmost longing , courage, and devotion offered his prayer to the Almighty that

" O, God! This fourth attribute should also be fulfilled by the servant, that is , like these three attributes, the fourth attribute should also be from me."

There upon he got the answer from Allah the Almighty that

" Our ancient knowledge proves that no one will be able to overcome the last Prophet and the last saint and shall not be able to kill them. That is why we have sent your substitute. قاتلو و قتلوا shall be fulfilled with him.⁸⁹

In the narration reported by Hazrat Mahdi (AS) , three things included in the ancient knowledge of Allah the Almighty have been described.

- (1) No one shall overcome the last Prophet, and shall not be able to kill (martyr) him.
- (2) No one shall overcome the last saint, and shall not be able to kill (martyr) him.
- (3) Allah the Almighty has said to Hazrat Mahdi (AS) that we have sent your substitute that قاتلو و قتلوا (To get martyrdom) shall be fulfilled by him.

⁸⁹ Matla-ul-vilayat

PART-2

THE LAST PROPHET AND THE VERSE فالذين هاجروا

In the description of the verse , which has four attributes

ie, فالذين هاجروا و اخرجوا من ديارهم و اودوا في سبيلى و قاتلوا و قتلوا

The desire of the holy Prophet to be martyred has been recorded in the authentic books of Biography. Accordingly it is laid down in the " seerat un Nabi " volume - 5 that

Whatever Allah's Prophet said while explaining and interpreting the verse فالذين هاجروا و اخرجوا من ديارهم is mentioned in the traditions.....This was the rank for which , the prophet himself desired and said that I wish I could die in God's way and find life again, sacrifice it too. And then get the third life and that too is lost for Allah.⁹⁰

The expression mentioned after quoting the above verse proves that first three attributes were fulfilled by the holy being of the Prophet, but the last and fourth attribute that is, قاتلوا و قتلوا the attribute of being martyred remained , and He (prophet) had the desire and aspiration to fulfill this attribute.

The below mentioned tradition narrated by Hazrat Abuhuraira also proves the desire of the last Prophet for martyrdom. Accordingly the last Prophet said:

والذى نفسى بيده لو ددت ان اقتل فى سبيل الله ثم احيى ثم اقتل ثم احيى ثم اقتل (حديث 3614 كتاب الجهاد، مشكوة)

That is, The prophet (pbuh) said : I swear by the one in whose hand is my soul that I wish

⁹⁰ Seeratun Nabi compiled by shibli Nomani volume -5;page no 417

to be killed (Martyr) in the path of Allah, then be resurrected, then killed (Martyr).

(Agreed upon by all.)

So it became clear that out of the four attributes of the verse mentioned by the holy Prophet, three attributes were fulfilled, but the last attribute " Martyrdom " remained unfulfilled. That is,

- 1- The last Prophet migrated from Makkah to Madina
- 2- The last Prophet was expelled from the house.
- 3- The last Prophet was persecuted.
- 4- The Martyrdom of The last prophet remained .⁹¹ And the last Prophet had the great desire for Martyrdom.

It would not be inappropriate here to explain in the context of the fourth attribute "martyrdom " of the Prophet , that some people consider Hazrat Hasan and Hazrat Hussain as his deputies. And they consider them to be the bearer of the remaining attribute " martyrdom"

والله اعلم بالصواب.

Here it is to keep in mind that, keeping desire for this attribute " Martyrdom " by the prophet, without appointing an alternate , leaving the world, then on behalf of a group appointing someone else as his deputy of fulfilling his attribute, by themselves , then admitting it is a different matter.

Recitation of this verse by the last saint , Hazrat Mahdi (AS) in his favour , regarding it for the argument of his mahdiat under the fourth attribute, then appointing as an alternate by Allah's commandment for the accomplishment of it is a different thing. Hazrat Mahdi (AS) recited this verse in Nagore, in favour of himself and regarded it as an argument for the proof of his Mahdiat. He said that

⁹¹ Accordingly Shah Abdul haq Mohadas dahalvi , explaining قاتلوا و قتلوا laid down that one attribute of perfection had remained in favour of the last Prophet, which he could not achieve was martyrdom

three attributes have been completed and the fourth attribute shall be accomplished as and when Allah shall will. Therefore there must be no doubt about the fourth attribute.

IT IS ESTABLISHED THAT THE LAST PROPHET COULD NO BE KILLED DESPITE BEING PART OF MANY HOLY WARS

Hazrat Mahdi (AS) told the scholars of khorasan that Allah the Almighty says " our ancient knowledge says that no one shall be able to overcome the last Prophet and the last saint , and shall not be able to kill (martyre)."

The clear proof is that the Prophet (pbuh) himself participated in many battles and no brave person could kill (martyr) him. The situation that the Prophet faced in the battle of uhad is recorded in detail in the books of Biography. Even the news of his assassination

(martyrdom) at the hands of Ibn qeema ⁹²became common. And the people of Madina also had heard the same thing. But this turned out to be just a rumour. Enemies of the last Prophet did their best and used all their power to kill (martyr) him in the battle of uhud , but Allah the Almighty protected him in every way , and kept him safe from getting killed. Accordingly the Prophet remained alive for a long period and died on the bed. انا لله وانا اليه راجعون-

As the Prophet had not regarded the accomplishment of martyrdom, the attribute of apostleship as an argument , he had not appointed its alternate.

⁹² Seeratun Nabi volume 1page 378

PART-3

In Farah , the attempt to kill (martyr) the last saint Hazrat Mahdi (AS) also failed. The assailant could not overcome him. Inspired by this incident , ruler of Farah , Meer Zunoon and his fellow scholars believed in.

As none could overcome the last Prophet, and could not kill (martyr) him . In The same way none could overcome the last saint Hazrat Mahdi (AS) , and could not kill him. An incident in this regard is narrated in detail . It is briefly listed here.

When Hazrat Mahdi (AS) visited Farah proper , before his arrival it was known that a Syed claimed that " I am the promised Mahdi " and my confirmation is obligatory on all creations. At that time the minister of the king namely Meer Zunoon Arghoon was the ruler of Farah. He had killed two or three false claimants of Mahdiat before the arrival of Hazrat . When the said Meer Zunoon heard the arrival of Hazrat Mahdi (AS) , he summoned the army and permitted them to kill Hazrat Mahdi (AS) and his holy group. Punishment equipment such as gallows and wooden blocks were installed around the Daira. And it was announced that such a punishment shall be given after the exposure of the falsehood. Thus when the army gathered around the Daira, and the devotees heard the sound of kettledrums of the minister 's army. Its pomp was as if it had gathered only for massacre. Army soldiers surrounded all the quarters of Daira. Meer Zunoon came before Hazrat Mahdi (AS) with all his horror and bitterness, No one even turned towards him. He was surprised, and dismounted the horse. His heart was filled with awe, and was trembling. He sat politely. Hazrat Mahdi (AS) according to his ancient method started the call towards Allah with contentment and peace. And explained the verse

الله ولى الذين آمنوا يخرجهم من الظلمات الى النور

Meer Zunoon politely began to listen to the call towards Allah. Hazrat said

" come closer ", then he came a little closer. Hazrat said come further closer , then he came further closer. The sight of Hazrat Mahdi (AS) had a strange effect on his heart. Hearing

Hazrat 's invitation made his heart shiver. Despite this he dared to ask a few questions, one of which was: The sword will not move on Mahdi, fire will not burn and water will not drown. Hazrat Mahdi (AS) replied that the attribute of sword is to cut, the attribute of water is to drown, and the attribute of fire is to burn. But the meaning of this tradition is that no one shall be able to overcome the Mahdi. It is narrated that Meer Zunoon had kept preparing an Abyssinian before the conversation , that when he would ask such a question , immediately strike Hazrat with a sword. If he is on the right path, your assault shall be failed and if his claim is based upon falsehood , his head shall be cut off. Accordingly at the time of questioning , Abyssinian who had received the signal immediately drew his sword , and raised his hand to strike Hazrat. By the providence of Allah the Almighty Abyssinian 's hand remained suspended in the air , and he could not strike Hazrat Mahdi (AS) , to kill him. Hazrat Mahdi (AS) remained engaged in the advice and no change took place. Thus the Abyssinian threw his sword and put his head on the ground. Thereafter Meer Zunoon and the scholars accompanying him confirmed Hazrat's Mahdiat and believed in.⁹³

Therefore these arguments proved that no one was able to overcome the last Prophet and the last saint, and could not kill them. Because in the ancient knowledge of Allah this was to happen and All the Almighty was protecting them.

⁹³ Shavahid-ul-vilayat

SIXTH CHAPTER

PART-1

COMPLETION OF FOURTH ATTRIBUTE " MARTYRDOM " OF HAZRAT MAHDI (AS) WITH THE ENTITY OF SIDDIQ-E-VILAYAT HAZRAT MAHDI (AS) REGARDED THE SPECIFIC MARTYRDOM OF BANDAGIMIYAN SYED KHUNDMEER SIDDIQ-E-VILAYAT (RA) AS THE ARGUMENT AND PROOF OF HIS MAHDIAT

Hazrat Mahdi (AS) said : Bhai Syed khundmeer! The fourth attribute of the essence of this servant shall be fulfilled by your essence . The head will be seperated , the body will be seperated and the skin will be seperated. Whatever said is by the command of Allah the Almighty , and if it does not happen , then know that the servant is not promised Mahdi, and whatever said was at the behest of his own self.⁹⁴

Hazrat Mahdi (AS) had explained the verse فالذين هاجرو in Nagore. He had recited this verse as the argument (proof) of Mahdiat of his essence. He had said that till that time three attributes have been completed and the fourth attribute is to

⁹⁴ On 14 shavaal , 930H as per the prophecy, Bandagimiyan was martyred. The head was separated, body separated and the skin was separated. The news given by the true informant was fulfilled in every respect, and the fourth attribute of Hazrat Mahdi (AS) is accomplished with the person of Hazrat Bandagimiyan. انا لله وانا اليه راجعون.

be fulfilled. He had said that it would be completed as and when Allah wishes. After the arrival at holy Farah, after the question and insistence of scholars under this attribute of Martyrdom , he had prayed to Allah the Almighty with great desire , courage and devotion that " O, God those three attributes which were fulfilled by me, through my claim, due to my essence and group , the fourth attribute (Martyrdom) should also be fulfilled by my essence."

The answer given by Allah the Almighty to the question made with longing, courage and perfection of devotion was that " Our ancient knowledge proves that no one shall be able to overcome the last Prophet and the last saint, and shall not be able to kill them."

(Matloul vilayat page no 101)

(which was explained in the previous pages) Hazrat Mahdi (AS) also got the reply that

" We have sent your " alternate" that قاتلو و قتلوا shall be fulfilled with him.

(Matla-ul-vilayat page 101)

After receiving this answer from the holy court of Allah the Almighty , Hazrat Mahdi (AS) said to the scholars of khorasan that:

Till today , this servant knew that promised attribute قاتلوا و قتلوا is about to be fulfilled by the servant, and there was a great desire for this attribute, but the Almighty says that:

1-O Syed Mohammad ! No one can overpower you.

2- For your fourth attribute , which is قاتلو و قتلوا a worthy Syed has been made your alternate

and the promised attribute is descended for him.

3- And the alternative to your essence is made.

4-And we shall fulfill " Martyrdom" with this worthy Syed.

All the religious leaders were satisfied with this instruction of Hazrat Mahdi (AS) because they had good knowledge , and they were convinced that the statement of the true informant is the definite proof. And that Hazrat Mahdi (AS) is absolutely true in his words , and what he says is true. But since the true nature of evidence of the event قاتلوا و قتلوا has not been revealed , and the decent personality in favour of whom it is decided , could not be explained by Hazrat Mahdi 's command. Therefore everyone was eager and waiting for the explanation of this testimony. Everyone was wondering who this decent Syed was. And in what way will this martyrdom take place?. And who is going to get the honour of this specific martyrdom, by becoming the alternate of Hazrat Meeran (AS) ' s entity?. And if he is known , then he is worthy of respect and he would be respected. With this in mind Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) said to Bandagimiyan Yousuf Bhai Mohajir that you should ask

Hazrat Mahdi (AS) who is the " Syed " ,who is a substitute for the entity of Imam (AS) among the associates. And the fourth attribute of promised Mahdi is about to be fulfilled on this

" Syed ". If it is known , we will respect him in the same way as we respect khundkaar (Hazrat Mahdi) . Therefore on the enquiry of Hazrat Mahdi (AS), Miyan Yousuf states the reason for his arrival. Meeranji! Today you have informed about the war, under the explanation of the verse قاتلوا و قتلوا and have said that as a substitute of Mahdi 's entity , it would be fulfilled by a " decent syed ". If we find who is the Syed on whom the fourth attribute is about to be fulfilled , we will respect him as we respect you.

Upon hearing this Hazrat Mahdi (AS) said: Miyan Yousuf, your intellect is not like that, then who is asking this?.

He (Miyan Yousuf) said : Meeranji! The servant is not asking, Miyan Syed khundmeer

is asking.

Hazrat Mahdi (AS) said: where is Miyan Syed khundmeer?

He (Miyan Yousuf) said that he was standing.

**FOR THE ACCOMPLISHMENT OF MARTYRDOM
BANDAGIMIYAN SYED KHUNDMEER (RA) WAS APPOINTED
BY ALLAH'S DECREE AS SUBSTITUTE**

Hazrat Mahdi (AS) moved ahead and , called Miyan Syed khundmeer close , placed his blessed hand over the shoulder of Bandagimiyan and said:

Brother Syed khundmeer! Pause for a moment, the attribute of the entity of this servant shall be fulfilled by your entity. And you are " the bearer of burden of the vilayat of Mustafa " .

Hearing this from Hazrat Mahdi (AS) , Bandagimiyan said with great humility and entreaty that : Meeranji burden of vilayat-eMustafa is strong and the neck of the servant is weak . How will the servant lift the burden?.

Hazrat Mahdi (AS) said " yes brother Syed khundmeer! The servant was very much eager to acquire this attribute قاتلوا و قتلوا , but now Allah the Almighty 's command has been given in such a way that this attribute of Martyrdom shall be fulfilled by your entity. Tell God. The servant does not know what is strong or weak. That is the command of God. He then said:

Brother Syed khundmeer ! Allah the Almighty does not give His burden to incompetent and shall not leave the able. When He found you worthy , He gave it to you.

Brother Syed khundmeer! Rejoice , and be happy that all the Prophets and saints had wished for the burden of vilayat-e-Mustafa , Allah the Almighty bestowed upon you.

In the same way Hazrat Mahdi (AS) went to his abode , giving glad tidings to Bandagimiyan Syed khundmeer on behalf of Allah the Almighty. He brought two swords sent by Raje sowan and Raje Muraadi, through Bandagimiyan, to Hazrat Mahdi (AS) . He tied the two swords around the waist of Bandagimiyan and said

Brother Syed khundmeer: The Almighty has bestowed over you this great burden. Be a man. Then said in hindustani language.

" اگر سارکیاں پھسلیاں ہوویں تو بہاگے جیو، ہاتھی کے پاڑ ہوویں تو گھسا جاوے جیو،
ہوشیار ہو جیو۔ "

That is, in lifting this burden of vilaya of Mustafa , which is a great burden, if one has the arms of iron, that too will break , and if one has the bones of an elephant, that too will rub out. Be alert.

Then said: "Brother Syed khundmeer!Allah the Almighty has granted you the great burden , and whoever is given this burden of vilayat of Mustafa, his head is separated , body is separated , and the skin is separated. "

At that time Bandagimiyan, tied a knot to the brace of his Angrakha

(A dress like a gown) so as to remember the command of Hazrat Mahdi (AS) , because he believed that certainly the command of Hazrat Mahdi (AS) shall be fulfilled.

It was only after that Hazrat Mahdi (AS) described the nature and symbol of this war and said that: Brother Syed khundmeer! If the servant is promised Mahdi then the attribute قاتلوا و قتلوا shall be fulfilled with your essence.

PART -2

HAZRAT MAHDI (AS) DESCRIBED THE NATURE OF WAR AND REGARDED IT THE ARGUMENT AND PROOF OF HIS MAHDIAT.

Hazrat Mahdi (AS) After giving the news of the war , also gave the news of its details and conditions. Accordingly he said: Even if the army of the whole world attacks you on the first day , and you remain alone , victory will be yours. On the next day you will be martyred. He then said: As I said , if this is the case then know for sure that the servant is promised Mahdi, and whatever I said is by the command of Allah the Almighty. And if this is not the case then know that the servant is not the promised Mahdi, and what I said was due to the saying of my own self.⁹⁵

Hazrat Mahdi (AS) visited his house after giving many instructions. Thus it became clear to everyone that:

- (1) Under the verse قاتلوا و قتلوا , for the accomplishment of the fourth attribute " Martyrdom ", the entity of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) is regarded substitute of Hazrat Mahdi (AS) 's entity.
- (2) For the hesitant and questioning scholars of khurasan and other non confirmers Hazrat Mahdi (AS) regarded the war and martyrdom of siddiq-e-vilayat as the argument and proof of his mahdiat.
- (3) As this testimony is substituted for the martyrdom of Mahdi and specific with the entity of Hazrat Bandagimiyan (RA), it is regarded as " specific Martyrdom ".

⁹⁵ Daftar shah-e-Burhan, Shavahid-ul-vilayat, inteqaab

DREAM OF BIBI BHEEKA UNDER قاتلوا و قتلوا. HAZRAT MAHDI(AS) REGARDED IT CORRECT ON REPORTING.

It is narrated that one day in Farah , wife of Hazrat Mahdi (AS) Bibi Bheeka saw a dream that the attribute of Hazrat Mahdi (AS) which is قاتلوا و قتلوا is manifested after the death of Hazrat Mahdi (AS) , in his group. This was reported to Hazrat Meeran (AS) by Bibi. She said: Meeranji! I had such a dream, and one of the people in the group that I saw was Syed khundmeer.

Hazrat Meeran (AS) heard this and said, whatever you saw was correct. Brother Syed khundmeer is the leader of this group. The leader is close to the servant ,and the servant is close to the Almighty. When the time comes for the fulfilment of this promised attribute of martyrdom, the Almighty will gather the group with the chief. And it will bring that work to an end. Compiler of Insaafnama, Bandagimiyan Wali Yousuf has laid down in Hujatul Musanifeen that: " It is narrated by Miyan Syed Salamullah that one day Hazrat Mahdi (AS) recites the verse فالذين هاجروا , at the same time Miyan Syed khundmeer (RA) all of a sudden came. As soon as Hazrat Mahdi (AS) eyes fell on Miyan Syed khundmeer (RA), he wept and said: what is going to happen to this poor man's head ? . "

Compiler of Shavahid-ul-vilayat Hazrat Shah Burhanuddin has laid down in the twenty seventh chapter that Hazrat Mahdi (AS) has said: Brother Syed khundmeer! Allah the Almighty has given you the great burden, whoever is given such a burden of vilayat of Mustafa, his head is separated, body is separated and the skin is separated.⁹⁶

Tazkiratus saleheen has this expression: " And all the people will become enemies."

⁹⁶ Inteqabulmavaleed

Hazrat Shah Burhanuddin has laid down in Daftar Awal that Hazrat Mahdi (AS) said to Bandagi Miyan : when the time of war comes under the command of Almighty God , take up arms , and ride on a horse, and fight with the enemies of the religion.

He then said: Allah's Mercy be upon you, be masculine and be steadfast and be strong, Almighty Allah will be with you and help you and will help His religion with you.⁹⁷

Hazrat Bandagimiyan Syed Alam has said that : " God is saying that the fourth attribute which is قاتلوا و قتلوا will appear through him ,and through him will be established, and through him will take strength, and will be specific to his essence, and the argument of Mahdi will end on it."

Bandagimiyan Syed yousuf s/o Bandagimiyan Shah yaqoob Hasan e vilayat has laid down in " Matla-ul-vilayat " that Hazrat Mahdi (AS) has said that : If your entity is alone on one side and the whole world is on the other side , by Allah's will, all of them will be defeated by your single entity . This is the proof (Argument) of my Mahdiat, as was the badr war proof of prophethood.⁹⁸

Hazrat Bandagimiyan Syed Qasim Mujtahjd-e-guroh has laid down in his compilation

" Mohkamaat " that Hazrat Mahdi (AS) gave the sword of vilayat (zulfiqar) to Bandagimiyan Syed khundmeer (RA) by Allah's command. Just as the Prophet was in the battle of Badr, as was the order of Hazrat Mahdi (AS) in the battle of vilayat.

⁹⁷ Inteqabulmavaleed

⁹⁸ Matla-ul-vilayat

PART-3

APART FROM BEING MENTIONED IN THE QURAN AS AN INTERPRETABLE VERSE , AND EVANGELIST OF THE GOD ALMIGHTY, APPEARANCE OF BANDAGIMIYAN IS PROVED THROUGH TRADITIONS. THEREFORE HE (BANDAGIMIYAN) IS AN EVANGELIST OF THE PROPHET.

Hazrat Bandagimiyan Syed Yousuf has laid down in Matla-ul-vilayat that :

As the advent of Hazrat Mahdi (AS) is established through the Quran , so is the advent of Bandagimiyan Syed khundmeer (RA) that others are not involved.

Although the arrival of

Mahdi (AS) is evident from many hadiths , the appearance of Bandagimiyan is also narrated from some hadiths, as proved throughout the tradition , laid down by " Artaat ".(Matla-ul-Vilayat)

Thus the hadiths also provide the evidence of Bandagimiyan. Accordingly it is laid down that:

Artaat has narrated that he has received the news from the holy Prophet that Mahdi is from the descendents of Fatima daughter of prophet of Allah. Who will live for five years Then he will die on his bed. Then a person from the descendents of Fatima, daughter of prophet of Allah, who will be on the traits of Mahdi, and shall live for twenty years and will be killed with the weapon and martyred. Tirmizi has reported this hadith.(Daftar shah-e-Burhaan, Matlaul Vilayat)

Mention of Mahdi in the above hadith, in the context of five years of his life, refers to the

indication of his life span of five years after the emphatic claim of Mahdiat in the year 905H.

A person living for twenty years, and shall be killed by a weapon, and get martyrdom indicates the twenty years life of Hazrat Bandagimiyan Syed khundmeer (RA) after the death of Hazrat Mahdi (AS) in the year 910H. Bandagimiyan was martyred in the year 930H. Middle period is 20 years.

Another hadith narrated by Hazrat Shah Burhanuddin in Daftar awal quoting " Artaat " says that : " I have received a news from the holy Prophet that Hazrat Mahdi (AS) is a descendent of Fatima daughter of the prophet of Allah. Who will remain alive for five years. Then shall die on his bed. Then a person from the tribe " Qahtaan " with the ear pierced (that is , obedient, and obsequious, true follower of Mahdi) shall come out belonging to Fatima daughter of prophet of Allah, who will be on the traits of Mahdi, and shall remain alive for twenty years, and will be killed by a weapon and get martyrdom.

A hadith narrated by kaab says that " Mahdi will die, and the a Qahtaani will strengthen his work."⁹⁹

In the above hadiths Prophet Of Allah made predictions about Mahdi, and after Mahdi it is also predicted that a " Qahtaani " from the progeny of Fatima daughter of prophet of Allah, with the traits of Mahdi and his true follower would appear. Qahtaani is explained in this manner.

هو في العرب ابو قبائل اليمن العربيه وزميلة عدنان ابو قبائل الشمال - انقسم بنو قحطان الى فرعين: حمير و اكثرهم اهل حضر وكهلان اكثرهم اهل و برويقال أن قحطان هو اول من لبس

⁹⁹ Daftar awal

التاج من ملوك اليمن و جزيرة العرب.قاتل الاثوريين اسمه فى التوراة يقطان (المنجد،اعلام صفحه نمبر
(545

The Qahtan is to the Arabs, usually Yemen (the country to the right of kaaba) is the origin of Arabs and the tribes of Yemen. And his ally Adnan is the native of Northern tribes. There are two types or branches of Banu Qahtan, one is Hameer, and majority of them are civilians. And the second is kahlan. And most of them are Badu i.e. villagers. Qahtan is said to be the first (ruler) to be crowned among all the kings and rulers of Yemen and Arabian peninsula. Qahtan fought the Assyrians (Christians) . In the Torah , his name is yaqtan.

The holy Prophet (pbuh) said about " Mahdi " and his true follower that he would remain alive after Mahdi, for twenty years, and would be martyred. For him, with a gesture of Qahtani Prophet said in this manner:

ان المهدي منى ولد فاطمه بنت رسول الله يعنى خمس عاما ثم يموت على فراشه ثم يخرج رجل من قحطان مثقوب الاذنين على سيرة المهدي بقاء عشرين سنة ثم يموت قتيلا بالسلاح.

That is, Mahdi,would be from the descendents of Fatima, daughter of the prophet of Allah, who will remain alive for five years. Then he will die on the bed. Then a person with a hole in the ear (i.e. true follower) will appear on the traits of Mahdi , who will remain alive for twenty years. Then he will be killed (Martyred) with a weapon.

QAHTANI SHALL NOT BE IN THE PERIOD , SEPERATE FROM MAHDI.

والذى بعثنى بالحق ما هو :
ووالذى بعثنى بالحق ما هو :
دونه

That is,swear be to the entity who has sent me , Qahtani shall not be seperate from the period of Mahdi.

These hadiths prove that the true follower of Mahdi , a person , in the period of Mahdi, from Qahtani, will be of the traits of Mahdi, and shall remain alive for twenty years after the death of Mahdi. He will be killed with a weapon (Martyred) . Thus the historical facts and predictions are directly applicable to the entity of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA).

THE GOOD NEWS IN FAVOUR OF BANDAGIMIYAN OF MANSOOR ON BEHALF OF THE PROPHET OF ALLAH

It is also proved that the holy Prophet called Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat " Mansoor ". Accordingly it is narrated by Hazrat Ali (RA) that the Prophet of Allah said among the group one of the leaders of his party will be called " Mansoor ". Who will help the progeny of Mohammad as Quresh had provided a place for the Prophet of Allah. It would be obligatory on every believer to accept him. (Daftar Awal shah-e-Burhan).

Therefore it has been proved that the news of the battle of Badr-e-vilayat was predicted by Hazrat Mahdi (AS) , and he assured the help and support he (Bandagimiyan) would receive from Allah the Almighty. Then he said that the glad tidings of " Mansoor " is in his (Bandagimiyan) favour.

" Bhai " Syed khundmeer! If the servant is promised Mahdi, then this attribute (battle) shall be fulfilled through you. And on the first day of the war , if all the armies of the world attack you, you are alone, even then they will be defeated before your entity. This is the sign and proof of my Mahdiat, as the battle of Badr was the sign of the Prophet.

Hazrat Mahdi (AS) with his glad tidings assured the victory and unseen help in the battle of Badr-e-vilayat by Allah the Almighty in favour of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA).

Accordingly on the on the first day of the battle of Badr-e-vilayat, 12th shawal, 930H Wednesday, on the battlefield of khambail, Ainul Mulk attacked Hazrat Bandagimiyan siddiq-e-vilayat (RA) with a powerful army of 45 thousand soldiers. At that time there were not more than 200 destitute poor people and seekers of God in the Daira of Bandagimiyan.

It is established through historical events that Allah the Almighty revealed the glad tidings of the Prophet and the prophecy of Mahdi through the essence of Hazrat Bandagimiyan. And he (Bandagimiyan) was victorious (Mansoor) by the grace of God on the first day of the battle , and he was found to be the evidence in accordance with the hadith of the Prophet.

Indications and glad tidings described in the hadiths of the Prophet that:

- 1-A Qahtaani man shall be in the traits of Mahdi , after the death of Mahdi.
- 2- His life (span of life) would be till further twenty years.
- 3- That Qahtaani person shall not be in the separate period of Mahdi.
- 4- He would be " Mansoor " (that is, having achieved God's help)

Historical events after the demise of Hazrat Mahdi (AS) have definitely proved that all these signs and prophecies were in complete agreement with the holy person of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) . Therefore Hazrat Bandagimiyan siddiq-e-vilayat (RA) was the person about whom the last Prophet had given glad tidings and was the evangelist of the Prophet.

SEVENTH CHAPTER

PART-1

THE DEMISE OF HAZRAT MAHDI MAOOD (AS) MANIFESTATION OF SOME MEMORABLE EVENTS OF COMPLETION OF MOHAMMEDAN LAW HAZRAT BANDAGIMIYAN SYED KHUNDMEER (RA) RETURNS TO GUJRAT FROM FARAH OVER THE INDICATION OF SOUL OF HAZRAT MAHDI (AS)

It is laid down that Caliph of Allah, Allah's animus, Interpreter of Allah's word, Revivalist of law, Eliminator of innovation, Caller towards Allah's visual perception, The true follower of the Prophet, The last Imam Hazrat Meeran Syed Mohammad juvanpuri Mahdi Maood (AS) got ill. He suffered from fever and vomiting. That day was the turn of his wife Bibi Malkaan. The next day was the turn of his wife Bibi Buvanji, and Hazrat Mahdi (AS) went to her room placing his hands over the shoulders of Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA). Bibi said: I will bring some aash, drink it. Imam (AS) said that *القوم بالغير لا* *يقال لها قوة* that is, no power other than power of Allah the Almighty is really called a force. He then said *المفلس فى امان الله*, that is, a poor man lives in the safety of Allah the Almighty. The servant has nothing. However, sixty swords , which have been received in the name of Allah, were lent to the migrants, and were deemed to have been gifted to them. Hazrat Mahdi (AS) was in the house of Bibi Buvanji.

And it was his custom that some signs had been fixed in the courtyard of the house. When the shadow moves from one sign to the other , he used to go to the house of another wife. At that time , When he inquired about the shadow, and knew that the time of staying in the house of Bibi Buvanji is over , and it is the time of visiting Bibi Malkan's house , he said : Take me to the house of Bibi Malkan. Bibi Malkan was also present there. Bibi said ,Meeranji! At my house , the bed is on the ground, and here the bed is on the cot. Therefore you should stay here. He said , it is your right. Bibi said : I have granted my right to you. Hazrat should take a rest here. Hazrat Mahdi (AS) replied to the Bibi Malkan that : well, you have granted your right, but who will ignore the limit fixed by the law of Mohammad , on behalf of Allah the Almighty. When Hazrat Mahdi (AS) asked his associates to shift him, she again sought forgiveness and said with great humility that Meeranji is suffering a lot, it is better to take rest here. Third time Hazrat Mahdi (AS) said that our brothers favour us, but why do not they favour the shariah of Mohammad.¹⁰⁰

The Hazrat Mahdi (AS) tried to stand up on his own , so that he could go to the house of Bibi Malkan. As he always kept in mind the determination and lofty ideals while following shariah, in the last matter also he adopted the same determination. Then he got up himself and the companions took him to the house of Bibi Malkan , seated on the cot. After coming to Bibi Malkan's house, he lay down on the mat made of palm leaves.

It is narrated that before the death the last saint Hazrat Mahdi (AS) was in the house of Bibi Malkan. Most of the migrators were also present , and the holy head was on the knees of Miyan Syed Ameen Mohammad. Meanwhile Bandagimiyan Syed khundmeer

siddiq-e-vilayat (RA) came. Hazrat Imam (AS) asked , who he was?. Bandagimiyan said : The servant is khundmeer. Hazrat Imam (AS) called him closer and made the will of departure keeping his holy head on the knees of Bandagimiyan . By the command of Allah the Almighty, his own attribute ,vision

¹⁰⁰ Shavahid-ul-vilayat

of Allah's essence is handed over to Bandagimiyan Syed khundmeer, and recited this verse.

قل هذه سبيلي ادعوا الى الله على بصيرة انا ومن اتبعني

That is , say O Mohammad! This is my path, I call (creatures) towards visual perception of Allah, and also he who is my true follower.

After reciting the translation of the verse in Persian and Gujrati Hazrat Mahdi (AS) said: Brother Syed Khundmeer! Do you understand what the servant says?.Then he said:

سيحان الله وما انا من المشركين That is, Glory be to Allah, I am not among idolaters. Then said: That is, we

(The prophet and Mahdi) both are not among total idolaters.

After this instruction Hazrat Mahdi (AS) remained silent for a while and then opened eyes and said: Brother Syed khundmeer! He who sees God confined is an idolater¹⁰¹.

¹⁰¹Hazrat Mahdi (AS) said that " Whoever sees God confined is an idolater. " There are two parts of this statement . (1) To see God confined . (2) such a seeing is idolatry. ----- The visual perception of God is of two kinds.

- (1) The manifestation of the essence of God, which is absolute visual perception, and
- (2) The manifestation of the names (and attributes) of God , which is confined visual perception.

As Shaik Mohiuddin ibn Arabi has explained in " Fusoos ul Hikam " page no 26, in this manner

انا الأعطيات إما ذاتية أو اسماءية وإما المنح والهبات والعطايا الذاتية فلا تكون ابدا عن تجل الهى

That is, the bestowal of Allah's visual perception is either of the essence, or of the attributes. Which is also called qualitative visual perception of Allah. But all kinds of gifts, rewards and bestowals belong to Allah's essence. Thus these are obtained through Allah's Divine manifestation. In the second part of Hazrat Mahdi's statement "seeing God confined " is called idolatry. This does not mean polytheism or terminological idolatry. The absolute visual perception, that is visual perception of Allah's essence and his manifestation was originally obtained only to the two concluders (The prophet and Mahdi), and subjectively to syedain saliheen (Bandagimiyan Syed Mahmood Sani Mahdi, and Bandagimiyan Syed khundmeer siddiq-e-vilayat). Therefore Hazrat Mahdi (AS) immediately clarified with his another statement , that is, we both (prophet and Mahdi) with respect to absolute visual perception of Almighty Allah are not idolaters, who see the God confined (that is, they get the manifestation of vision of Allah's

Attributes)- Otherwise if " confined visual perception " is meant for one who sees, is having confined vision is seeing the invisible (As some people have adopted) , it may be explained in this way:

There are two types of visual perception.

- (1) Being honoured with visual perception in a confined way
- (2) Being honoured with absolute visual perception.

The first type is called " confined visual perception " and the second type is " Absolute visual perception " . The first type " confined visual perception " is that a seeker becomes an example of موتو and annihilating himself ,frees himself from human captivity, and adorns himself from تخلفوا با . He reaches the destination of total nihilism and gets the visual perception of Allah with eyes of the head or eyes of the heart.

The second type " Absolute visual perception "is that a seeker passes the stages,becomes example of موتو ان قبل تموتو , annihilated his ego, frees himself with human captivity, adorns himself with موتو ان قبل تموتو , crosses the destination of total nihilism and attains the position of بقا بالله . Apart from the eye of the head and eye of the heart ,from head to toe becoming an incarnate of the eye, or in other words he gets the visual perception on behalf of Allah with double eyes to every hair .

In the first case this instruction of Hazrat Mahdi (AS) comes true. As he (AS) has said:

" He who sees God confined is an idolater."

Example of the second case is that Hazrat Mahdi (AS) said to ummul momineen Bibi Alahdadi about Hazrat Sani Mahdi :

" See, the bones , flesh, blood , and the skin of brother Syed Mahmood all have become لا اله الا الله . Or,Mullah Shah Meer said to Bandagimiyan Syed khundmeer: Did you see God? He (Miyan Syed khundmeer) said, yes, he (mullah) asked , how?. Hazrat Bandagimiyan said : Allah the Almighty has given double eyes to each my hair, through which I have seen the God. This is the case , in which one who sees (syedain saleheen) had got the absolute visual perception.

Glad tidings of Hazrat Mahdi (AS) that :

- (1) Hazrat Bandagi miyan Syed Mahmood Sani Mahdi (RA) has got the " seer-e-Nabuvat " and Hazrat Bandagimiyan Syed khundmeer siddeeq-e-vilayat (RA) has got the " seer-e-vilayat " .
- (2) These two entities get the favour without any intermediary.
- (3) These two are Musalmaan from top to toe.

This rank proves the " Absolute visual perception " in favour of syedain saleheen. This point has been explained in the compilation of Mohiuddin ibn Arabi " Fusoos ul Hikam " under preface, with the topic " visual perception of Allah " in this manner .

There are levels to the visual perception of Almighty with respect to adherence and interdependence, as for the humans are the levels with respect to adherence and interdependence. Body , heart and soul etc. And these levels are one by one subtle and absolute. Therefore the state of

سبحان الله وما انامنالمشركين

That is , Brother Syed khundmeer! Whoever sees God confined is an idolater. Allah is Glorious and we (The prophet and Mahdi) are not among idolaters.

(Inteqaab, Shavahid-ul-vilayat , khatim)

At that time , Hazrat Mahdi (AS) recited the verses below.

بیزارم از آن کہنے خدائے کہ تو داری ہر لحظہ مرا تازہ خدائے دگر است

It was the time of Zuhr, 19 zeeqada, Thursday, 910H, Hazrat Imam Mahdi Maood (AS) forbade Migrators and associates from weeping and lamenting,

visual perception is also different in each case with respect to adherence and interdependence. So the visual perception with respect to adherence by the eyes of the head (Body) is different. And the visual perception of the heart with respect to the body is subtle and absolute and different. And the visual perception of the soul with respect to the heart is absolute and subtle . It is different. According to this analogy, as the pleasure and adherence of the seeker increases, his visual perception also will be different with respect to pleasure and adherence. So just as the two concluders (The prophet and Mahdi) originally had an absolute visual perception of the essence of God. In the same way also subjectively had got the absolute visual perception . Because the holy entities of syedain salehain were free from all kinds of adherence and above all had acquired the highest level of interdependence by the grace of Almighty God and due to the bestowal of promised Mahdi. In short, except the two concluders (originally) and the syedain salehain

(subjectively) all the others who have visual perception , do have at the level of (confined visual perception) . This is the level of those who witness visual perception of Allah , in favour of whom Hazrat Mahdi (AS) 's statement fittingly applies. He (Hazrat Mahdi) said: ہر کہ خدائے را مقید بیند او مشرک است In comparison to all the two concluders , and syedain and salehain (subjectively) are those only entities who at that level had the fresh absolute visual perception every moment. This is the level about which Hazrat Mahdi (AS) has said: ماہر دو از جملہ مشرکانہ ایم In this statement of Hazrat Meeran ماہر means the last Prophet and the last saint. Those syedain salehain about whom the glad tidings " Top to toe Muslims " , " seer-e-Nabuvat " , " seer-e-vilayat" are given , they are also included.

Now the question remains, in the command of Hazrat Mahdi (AS) what type of idolatry is mentioned?

So we say that it applies to the visual perception of the Almighty which is obtained through the lantern of the last saint. And this would be the condition of all those who witness visual perception , as mentioned by Shaik Mohiuddin ibn Arabi, in the book " Fusoos Ul Hikam " .

ان الرسل لا يرونه متى راوه الا من مشكوة الخاتم الاولياء

That is , in fact when all the Prophets see the Almighty , they see through the lantern of the last saint. Only holy beings of the concluders are those who originally have the visual perception of the Almighty without any intermediary. And the holy beings of syedain also subjectively have this level of rank. All others get the visual perception through the lantern of the last saint. Hazrat Mahdi (AS) has described and called the state of this visual perception as idolatry.

benefitted them from his valuable guidance and died at the age of 63. انا لله وانا اليه راجعون-

HAZRAT MAHDI (AS) RECITED THE VERSE اليوم اكملت لكم دينكم BEFORE HIS DEATH

The below verse is descended to the last Prophet Hazrat Mohammad Mustafa (pbuh)

اليوم اكملت لكم دينكم و اتممت عليكم نعمتي ورضيت لكم الاسلام ديناً.

Translation: Today I have perfected the religion of Islam for you , and I have completed My blessings upon you, And I have chosen the religion Islam for you.

Just as the Prophet (pbuh) recite this verse in favour of his companions, so did

Mahdi (AS) before his death recited this verse , when he was lying on the lap of Miyan Ameen Mohammad , he (Hazrat Mahdi) said this, while addressing all his men and women, companions, migrators, evangelists ,favorite viewers that in favour of the servant Allah the Almighty is saying: O, Syed Mohammad! Recite this verse in favour of your companions as the Prophet recited this verse in favour of his companions. Hazrat Mahdi (AS) recited the verse اليوم اكملت لكم دينكم و اتممت and then said: نحن معاشر الانبياء لا نرث ولا نورث that is, we are the group of Prophets, who are neither the heir of apparent assets of some one , nor any one could be the heir of our apparent assets.

For this reason , Hazrat Bandagimiyan Syed Mahmood forgave the blessed clothes of Hazrat Mahdi and some of the swords , which were kept as protection , by the companions and the migrators.

HAZRAT MAHDI 'S INSTRUCTIONS TO THE MIGRATORS BEFORE HIS DEATH

Hazrat Mahdi (AS) before his death said to the migrants that the servant did not talk without the command of Allah the Almighty. Beware, if you disobey , every single thing will make you accountable before Allah the Almighty. He again said , Those who have died are successful. And woe to those who remain , and then said : O God! " We have handed them all over to you."

At that time an atmosphere of weeping and restlessness is seen among migrants and associates. And a painful slogan came out of Hazrat Shah Naimath (RA) . Then Hazrat Mahdi (AS) wanted to sit up in spite of the severity of the fever and anxiety , and he said : Give me a pillow. Accordingly Hazrat Miyan Syed khundmeer (RA) supported through his chest. Hazrat Mahdi (AS) forbade weeping and lamenting and instructed to observe patience.He said : Why are you weeping? Mohammad Nabi , and Mohammad Wali never perished , but they go behind the veils for your eyes. He again said : If you cry, cry for the time when the remembrance of God is gone from you. At that time this servant will not be among you.¹⁰²

He again said: As long as the remembrance of God remains among you , this servant will also remain among you. Then he said: " When the well-to-do , rich and prosperous worldly people begin to come to you and show you love and affection , so know with certainty that religion is gone from you.

And as long as they continue to keep distance from you , hate you, keep animosity with you, and oppose you , and persecute you, then believe that piety and favour which we have bestowed upon you will remain with you.

¹⁰² Matla-ul-vilayat....this is the reason that seekers of God , even today pray to Allah that O, God break our hearts from the world (strong desire) and the people of the world.

On the demise of Hazrat Mahdi (AS), Bandagimiyan Syed khundmeer siddiq-e-vilayat said : رضينا بقضاء الله and Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA) stood up and said : بسم الله He (Sani Mahdi) said no one should be restless, supplicate or disobey. Thereafter all the migrators bathed the dead body and prepared for the funeral. It is said that at that time both the people of Farah and people of Rach wanted the shrine of Imam (AS) to be built on their land. In this regard both the parties began to quarrel. But at that time Bandagimiyan Syed Mahmood Sani Mahdi (RA) asked both of them in a good way, why do you need to fight?. Hazrat Imam (RA) is the Lord and Guardian of this servant . The servant will keep it where he wants. After that a garden was bought between Farah and Ruch and Hazrat Mahdi (RA) was buried there. Hazrat 's shrine is situated at that place. Where believers and confirmers from all over the world still keep visiting and get enlightened there. For details , study of national books of biographies shall be useful for devotees of Mahdi (AS) .

PART – 2

BEFORE THE DEATH HAZRAT MAHDI (AS), ATTRIBUTE OF HIS ESSENCE " VISUAL PERCEPTION " (BURDEN OF TRUST) HANDED OVER TO BANDAGI MIYAN SYED KHUNDMEER SIDDIQ-E-VILAYAT (RA).

It is narrated that Hazrat Mahdi (AS) said: The God Almighty sent this servant to the creatures as promised Mahdi (AS) to lead to the path, which the Prophet (pbuh) commanded that " Say , (O Mohammad!) This is my path, I call creatures towards Allah's visual perception and he who is my true follower (juz 13, rukoo 6)

Also Hazrat Mahdi (AS) said that God has to be seen in the world with the eyes of the head and must be seen. In addition , the testimony of the visual perception of Almighty is given by Hazrat Mahdi (AS) on behalf of Almighty and Hazrat Mohammad Mustafa.

Therefore it is narrated in the city of Farah in a large gathering Hazrat Mahdi (AS) said that : " The Almighty says that (O Syed Mohammad) ! You have seen God with the eyes of your heart. The servant said yes , O God seen. Then it was said : O Syed Mohammad! You have seen God with the eyes of the head . The servant said , O God I have seen. Then again it is commanded O, Syed Mohammad! You have seen God with every hair? The servant said : yes ,O God , I have seen. "

Then Hazrat Mahdi (AS) said : The Prophet of Allah is also standing and bear witness to it. ¹⁰³

VISUAL PERCEPTION OF ALLAH IS THE BURDEN OF TRUST

It is narrated that Hazrat Mahdi (AS) said: visual perception of Almighty is the burden of trust. And the endurance of the burden of trust is as if to two bodies , one is the last Prophet and the other is the last saint. ¹⁰⁴

It should be clear that Hazrat Mahdi (AS) is the true follower of Hazrat Mohammad as Hazrat Mahdi (AS) has said: The servant follows Mohammad Mustafa step by step. ¹⁰⁵

Thus Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) being the true follower of Hazrat Mahdi (AS) , there is a blessed saying of Hazrat Mahdi (AS) , he (Hazrat Mahdi) explained to Hazrat Miyan Syed khundmeer : In the same way you are on the footsteps of the servant. ¹⁰⁶

Therefore Hazrat Mahdi (AS) , as of the fourth attribute of his essence قاتلوا و قتلوا , handed over the attribute of his essence with respect to visual perception to Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA). Accordingly it is narrated that : Hazrat Imam (AS) was lying on the bed at the time of his death. He was resting his blessed head on the knees of Miyan Ameen Mohammad . When Bandagimiyan Syed khundmeer (RA) came , he (Hazrat Mahdi) asked who it was? Bandagimiyan replied : the servant is khundmeer. Hazrat Mahdi (AS) called Bandagimiyan closer and placed his head on the knees of Bandagimiyan . He

¹⁰³ Shavahid-ul-vilayat

¹⁰⁴ Shavahid-ul-vilayat

¹⁰⁵ Naqliat Miyan Syed Aalam

¹⁰⁶ Naqliat Miyan Syed Aalam

made the will of departure, and handed over his characteristic attribute which was Allah's visual perception .¹⁰⁷

Another narration in this regard says that, at the last moment Hazrat Mahdi(AS) handed over the specific attribute of his essence, which was the visual perception of Allah to Bandagimiyan.¹⁰⁸

¹⁰⁷ Shavahid-ul-vilayat

¹⁰⁸ Inteqab

PART -3

It is essential to keep in mind the differences in the ranks despite the high profile glad tidings

As mentioned in the previous pages also, there are many narrations , prophecies about the high ranks and profile of syedain and salehain. If caution is not exercised , some similarities and predictions can lead to serious errors in the determination and understanding of ranks. Therefore every believer and confirmer seeks refuge with this.

As in favour of Hazrat Syed Mahmood Sani Mahdi (RA), and Hazrat Bandagimiyan Syed khundmeer (RA), commonly narrated by Hazrat Mahdi (AS), this glad tidings that : " O , Almighty I have brought these two syeds and righteous as a total Muslims in your court."

Also another glad tidings in which Hazrat Mahdi (AS) has said about Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) that: " We and you are one, there is no difference between us and you. "

This and some narrations and prophecies raise the suspicion of Similarity of rank between Hazrat Mahdi (AS) and syedain , salehain. Just to clear up this doubt and misunderstanding Hazrat Shah Burhan has clarified this matter with an explanation in the preface of his book " Hadiqatul Haqaiq Haqeeqatud Daqaiq " . Accordingly it is narrated :

" There is a famous narration in favour of Bandagimiyan, Hazrat Mahdi said that we and your one entity, there is no difference between us and you.

Nevertheless, followers of Bandagimiyan observe the difference of ranks between the two entities with clear arguments. They consider the person of Mahdi (AS) to be Imam and Murshid , Matboo(to whom one follows) and father. And the person of Bandagimiyan as siddiq (truthful) , seeker, the follower, and like a son. (preface Dafter Awal).

CHAPTER – 8

PART-1

RETURN OF HAZRAT SIDDIQ-E-VILAYAT (RA) TO GUJRAT AFTER THE DEMISE OF HAZRAT MAHDI (AS)

A narration says that Hazrat Mahdi (AS) before his demise said to Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA): Bhai Syed khundmeer, you should go to Gujrat after the demise of this servant. Because that is where this incident of war is going to take place.

(Inteqabulmavaleed chapter 7)

Another narration says that from the 4th and 5th day after the demise of Hazrat Mahdi (RA) , it was ordained by the holy soul of Mahdi (AS) to Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) to go to Gujrat. Bandagimiyan used to ask Meeranji what is the task in Gujarat ? The servant no longer has anything you do in Gujrat. But the only order from the soul of Hazrat Mahdi (AS) was to go to Gujrat because the place of advent of Mahdi (AS) is Gujarat and all the three attributes of Mahdi, فالذین هاجروا واخرجوا من ديارهم واودنوا فی سبیلی were fulfilled in Gujarat. Thus the promised fourth attribute قاتلوا و قتلوا shall also be fulfilled through the people of Gujrat.¹⁰⁹

Hazrat Bandagimiyan Syed khundmeer (RA) mentioned this to Hazrat Bandagimiyan Syed Mahmood Sani Mahdi (RA), so Hazrat Sani Mahdi (RA) also

¹⁰⁹ Khatim-e-sulaimani

agreed with him. However on the tenth day of the death of Hazrat Mahdi Maood (RA), Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) left for Gujrat from Farah with a group of migrants.

Bandagimiyan Syed khundmeer (RA) left Farah and when came to Gujrat , stayed at Kamil pur town of city Naharwala.

At the time of demise of Hazrat Meeran (AS) , age of Bandagimiyan Syed khundmeer (RA) was twenty four years. After the demise of Hazrat Meeran (AS) he remained alive for twenty years. In this period of twenty years, according to the statement of Hazrat Shah Burhanuddin he was expelled twenty seven times from various places. And according to the statement of compiler of " Tareeq-e-Sulaimani " Malik Sulaiman, apart from difference of Narration regarding twenty places of expulsions, precedence and deferment is perceived in recording the places of expulsion . Even so there is no detailed mention of places of exile in one place in a tradition. The names and places of expulsion this insignificant author has found in order, in the books of biographies are listed below.

- (1) Kamil pur town (Here he has visited several times)
- (2) Hawaii Patan
- (3) Sultanpur
- (4) Bandar Jeevan
- (5) Mandal town
- (6) Bholara
- (7) Jalore
- (8) Peeran Patan ...Naharwala
- (9) Waghaila
- (10) Sulkhanpur
- (11) Bargar town
- (12) Bhadre Wali
- (13) Seeta
- (14) kaakar
- (15) Thara
- (16) Bandar khambhat
- (17) Jhanjivada or bholavada
- (18) Jhalavar
- (19) khambail
- (20) Sudrasan

STAY OF SIDDIQ-E-VILAYAT (RA) AT KAMILPUR AND EXPLANATION OF QURAN

It is said that Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) stayed in a place called kamilpur near Radhanpur after reaching

Gujarat , the original place of advent of Mahdi (AS). And in a rational way proved the Mahdiat of Hazrat Mahdi(AS).

He (Bandagimiyan) described the attributes of the seal of vilaya of Mohammad. As siddiq-e-vilayat (RA) had inherently got the attributes of Hazrat Mahdi (AS) such as قاتلوا و قتلوا and visual perception of God. Likewise he had also inherently got the attribute of explanation of Allah's word. And Bandagimiyan fulfilled the duty of explanation of the Quran in Kamilpur. Just as the Prophet was admired by the people before his prophethood. He had a good name and was famous as trustworthy to everyone . Although they call him trustworthy, and truthful, when this situation occurred i.e The divine book and the prophethood were given to him , they changed his name. They also distorted his attributes and tarnished his reputation. Some of these people would call him a liar , some would say priest (fortune teller) , and some would say sorcerer (Magician) and some would say he is a poet.

Hazrat Mahdi Maood (AS) was also accepted by the entire ummah for his excellent attributes and good deeds, before the call towards " Mahdiat " and the call towards " visual perception of Allah ". They all mentioned him well , and praised him. They used to call him Syed Mohammad , Asadul ulma, syedul Aulia. None of the Muslims denied his " vilayat ".(sainthood) But when by the command of Allah the Almighty his claim of " Mahdiat " became apparent, And when he started explaining the Quran according to the will of Allah , people changed his name, distorted his attributes and made him tainted.

Some one says he is a liar. Some people say he is a fortune teller. Some say he is a magician ,and others say he is a poet. Before the confirmation of Mahdiat , Bandagimiyan Syed Khundmeer (RA) was also recognised as a person of highest rank among the people of Gujrat and people of Islam on the basis of high lineage, good morals, and God seeking attributes from childhood. On the contrary some of them had even Said that if Syed khundmeer (RA) claimed to be

" The token of last saint " we would accept him and follow him. But when Bandagimiyan Syed khundmeer confirmed the claim of Mahdiat of Hazrat Syed Mohammad Mahdi mauood (AS) and believed with sincerity. According to the rules of the Quran and the hadiths of the Prophet and the edicts of the last vilayat of the Mohammadia he got the status of " siddiq-e-vilayat " and

" Siddiq-e-Mahdi " . After the demise of Hazrat Mahdi (AS), he (Bandagimiyan) revived Gujarat through his return visit and revealed the Quranic narration to the creatures in accordance with the narration of Hazrat Mahdi (AS). So he was strongly opposed by the people of Islam in Gujarat. Now They had forgotten his Godliness, and he was accused of wanting the crown on the basis of his popularity. He was accused of nationalism. First of all he was expelled from Kamil pur due to the explanation of the Quran. Likewise Hazrat Mahdi 's heir and his alternate Miyan Syed khundmeer migrated from Kamilpur in compliance with the Quranic verses فالذين هاجروا واخرجوا من ديارهم واوذوا في سبيلى وقاتلو و قتلوا.

MARRIAGE OF HAZRAT SIDDIQ-E-VILAYAT WITH BIBI AYESHA

It is said that during the stay at kamilpur, all the people of bariwal and bayania, who were very happy over the return of Bandagimiyan Syed khundmeer to Gujarat from Farah, after mutual consultation requested Bandagimiyan syed khundmir to marry in accordance with Prophet 's sunnah. Therefore at the same place , Malik Miyanji's daughter Bibi Ayesha, who was from the womb of his aunt Bibi Khadija was first married in the year 912H. It is said that at that time the age of Bandagimiyan Syed khundmeer siddiq-e-vilayat was 25 years and the age of Bibi Ayesha was 12 years.

STAY OF HAZRAT SIDDIQ-E-VILAYAT AT HAWALI PEERAN PATAN

Hazrat siddiq-e-vilayat migrated from Kamil pur and settled at Hawali , which was the surrounding area of peeran patan . Here most of his caliphs such as , his brother Ameer Syed Atan, Bandagi Malik Alahdad, Bandagi Malik Hamad , and Ameer Syed khanji , who were the natives of Patan and had become disciples of Hazrat Mahdi (AS), renounced the world and adopted the company of Bandagimiyan and attained their real aim. Apart from them , many people in peeran patan after the arrival of Bandagimiyan from Farah, got the honour of confirming Hazrat Mahdi (AS) and renounced the world in the desire of Allah the Almighty. It is narrated that as long as he remained around peeran Patan, by the grace of Allah and His excellent help, he continued to connect the seekers of God with the God Almighty.

ARRIVAL AT SULTANPUR

A few days later , due to expulsion , Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) left for Sultanpur province and stayed there for a few days. There are many incidents in this place, but the incident of Rama Kanta is described here. There are many important things to pay attention to those who are visionaries and seekers of God.

SEEKING THE TRUTH BY RANA KANTA, AFTER ACCEPTING ISLAM AND MAHDIAT LEAVING THE WORLD WITH THE VISUAL PERCEPTION OF ALMIGHTY.

Tradition has it that Rana Kanta was apparently on a false religion that is disbelief but, internally he was a seeker of truth and a seeker of the essence of God

Almighty. He had got relations with a perfect saintly personality who had praiseworthy attributes and manners. Because Rana Kanta knew that this elderly saint had shown the way to some arsonists the path of God and made them as Muslims to reach God. Therefore on one occasion, Rana Kanta expressed his true purpose and aim before the perfect saint. He (saint) heard the plea of Rana Kanta, but he had come to know on behalf of Almighty that it was not in his power to convert Rana Kanta to Islam and bring him to his destination. Therefore he (saint) did not pay attention to him for converting him to muslim, instead he instructed him to wait, saying that your intention is not going to be fulfilled through him. It is time for you to achieve your goal and the time for our departure is near. However an accomplished saint, perfect, complete, in such a dress like a king and his party shall come from east, and his journey will be completed toward the west, and if Allah willed, from this entity your goal will be achieved. It is as if this accomplished saint placed his being muslim and reaching God on the person of Hazrat siddiq-e-vilayat (RA). Rana Kanta asked how can we recognise the perfect saint about whom our guide has said. He replied that to identify this perfect saint, ask a question, and ask for an answer. You should understand that whoever gives the correct answer, he is the same entity that we have identified. I have a question, how can one who has shape, see a shapeless? That is, how can a shaped, servant creature, with its creation, see formless, that is, creator without any shape, incomparable and without pattern?. He will answer that he will not be able to see God until he becomes formless, that is, the servant becomes formless, that is, God. Then this perfect Shaik advised Rana kanta: O Rana! Until you meet this virtuous being, keep on working against what your soul desires from you. Until you reach your goal.

It is narrated that after the advice of the saint, Rana Kanta used to go to the place which the saint had identified that at a certain time a caravan shall come. He used to get the news and return. He was a true seeker, lover and devotee. He continued to act against the dictates of the self. As a result he became a man of vision. Distance from truth and Islam remained a veil for him. Forty years passed like this. On the day siddiq-e-vilayat (RA) visited Sultanpur, Rana Kanta came as usual and reached him. It was the time between Asr and Maghrib. Hazrat

Bandagimiyan Syed khundmeer (RA) was explaining the Quran. All in attendance were mesmerised. He saw the holy party and seekers of truth and treated them with respect. According to the guidance of his accomplished saint , he recognised him with the dress and virtues. He listened to the explanation of the Quran. After Namaz , he stood at the corner of the meeting. It was disclosed to Bandagimiyan Syed khundmeer (RA) that he is a true seeker and had the urge to fulfil the aim. He (Bandagimiyan) called him closer and enquired. Rana narrated the whole truth which he had heard from the accomplished saint. And finally he presented his request , which the accomplished saint had taught him. Bandagimiyan gave the same answer which his saint had told. He (Bandagimiyan) said that the servant sees God when he himself perishes for God and becomes God. That is , his self will perish and he will be adorned with divine morality.

Accordingly, the Prophet (pbuh) says , رایت ربی بعین ربی , that is, I have seen my Lord with the eyes of my Lord. That is, because of the perfection of perdition, the messenger of Allah said , his own eyes , to be the eyes of Allah, with which he had the visual perception of Allah. This is also a hadith that عرفت ربی بری . I knew my Lord from My Lord. I would not have known my God if it were not for God's Grace. And it is narrated from the promised Mahdi (AS) that he said: unless the flesh and blood of the servant becomes God , the servant can not see God. And a narration is narrated through Bandagimiyan under the reply that he said: unless a man comes out of the captivity of manhood and adorns himself with the attributes of Almighty , he can not be worthy of knowledge of God. Then Bandagimiyan Syed khundmeer (RA) said to Rana Kanta that the sign of praiseworthy attributes which your saint has shown you is that he will come from the east and his journey will end at the west . He is our promised Mahdi. Rana said , ``Where is he now?. Bandagimiyan Syed khundmeer (RA) said that he has passed away. Rana said he might be immortal . That is , if he does not have death, how can he die? Bandagimiyan Syed khundmeer (RA) said that what he has said has no death , that is it will remain alive till the day of resurrection. And he himself does not have death, but it seems so.

After that Rana Kanta narrated his own inner apocalypse to Hazrat siddiq-e-vilayat (RA) as much as he had. And he said that , he has so much inner apocalypse that if he is permitted , he would explain the ranks and status of Muslim audience. Hazrat siddiq-e-wilayat (RA) blessed him with permission and he explained his revelation and said that I have attained an inner purity to an extent that there is no distance between the goal and this servant more than a veil. Now with your kindness teach me to remove this veil and achieve the goal. Bandagimiyan said : "Tell me , how did you get the revelation , that you have revealed?. After all, which type of worship and practices do you adopt ?. He said : " I always oppose the self. I do the opposite of what it commands." For example, if he feels hungry and has a desire to eat, then I do not give him anything. He even says that he should not eat anything. Then I eat. I do the same in other things . Then Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) said: Now ask yourself, is he ready to become a Muslim?. So Rana remained silent for a while and replied " No ". Siddiq-e-vilayat (RA) said : Then why are you saying that you are acting against the desire of the self. He just said that if you allow me I will go home and I will ask my children etc and become a Muslim. Bandagimiyan said that if you go home and become Muslim after asking , it is also a matter of obedience to your self. And it is not against the desire of the self. Rather it has to be accompanied by the self. Then Rana Kanta requested Bandagimiyan to convert him to muslim. Bandagimiyan Syed khundmeer (RA) at the same time , with the confirmation of Hazrat Mahdi Maood (AS) made him recite the kalma. At that moment , by the grace of Allah , the veil left between him and his goal lifted and Rana met with his goal i.e. the God . Then he said, I swear by the Holy Lord, it was nothing more than a veil. Now the Almighty is present and visible. So Bandagimiyan (RA) named Rana and honoured him with his companionship. After that Rana did not live for more than two or three days. Bandagimiyan gave good tidings in favour of Rana and said that his scale was small. There was no room for more than that.¹¹⁰ It is said that after migrating from sultanpur Bandagimiyan stayed at Banderjeeval.

¹¹⁰ Daftar shah-e-Burhan

MEETING OF HAZRAT SANI-E-MAHDI (RA) AND HAZRAT SIDDIQ-E-VILAYAT (RA) AFTER RETURNING FROM FARAH

It is narrated that after the demise of Hazrat Mahdi (AS) , it was made to know through the holy soul to Hazrat Bandagi Meeran Syed Mahmood Sani Mahdi (RA) that " Go to Gujrat , because a wrath of innovation is going to come to this land (khorasan and Farah). Accordingly Hazrat Sani Mahdi (RA) along with family members and companions of Mahdi (AS) turned towards Gujarat, and stayed at the town Bheelot. When this news reached Hazrat Bandagimiyan Syed khundmeer (RA) he became very happy and came to Hazrat Sani

Mahdi (RA) from his दौरا Sultanpur along with his दौरا inmates met him. Hazrat siddiq-e-vilayat (RA) requested Hazrat Sani-e-Mahdi (RA) to give him a place so that he could accompany him. Hazrat Sani Mahdi (RA) said : My brother Syed khundmeer! Hazrat

Meeran (AS) has said the same thing in your favour , what he has said for me. He (Hazrat Mahdi) has not differentiated between myself and yourself. Then Hazrat Sani

Mahdi (RA) said that Hazrat Meeran (AS) has handed over a task to you. That task is the aim of God. Any how It shall certainly be fulfilled. If both of us join at a place it's appearance shall not be easy. ¹¹¹

¹¹¹ Shavahid-ul-vilayat

PART -2

SEVERE STARVATION AND POVERTY IN THE DAIRA OF BANDERJEEVAL TRIAL ON BEHALF OF ALLAH OVER THE INMATES OF DAIRA, DEPARTURE AND RETURN OF BANDAGIMIYAN SIDDIQ-E-VILAYAT (RA) TO MAKKAH.

According to the Mahdavia historians , Hazrat siddiq-e-vilayat (RA) and his associates had to suffer severe starvation during the stay at Banderjeeval as Hazrat Meeran Syed Mohammad Mahdi (AS) and his associates had to suffer during the visit of jeddah. Accordingly Bandagimiyan waliji Yousuf has said in Hashia shareef:

" Hazrat Mahdi(AS) had to suffer severe starvation at jeddah. Hazrat Bandagimiyan Syed khundmeer (RA) also had to suffer severe starvation at Banderjeeval and many seekers of God died."

Among the trials incurred over the servants, on behalf of Allah the Almighty, the trial of starvation is most severe. Accordingly The God Almighty said to his friend Hazrat Ibrahim (AS) :

" O , Ibrahim : we shall put you to trial through the fire of Namrood, but not with the fire of starvation ".

Hazrat Ibrahim (AS) said: " O My God! The fire of starvation is more severe than the fire of Namrood."

The Eminent, Glorious Allah said : By My honour, My Glory, My Exalted position, I have not created anything in the whole universe more intense , difficult and tiring than the fire of starvation .

Traditions prove that like the holy lives of the concluders (The prophet and Mahdi) , true follower of Mahdi Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) and his followers and associates of Daira have always been

subjected to severe ordeals of starvation. This attribute of poverty has been a source of pride for the Prophets. Therefore it is narrated in hadiths that the Prophet (pbuh) said to Hazrat Ayesha (RA) : الفقر فخرى و به افتخر على سائر اعمال الانبياء و المرسلين و ما افتخر بالنبوة والولاية ولكن افتخر بالفقر

Poverty and starvation is a source of pride for me and compared to all the deeds of Prophets and Messengers I am proud of it (poverty and starvation) . I am not proud of Prophethood and Vilayat but I am proud of poverty and starvation.

The Prophet (pbuh) was asked as to which people are most severely put to test, he said:

إن أشد البلاء على الانبياء ثم على الأولياء ثم الأمثل فالأمثل فالأمثل

In Fact the most severe trials are on the Prophets, then on the saints, then on those who are like them, then on those who have attributes like them. It is said that after visiting Bandarjeeval Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) and his inmates of Daira suffered severe poverty and starvation , however at that time all kinds of grain and cereals were sold cheaply. For one black dirham (one paisa) you could get five seers of fine rice¹¹². Despite this, such was the excesses of poverty and starvation , patience and observance of divine limits that three hundred (according to another tradition four hundred) lovers of God, seekers of Almighty , those who joined the essence of Allah , won the battle of love on the ground of poverty and starvation, and after having visual perception of Almighty handed over their lives to the true lover and were martyred.

IN THE DAIRA OF SIDDIQ-E-VILAYAT (RA), A BIBI AND HER SEVEN YOUNG BOYS WERE MARTYRED DUE TO POVERTY AND STARVATION.

It is narrated that the niece of Bandagimiyan Hazrat siddiq-e-vilayat (RA),Bibi khunza Bua came to Daira of Hazrat along with her seven young boys

¹¹² Daftar shah-e-Burhan

and after renouncing the world settled there. Due to severity and distress seven virtuous boys died one after the other. Hazrat siddiq-e-vilayat (RA) used to visit and offer condolences every time. After offering condolences for the seventh time Hazrat siddiq-e-vilayat (RA) asked , dear sister! How do you feel , when these boys of yours are taken out of the world?.¹¹³ Bibi, who was like a worthy chosen woman, said , Mianji ! It seems to us that whoever gives his life in poverty and starvation to the beloved true God Almighty is blessed with the visual perception of God. We see this case as the famous boys game " sarasarbail ". Like someone took someone from behind one line and crossed the other line. Thus Miyan ji holds the hand of every dead one and gives it in the hand of the divine power of Almighty . In this way he takes it out of the line of mortal world and brings it to the other side of the line of eternal world. God Almighty accepts him in His way and with the blessings of visual perception, high ranks and exalted positions are bestowed.

PATIENCE IN POVERTY AND STARVATION IS THE ATTRIBUTE OF PROPHETS AND ITS REWARD IS VISUAL PERCEPTION OF GOD.

The truth is that in the case of enduring poverty and starvation , the visual perception of God is obtained from God Almighty. The God's command says:

فاصبر كما صبر اولوالعزم من الرسل ولا تستعجل لهم ...الخ (احقاف ٣٥)

Under the explanation of this verse Hazrat Shah Burhan has recorded this .

و ما صبرك الا بالله وما اجرک الا بروية الله

That is, your patience is only with Allah the Almighty and you will get the reward of it only by Allah's visual perception.

¹¹³ She was the daughter of Bandagimiyan Syed khundmeer 's sister who was married in the Badival family.

ANOTHER TRIAL OF GOD DURING POVERTY AND STARVATION.

It is said that during the stay at Banderjeeval , when there was severe poverty and starvation on the people of Daira, a thought flashed into the mind of Bandagimiyan Syed khundmeer (RA) that , " O God! Brothers of Daira are going through the severe hardship of poverty and starvation. " At that moment an unseen voice came from the God Almighty , O,Syed khundmeer! If you say , we will make all the doors and walls of banderjeeval of gold. So spend it all on them. And on the day of resurrection we will not call you to account for it. (That is, innumerable gold and wealth will be given) . Bandagimiyan Syed khundmeer (RA) humbly asked: O God! This danger was the fault of the servant. They want nothing but your entity. Just make them close to you by your grace and bounty and grant them your visual perception. Ameen ya Rabbal Aalameen. Ya Arhamar Rahemeen.

DUE TO POVERTY AND STARVATION MALIK HAMAD'S WIFE WAS NOT RECOGNISED BY HER MIDWIFE.

Malik Hamad who had pledge allegiance to Hazrat Mahdi Maood (AS) left his ministry and emirate and came with his wife Bibi Bua Maryam to Banderjeeval the Daira of Hazrat Bandagimiyan Syed khundmeer (RA) and after renouncing the world adopted his companionship. In the days when he came here , there was severe poverty and starvation in the Daira. When Bibi Bua Maryam's Mother and brother Malik Sharfuddin came to know about severe poverty and starvation, they sent cash , goods and clothes through Bibi Maryam's midwife. In addition to this, separate gifts were sent in the name of God, for the sake of Allah to Bandagimiyan Syed khundmeer (RA) and Bandagi Malik Hamad. When the midwife reached the

Daira, she came to the place where Bandagi Malik Hamad and his wife Bibi Bua Maryam were staying. Upon enquiry , it was found that bandagi Malik Hamad lives here . When she went in, she was confronted with Bua Maryam. She was brought up in the atmosphere of wealth and bounties . Due to poverty and starvation she was so changed that her own midwife could not recognise her. The midwife enquired Bibi. Where do Malik Hamad and Bibi bua munna (bua Maryam was called bua munna out of love and affection) live ? Bua Maryam had recognised her midwife. She understood and just smiled. The midwife's eyes fell on Bua Maryam's teeth, then she recognised that it was Bua Maryam. She could not tolerate it. She became uncontrollable over the changed condition and began to weep and wail. Bibi bua Maryam explained to her that it is not a matter of crying . We have accepted all this, with our heart and soul, in the pleasure, contentment, love and affection of Allah, for the sake of His proximity, and His visual perception. After hearing these words of patience and contentment , when the midwife regained her composure , she went out and unloaded the camel , and she wanted to feed something from the Tiffin to Bibi Bua Maryam. But Bibi Bua Maryam was not ready and said that it should be left as it is. When Malik Hamad returns , after informing him, it would be spent with his permission. After a while when Bandagi Malik Hamad came from outside , Bibi Bua Maryam brought everything received and placed it in front of Bandagi Malik Hamad and said that mother and brother Malik sharfuddin have sent it in the name of God. Bandagi Malik Hamad conveyed all these to Hazrat Bandagimiyan Syed khundmeer (RA) and said that it was given to Hazrat by Allah , accept it. Hazrat siddiq-e-vilayat (RA) gave a part (saviat) of it to Malik Hamad which was probably a box. He left a small portion of the remaining wealth for Haj and distributed the rest of the wealth equally among the people of Daira.

**OWNER OF THE LAND FIRST OBJECTED OVER THE
BURIAL OF MARTYRS OF POVERTY AND STARVATION,
AND LATER GOT THE HONOUR OF CONFIRMING
MAHDIAT.**

It is narrated that Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) used to bury the devotees of God , who were martyred due to poverty and starvation , near the Daira in the vacant land. A few days later , the owner of the land came to Hazrat and protested and said that your people bury the dead in my land every day and a large part of my land is covered with the graves. You should forbid them. Hazrat siddiq-e-vilayat (RA) replied, "you are allowed. If you find a corpse buried somewhere, take it out of the ground. " The owner of the land was convinced that the dead had been buried but he was astonished at the siddiq-e-vilayat 's instruction. Due to stubbornness, he came and ordered digging at various places in the land but no dead bodies were found. With deep remorse he came to Hazrat siddiq-e-vilayat (RA). The fact is that many bodies were seen buried. But now , not a single body has been found. Hazrat said that those who lay down their lives in this way, in the path of God, the earth does not have power to hold them in her arms. The servant gives from this hand and God takes from that hand. This incident had such an effect on the owner of the land that he confirmed Mahdiat and apologized for his statement.

HAZRAT SIDDIQ-E-VILAYAT 'S JOURNEY TO MAKKAH FOR HAJJ

It is narrated that when Hazrat siddiq-e-vilayat (RA), after few days ,intended to go to Holy Makkah for Hajj with the permission of souls of the two concluders, and by the command of Allah, he handed over the administration of Daira to Hazrat Bandagi Malik Hamad (RA). At the time of departure he gave advice and will to the people of Daira in this manner. Be steadfast and firm upon patience and contentment as you have seen so far. Thereafter he left for Holy Makkah . After Hajj he returned to banderjeeval.¹¹⁴

ESOTERIC POWER OF FUQRAS (INMATES) OF DAIRA OF

¹¹⁴ In another narration it is said that Hazrat siddiq-e-vilayat left for Hajj from the Daira of sultanpur.

HAZRAT SIDDIQ-E-VILAYAT (RA)

An old woman came to Hazrat siddiq-e-vilayat (RA) in the Daira of Banderjeeval and said that her son had been missing for many years. Please pray that he will come to me soon. Hazrat siddiq-e-vilayat (RA) pointing to a faqeer (inmate) Ibrahim in his Daira told the old woman to go to him and tell about her condition. The woman just went and told her story , Faqeer Ibrahim said when the owner of the treasure has the order , why should the key holder be stingy. He said , " Go , your son will be found , by the command of Allah at your house ". When she got home , she found her son there . She was very surprised. She asked , "son! Where have you been for so many days?. How did you come?. He replied that he was far away in a country. He was in the market. The fast wind blew. His eyes closed. Thereafter what happened , he didn't know. When his eyes opened, he found himself here.

His bestowal of favour and growing popularity was given another name by his enemies and he was expelled from banderjeeval. Wherefrom he migrated to Mandal town.

PART-3

IN MANDAL TOWN , ASSOCIATES OF MALIK YAQOOB AND MALIK ISMAIL KAKREJI , ALONGWITH THE WHOLE CARAVAN, CONFIRMED MAHDIAT, AFTER LISTENING TO EXPLANATION OF QURAN BY HAZRAT SIDDIQ-E-VILAYAT (RA).

In the town Mandal, alongwith Malik Yaqoob and Malik Ismail kakreji, all the members of caravan got the honour of confirming Mahdiat of Hazrat Mahdi Maood (AS). Both the brothers belonged to a noble family and were having wealth and lofty ranks. They were the natives of kakrej. Their mother was taking them to the city from kakrej , with all preparations , and intention of completing marriage where their engagement had been fixed. They were accompanied by a large number of relatives. Meanwhile Mandal town was located on the road. And at that time Hazrat Bandagimiyan Syed khundmeer (RA) was staying in the Daira alongwith his followers . When the mother of Malik Yaqoob and Malik Ismail temporarily stopped traveling and stayed at Mandal, she heard that a group of followers of the last Imam of the era was here , whose level of piety , abstinence and trust in Allah is beyond description. Thus Malik Yaqoob and Malik Ismail came to this holy court with ardent desire. It was the time of Asar namaz. Hazrat siddiq-e-vilayat (RA) was explaining the Quran. These two brothers sat at a corner and listened to the explanation of the Quran with full enthusiasm. Explanation of the Quran by siddiq-e-vilayat had such a good effect on them that they met Hazrat siddiq-e-vilayat (RA) after the explanation of Quran and confirmed Mahdiat.

Explanation of the Quran by

siddiq-e-vilayat (RA) had such an effect on their hearts that they decided to renounce the world and stay in the company of Hazrat siddiq-e-vilayat (RA). Both

of them told their mother that they have no intention of going for marriage any more. They have found purpose in life here. Mother and other members of the caravan also arrived and they also confirmed Mahdiat with every elder and children.

Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) married his daughter Bibi Hadanji to Malik Ismail. These two brothers were martyred in the battle of Badr-e-Vilayat.

(Details of which shall appear later).

After staying for a certain period in Mandal town, enemies of the religion expelled them from there also. He came to bholara. During his stay at Bholara, he made many seekers of God to reach God. After expulsion from Bholara , Hazrat siddiq-e-vilayat (RA) came to Jalore.

PART-4

IF PEOPLE WHO HAVE RENOUNCED THE WORLD, GO TO THE HOUSES OF RICH PEOPLE , HAZRAT SIDDIQ-E-VILAYAT (RA)WOULD HAVE BEEN ANGRY.

Stay of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) has been for a few years in Jalore. Relatives of fuqras and migrators staying in the Daira of Hazrat

siddiq-e-vilayat (RA) lived in patan or other places , who were supporters of Hazrat Mahdi (AS) . Sometimes these people would come to the Daira with family members to live with them and spend upon them in the path of Allah. And when

fuqras of Daira , visit the houses of their wealthy relatives, Hazrat siddiq-e-vilayat (RA) reprimand them and recite this verse.

يا ايها الذين آمنو لا تتخذو آباءكم و اخوانكم اولياء ان استحبوا الكفر على الايمان و من يتولهم منكم
فالئك هم الظالمون

O believers! Do not make your father's, grandfather's, brothers as friends , if they prefer infidelity over faith, and whoever shall keep friendship with them shall be counted among those wrongdoers.

Going out of the Daira and visiting the houses of rich people was against the habitude of Hazrat Mahdi (AS) , so siddiq-e-vilayat (RA) used to forbid them and express his anger. So the fuqras were bound to it for the future.

IF THE PEOPLE WHO HAVE RENOUNCED THE WORLD, GO TO THE HOUSES OF SUPPORTERS AND ASK FOR SOMETHING , SIDDIQ-E-VILAYAT (RA) HAS FORBIDDEN , FROM GIVING THEM.

Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) also forbade the people of Badivaal and other sympathisers and said that if these people come to your houses to take something as "charity" (futooh) or for the sake of Allah after renouncing the world , do not give them anything. They said, what should we do?" They force us and get it by insistence. Bandagimiyan said that what you give to them is the right of the fuqras (destitute) who are keeping their eyes on God and holding themselves at their places. Those who have made themselves prisoners in the path of Allah . They do not go anywhere, and do not beg from people with insistence.

MARRIAGE OF BIBI FATIMA , DAUGHTER OF MAHDI MAOOD (AS) TO SIDDIQ-E-VILAYAT (RA)

During the same migration, second marriage of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) in the age of 33 years took place with Bibi Fatima , the second daughter of Hazrat Mahdi Maood (AS) in the late 920H or early 921H. When the age of Bibi Fatima was 45 years. (Hazrat Mahdi had married his daughter in the year 903H at Ahmadabad . She became widow in the year 915H, due to the natural death of her first husband Malik Burhanuddin.)

Compiler of Khatim-e-sulaimani has laid down : "Marriage of Bibi Fatima with Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) took place in the presence of Hazrat Sani Mahdi (RA) or took place after his death in the year 920H or 921H ? This could not be correctly ascertained . However it is often said that it happened after the demise of Hazrat Sani Mahdi (RA). "

According to traditions , The God Almighty bestowed Hazrat siddiq-e-vilayat (RA) a noted son like Hazrat Syed Mahmood saidanji khatimul Murshadeen (RA) in the year 921H from the womb of Bibi Fatima. (Daftar shah-e-Burhan) .

Further it is said that Hazrat Syed Mahmood Saidanji Khatimul Murshadeen (RA) was born in Jalore. (Matla-ul-vilayat).

Traditions have established that Hazrat Bandagimiyan Syed khundmeer

siddiq-e-vilayat (RA) sent the message of marriage to Bibi Fatima over the emphatic indication through the soul of Hazrat Mahdi Maood (AS) and over the instruction through the soul of Imamuna (AS) she accepted the message and marriage was performed. At that time the first wife of Hazrat siddiq-e-vilayat (RA) was alive. There was nothing but simplicity in both the two marriages of Bandagimiyan.

IMMERSION IN THE REMEMBRANCE OF ALLAH , OF SIDDIQ-E-VILAYAT (RA)

It is said that Hazrat siddiq-e-vilayat (RA) always used to be immersed in the remembrance of Allah and used to pay attention towards this world at the time of need. So he once said in jalore: The love of Allah draws the servant towards the truth in such a way that it does not allow the servant to stay in (existence). ¹¹⁵

The second narration is as follows: The servant lives in this world of perdition all the time and at the times of need draws himself into this world (existence).¹¹⁶

That is, he has such love and affection for Almighty Allah that he is always engaged and immersed in the truth and when he turns his attention towards this world in times of need , love and affection did not allow him to stay in the world (existence). So he immediately goes back towards the state of engaging with the Almighty.

IMMERSION OF SIDDIQ-E-VILAYAT IN THE REMEMBRANCE OF ALLAH A MIND BOGGLING EVENT.

One day Hazrat siddiq-e-vilayat (RA) was immersed in the remembrance of Allah in his closet. The time of Asr prayer was over . The sun was about to set. Hazrat came out of his closet. He asked water for ablution and Miswaak. Someone said that the sun is about to set. Hazrat indicated towards the sun raising his hand, thus the sun rose .He (Bandagimiyan) said , where is the sun setting? . People

¹¹⁵ Hashia shareef

¹¹⁶ Maghzanul vilayat

saw this amazing event very well. Hazrat siddiq-e-vilayat (RA) offered namaz Asr and after some time the sun set.

GATHERING OF ANTI SCHOLARS OF GUJRAT FOR DEBATE AND MAKING THEIR INTENTIONS KNOWN. THEIR ESCAPE FROM THE DEBATE OVER THE READINESS OF SIDDIQ-E-VILAYAT (RA) AND FEAR FROM THE ASSESSMENT OF HIS REASONING POWER.

It is narrated that Hazrat siddiq-e-vilayat (RA) was staying in Jalore. One day Fateh Khan from Bairam village sent his people and informed him that scholars of Naherwala, Sanchore, Radhanpur and Bairam village had gathered at a place . They are coming to enquire about Hazrat Syed Mohammad Mahdi Mauood (AS) and make a debate. As soon as he received this news he expressed his readiness, and after discussing with other companions decided not to discuss, talk or debate altogether at the time of discussion rather only one of us should answer. For example, if a person asks a question, how did you know that the promised Mahdi is the truth?. So only one gentleman should answer. Then he said that among us Miyan Shah Nizam (RA) is fluent and eloquent, so he only should answer. Then asked Miyan Nizam (RA) for a discussion. But with what argument would you answer?.

Bandagimiyan Shah Nizam (RA) said , the servant shall answer from the hadiths of Hazrat Mohammad Mustafa (pbuh). Then Hazrat siddiq-e-vilayat (RA) said that he will recite one hadith and you will recite two hadiths. Then he will recite four hadiths. And there is a lot of difference in hadiths. A thing with hadith can not be proved conclusively. Then he consulted Bandagimiyan Shah Naimat (RA). And wanted to know, in what words he would argue?. Bandagimiyan Shah Naimat (RA) said that the servant shall recite one verse of the Quran and one hadith. If it is understood , it is fine , otherwise he would use the sword. Hazrat Siddiq-e-Vilayat (RA) said that it is correct. The servant is the confirmer, for the servant, this argument is enough. But he is a plaintiff. How will he understand

from one hadith and one verse of Quran?. Then Hazrat siddiq-e-vilayat (RA) discussed with Bandagimiyān Shah Dilawar (RA).

Hazrat Shah Dilawar (RA) said that the servant will answer with the information given by the God. Hazrat siddiq-e-vilayat (RA) said that the servant is the confirmor. The argument is very much sufficient for the servant, but he is the plaintiff. How will he accept the answer given under the information given by God?. Then he consulted Miyan Malikji . Miyan Malikji said that the servant will prove the rightfulness of Hazrat Mahdi (AS) through analogies. Yes the servant is a confirmor and will accept it. But how will the denier admit it?. Then Miyan Malikji said, " By what argument will you prove it?. So Hazrat siddiq-e-vilayat (RA) said, " since you are all our brothers and elders, if you give me orders, I will reply?". Then they all said , " we all say , now tell us by what argument will you prove it? ". So Hazrat siddiq-e-vilayat (RA) said that the servant will prove the essence of Hazrat Mahdi Maood (AS) by the blessings of Mahdi, from the alif (ا) of Surah Al Hamd to the seen (س) of Wannaas.¹¹⁷ The same thing is mentioned in the eleventh chapter of Inteqabulmavaleed with a slight difference in the text.

On the other hand this discussion and debate with the opposing scholars was confirmed but according to the information given by Fatheh Khan minister opposing scholars did not come for discussion.¹¹⁸ They had a good idea of the reasoning power of Hazrat siddiq-e-vilayat (RA) , so they avoided discussion and debate. They also realized that they will not be able to argue with you . Rather in case of debate , they will have to accept the truth. They did not want that. Therefore despite being informed for discussion, they themselves fled.

¹¹⁷ Tareeq-e-sulaimani

¹¹⁸ Tareeq-e-Sulaimani

THE COMPANIONS AND MIGRATORS ACCEPT THE GRACE OF HAZRAT SIDDIQ-E-VILAYAT (RA) AND SWEAR ALLEGIANCE TO HIM

It is said that it was only after this consultation that most of the migrants agreed on the virtue and excellence of Hazrat siddiq-e-vilayat (RA) . Hazrat Bandagimiyan Shah Dilawer (RA) said that Hazrat Mohammad Prophet of Allah (pbuh) is blessed with the Quran and Hazrat Meeran Syed Mohammad Mahdi Maood (AS) is blessed with the explanation of Quran. And among companions of Mahdi this is an exact blessing for the one of us (Miyan Syed khundmeer) who has been bestowed with the explanation of the Quran. It is benediction and favour. Therefore Hazrat Bandagimiyan Shah Dilawer (RA) along with most of the other companions and migrants pledged allegiance to Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) of excellence.

Therefore in Daftar Awal Hazrat Shah Burhanuddin has mentioned these reputed names in successive narrations. Hazrat Bandagimiyan Shah Nizam wahdat Aashaam (RA) , Hazrat Bandagimiyan Shah Dilawer (RA), Hazrat Bandagimiyan Syed Ameen Mohammad (RA) , Hazrat Bandagimiyan Syed Yousuf (RA), Hazrat Bandagimiyan Bhai Mohajir, Hazrat Bandagimiyan Nizam Ghalib (RA), Hazrat Bandagimiyan Malik Jio ibn Khaja Taha (RA) , Bandagimiyan Malik Mahmood (RA) and Bandagimiyan Khund Malik (RA) etc.

It is clear that reporting by dissident scholars for discussion and debate is not a new phenomenon. On the contrary , before and after this there were many discussions of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA)with opposing scholars and Sheikhs about preaching religion. In which Hazrat siddiq-e-vilayat (RA) gave such answers to their discussions that they had to remain silent at every opportunity compared to him. They were overwhelmed by the knowledge of siddiq-e-vilayat (RA). There were occasions when Hazrat Syed khundmeer siddiq-e-vilayat (RA) used to go to their mosques and gatherings, they would point

to each other and say that syed khundmeer had come . It is not appropriate to argue with him to enforce upon themselves the acceptance of truth. Just get out of here quickly. So those scholars and Shaik would run away from here .

**KNOWLEDGE OF SIDDIQ-E-VILAYAT (RA) WAS NOT
OBTAINED FROM ANYONE BUT WAS BESTOWED BY THE
GOD ALMIGHTY**

Tradition has it that one of his characteristics was that he did not acquire knowledge or formal education from anyone. God the Almighty had given him such a knowledge that he would silent any one with whom there is scientific discussion that despite adorning with knowledge there would be no answer for them. Once he (Miyan Syed khundmeer) had a discussion with Miyan Yousuf and Miyan Taj Mohammad regarding acquisition of knowledge and rules of knowledge , during which siddiq-e-vilayat (RA) recited the answers to the most difficult questions of Grammar according to the scientific rules. Both of them were astonished at their place and said Miyan Syed khundmeer! This knowledge of yours is not learned from anyone but it is bestowed by the God Almighty. After migrating from Jalore Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) came to peeran Patan and took up residence.

DISCUSSION OF HAZRAT SIDDIQ-E-VILAYAT (RA) WITH THE SCHOLAR OF PATAN MULLAH SHAH MEER. HE CONVINCED OF HAZRAT SIDDIQ-E-VILAYAT 'S KNOWLEDGE AND GNOSIS

It is narrated that Hazrat siddiq-e-vilayat (RA) had visited Jama Masjid in patan on Friday to meet Mullah Shah Meer and preach. He arrived at a time when Mullah Shah Meer, who was the teacher of most of the scholars, was teaching a large group of students. During the lesson he was trying to explain a verse of the Quran ,but the student was not satisfied with the explanation. Hazrat siddiq-e-vilayat (RA) stayed there with his group of fuqras. Mullah Shah Meer on the one hand did not know siddiq-e-vilayat (RA) , on the other hand he was busy explaining the verse of Quran to the students, so he did not pay much attention to him. Hazrat siddiq-e-vilayat (RA) also listened to the explanation of the Quran . After some time, Hazrat siddiq-e-vilayat addressing the aforesaid mullah said that if permission is given, the servant will satisfy his student. Mullah Shah Meer stopping his explanation said to Hazrat siddiq-e-vilayat (RA) with surprise , OK fine, satisfy him. What could be better than that?. Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) said that there is connection in the Quran. The meaning should be seen from the above verse, so that the solution of difficulty could be found. Then he said to the student, " Read the verse above ". When he recited the above verse, Hazrat siddiq-e-vilayat (RA) explained the meaning which satisfied both the teacher and student. Mullah was very happy and asked , " Aren't you Syed khundmeer? " Bandagimiyan said yes , the servant is Syed khundmeer. Now Mullah Shah Meer turned towards Bandagimiyan and started talking and discussing about Mahdaviat. He said , "why do you accept the Mahdiat of Ameer Syed Mohammad ,with such foresight and mysticism? ". Hazrat siddiq-e-vilayat (RA) replied that this is why we accepted that we found the person of Hazrat Syed Mohammad to be characterized by all the attributes of the true informant Hazrat Mohammad Mustafa. Because for the proof of Mahdiat, Mahdi has to be

characterized by the characters of Prophets, which is a conclusive argument. Mullah Shah Meer expressed his view that the definite argument for this is a miracle. So narrate a miracle of Ameer Syed Mohammad , so that your research about him can be considered correct. Hazrat siddiq-e-vilayat (RA) wanted to say the said Mullah after repeated deliberation that a miracle is similar to magic . Therefore that argument is not conclusive. The proof is definitely the morality of the prophecy. There is no room for any doubt or suspicion in it. Which will lead to certainty and conclusion. On hearing this the aforesaid mullah did not answer and left the discussion and turned to another discussion and said," you people consider Allah's vision in this world possible and legitimate?". Hazrat siddiq-e-vilayat (RA) said, " yes , it is absolutely correct. " Then Hazrat siddiq-e-vilayat (RA) , through conclusive argument and his eloquent understanding , by the grace of Allah the Almighty , in response to Mullah Shah Meer, proved the possibility of the vision of Allah the Almighty in the world. Mullah said , " Ok. Now leaving this subject, he asked this question.

" Now tell me , " how many people saw The God Almighty in front of Imam Mahdi ? ". Hazrat siddiq-e-vilayat (RA) replied that many people had the vision of The God Almighty. Mullah again asked , did two people have the vision?. Hazrat siddiq-e-vilayat (RA) said , more than that had the vision. Mullah asked , " whether four or five people saw? ". Hazrat siddiq-e-vilayat (RA) said , more than that, people had the vision of God, and honoured it in the world itself. Mullah changed the subject and asked the question. " Well , have you seen God yourself? ". Hazrat siddiq-e-vilayat (RA) replied, " yes, the servant has seen. " Mullah asked , " Explain, how and in what way you have seen". Hazrat siddiq-e-vilayat (RA) said, " Just as you have two eyes, so every hair of the servant has been blessed with two eyes by Allah the Almighty, and with these eyes blessed by Allah the Almighty, the servant and had the vision of God ". Mullah Shah Meer could not control himself and started swearing on the answer of Hazrat Syed khundmeer (RA) . By the glory of Almighty God this is the only way to see God in the world.¹¹⁹ Anyone who says that he has seen God in this way in the world is absolutely right.

¹¹⁹ Daftar awal shah-e-Burhan

HAZRAT SIDDIQ-E-VILAYAT ' S INCREASING PREACHING EFFORTS AND HIS CONSTANT EXPULSION BY SCHOLARS AND OFFICIALS

Over the increasing preaching efforts of siddiq-e-vilayat (RA), nefarious scholars also increased their opposition activities and conspiracies. After expulsion from peeran Patan he was forced to come to waghela. He had not yet settled at Waghela and opposition became more severe. Due to which it became impossible for him and fuqras of Daira to worship God at any place with satisfaction. If they offer Farz at any place , it is not possible for them to offer sunnat at that place. They had to leave that place , and offer sunnat at some other place. In the same situation Hazrat siddiq-e-vilayat (RA) had to migrate from waghela. This type of opposition continued at every next place. So siddiq-e-vilayat (RA) came to Jhalawar and settled down after being expelled from many other places one after the other. (List of places is given in the eighth chapter part 1)

HAZRAT SIDDIQ-E-VILAYAT 'S PREACHING SERVICES, CONTINUOUS SUCCESS IN DEBATES AND DISCUSSIONS, EXPULSION AND PERSECUTION FROM SCHOLARS AND OFFICIALS

Hazrat siddiq-e-vilayat (RA) had many discussions for the propagation of true religion and everytime opposing scholars were defeated. His purpose in these discussions was to prove the authenticity of the advent of Hazrat Syed Mohammad juvanpuri Mahdi maood (AS), last concluder, caliph of Allah, the last Imam , and his claim of Mahdiat with the definite argument. So it would happen like that . His arguments would be so strong that opposing scholars had nothing but to keep silent. After defeat in the debates these scholars would consult among themselves and to stop the preaching services of siddiq-e-vilayat (RA), bike-bite the king sultan Muzaffer. Through the king they would expel him, and not let him stay at one place. Hazrat siddiq-e-vilayat (RA) had to endure all kinds of oppression and

persecution by the scholars and authorities. But he did not agree to stop his preaching activities due to the actions of scholars and authorities. After visiting Gujrat from Farah his only effort was to make people aware of the authenticity of the claim of Mahdiat of Hazrat Mahdi Maood (AS). They should be encouraged to accept the true religion, to distance from the world and to love the creator. Invitation be made towards Allah's vision. Praise be to Allah, he achieved great success by virtue of the two concluders in this. Because of this series of preaching invitations , not only hundreds , thousands but several million men and women entered the circle of religion. Among them were the people who said goodbye to the world. Abandoned the world and walked in the way of God that eventually due to the blessings of Hazrat siddiq-e-vilayat (RA) were blessed with the vision of God in this world.

THE EXCESSES OF SCHOLARS, INCITING THE KING FOR EXPULSION

It was not possible for nefarious scholars to see such an increase in the true religion day by day . So instead of refuting the arguments they decided to adopt unpleasant methods to act upon their plan. The land on which siddiq-e-vilayat (RA) established his Daira was deserted . No cultivation could be done on it. It was a barren land , but opposition scholars did not like siddiq-e-vilayat (RA) to stay here. They then conspired , incited the authorities and tried for expulsion. Hazrat siddiq-e-vilayat (RA) replied that this land is desolate and is of no use to the king as it is barren and useless. So we will stay here. When the nefarious scholars, who were interested to know, got the simple reply of siddiq-e-vilayat (RA) , through the authorities, they exaggerated. Giving it a different colour they represented the king saying, " Syed khundmeer (RA) now wants to rule here." These nefarious scholars accused Hazrat siddiq-e-vilayat (RA). The king was provoked and enraged by the fear of losing his kingdom. He did not have the correct knowledge of their hidden aims and intentions of these scholars. He trusted them completely. He issued the order in a cursory manner on the advice of scholars that Hazrat Syed khundmeer siddiq-e-vilayat (RA) and his people of Daira should not only be

expelled from the desolate barren land of Jhalawar but attacked with army and assassinated.

BEING AWARE OF THE SITUATION , MALIK PYARA MEETHA BROUGHT THEM TO HIS ESTATE KHAMBAIL.

The army had not yet been deployed in compliance with the royal order that the news of this conspiracy reached Malik pyara bin Malik Meetha Bayani. Sister of siddiq-e-vilayat Bubuji daughter of Ameer Syed Moosa had been married to Malik pyara bin Malik Meetha. Malik pyara had 2000 cavalry ministry of the King of Gujrat. Khambel was his purchased property. In those days Malik pyara Meetha was staying in his estate khambel. Bubuji came to know about the misery of Jhalawar from the sons of siddiq-e-vilayat (RA) who had come to meet their aunt in those days. Bubuji made Malik pyara Meetha aware of these things . Malik pyara Meetha as soon as heard this became anxious and expressed great concern and hesitation. He regretted the constant oppression , spent the night in great anxiety and left for Jhalawar in the morning. He thought that he should shift Hazrat siddiq-e-vilayat (RA) to his estate khambail. So as soon as he reached Jhalwar , he met siddiq-e-vilayat (RA) out of love and longing. He listened to the explanation of the Quran, and saw the situation there. Then he expressed his intention of appearing before siddiq-e-vilayat (RA) . After importation he forced siddiq-e-vilayat (RA) and people of Daira to shift them to his estate to khambail¹²⁰. It was probably the year 925H.

STAY OF HAZRAT SIDDIQ-E-VILAYAT (RA) AT KHAMBAIL

After shifting Hazrat siddiq-e-vilayat (RA) and people of Daira to khambail , Malik pyara Meetha offered one of his khana bagh in the name of Allah for stay.

¹²⁰ Daftar awal shah-e-Burhan

The scholars and authorities immediately found out that Hazrat siddiq-e-vilayat (RA) and his Daira people had been shifted to khambail. Since Malik pyara was one of the close commanders of Gujrat King, he also had a lot of influence due to his position, manor and emirate. Not only the members of the empire were impressed by his bravery and manliness , but the king was also convinced and had acknowledged. Upon receiving the news of shifting Hazrat siddiq-e-vilayat(RA) and his Daira people to kambail by Malik pyara ,scholars had initiated acts of violence,aggression,killing and looting. Due to Malik pyara these initiatives remained silent. For the time being this sedition is suppressed.

But these intentions and morales of aggression showed that:

- 1) Opponents , in opposition to Hazrat siddiq-e-vilayat (RA) after forcing him to emigrate, expelling him repeatedly, after inflicting him numerous tortures, have now resorted to acts of violence and aggression , such as murder and looting.
- 2) And it was probably this occasion that apparent reasons for the fulfilment of fourth attribute قاتلوا و قتلوا referred by the true informant Hazrat Mahdi Maood (AS) through the person of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA), began to emerge .

Upcoming events provide evidence to this proof.

PART-5

DEBATE OF OPPONENT SCHOLARS WITH HAZRAT SIDDIQ-E-VILAYAT (RA) CLAIMING TO MANIFEST ANY MIRACLE OF PROPHETS BY THE FUQRAS (DESTITUTES) OF DAIRA, TWELVE THOUSAND PATHANS SWEARING ALLEGIANCE TO SIDDIQ-E-VILAYAT (RA) ,IMPORTANT ERUDITING AND

PREACHING COMPILATIONS OF HAZRAT SIDDIQ-E-VILAYAT (RA)

Brother-in-law of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat(RA), Malik pyara bin Malik Meetha brought siddiq-e-vilayat (RA) and his people of Daira to his manor khambail to settle them here. He presented his khana bagh in the path of Allah for their stay. If the Malik pyara Meetha ignored the rhetoric of scholars and mullahs , the aggression of rulers and the king , the order of the murder and bloodshed , the reason was that he himself was a man of great courage , determination, and influence. He bought khambail with his own money. The king had assured him that he could accommodate any one whom he wished in his manor. He can provide shelter to anyone and accommodate guests. The king shall not question him. On the contrary if action is taken against this assurance , Malik pyara is Independent to take any step he wants. That is why Malik pyara had shifted him to khambail with an idea to protect him from persecution.

After visiting khambail, siddiq-e-vilayat (RA) continued his preaching and Dawah towards the insight . The debate with opposition scholars and mullahs became more frequent than before.

DURING THE JOURNEY OF HAZRAT SIDDIQ-E-VILAYAT (RA), SCHOLARS DEBATED ON THE BANK OF SABARMATI.

Therefore it is said that , even after coming to khambail , Hazrat siddiq-e-vilayat (RA) sometimes used to go to Ahmedabad. Once he was going to Ahmedabad along with his group of forty fuqras. In those days, the annual death anniversary of Ahmad sarkhenj (probably Shaik Ahmad khattu) was being celebrated and mullahs and scholars of the nearby area had gathered there. They thought that If siddiq-e-vilayat was found, we would debate him over the topic of proof of Mahdi. Hazrat siddiq-e-vilayat (RA) was passing through Sabarmati with

a group of fuqras. As soon as these mullahs and scholars got the news of siddiq-e-vilayat 's arrival in Ahmedabad and passing by, they informed that they wanted to talk to him over the topic of proof of Mahdiat. Upon hearing this, Hazrat siddiq-e-vilayat (RA) stopped at the bank of sabarmati river on the sand. Meanwhile the group of mullahs and scholars also reached there. They asked a few questions to siddiq-e-vilayat (RA) and he gave reasonable and valid answers to their questions. The scholars soon realized that they would not be able to dominate the debate. After mutual discussion and consultation, they changed the course of discussion and said , " Okay, show us any miracle of Ameer Syed Mohammad ". Hazrat siddiq-e-vilayat (RA) said that " Morals' ' of our Imam Hazrat Syed Mohammad Mahdi maood are the proof, which are similar to the last Prophet Hazrat Mohammad the Prophet of Allah. Just as the past scholars presented the morality of the Prophet (pbuh) as an argument in the prophethood . In the same way the proof of Mahdiat also depends on the morals of the Prophet. As for miracles , they are like magic and sorcery , therefore those arguments can not be counted among conclusive arguments. Hazrat Mahdi (AS) is caliph of Allah . So it is not surprising that miracles do happen through him. Then Hazrat siddiq-e-vilayat (RA) said , if you insist on presenting weak and emaciated arguments, let alone the miracles of Mahdi. First of all ask the miracle of any of the one lakh forty thousand Prophets from this group of fuqras , whom you consider lowest of the lowly. Yes ! Remember, if these fuqras show you a miracle, you will have to confirm the promised Mahdi. These mullahs and scholars looked at the faqeers of Hazrat siddiq-e-wilayat (RA) and felt that whichever prophet's miracle is sought , any of the faqeer will show the miracle of that Prophet and according to Miyan Syed khundmeer we shall have to confirm Mahdi. So the mullahs changed the direction of discussion and stopped the discussion here and remained silent. Thus Hazrat siddiq-e-vilayat (RA) prevailed over the scholars and scholars returned ashamed.

TWELVE THOUSAND PATHANS LOVERS OF GOD SWEAR ALLEGIANCE AT THE HANDS OF HAZRAT SIDDIQ-E-VILAYAT (RA).

It is frequently narrated that seeing the morality , invitation and preaching of Hazrat siddiq-e-vilayat (RA) towards Allah, as well as his grace and blessings , twelve thousand pathans swear allegiance at his blessed hands near the bank of sabarmati and confirm Mahdi. Most of them were great lovers of God, who by the blessings of Hazrat siddiq-e-vilayat (RA) saw God with their own eyes in this world. Until then, even among their descendents, countless seekers of God, and devotees of God have been proud and glorious in their time. The pages of Mahdavia history are filled with the glorious deeds of their services and greatness.

HAZRAT SIDDIQ-E-VILAYAT (RA) HAS COMPILED AND SENT IMPORTANT SCHOLARLY AND PREACHING WORKS IN ADDITION TO DISCUSSIONS IN THE FIELD OF PREACHING AND INVITATIONS.

While Hazrat siddiq-e-vilayat(RA) had numerous discussions with scholars and mullahs in the field of Dawah and preaching , he completed important scientific work for preaching and to correct beliefs for the nation and seekers of truth through his writings. In these writings he mentioned the intention of the advent of promised Mahdi (AS) and the correct beliefs in a reasoned and satisfying manner. His writings, letters and compilations are the source of divine love for the sincere seekers of truth, the source and beacon of reaching God and the goal of life. He also sent some of his writings and compilations to scholars, rulers and kings for preaching and invitations. In connection with the written preaching services of Hazrat siddiq-e-vilayat (RA) , it seems appropriate here to mention his writings. So their details are given below.

AQEEDA SHAREEFA (THE NOBLE BELIEF)

After the demise of Hazrat Mahdi (AS) , regarding some religious matters , when Hazrat siddiq-e-vilayat (RA) It that it was necessary to preserve some beliefs in writing , in addition to hearing , so that it can be protected in the future and at any time and there is no possibility of changing in the correct beliefs. So he has gathered at one place , the principles and basic beliefs of the nation , which were based on the book of Allah, the following of the Prophet and the teachings of the Mahdi. After the completion of compilation , he recited it in the congregation of all the companions of Hazrat Mahdi (AS) and wished that if this compilation is correct and true they should testify and confirm it for the sake of Allah, and register their signatures. Therefore all the companions of Mahdi and migrators unanimously confirmed its validity and registered their signatures. Since all the companions of Mahdi have accepted the veracity and truthfulness of all the matters mentioned in the book , it is unanimously accepted and recognised by the Mahdavia nation and even today its usefulness and benefits remain the same as it were in the past. Even in this age of ungodly associations and distraction from religion, if someone is going astray or wants to go astray , this magazine is doing its best to alleviate this and serve and support the religion in every possible way. The name of the book is " Aqeeda shareefa " and it is also known in the nation as " Ummul Aqeeda ".

RISALA SHAREEFA

Hazrat Mohammad (pbuh) had invited the king's of the time to Islam by writing letters. Likewise Hazrat Mahdi (AS) had invited the king of Gujrat Sultan Mahmood Baigedah for the confirmation of Mahdiat. Thereafter Hazrat siddiq-e-vilayat (RA) sent a conclusive letter to Sultan Muzaffer Sani the son of Sultan Mahmood Baigarah for confirmation of Mahdiat. In addition to this, Mullah

Moinuddin Patani who was a famous scholar of his time was invited through this magazine " Proof of Mahdiat " under invitation and preaching.¹²¹

At the time of writing this Magazine, when Hazrat siddiq-e-vilayat (RA) was dictating the matter to his son in law Bandagi Miyan Malikji son of Khaja Taha alias Mahri , he felt that Hazrat siddiq-e-vilayat (RA) is reciting the text of pre-arranged book in his own language. At that time daughter of Hazrat siddiq-e-vilayat (RA), Bibi Fatima, wife of Malikji, came there. She also listened to the expression being dictated for a while and said : It seems that this article is not intended by Hazrat . But what Hazrat is being taught, he is dictating the same through his tongue. Hearing this, Hazrat Mahri also said that he also is feeling the same way. When Hazrat siddiq-e-vilayat (RA) heard this from both of them , he said , " yes, it is so ". The servant is not saying anything on his own. Rather , what is being made known to the servant by God , that is what the servant says.

It is said that after completion of this magazine Hazrat siddiq-e-vilayat (RA) said that this magazine is worth writing with golden ink. So , it happened. When the king Humayun, his brothers, Hindal, kaamran, and Mirza Askari came to Dongarpur area of Mewad along with Bandagi Malik Peer Mohammad to meet Bandagi Malik Alahdad khalifa groh, this magazine was shown to him. Humayun saw, read and liked this magazine very much and said that this magazine is worth writing with Golden ink. He then ordered the magazine to be written in golden ink and kept in the library¹²². Thus the word of siddiq-e-vilayat was fulfilled.

This treatise is called " The mother of magazine ", " knowledge of Mahdi ", and " The first purpose ". This magazine is written in Persian. One of its names is " The standard ".

¹²¹ Inteqabulmavaleed

¹²² Khatim-e-sulaimani

THE SECOND PURPOSE

This magazine is also an important compilation of Hazrat siddiq-e-vilayat (RA), in which principles of Mahdaviya faith have been stated. And in accordance with Allah's saying *و اذا تليت عليهم آية زادتهم ايمانا* (Al Anfal -2). That is, when the verses of Allah are recited , their belief is enhanced . In accordance with the verse, there has been a conclusive discussion over the topic of rise and fall of faith. The magazine " second purpose " is written in Arabic.

The magazine " Baazal Ayaat "

This compilation of Hazrat siddiq-e-vilayat (RA) is laid down as a " Proof of Mahdi ". In this compilation Proof of Mahdi has been provided through the verses of Quran and hadiths. That is why it is so important.

The magazine " Khatmul Vilayat "

In this magazine titles of Hazrat Mahdi (AS) , khalifatullah (caliph of Allah),

Amarillah (Allah's command) , Murad Ullah (Allah's intention or desire) , Dae illallah

(caller towards Allah) , Taabae Taam Rasoolullah (The true follower of Allah's Prophet), Maasoom Anil Khata (Free from error) , Mubaeen kalamullah (Explanator of Allah's word)

Waaris-e-Nabi (The heir of the prophet) , Nazeer-e-Mohammad Mustafa (The analogue of Mohammad Mustafa) , khatim vilayat Muqtada mohammadia (the seal of the vilayat of Mohammad Mustafa) has been proved in a good and reasoned way. This magazine is also called " khatmul khatmi " .

The Multani letter

This compilation of Hazrat siddiq-e-vilayat (RA) is regarding proof of Mahdi. After composing it , he sent it to Multan through Miyan Haji for the reason of invitation and preaching. After observing the preaching of Miyan Haji and the arguments of this magazine many common people and eighteen scholars¹²³ confirmed Mahdi at the hands of Miyan Haji. After studying these Persian and Arabic works scholars were forced to believe that Miyan Syed khundmeer siddiq-e-vilayat (RA) not only holds the highest level of esoteric knowledge and spiritual greatness but Allah the Almighty has endowed him with the perfection of external knowledge .

This was the reason why even the strongest opposing scholars could not stand in front of the high glory of his outward knowledge, and they were always dominated by Hazrat siddiq-e-vilay (RA).

OPPOSITION SCHOLARS OBJECTION TO NON OCCURRENCE OF MARTYRDOM UNDER THE VERSE قاتلوا و قتلوا . AND THE CORRECT ANSWER OF SIDDIQ-E-VILAYAT (RA).

During the stay at khambail , when Shah khundmeer siddiq-e-vilayat (RA) had come to Patan, some of the opposing scholars after mutual discussion came to him and had discussion over

" the proof of mahdi ". Hazrat siddiq-e-vilayat (RA) gave an excellent and reasonable answer to their question. When they heard the reasonable answer to each of their questions , they said , "All right, what you are saying is correct " , but it is heard that Ameer Syed Mohammad has said that there are four attributes belonging to him. First is اولادى . Second is اولادى . Third is اولادى .

¹²³ Inteqabulmavaleed

سبیلی . And the fourth is قاتلوا و قتلوا . Three attributes of the four were manifested through the person of Ameer Syed Mohammad. The fourth attribute could not occur. How are you saying that Mahdiat of Ameer Syed Mohammad is true and proven.

Hazrat siddiq-e-vilayat (RA) replied that , yes, three attributes of Hazrat Imam (AS) were revealed by his person, however the fourth attribute قتال has been entrusted by Hazrat

Mahdi (AS) to this servant. Scholars said that this argument is not conclusive , because when your last time shall come near, you too shall refer this attribute قتال to any of your caliphs, and your caliph shall refer to his caliph. It is not a conclusive argument. Hazrat siddiq-e-vilayat (RA) said that you should be patient for a few days. If this attribute of قتال which Mahdi (AS) has clearly entrusted to this servant by the command of God , and happens as he has commanded , then understand that the essence of Hazrat Mahdi (AS) is the truth. And if it doesn't happen , you can understand according to your wish .¹²⁴

After hearing this answer , scholars were ashamed and Hazrat Bandagimiyan siddiq-e-vilayat (RA) was also victorious on this occasion as well. Also ,Hazrat Bandagimiyan Syed khundmeer 's convincing response to this also showed that the time of specific martyrdom is near.

EXPLANATION OF QURAN BY HAZRAT SIDDIQ-E-VILAYAT(RA) , AT KHAMBAIL IN THE GATHERING OF COMPANIONS OF MAHDI AND MIGRANTS

Once at khambail , during the stay of Hazrat siddiq-e-vilayat (RA) , Hazrat Shah Nizam wahdat Aasham (RA) , Hazrat Bandagimiyan Shah Naimat (RA),

¹²⁴ Daftar awal Shah burhan

Hazrat Bandagimiyan Syed salamullah (RA) , Hazrat Bandagi Malik Jio Barqurdar (RA) , Hazrat Bandagimiyan Yousuf(RA) , Hazrat Bandagi Shaik Mohammad (RA) , Hazrat Bandagimiyan Bhai Mohajir (RA) , Hazrat Bandagi Khund Malik, Hazrat Bandagi Malik Mahmood, Hazrat Bandagimiyan Hyder, Hazrat Bandagimiyan Syed saadullah (RA) , Hazrat Bandagimiyan Syed Ibrahim seedhi (RA) , Hazrat Bandagimiyan Syed Hussain Nagori (RA) etc, and various companions and migrants came to meet Hazrat siddiq-e-vilayat (RA) . In addition to them most of the seekers of God were also present. After Asr prayers many associates requested Hazrat siddiq-e-vilayat (RA) to explain the Quran. Hazrat siddiq-e-vilayat (RA) closed his eyes and meditated for a certain time. Then he opened his eyes, raised his head and said to the companions and migrants : It was not proper for me to explain the Quran in front of you. But the Prophet (pbuh) handed over the Quran to this servant and said: O , Syed khundmeer explain the Quran. Then this servant intended to explain the Quran. After that Hazrat siddiq-e-vilayat (RA) first explained this verse.

و من الناس من يجادل في الله بغير علم الهدى و لا كتاب منير 0 ثانی عطفه ليضل عن سبيل الله له في الدنيا خزی و نذيقه يومالقيامة عذاب الحريق 0 ذلك بما قدمت يداك وان الله ليس بظلام للعبيد 0 (الحج 8 ، 10)

And there are some people who dispute Allah without knowledge (ie necessary knowledge) and without argument (i.e. knowledge of reasoning and rationality) and without clear books

(i.e. knowledge of imitation reasoning) so that they may be kept away from the path of Allah (truth). There is a disgrace for such a person in the world and on the day of resurrection we will make him taste the burning fire. (And it will be said to him) : This is the recompense of what your hands have earned , and it is clear that Allah is not unjust to His servants.

RECITATION OF SIX ATTRIBUTES VERSE, REPENTANCE, DEVOTION, PRAISE, FASTING, BOWING, PROSTRATION DESCRIPTION OF THE PERSON WHO CALLS TOWARDS THE RIGHT AND FORBIDS FROM THE WRONG.

Thereafter Hazrat siddiq-e-vilayat (RA) recited this verse:

ان الله اشترى من المومنين انفسهم و اموالهم بان لهم الجنة يقاتلون فى سبيل الله فيقتلون و يقتلون وعدا عليه
حقا فى التوراة والانجيل والقرآن ومن اوفى بعهدده من الله فاستبشروا ببيعكم الذى بايعتم به و ذلك
هو الفوز العظيم 0 التائبون العابدون الحامدون السائحون الراكعون الساجدون الامرون بالمعروف والناهون
عن المنكر والحافظون لحدود الله وبشر المومنين 0 (التوبه ، 112)

Translation: Undoubtedly Allah the Almighty has bought the lives and property of Muslims in exchange for the fact that they will get paradise and they fight in the path of Allah. The one who kills, and is killed has a true promise , both in the Torah, in Gospel and the Quran. And who is more faithful in his promise than Allah ? And rejoice in the bargain which you have made with Allah. And that is a great achievement. And those who repent of their sins, worship Allah, praise Him, prostrate, bow down, teach the good and forbid evil, and take care of the limits (ie commands) . And give tidings to those believers who possess these attributes.

After reciting this verse Hazrat siddiq-e-vilayat (RA) stated that : He who has these six attributes ie (1) who seeks repentance, (2) who worships God , (3) who praises God, (4) who fasts, (5) who bows down , (6) who prostrates, that is, offers namaz punctually, he alone deserves to convey Allah's commands and prohibitions to the people and protect the limits of God.

This is the verse *يقاتلون فى سبيل الله فيقتلون و يقتلون* that is , those who fight in the cause of Allah, they kill, and are killed (Martyred) .The recitation of this verse by Hazrat siddiq-e-vilayat (RA) proves that he was beginning to know from the God Almighty that the time of occurrence of the battle which was foretold by Hazrat Mahdi (AS) is now near. That is why he recited and explained this verse in the large gathering of companions and migrants.

SEVERE PAIN IN THE EYES OF HAZRAT SIDDIQ-E-VILAYAT (RA)

It is the event of khambai that there was a severe pain in the eyes of Hazrat siddiq-e-vilayat (RA). His eyes were aching. During the pain , he said that he is being commanded by Allah the Almighty : O Syed khundmeer! Your work is done but we have some purpose in keeping you alive.¹²⁵

The same night Miyan Wali Yousuf (RA) saw a dream in which the verse *اليوم اكملت لكم دينكم و اتممت عليكم نعمتى ورضيت لكم الاسلام دينا* is being explained . That is , Today I have perfected the religion for you, and have completed my favour upon you and have chosen the religion Islam in your favour.

SEVERE PAIN IN THE ABDOMEN OF HAZRAT SIDDIQ-E- VILAYAT (RA)

One night Hazrat siddiq-e-vilayat (RA) had a severe stomach ache , which he expressed in this manner : There is such a pain in the abdomen of this servant that if a slightest of this pain is given to a mountain after being given to it the human attribute, it will be broken into pieces. This pain has wrapped up many bounties of the God Almighty. On the same night a command was sent to Hazrat siddiq-e-vilayat (RA) by the Almighty Allah that : O Syed khundmeer ! We have bestowed on you and all those in your Daira many virtues and bounties today. And with them it is our reward that we have bestowed the pleasure of annihilation to your flesh, skin, bones and every hair . when the day broke , siddiq-e-vilayat (RA) said to Bibi khunza (RA)¹²⁶, " Tell all the brothers and sisters that Allah the Almighty has bestowed many blessings and virtues on you tonight." Pray to Almighty for these blessings. Then Hazrat siddiq-e-vilayat (RA) explained the reality of stomach ache to Bandagi Malik Alahdad (RA) and said that the Almighty had

¹²⁵ Insaafnama, inteqaabi

¹²⁶ She was the sister of Hazrat siddiq-e-vilayat, Insaafnama, inteqabulmavaleed

ordained the angels that they may slit the belly of the servant and purify the intestines and fill it with light. Therefore the angels have brought the intestines of the servant cleansing with the water of kauser. This incident occurred on 12 zilhaj 936H Thursday.

Hazrat Shah Burhan has recorded the tradition in Daftar Awal in such a manner that it was commanded by Allah: O Syed khundmeer! This night , in your Daira, whether it is a woman or man, young or old, Akif (staying for two or three days) , pilgrim (who has come to meet) whoever stays , we are pleased with him. We forgave all his sins, gave absolute faith and granted him eternal salvation.

That is why ,the night of 27th zilhaj in the holy group is remembered as " Lailatul Imaan " .

BIRTH OF HAZRAT SYED SHAREEF TASHREEFULLAH IN THE HOUSE HAZRAT SIDDIQ-E-VILAYAT (RA)

It is narrated that on the same night on 26 zilhaj 926H Hazrat Syed shareef tashreefullah was born to Bibi Ayesha In the house of siddiq-e-vilayat (RA). At the time of birth of Miyan Syed shareef tashreefullah , there was severe starvation and hunger in the holy Daira of Hazrat siddiq-e-vilayat (RA) . Bibi Ayesha herself was in starvation for ten days at the time of delivery. There was no oil in the house to burn the lamp. To find out whether the newborn is boy or girl Hazrat siddiq-e-vilayat (RA) lit the skirt of his long gown and saw that newborn is a boy. On the birth of this fortunate son Hazrat siddiq-e-vilayat (RA) said : It is known from Allah the Almighty that birth of this son is our arrival upon you. Thus this is the reason that Hazrat

siddiq-e-vilayat (RA) named this fortunate son Syed Shareef alias Tashreefullah.

SWEARING ALLEGIANCE OF MALIK PYARA MEETHA BEFORE HAZRAT SIDDIQ-E-VILAYAT (RA) RENOUNCED THE WORLD AND ADOPTED HIS COMPANY.

As we have mentioned in the previous pages , nefarious scholars had incited and persuaded the king of Gujarat to expel Hazrat siddiq-e-vilayat (RA) from Jhalavar , torture him , bloodshed and kill him. But as soon as his brother-in -law Malik pyara Meetha became aware of such intentions , he immediately shifted Hazrat siddiq-e-vilayat (RA) and people of Daira to his manor khambail. Due to which he not only did not face these evils but also got the opportunity to continue to call towards Allah and preach activities for some more time. (which has been mentioned in the previous pages).

Due to Malik pyara's courage ,bravery and awe, nefarious scholars even the king of Gujarat Sultan Muzaffar was also forced to remain silent. But this situation changed and siddiq-e-vilayat (RA) had to suffer persecution through opposing scholars , as will be seen from the following events.

It so happened that after siddiq-e-vilayat (RA) was shifted to khambail Malik pyara Meetha got a chance to see Hazrat siddiq-e-vilayat (RA) as closely as possible. After closeness with siddiq-e-vilayat (RA) , seeing his morals, godliness, high inner glory, the blessings of uniting creatures with God,Malik pyara Meetha became a disciple of Hazrat siddiq-e-vilayat (RA). Hazrat siddiq-e-vilayat 's love and devotion was so ingrained in Malik pyara's heart that whenever he had to go out of khambail for any of his needs , he would meet first

siddiq-e-vilayat (RA) and then leave. When he doesn't meet , he would feel as if Hazrat Mohammad is present and he is walking away with his back turned¹²⁷. Malik pyara Meetha had found siddiq-e-vilayat (RA) the embodiment of prophetic

¹²⁷ Daftar shah-e-Burhan

morality. Due to his pure esoterism , his attraction towards the truth increased day by day and became a follower of siddiq-e-vilayat (RA) . When Malik pyara became a disciple, and made frequent visits, the opportunity of listening to explanations of the Quran also increased. In a few days, the love and greatness of the world disappeared from his heart. The love and affection of the God Almighty so much grew that he separated himself from the affairs of ministry and his estate and entrusted it to his son Malik Raja . He renounced the world and adopted the company of his murshid (mentor). Malik pyara Meetha 's devotion and love for siddiq-e-vilayat (RA) and renouncing the world and adopting Mahdavia approach under the teachings of Hazrat Mahdi Maood (AS) ignited the jealousy of enemy nefarious scholars with full intensity. Instead of rejoicing over the return of Malik pyara Meetha to Allah ,these worldly scholars had a different effect when a strong , courageous and influential person adopted the company of siddiq-e-vilayat (RA) , they now started opposing in a new way. Since Malik pyara Meetha was now engaged in worship and engrossed in remembrance of God and had radically changed, there was not as much awe and influence of him as was seen before the era of worldly and feudal affair. Due to turning towards Allah, renouncing the world and joining the group of Mahdavi fuqras (destitute) he had become recluse, quiet and used to spend most of his time in the company of Hazrat

siddiq-e-vilayat (RA). Scholars were happy with Malik pyara's current condition only because they were now convinced that Malik pyara would not be able to withstand their persecution and opposition , and they will have an easy chance to carry out their intentions, so they started their provocations again. They began to inflict new persecutions on siddiq-e-vilayat (RA) and his devotees, in a new way day by day. They didn't stop there but started inciting and provoking the king Sultan Muzaffar against Hazrat Siddiq-e-Vilayat (RA). They even started teasing Malik pyara Meetha. Malik pyara Meetha was understanding their movements, but he had been procrastinating with insight and discernment. Also with forbearance, patience and perseverance he had been thwarting their intentions. These scholars had completely satisfied the king of Gujarat Sultan Muzaffar about Malik pyara Meetha that he had renounced the world and included himself among the group of fuqras. He is secluded, quiet and always keeping himself busy in worship and remembrance of God. There is no hope of any confrontation from him . He will easily be subdued. So they persuaded the king against this group of God's people

for murder and bloodshed to fulfil their intentions . When Malik pyara Meetha got tired seeing the daily harassment of miscreants and atrocities against the people of Daira, his patience ran out. He then asked siddiq-e-vilayat that he himself will talk to the king to counter the mischief of these miscreants. In the same way I will transfer the manor and position in favour of Malik Raja. Therefore one day Malik pyara Meetha reached the court of king of Gujarat Sultan Muzaffar. This time he did not arrange special arrangements because he had more faith in the king of Gujarat than before. After renouncing the world and becoming faqeer (destitute) he did not consider this arrangement appropriate. On the enquiry of the king of Gujarat Sultan Muzaffar, Malik pyara Meetha told about his renouncing the world and turning away from worldly affairs. He then expressed his desire to transfer his manor and position to his son Malik Raja. This recommendation was accepted by the king with a big smile and generosity. At the same time Malik pyara Meetha also mentioned to the king the persecution and opposition perpetrated against the people of Daira in khambail and himself. He urged the king to stop these provocations and seditions. Since Malik pyara Meetha had full confidence in the king , he openly reported the incident to the king with satisfaction. But those close to the king and courtiers who were listening to the conversation at that time belonged to these insidious scholars, and those who were involved in the conspiracy feared that Sultan Muzaffar might not be influenced by Malik pyara Meetha 's words and take any counter action, and their intentions should not be disturbed. So they kept looking for a suitable opportunity.

MALIK PYARA MEETHA WAS MARTYRED IN A CONSPIRACY WHILE RETURNING FROM THE KING'S COURT.

Malik Pyara Meetha returned from the court after concluding his conversation with the king and settling his affairs. He came out and wanted to ride his horse . One of his feet on the saddle and the other was to rise from the ground that at the behest of courtiers (According to a tradition the king himself) a slave, named sharfuddin attacked Malik pyara Meetha, a peace seeker , renounced faqeer, from

behind with a sword so fiercely that he could not recover, at the same moment he died and became martyr. انالله وانا عليه راجعون .

From the blood stains at the saddle or bridle of Malik pyara's horse (according to tradition ,bringing of dead body by the horse) it was found that he was martyred. At his funeral siddiq-e-vilayat offered namaz in the Daira of khambail and gave glad tidings of eternal faith and eternal salivation¹²⁸.

AFTER THE MARTYRDOM OF MALIK PYARA , REJECTED SCHOLARS INTENSIFIED THEIR OPPOSITION

It has been proven again that immediately after the martyrdom of Malik pyara Meetha the acts of expulsion, migration and persecution from khambail of siddiq-e-vilayat (RA) by the rejected scholars began to appear again. The last stage of ordeal reached " the battle field " that is the prediction by the true informant Hazrat Mahdi Maood (AS) . قاتلوا و قتلوا .

¹²⁸ Daftar shah-e-Burhan

PART-II

CHAPTER NINE

PARTITION -(1)

ATROCITIES, ACCUSATIONS AGAINST MAHDAVEES OF NEFARIOUS SCHOLARS.

ABUL KALAM AZAD ACKNOWLEDGES MORALITY OF MAHDAVIA ELDERS AS THAT OF PROPHETS AND OPENLY ADMITS OPPRESSION AND EXCESSES.

In the previous pages you have read that scholars who were opposed to siddiq-e-wilayat (RA) and people of the Daira by resorting to slander and accusation , in a planned and consistent manner seduced and persuaded the king of the time and authorities, tortured and killed in a new way. And the series of their unjust atrocities does not end here , but they expanded their nefarious method of persecution. They spread it to all common Mahdavees over Gujarat and confirmors of Mahdi (AS). So on the next pages you will read about which the head of humanity bows down with shame after reading and listening. This difference of opinion is not raised by common Muslim masses, that it is neglected as trivial and insignificant , or considered to be forgettable but this belongs to those who have been called scholars. It is a different thing that they were corrupt scholars and not true scholars. Riots, quarrels, disturbances in worship, killings , burning of houses and mosques were carried out not by the people but by nefarious scholars with the cooperation of the king and the authorities.

Yes, it is strange, but it is hard to believe. Here are excerpts of writings for our readers, from the non-mahdavi scholars and historians of the post era who do not belong to the time of companions but certainly belong to the time of followers and followers of followers.

When the aforementioned atrocities against followers and followers of followers have been confessed by the Non Mahdavi historians and scholars of same religion, so think about how the traditions of oppression that have been narrated by the companions, the syedain, and siddiq-e-vilayat (RA) himself can be uncertain and deniable?. However in the early days, seeing the acceptance of the claim of Mahdiat, and the spread of Mahdiat, the fire of their jealousy had further ignited. (It is said that details of atrocities and persecution of Hazrat siddiq-e-vilayat (RA) are present in the ancient libraries of Gujarat.)¹²⁹

PERSECUTION OF SCHOLARS WITH SHAIK ABDULLAH NIAZI

¹²⁹ It is known that on the railway line between Delhi and Nagda there is a railway station " suwasra". A city seetamu is 23 miles away from it, which has a Raghubeer library. It has rare Islamic manuscripts. This library was established by Maharajkumar Dr Raghubeer singh, who inherited literary and historical gusto. Maharajkumar Raghubeer singh is the student of India's renowned historian sir Jadoonath sarkar. The library also contains microfilms of ancient books from the British library and India office library. It also contains macrofilms of ancient books from Rampur, Jay pur, udaipur and other states. In particular there are macrofilms of the following history. (1) Gujarat history (2) Nasiri History (3) Muzaffar Shahi history (4) Maasar Mahmood Shahi (5) Gujarat state history (6) Letters of Moghal period etc .

(with reference to Radiance views weekly 3rd April 1966). At the behest of a sympathiser, this insignificant person travelled to obtain the desired material, but due to unavoidable circumstances had to face unfortunate events, and changed the direction of travel and went to Jaipur from Swai madhopur. After that I could not take up this work due to continuous illness. If Mahdavees living in Gujarat pay attention to this and bother to supply material, valuable material will be found.

Therefore, Abul Kalam Azad has written with reference to Mullah Abdul Qader Badauni under the incident of Shaik Abdullah Niazi:

When Shaik Alai was deported to Deccan , Saleem Shah left for Punjab, shortly after hearing of the Afghan insurgency. When the royal army approached near Bayana, Makhdoom Ul mulk who used to be engrossed in thinking of torture and death of godly people , seized the opportunity and said to Saleem Shah. We have got rid of Shaik Alai , which was a small tribulation , but the great tribulation still exists. Saleem Shah asked , who is he?. He replied , Shaik Abdullah Niazi. He is here in Bayana, and the mentor of Shaik Alai. Saleem Shah sent orders to the ruler of Bayana Miyan Bahva Lohani that shaik be immediately brought before the army. Miyan Bahva was the disciple of Shaik. He persuaded the Shaik to leave overnight , he would make an excuse , but Shaik said : The will of God , now and then , here and there is equal. What is destined will happen. He was forced to take Shaik to the royal army. Saleem Shah was ready to leave. When Shaik Abdullah reached the front, he stood up with his head held high and said : "Assalam wa alaikum." Miyan Bahva somehow wanted to save him from the wrath of Saleem Shah. He grabbed his neck and bowed down and said , kings were not saluted in this manner . Thereafter Shaik thundered and said , this is what the companions of the Prophet used to do before him. Except this I do not know any other salutation. Saleem Shah gestured angrily and the soldiers started beating him with sticks , whips, feets and fists. He even fainted . As long as he was conscious , he was reciting this verse of the Quran.

ربنا اغفر لنا ذنوبنا وثبت اقدامنا وانصرنا على القوم الكافرين

When Saleem Shah saw the sheikh reciting this , he asked , " what does he say?"

Maqdoom ul Mulik said , " He calls you and us infidels ". He even became more angry and kept ordering of beating him, until he was convinced of his death.

He went on to say:

Alas! This has always been the case with the lovers of the truth, and at the hands of enemies of truth and reform ,they never had the hours of peace. This is what happens, and maybe it will continue to happen. If the enemies of truth wanted to consider their souls as the greatest things , then they also considered their souls as the lowest , abject and trivial of all things in the world.¹³⁰

ولنا

فيهم اسوة حسنة

THE ABUSE OF NEFARIOUS SCHOLARS WITH SHAIK DAWOOD

Abul Kalam has laid down under the circumstances of Shaik Mohammad Dawood : sometimes scholar of the time especially Shaikul Islam Moulana Abdullah Sultanpuri was jealous and envious of Hazrat Shaik Dawood. The reason for this was that it was revealed the said Shaik regarding Meer Syed Mohammad Juvanpuri that he was one of the greatest saints of Allah and one of the masters of high ranks and positions. And the people due to their misconception got deceived about his circumstances and ranks . The Scholars of the time who are denying and humiliating him (Syed Mohammad Juvanpuri) are committing serious mistakes. This was a matter of great concern to some of the scholars of the court , because they were trying to assassinate and punish the Mahdavia sect. In these quarrels , many godly people and fuqras (destitutes) were subjected to atrocities and persecution.¹³¹

You saw that Shaikul Islam Abdullah Sultanpuri was hostile to Shaik Mohammad Dawood only because it was revealed to him that Hazrat Syed

¹³⁰ This expression is copied from " Tazkira Abul Kalam Azad " page no 82, 83.

¹³¹ Tazkira Abul Kalam Azad

Mohammad Juvanpuri was one of the great saints of Allah. After this revelation , when Shaik Dawood saw that atrocities were being perpetrated on Shaik Abdullah Niazi and the the fuqras (destitutes) of Mahdavia group, he said: " The blood of these oppressed people will bring about a change and the government of Afghanees shall not last long."

When this became known , opponents accused Hazrat Sheikh also with Mahdiat and caused a lot of trouble and suffering. (Tazkira page no 34).

Mullah Abdul Qader Badayuni writes that at the time when Makhdoom Ul Mulk killed the great godly people by inciting various tribulations , he also turned towards him (Shaik Dawood) with hostile determination. He was summoned by sending a decree of Saleem Shah from Gawaliar. He (Shaik Dawood) went along with one or two servants and met outside Gwalior. But seeing the Shaik and listening to his talk, Saleem Shah was very much impressed, and said : (Translation) Not even the smell of lies coming from him. Shaik Dawood uttered a few words of sermon and advice and was returned with honour and respect.

ACCUSATIONS OF NEFARIOUS SCHOLARS WERE SIMILAR TO THOSE OF THE MAHDAVI AND NON MAHDAVI.

During the meeting Shaik Dawwod enquired as to why there was such a need to summon the poor person. The answer was that it was known through Maqdoom ul Mulk that your disciples used to say " ya Dawood " while chanting. Shaik said there is a mistake in listening otherwise our disciples would say " ya wadood " .

Abul Kalam Azad has written a note on it.

This does not seem to be the case , but it is not surprising . The machinations of this group

(nefarious scholars) are very extensive. No wonder he intended to throw him into trouble in this way . And intended to provoke sedition by making " ya wadood " , to " ya Dawood " .

(Tazkira page no 46)

Just as Maqdoom ul Mulk and his fellow scholars made the recitation of the " ya wadood " to be " ya dawood " , and the followers of Shaik Dawood as the agents. He then wanted to use this as a basis to persuade Saleem Shah to be suspicious of Shaik Dawood and kill him. This was exactly the method adopted by nefarious scholars against Hazrat siddiq-e-vilayat (RA) and Common Mahdavi and representing Sultan Muzaffar with a request for the execution of order of murder and bloodshed , they had said:

Your honour! Followers of Syed Mohammad do not recite complete kalma¹³². That is ,Mahdavi people recite only لا اله الا الله and do not say محمد رسول الله .

However the point indeed is that what Mahdavi says لا اله الا الله is merely remembrance of Allah and not as utterance of kalma. And the words of kalma لا اله الا الله محمد رسول الله are recited by every Mahdavi. See how the scholars changed the real thing and by accusing Mahdavees wanted to get the murder order from Sultan Muzaffar.

OPEN CONFESSION OF ABUL KALAM AZAD ON ATROCITIES OVER MAHDAVIA

See how Abul Kalam Azad has written with open heart , acknowledging the ugly deeds of his his own Non-Mahdavi scholars:

¹³² Daftar shah-e-Burhan

At that time a new talk of the Mahdavi sect was spreading everywhere and for the court scholars killing this sect , excommunication and their humiliation was the most popular and successful hobby. These people must have some hobby of sectarianism and fighting Muslims for their waggishness and rule in every age. (Tazkira, page No 46)

Abul Kalam Azad has also written this:

Alas! In every age and every period, as much destruction has taken place , it is only at the hands of nefarious scholars. Complaints of time and space are useless. (Tazkira page.No 42)

Such scholars followed the same method with Mahdavees. Hear from Abul Kalam Azad that what was the message of the last Imam Hazrat Syed Mohammad Mahdi Maood (AS) ?What was the passage of Mahdavees? What were their hobbies?.

ELEGANT LIFE OF HAZRAT MAHDI AND MENTION OF HIS CLAIM OF MAHDIAT

Syed Mohammad was a resident of Juvanpur. He was born in the year 847H . His fiercest opponents also admit that none was equal to him in formal education, asceticism, piety and assistance. Shaik Ali Muttaqi was his contemporary and ardent opponent who wrote a magazine against him and admits that his initial period passed perfectly in piety and abstinence, engrossed in meditation and obliterating one's inner self. This went on for seven years that he fasted one after the other day and lay alone in a corner.

He goes on to write his claim of " Mahdiat "

It turned out that the voice of " Anta Mahdi " was coming. He held himself for many years and when this happened one after the other on behalf of God, he declared himself to be the Mahdi. There were very few godly scholars, but all over profanely scholars were spread . Market for worldly demands was hot. Seeing this, the said Syed raised the issue of revival of the shariah and establishment of the commandment of good. And he said to the people , the greatest struggle is to guide the people to the straight path of Allah ,and put your lives to fight for the establishment of shariah commands. Sincerity of love and purity of heart had endowed him such a boost in his invitation and advice that in a short time thousands of people joined his circle of thought. (Tazkira page no 47).

Mentioning those who became disciples, Abul Kalam Azad wrote that several rulers of that time swore allegiance to him (Hazrat Syed Mohammad). (Tazkira page no 48)

ACKNOWLEDGMENT OF CHARACTERISTICS OF PROPHETHOOD IN FAVOUR OF MAHDAVIA BY ABUL KALAM AZAD.

How did Abul Kalam Azad mention the habitude of Mahdavia later ?

Read:---

The mannerism of these people were somewhat strangely enthusiastic and endearing , and were such that characteristics of the companions (of the prophet's time) were reminiscent of faith. It was the zealous and devoted group of people loving Allah, who sacrificed his blood relations and love of homeland and earth over the relations of faith and love. And they gave up everything and became each other 's companions and mourners in the path of truth. Rich and poor, low and high

all lived in the same colour and condition. And except the service and guidance of people of Allah , and enforcement of rules of shariah they had nothing to do with it.

(Tazkira page no 48).

MENTION OF MAHDAVIA IN MUNTAQABUT TAWAREEQ, NAJATUR RASHEED AND TABQAAT

Abul Kalam Azad has written: Mullah Abdul Qader Badayuni has written in Muntaqabut tawreeq, Najaatur Rasheed , and Nizamuddin Harvi has written a detailed account of these people. But more details are found in Tazkiratus saleheen regarding the details of Shaik Dawood. After reading this a strange state of fascination and ecstasy is created in the heart. And the heart involuntarily wants to leave everything and mention these innocent beings of God.

Centuries have passed . Remembrance of lovers of the truth has this effect today , it is not known what would be the state of allurements and grip of company of these people.

برگز نه میرے آنکہ دلش زندہ شد بہ عشق
ثبت است بر جریدہ عالم دوام ما

Now read further, what nefarious scholars did with these scholars of truth. Not from anyone else, listen from the same Abuk Kalam Azad:

EXCESSES WITH SHAIK ALAI BY NEFARIOUS SCHOLARS AND MAQDOOM UL MULK

Saleem Shah 's heart was wounded by the righteousness of Shaik Alai (Mahdavi saint) but he was not himself scholar. He wanted to save Shaik Alai from the clutches of nefarious scholars if he could get support from a true scholar. But Alas! All souls turned out to be the priests of the world. Shaik Alai was ill at that time. There was an injury in his throat. Maqdoom ul Mulk ordered flogging. The Executioner had struck the third blow that the soul of the true martyr flew away. Unfortunately even after death the oppressors were not satisfied. And the corpse of this perished person for Allah was treated in the way , as not treated with the slain infidels of Badr and uhud. This event happened in the year 957H. (Tazkira page.No 81).

Badayuni further writes that he (Shaik Alai) was tied to the feet of an elephant and grazed . His body pieces were spread all over the army. Then he ordered that no burial should be done and a guard was posted for this purpose. (Tazkira page.No 82)

It should be noted that with reference to the Mullah Abdul Qader Badayuni or any other reference , with the way Abul Kalam Azad has described the behavior of nefarious scholars , it will be easier for the discerning viewers to guess that even fifty years after the demise of Hazrat Mahdi (AS) , this was the state of jealousy, hatred and enmity of nefarious scholars , then in the early period of Mahdiat and in the period of Mahdi's companions to what level this envy, hatred , enmity and oppression might have increased .

This will be explained by the events presented on the following pages. The horrific acts of oppression perpetrated against Common Mahdavi people, besides Hazrat Siddiq-e-Vilayat (RA), his Daira people, have bowed down the heads of humanity.

PART - 2

COLLECTIVE GATHERING OF SCHOLARS AGAINST COMMON MAHDAVEES

These corrupt and oppressive scholars not only incited and seduced the rulers and the king, but involved kalma speaking Muslims in persecuting, oppressing and massacring common Mahdavees and Hazrat Siddiq-e-Vilayat (RA). This is evidenced by the text of their collective speech, and directive to comply with the following decree. Details of the instructions are recorded in the history of Sulaimani as follows.¹³³

- 1- If someone kills one Mahdavi, he gets the reward of seven Hajj.
- 2- If a Mahdavi is killed, then consider that 100 robbers have been killed.
- 3- If any one helped Mahdavi, his lineage would be cut off.
- 4- If someone wrapped Mahdavees in sacks filled with thorns and burnt, he will get great rewards.
- 5- The entire Mahdavi community must be killed.
- 6- The heads of Mahdavees are cut at a place where we do not find water.

¹³³ Tareeq-e-Sulaimani page no 10

It is also recorded in " Insaaf Nama " :

- 7- It is obligatory on every person (who recites kalma) to consider the killing of Mahdavees permissible (An act of reward).
- 8- It is obligatory on every person (who recites kalma) to burn Mosques and houses of Mahdavees.
- 9- whoever tries to turn the followers of Syed Mohammad from Mahdiat , by beating them, will get great recompense.
- 10- who ever smears the admirers of Syed Mohammad with the hot iron claws , shall be deserving of rewards.¹³⁴

Due to such decrees of nefarious scholars, in the beginning, servants of Gujraat king Sultan Muzaffer in the year 919H inflicted severe and unimaginable torture on Hazrat Syed Mahmood Sani Mahdi . As heavy as 1.25 ton chains were put on his blessed feet , which caused deep wounds. He was martyred on 4 Ramzan 919H due to these wounds.

انا لله وانا اليه راجعون

This series of persecution continued . Increasingly, the caliphs, the companions, migrators, as well as common confirmers and mahdavi came under their siege. For the Mahdavees in Gujarat and elsewhere, sticking to their beliefs was an invitation to hardship and persecution . As has just been stated.

Audience should carefully consider how the kalma speaking nefarious scholars for the sake of protection of their vested interest allowed the persecution of

¹³⁴ Insaafnama chapter 16

common Mahdavees and elders. But there came a time when the scholars of the same faith and practice , but neutral, truthfult, scholars who wrote history, found themselves forced to utter the truth and call out that:

These Mahdavi people were not humans. They were the holy angels of heaven , to whom God has sent in the guise of humans to purify the earth .(Tazkira Abul Kalam Azad page no 53)

Therefore it has not been difficult for anyone to gauge the reality of the evil decrees based on mischievous, corrupt and oppressive scholars from the statements of these impartial , truth -telling scholars and historians.

It is said that there were 44 signatures (according to another narration 45 signatures) were recorded on the collective application , and the most prominent among them were Mullah Hameed, Mullah Anarullah, and Mullah kabeer.¹³⁵

THE SCHOLARS SENT THEIR MESSAGE THREATENING HAZRAT SYED KHUNDMEER (RA) TO LEAVE KHAMBAIL

Scholars sent the collective application to Hazrat Syed khundmeer (RA) and threatened that it would be better for you to leave khambail now or else you should be ready to face us. Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) listened to the message and saw the letter sent by the scholars, he was very happy and said to the audience :

¹³⁵ Insaaf Nama, Daftar shah-e-Burhan, tareeq sulaimani

" It is known that the time has come for the revelation of the news قاتلوا و قتلوا given by the true informant Hazrat Mahdi Maood (AS) from Allah the Almighty. The servant longed for it.

ROYAL TROOPS WERE SENT TO EXPEL HAZRAT SIDDIQ-E-VILAYAT (RA) FROM KHAMBAIL

The scholars began to use their influence a few days after issuing decree and compiling a letter and sent royal troops to compel Hazrat siddiq-e-vilayat (RA) over expulsion from khambail. When this contingent of royal soldiers reached near khambail , the concerned officer sent his representatives to Hazrat siddiq-e-vilayat (RA) with a message that now leave this place and go somewhere else otherwise you will be confronted by the order of the scholars and the king.

Those who came , in addition to conveying the message of their officer, also wished in their own way that he (siddiq-e-vilayat) should leave, otherwise the king had ordered them to confront him. Hazrat siddiq-e-vilayat (RA) after hearing all these things said in a determined manner that if you people have come for the purpose of competition , then in the name of God , we are ready.

The soldiers were shocked when they saw the determination and stability of Hazrat siddiq-e-vilayat (RA) . Then they humbly said that they have taken a pledge with us to transfer you. We only want this because if you do not go from here our families will be destroyed. Hazrat should have mercy on us and move for a few days here,come back in a few days. We will not be harmed for the moment. In the future you too will be at peace. He swore that not a single thorn of your Daira fence would be broken. (Insaaf nama chapter 16)

Hazrat siddiq-e-vilayat (RA) accepted the request of the soldiers who came. He intended to endure the oppression and was ready to be expelled.

HAZRAT SIDDIQ-E-VILAYAT (RA) SHIFTED TO BHADREYWALI FROM KHAMBAIL

Hazrat siddiq-e-vilayat (RA) left khambail and moved to bhadrywali and established Daira and stayed there. It was not long after the transfer of siddiq-e-vilayat (RA) to Bhadraywali from khambail that he got the news that the mosque and the huts of Daira in khambail had been set on fire by miscreants and by breaking the covenant they again destroyed the atmosphere of peace. Those who made sure not to break the thorns of Daira, not only set fire to the huts of poor people of Allah but also burnt down the house of God in which worship was done and Allah was remembered.

ENEMIES BROKE THEIR PROMISE, SET FIRE TO MOSQUE AND DAIRA HUTS, THEN SIDDIQ-E-VILAYAT (RA) RETURNED TO KHAMBAIL.

Upon hearing the news of setting fire to the mosque and Daira huts in khambail, Hazrat siddiq-e-vilayat (RA) said , " These people have broken their promise against their trust." To them, we were sinners, but what is the reason for burning the place of worship and the huts of poor people ?.

After the aforesaid incident Hazrat siddiq-e-vilayat (RA) set his side again on khambail. Now after adopting all other forms of crusade against these oppressors, and completing it, no other option was left for him except to be ready to fight , so that their oppression could be countered and Mahdiat could be protected and survived. Because after the demise of Imamuna Hazrat Mahdi (AS) , and coming to Gujarat from Farah (920H) ,the twenty years that followed , he (siddiq-e-vilayat) had to suffer 27 expulsions and migrations. He endured burning of Mosques and Dairas six times , accepted evictions, endured persecutions, and

witnessed the persecution of ordinary Mahdavees and their attempts to turn them away from Mahdiat.

PART-3

HAZRAT SIDDIQ-E-VILAYAT (RA): HIS READINESS FOR FIGHT(WAR) WAS IN ACCORDANCE WITH DIVINE COMMANDMENT.

All these controversies and quarrels with Hazrat siddiq-e-vilayat (RA) and other common Mahdavees had in fact no religious basis , or any distortion or deterioration of beliefs and practices of Mahdavees or any other valid justification based on genuineness. This is evident from the praising and admiring statements about Mahdavees in general and elders of Mahdavees in particular of those religious scholars and historians who were non partial, and none partisan.

However the reasons for the enmity and opposition were departure of nefarious scholars from Islamic teachings, disregarding the commands of God and his Prophet, and fear of loss of worldly interests. All these are devilish acts. Mahdavi elders were pious and abstinent. They

Obey Allah's commands , worship and meditate. Due to clear signs of Allah's proximity , their acceptance among people and creatures of humanity is increasing. Allah the Almighty has strongly instructed the believers not to be intimidated by those who possess such satanic traits, not to compromise but to fight (wage a war) with them. Accordingly Allah says in Surah Nisa verse 76:

الذين آمنوا يقاتلون في سبيل الله الذين كفروا يقاتلون في سبيل الطاغوت فقا تلو اولياء الشيطان ان كيد الشيطان كان ضعيفا 0

That is, those who are believers, their fight is in the path of Allah (for the sake of Allah) and (not for the fulfilment of one's own desire or for the sake of envy,

hatred, for attraction of others) and the fighting of those who have converted to disbelief (because of heresy) is the reason for accepting the devil's influence in the way of Satan for the fulfilment of their carnal desires and other similar vices. So fight against the friends of the devil . Surely the plot of the devil and his friends which they have spread is weak and nugatory.

When Hazrat siddiq-e-vilayat (RA) got the news that evil spirited soldiers of the king and the scholars had burnt the Mosque and houses in khambail after making the vow and having broken their oaths , he also had to get ready to fight these devil's friends. Therefore upon receiving this ,Hazrat siddiq-e-vilayat (RA) recited this verse.:

و ان نكثوا ايمانهم من بعد عهدهم و طعنوا فى دينكم قاتلو ائمة الكفار هم لا ايمان لهم لعلهم
ينتھون 0 (التوبه 9، 12)

They break their oaths after making a covenant and mock at your religion, so fight against these leaders of disbelief with the intention that they may refrain from these evil deeds. Because in case of breaking this covenant , their oaths will not remain. Why don't you fight such people ? (That is, must fight)

After the worst incident of breaking the covenant , Hazrat siddiq-e-vilayat (RA) came to khambail from Bhadraywali, and prepared himself for the fight.

READINESS OF HAZRAT SIDDIQ-E-VILAYAT (RA) FOR THE FIGHT WAS IN ACCORDANCE WITH THE TEACHINGS OF QURAN.

His readiness to fight for the war was not based on his anger or personal reason or feelings but on the help ,support and protection of millions of Mahdavees who were being persecuted day after day. It was important for him to be ready for battle under the command of God Almighty. Accordingly Allah the Almighty says

وما لكم لا تقاتلون في سبيل الله والمستضعفين من الرجال والنساء والولدان (النساء آيت)

75)

That is, Believers! What is the matter with you? That you do not fight in the path of Allah. While many men, women , children and old people cry out: O,God deliver us from the town where people have turned against us, and make us a friend on your behalf. That he may deliver us from these oppressors . And make one of us our helper.

History of Mahdavia proves that migration has always been adopted in Mahdaviat , which is real Islam itself. All the elder Mahdavia saints were renounced one . They had absolutely no interest in personal property, possession, authority or kingdom. They patiently endured the expulsion and eviction. Not carrying it for tomorrow , and spending it the same day in the path of Allah was included in their constitution. No one's hospitality was acceptable for more than three days. All kinds of assignments, rewards,and estates, were unacceptable. Places of water and ghokro 's bhaji were chosen for living and worshipping. There was no customization in the dress . Let alone two, a single pair of clothes were not available. Instead of a turban , a rope would be tied on the head . Huts or places of worship were made with weeds and without walls. They longed for peace , so that they could perform the prayers with sincerity and see the manifestation of his creator and true beloved with twenty four hours of remembrance of God. No matter what, hijab and veil are made . But it was always interrupted. They were accused of wanting a kingdom. A series of persecutions were maintained with these seekers of God. Wherever these religious leaders migrated , these tyrants would spread mischief through their peers. That had become their favorite pastime.

Therefore Hazrat Bandagi Miyan Syed khundmeer siddiq-e-vilayat (RA) considered it necessary to fight for the survival and protection of Mahdavia religion in order to repel Mahdavi men, women, and children from these oppressors.

Apart from this, the fourth attribute of the person of Hazrat Mahdi (AS) i.e. Qital (fight in the path of Allah , Martyrdom) had to be completed through the person of Hazrat siddiq-e-vilayat (RA) as an alternative . Hazrat Mahdi (AS) had expressed this point in Nagore and Farah. In order to comply with this ,Hazrat siddiq-e-vilayat (RA) considered it necessary to prepare himself for the battle, considering it to prelude to the khambail incident.

THE ROYAL DECREE TO RESTRAIN FROM EXPRESSION OF MAHDIAT, PUNISHMENT OF EXPRESSION OF MAHDIAT WAS FIXED DEATH.

The scholars of Gujrat first arranged a collective meeting then issued a decree for the massacre of Mahdavees. They did not give up on this but kept on inventing some form of opposition. They wanted the name of Mahdavees to be erased from the face of the earth. They published the text of fatwa and royal decree all over Gujarat and made it very popular so that common people would also be raised against the Mahdavees and incited to massacre. At the same time they took one extremist and oppressive step against Mahdiat. They declared that whoever Mahdavi accepts Syed Mohammad juvanpuri as Mahdi Maood , it is necessary for him not to express his belief openly , in case of violation he would be punished with death.

MIYAN KABEER MOHAMMAD AND TWO YOUNG DYERS WERE BRUTALLY MARTYRED ON THE PRETEXT OF BEING MAHDAVEES.

Mahdavi population was then spread over Ahmedabad. Mahdavi lived in large numbers in Ahmadpur, Haibatpur, Sikanderpur, Dasani, phochlaka etc. Among the Mahdavees who came to Ahmedabad from different villages for business purposes were two young brothers. One was 14 years old and the other was 18 years . One

ran a paint shop and the other soap shop. By the way, these two young men were aware of the persecution of Mahdavees, but when they heard about the royal injunction, they could not seize it. They came out of their shops with full enthusiasm and started shouting loudly that we have recognised Hazrat Syed Mohammad juvanpuri promised Mahdi. We have confirmed his claim knowing that he is caliph of Allah and he is on the true path. We will not keep our confession secret. We and our lives are sacrificed to him (Hazrat Mahdi) . It quickly became common knowledge that two young boys from rangrez class are openly declaring themselves to be Mahdavees against royal decree. So they were arrested. Religious enthusiasm of the boys remained . Understanding that the boys are enthusiastic, to refrain them from expressing the religion , and to try to convince them through a wise person Miyan kabeer Mohammad was called from the same population. He was made aware of all the facts and was told to persuade them to keep their Mahdavia religion secret , else they would be sentenced to death. Miyan kabeer Mohammad was astonished to hear these words. He himself was an ardent Mahdavi. He began to convince the royal agents and try to restrain them from their intentions. Now these activists asked Miyan kabeer Mohammad to refrain himself from expressing his Mahdiat. Miyan kabeer Mohammad was not going to be intimidated by these things. He enthusiastically expressed his confession and said:

ان المهدي الموعود قد جاء و مضى آمنا و صدقنا

These agents of the scholars and the king were now disappointed. On the one hand leaving the matter of making the boys understand, they first decided to punish Miyan kabeer Mohammad. He was severely beaten up. Due to refusal to obey , with the command of officials, he was so badly injured by ox's horns that he was martyred. ¹³⁶ انا لله وانا اليه راجعون.

After taking relief from this task , these activists turned their attention towards the boys. They thought that with the incident of Miyan kabeer Mohammad, these boys would have refrained from expressing their religion. But

¹³⁶ Some of the authors say that among the Rangrez brothers , one was Miyan kabeer Mohammad and another was Miyan Ismail.

that did not happen. Upon finding out, the boys again expressed their enthusiasm. These activists made the youth realize their youthfulness and tender age and asked them to refrain , else they would be killed. But the boys kept saying Mahdi came and went. آمنا و صدقنا. These activists thought of another plan to convince the boys . They found out the address of their mother and called her. They asked her to convince them, otherwise they would be killed . The mother heard the whole story and approached the boys. The activists were happy that the mother was instructing boys to keep their religion Mahdavia secret . But Bibi said in the ears of the boys. Look my sons! My precious diamonds, be a man in the path of God, keep your hearts strong. Do not be afraid of disbelievers of Mahdi. Do not obey them , stand firm on your true Imam, do not be afraid to give your life. Your blood shall not even make a handful of dust get wet, but at the time of Martyrdom in the path of Allah , you will have his visual perception. You will always be close to God . The mother made the boys stronger.

The workers again questioned the boys after the mother left. The boys this time too shouted loudly with enthusiasm that promised Mahdi, came and went. آمنا و صدقنا.

TWO DYER YOUNGMEN WERE MARTYRED.

At last being disappointed , the officials ordered the Executioner to kill the two boys. The Executioner first laid the elder brother on the ground to kill him. But the elder brother persuaded the Executioner to kill the younger brother first so that he would not lose his composure seeing the elder brother killed. By the way , I will see with what perseverance he gives his life in the path of Allah.

However the Executioner one by one stabbed the younger brother and then the younger brother on the neck. انا لله وانا اليه راجعون. At the time of Martyrdom the two brothers remained steadfast in their faith. The two brothers were buried in

Rangrez Mohalla Ahmedabad. Even today their tomb is a source of inspiration for creation.

News of the incident spread rapidly in and around Ahmedabad. A Mahdavi from Ahmedabad came to khambail and explained all the details to Hazrat siddiq-e-vilayat (RA). Hazrat siddiq-e-vilayat (RA) gave the glad tidings of faith in favour of these martyrs. Hazrat siddiq-e-vilayat (RA) gave the glad tidings in favour of Miyan kabeer Mohammad and said:

Bravo! Miyan kabeer Mohammad, you sacrificed your life in the name of Mahdi Maood (AS) in the path of God and led in this chapter. May God's mercy be upon you. ¹³⁷

It is stated in Tareeq-e-sulaimani that hearing the news of Rangrez martyred Hazrat siddiq-e-vilayat (RA) said: Those heroes are leaders of our army and our martyrdom.

Hazrat siddiq-e-vilayat (RA) sent a letter in the name of Mullah kabeer to the scholars of Gujarat for the sake of understanding so that these people could stop their cruel actions.

Translation : Letter of Hazrat Bandagimiyan Syed khundmeer to Syed kabeer

بسم الله الرحمن الرحيم

حسبنا الله نعم الوكيل و به ثقفى و اذن للذين يقاتلون بانهم ظلموا وان الله على نصرهم لقدير 0 الذين اخرجوا من ديارهم بغير حق الا ان يقولو ربنا الله ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع و بيع و صلوة و مساجد يذكر فيها اسم الله كثيرا و لينصرن الله من ينصره ان الله لقوى عزيز (الحج آيت 40)

¹³⁷ Daftar shah-e-Burhan

Those who are killed by oppression are allowed to fight to repeal the oppressors. And verily Allah is able to help them. They were unjustly evicted from their homes. They only said that our deity is only Allah the Almighty. If Allah the Almighty does not repeal some oppressors with the help of some oppressed people , then the monasteries, churches, places of worship and mosques where Allah is frequently mentioned shall be turned down. And whoever helps Allah by trying to maintain the limits of Allah then surely Allah helps him. Surely Allah is Dominant and Mighty.

It should be noted that from the day Hazrat Mahdi (AS) called creatures towards Allah , creatures began to hate and oppose him. Hazrat Mahdi (AS) had asked : what is the reason for opposition to him? It is not known. If there is any mistake or forgetfulness made by this servant , then it is obligatory on all muslims to inform him according to the command of God that believers are indeed brothers , so that we may agree and return to the book of God. And we will agree with the Messenger of Allah , for Allah has said : If you dispute anything , refer to Allah and his Messenger concerning it. So whoever of you and any one of us deviates from following the book of Allah and his Messenger, let him repent and turn back to Allah and his Prophet. If he doesn't stop opposing God and his Messenger and insist on it then he must be killed.

It has been twenty years now that Hazrat Syed Mohammad and his companions have been saying that if any one of all muslims who knows our mistakes or errors does not stop us from doing so in the name of justice , he will be caught by Allah himself. But to this day no one explained us through scientific argument. On the contrary, oppression and abuse is rampant against us. Thus we are being blamed for innovation and heresy. We have been wronged so much that some of us have been beaten to death by wrongdoers. Some were taken to prison. Some were evicted . The mosque was set on fire and the huts were burnt. Various kinds of oppression were persecuted , but no one is doing justice. At this time , it is incumbent upon us to help these oppressed people in order to help the religion of God and become helpers for them. This is because Allah has said: O , you who believe: Be the Helper of Allah, surely we are few and weak , but our God is Strong and Mighty.

In any case all this has been written to you because you hold dear to the truth and you are aware of the reality of Hazrat Syed Mohammad and the events here. Advise the oppressor to stop oppression and to know with certainty that tribulation will arise and many people will be killed. At this time it is incumbent upon us that we also have to play with our lives in the path of Allah. The other thing is that whatever the person bringing the letter is saying should be believed and the other details have been written in the letter.

Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) sent this letter to Mullah Syed kabeer through Hazrat khalifa groh in Ahmedabad specially for understanding and removal of evil.

After arriving in Ahmedabad , Hazrat khalifa groh handed over the letter to Mullah Syed kabeer . He read the letter . While reading the letter, the colour of his face went on changing . As expected he did not speak of truth but, later it is proved that instead of helping the truth he strongly opposed it. ¹³⁸

Despite the arrival of the first letter of Hazrat siddiq-e-vilayat (RA) in the name of Mullah Syed kabeer it was felt that there was no difference in the oppression of Mahdavees. The scholars did not adopt any form of reform.

The reply to the letter sent was not answered. In addition news of oppression and persecution continues to be heard on a daily basis. During this time many Mahdavees were so badly beaten that due to severe wounds some of them could barely return to their homes. Some others died on the way. If a Mahdavi shows his religion , his forehead which he prostrates before the single Allah is stained with an iron stamp made like a crow claw. So that due to this pain and suffering Mahdavi people do not reveal their religion and turn away from their

¹³⁸ Insaafnama, Daftar shah-e-Burhan, tarreq-e-sulaimani

religion and their expansion of religion is stopped. Despite its popularity , God's creatures could not adopt it.

It is only after this deteriorating situation that Hazrat siddiq-e-vilayat (RA) sent another letter to the scholars of Gujrat first seeking decree.

SECOND LETTER OF HAZRAT SIDDIQ-E-VILAYAT (RA) TO SCHOLARS OF GUJARAT SEEKING DECREE

A group of poor and pious people , along with their wives and children are engaged in seeking pleasure of Allah and the pleasure of Absolute being. Every one of them is law abiding, pious , trustworthy, recluse, renounced and seeker of God, as if adorned with all the attributes of the associates of the Prophet . What will be the ruling on any of them if a person orders killing and expulsion without any legal reason?

REPLY OF SCHOLARS ABOUT THE DECREE

The scholars who were among the great ones, who were the king's confident, the nobles, who shared the secrets with the king and were acquainted with the king read the letter , considered the decree and replying it wrote over the back of letter with contentment that the same order will be applied to it which is applied in accordance with *اقتلوا المودى قبل الايذاء*

That is, kill the oppressor before he tortures you. (Tareeq-e-Sulaimani)

HAZRAT SIDDIQ-E-VILAYAT (RA) ALLOWED THE RETRIBUTION OF MIYAN KABEER MOHAMMAD AND THE TWO YOUNG DYER MARTYRES.

It was only after receiving fatwa from scholars of Gujarat that Hazrat siddiq-e-vilayat (RA), in obedience to the commands of God Almighty granted permission to take retribution from scholars of Gujarat Mullah Hameed and Mullah Naaria in exchange for the lives of Miyan kabeer Mohammad and the two young dyer martyred. Those two scholars had issued collective orders and decrees against the killing and persecution of Mahdavees. Because there is clear and explicit ordain of Allah the Almighty.

يا ايها الذين آمنوا كتب عليكم القضاة فى القتل (البقره 178)

That is, O, you believe, the law of retribution is imposed on you for killing someone intentionally.

Allah the Almighty here makes the detailed explanation of retribution in this manner.

و كتبنا عليهم فيها أن النفس بالنفس والعين بالعين والانف بالانف والاذن بالاذن والسن بالسن والجروح قصاص(المائده)

That is to say, we have imposed upon them life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, likewise retribution for specific injuries is also imposed. Allah the Almighty has also explained the merits and preference of making retribution obligatory in this manner.

و لكم فى القصاص حياة ياولى الالباب لعلكم تعاون (البقره 179)

O, People of understanding! The purpose of protecting your life is hidden in retribution.

(AS a retribution of crime , life for life, eye for eye, nose for nose). I wish! You would fear God Almighty in destroying someone else's life , ear , nose, and eye.

Since at that time the protection of life of conformers of Mahdi , the help and support of those who walk on the path of truth, and enforcement of divine commands and divine limits was necessary and obligatory for Hazrat siddeeq-e-vilayat (RA). Therefore, he with the expectation that after that oppressors and nefarious scholars will fear Allah the Almighty and refrain from oppression , taking unjustly the lives of believers , and spreading sedition and corruption granted permission to comply with the retribution in favour of Mullahs who issued the decrees to kill Mahdavees and their persecution. Therefore in obedience to the clear commands of Allah the Almighty mentioned above, Mullah Hameed and according to the other narration Mullah Naria were killed in retaliation to Miyan Mohammad kabeer , and two young dyer brothers.

PART – 4

SCHOLARS AND MEMBERS OF KINGDOM COLLECTIVELY PERSUADED THE KING MUZAFFER SHAH FOR WAR AGAINST HAZRAT SIDDIQ-E-VILAYAT (RA) . AINUL MULK APPOINTED COMMANDER OF ARMY.

After the letters of siddiq-e-vilayat (RA) sent to scholars of Gujarat, and after the assassination of Mullah Hameed and Mullah Naria in retribution to rangrez martyres, scholars and saints of Ahmadabad , Patan and environs unnecessarily became frightened of Mahdavees. Their awesomeness increased considerably. They were already grieving that Mahdavia people, despite excessive restraint and strict adherence, were disgusted with materialism. Mahdavia nation is gaining popularity due to abandoning rituals, habits and innovations, distributing all wealth in the name of Allah equally, not carrying anything for tomorrow, to rely on God , to meditate day and night in his remembrance, to declare possible God's visual perception possible in this world, and inviting people towards visual perception of God. They were hearing that every day many servants of God and seekers of truth are entering this (which is the true Islam) religion and joining Mahdavia group. They were jealous of Hazrat siddiq-e-vilayat (RA) that there were more than three lakhs devotees of siddiq-e-vilayat (RA) who include common people, nobles, and also ministers who had pledged allegiance to him and had become devotees. Obviously , how could all these things allow the scholars and secularists like them to sit quietly. They were now worried that if Sultan Muzaffer became aware of the true state of development and expansion of Mahdiat, he too would become Mahdavi. And by no means they want this to happen , because in that case all their interests and benefits that have gained so far will be lost. Their followers and adherents will also separate from them , then how their business and household will run?. The leadership of these Mullahs was left only to achieve these goals and interests. Becoming talkative at the right time, giving answers according to the

meaning if the addressee and questioner and creating peace in their hearts by answering their problems, sometimes giving an order on any issue and another time giving another order on the same issue, covering up and opposing the truth with the help of cunning excuses, to consider lying and deception in the name of religion as part of religion, were right and proper acts for them. They had more interests in them and they considered this as the proof of their popularity. They had nothing to do with Allah , nor with the remembrance of Allah, nor with the desire to see Him. Fearing the loss of their worldly aims and objectives, the scholars and their allies gathered at one place. They arranged a meeting and all of them expressed grief and anger. And they all agreed to present it to the king as a complaint and use it for their own purposes. So the nefarious scholars met the king Muzaffar and convinced him against the facts that

- (1) Miyan Syed khundmeer siddiq-e-vilayat (RA) has gathered a large army of Gujarat soldiers.
- (2) Syed khundmeer is trying to destroy the country and bloodshed of scholars.
- (3) Syed khundmeer is worried about taking your country.
- (4) The land on which Syed khundmeer lives, he says , will not leave. It is feared that he will take over the country in this way.
- (5) The followers of Ameer Syed Mohammad juvanpuri do not recite the whole kalima.
- (6) These people are deniers of heavenly books and scriptures.
- (7) These people call vocations unlawful and so on and so forth.

So contrary to the facts , they told many false stories like this to the king and wrote in the petition. At the end of the petition , to instigate and arouse the king Muzaffar they also wrote that O, great king ! If you are negligent in this matter and do not pay attention towards the safety and security of the country, know for sure that the country will be out of your control.

MESSAGE OF SULTAN MUZAFFAR IN THE SERVICE OF HAZRAT SIDDIQ-E-VILAYAT (RA)

Sultan Muzaffar listened carefully to the scholars and members of the empire and accepted their request. Since Sultan Muzaffar considered the words of the scholars true and correct, he sent a message through his messenger and representative to Hazrat siddiq-e-vilayat (RA) saying: you want to take the country and the kingdom, so leave my country and go somewhere else.

CORRECT ANSWER OF HAZRAT SIDDIQ-E-VILAYAT (RA)

When the royal messenger delivered the message of Sultan Muzaffar in the service of Hazrat siddiq-e-vilayat (RA), he said in reply: Except the God, eight heavens are nothing for the servant. What do I think of your kingdom?. The royal messenger narrated the answer of Hazrat siddiq-e-vilayat (RA) to Sultan Muzaffer. The king's misunderstanding increased. After hearing this answer, his anxiety increased further. He was so terrified that his hands and feet trembled. The last time scholars had delivered fictitious and fabricated stories to the king. Muzaffer heard and understood this answer in their own light. However siddiq-e-vilayat (RA) denied allegations of the scholars and the misunderstanding of the king. Because when it is said that except the essence of God all other blessings are useless. So where does the question of any nationalism or lust for Gujarat kingdom arise?. Attributing this to his person was only to create strife and disorder. Sultan Muzaffar, whose mind was poisoned and virulent, considered the answer of Hazrat siddiq-e-vilayat (RA) as a threat to himself.

SUMMONING THE COURT BY SULTAN MUZAFFER (RA) . SEEKING OPINION AGAINST HAZRAT SIDDIQ-E-VILAYAT (RA).

Sultan Muzaffar 's feelings and impression took root that if this matter is not settled properly his government and empire will be out of his hands. He gave so much importance to his baseless impressions and feelings as a great threat that the form of fulfilment of the wishes of scholars began to appear. Sultan Muzaffar announced the convening of the court and ordered all the Lords and members of the empire to be present for consultation in order to counteract it. The court was held on the appointed date and time , all the courtiers and army officials were present. The news of this affair of Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) gradually reached all parts of the kingdom.

ATTEMPT TO RAISE COURTIERS TO COMPETE WITH HAZRAT SIDDIQ-E-VILAYAT (RA)

Sultan Muzaffer briefed the courtiers in the matter of siddiq-e-vilayat (RA), then it was asked who raises the raft to compete with Syed khundmeer?

At the same time Sultan Muzaffar assured all possible help , support and supply in carrying out the raft. It was also promised to give estate, and fix the position.

Despite the assurance , there was silence in the court. Right wing and God fearing courtiers were not ready for such a confrontation and war. They all remained silent, none of them moved forward. They all knew that this declaration of war of Sultan Muzaffar was against the poor people of Allah and the group of trustees of God and Sultan Muzaffar is resorting to baseless threat and is giving so much greed for the murder and bloodshed of prophet's progeny. Some courtiers were also acquainted with the good manners and high ranks of this group. They also knew a lot about Hazrat siddiq-e-vilayat (RA) . They believed that Hazrat was

true to his words. They had heard the saying of Hazrat siddiq-e-vilayat (RA) that even if the whole army of Gujarat attacked this servant and the servant was left alone, still believe that this servant shall be victorious on the first day, and on the next day this bondman shall be martyred. Those courtiers considered the statement of Hazrat siddiq-e-vilayat (RA) to be absolutely true and were not ready to take up the fight.

AINUL MULK BECAME READY TO FIGHT AND RAISE THE RAFT

But one of them, hard hearted, enemy of family of prophet and true religion, courtier and close to sultan, Ainul Mulk in his greed for reward, post, estate and honour got up from his seat, went ahead and addressed Sultan Muzaffar and said with great pride and arrogance: "O,king of the world's! If the warriors, weapons, and equipment are provided to me as per my wish, the servant promises to carry out the campaign." Sultan Muzaffer who was seen in this court as extremely impressed and frightened, in response to Ainul Mulk's request, assured him of fulfilment of his every wish at that time.

After being reassured by Sultan Muzaffar, Ainul Mulk promised to end the bloody campaign and took up arms. There were many devotees of Hazrat siddiq-e-vilayat (RA), who were close associates and employees of Sultan Muzaffar. From them the news of this condition of the court became common.

It is said that with his election as commander in chief, Ainul Mulk started preparing for the war. He took a lot of time to prepare for the war against the group of poor and needy people.

It is said that all the people used to call Ainul Mulk as "Ainul" for short, but because of hard heartedness and cruelty and because of killing and bloodshed

against Hazrat siddiq-e-vilayat (RA) by becoming commander in chief of army , people put the last letter of his name at the end . In this way the people called him " Laeen " from " Ainal " meaning the cursed person.

HAZRAT SIDDIQ-E-VILAYAT (RA) THANKED ALLAH WITH PLEASURE ON THE INCIDENT OF COURT OF SULTAN MUZAFFAR.

Upon hearing the story of Sultan Muzaffar 's court and the news of Ainul Mulk 's preparations of war Hazrat siddiq-e-vilayat (RA) expressed his happiness and said:

Thank God that the time of fulfillment of glad tidings of Hazrat Mahdi Maood (AS) **قاتلوا و قتلوا** has come. Through the bestowal of Hazrat Mahdi Maood (AS) Allah the Almighty has given such a power to the servant that if the servant wants, he can sit on a wooden horse and defeat the whole royal army, but the sunnah of Prophets and saints has not remained like this. ¹³⁹

PART -5

HAZRAT SIDDIQ-E-VILAYAT 'S PHILOSOPHY OF FIGHTING AND REAL AIMS OF WAR

Contemplating the battle of Hazrat siddiq-e-vilayat (war) reveals the real situation and purpose of fighting and the philosophy of martyrdom.

¹³⁹ Daftar shah-e-Burhan, tarreq-e-sulaimani

(1) According to the narration of Irtaat the true informant Prophet of Allah (pbuh) had said that " A person from the tribe of Qahtan with pierced ears (that is, obedient and submissive to Mahdi) shall come out from the progeny of Fatima daughter of the prophet of Allah who will follow on the life of Mahdi and shall remain alive for twenty years and shall get martyrdom by killing with a weapon.

(2) According to the narration of Ameerul Momeneen Hazrat Ali (RA) , the Prophet of Allah had said , there would be a person among the leaders of this (Mahdi) group who would be called " Mansoor " (helped by God) , who will help the family of the Prophet Mohammad as the Quresh had provided space for the Prophet of Allah. It will be obligatory on every believer to accept him.

The incident of the martyrdom of Hazrat siddiq-e-vilayat (RA) is in accordance with the news and prophecies narrated by the Prophet of Allah.

In Farah , the true informant Hazrat Mahdi Maood (AS) had said that

(1) Brother Syed khundmeer! There was a great longing for قاتلوا و قتلوا (To get the attribute of martyrdom) but now the command of Allah the Almighty is being carried out in this manner that this attribute of Martyrdom will be fulfilled by you as a substitute. Then he said that my brother Syed khundmeer , you should rejoice and be glad that all the Prophets and saints had wished for the burden of Mustafa but Allah the Almighty granted it to you.

(2) Hazrat Mahdi Maood (AS) clearly instructed and informed that

My brother Syed khundmeer! The God Almighty has bestowed a great burden. Whoever has been blessed with such a burden of vilayat of Mustafa, his head is separated, his body is separated and his skin is separated. (As details passed in chapter 4 ,part 2)

Hazrat siddiq-e-vilayat (RA) was convinced of the authenticity of the news and prophecies narrated by Hazrat Mahdi Maood (AS) and its occurrence.

Therefore as a result of perfect belief in Quranic teachings and the true news and prophecies narrated by truthful seal of Prophets and truthful seal of the saints, Hazrat siddiq-e-vilayat (RA) accepted fighting (war) so that with the attainment of great rank , these things would be firmly established among Mahdavees that:

- ☆ May all kinds of courage and boldness be created to uphold the truth.
- ☆ Mahdavi should always be diligent and ready to sacrifice the dearest thing in life for the truth.
- ☆ All Mahdavees can present, propagate and spread the claim of Mahdi (AS) and their religion (True Islam) without any fear, apprehension or hesitation.
- ☆ Any obstacle or hindrance that stands in the way should be removed.
- ☆ May the name of Mahdi and invitation of Mahdi become common all over the world.
- ☆ No great power could dare to eradicate Mahdavees or Mahdiat till the day of judgement.

And the truth of the unseen given to Hazrat Mahdi, the last saint, caliph of Rahman,

free from error, should be revealed that :

- ☆ Mahdavees shall remain till the establishment of the day of judgement.
- ☆ The process of uniting the creatures with the creator, inviting the creatures towards the visual perception of the creator, and inviting them should continue till the day of judgement.

These are some of the issues which are called the real circumstances and objectives or philosophy of martyrdom of Hazrat siddiq-e-vilayat (RA).

Hazrat siddiq-e-vilayat (RA) in accordance with the teachings of Quran, with full conviction, complete trust and reliance on God to uphold the truth, with complete boldness without fear or danger, for the sake of Allah, to fight against falsehood agreed to fight in following the Prophet and Hazrat Mahdi (RA). He sacrificed his life along with his sons. That is a unique event in the history of Islam. This has proved to be a great blessing to the next Mahdavi generations and all Mahdaviat. In any period of Mahdism, the protection of the true religion or its help and support did not seem possible without fighting, the elders of the religion, and the brave Mahdavees adopted the method of Siddiq-e-Vilayat (RA), against the tyrannical powers, in their respective eras, they were ready to fight in the path of Allah with full force of faith. They got martyrdom, and let the true religion be raised. This process has been going on for almost five hundred years and will surely continue till the day of resurrection according to the decree of the Promised Mahdi (AS) i.e. " The call and teachings of Mahdi and the Mahdavi people will remain until the day of resurrection. (Hashia Insaafnama)

PART -6

MILITARY PREPARATION-ARMY DEPARTURE FROM CAPITAL CHAMPANER TO AHMEDABAD

It is said that after summoning the court, Ainul Mulk took the fleet and when every kind of preparation was completed, Sultan Muzaffar insisted that the army should leave. Commander in chief Ainul Mulk ordered the prepared army to March from chapaner the capital of Gujarat to khambail via Ahmedabad. The army left chapaner and reached Ahmedabad, and stayed for a few days. During this time

whenever Ainul Mulk intended to go ahead, the worry and anxiety prevented him from moving forward . How is the power and strength of Syed khundmeer (RA) that a poor destitute prepared to fight with the royal army?. During this thought he would be terrified and would postpone the progress of the army.

ARMY ALSO CAME TO KNOW ABOUT THE TEMPORARY DIFFERENCE OF OPINION.

In those days soldiers assigned to espionage reported to Ainul Mulk that the brothers of Syed khundmeer (some caliphs of Mahdi) had differed on the question of whether or not to fight with Non Mahdavees. And such people of his party have become hostile to him and separated from him. Upon hearing this news Ainul Mulk 's courage increased . His boldness increased, and so the will was strengthened. Ainil Mulk breathed a sigh of relief. Only then did he order the army to advance from Ahmedabad to khambail where siddiq-e-vilayat (RA) was residing.

PART -7

As the battle to be fought was not for the personal or congenital differences or with the ill intentions of gaining nationalism or empire but for the protection and preservation of Mahdavia religion, the help and succor of oppressed Mahdavi conformers, prevention of daily oppression, freedom of expression, supremacy of truth, lifting of ban by Gujarat government over confession of Mahdavia religion, also in the completion of fourth attribute of Hazrat Mahdi (AS) ie martyrdom as a substitute with siddiq-e-vilayat (RA), this battle was to take place . Therefore Hazrat siddiq-e-vilayat (RA) bought a few horses for himself and his fellow poor people in preparation for the battle, following the sunnah of the holy Prophet.

Tradition has it that the purchase of a few horses was for a nominal fee and price, which was also paid by the grant Allah had delivered during those days . A few horses were obtained in the name of God. In this way a total of sixty horses were collected . Among them was a mischievous horse that would not let any one ride. But as soon as siddiq-e-vilayat (RA) asked for it with the intention of buying it became obedient , soft like silk . Hazrat siddiq-e-vilayat (RA) rode on it and expressing his happiness suggested its name Resham. Among them was a red horse which is named Alahdad. Hazrat siddiq-e-vilayat (RA) rode on the silken horse in the battle, he handed over Alahdad to his son Miyan Syed Jalal.

A BRIEF ACCOUNT OF DIFFERENCES OF MAHDI'S CALIPHS OVER THE BATTLE

Only after purchase of horses by siddiq-e-vilayat (RA) for fighting , some of the caliphs of Mahdi disagreed with him. The dispute escalated to the point that the news reached Sultan Muzaffar and Ainul Mulk. For this reason , Hazrat siddiq-e-vilayat (RA) along with his followers fought the invaders in this war alone.

☆ such a disagreement certainly must have happened because Hazrat Mahdi (AS)

had announced it long before.

☆ This difference was temporary and had no significance beyond the crusading error.

☆ Shortly after the end of the war ,immediately after the truth was revealed by Allah

the Almighty all the dissenting Mahdi caliphs openly acknowledged the truth in their

Confession and accepted the authority of Hazrat siddiq-e-vilayat 's command to fight.

And made the whole national atmosphere pleasant till the day of judgment.

READINES AND BEING PREPARED FOR THE BATTLE WAS A MATTER OF SURPRISE FOR AINULMULK.

When Hazrat siddiq-e-vilayat (RA) bought a few horses, the news reached Ainal, he was once again surprised . He , after seeing preparations of Hazrat siddiq-e-vilayat (RA) and readiness for war, enquired from Malik Para kakreji who was holding higher position in Sultan Muzaffer 's army, he was also the conformer of Mahdi that: what is the age of Miyan Syed khundmeer? How is his intellect and wisdom? How is his courage? At what cost to the royal army they have determined to fight in the war?

Malik Para kakreji was also chosen for the army by the Sultan. He had not yet separated from the army . He was still waiting for the guidance of Hazrat siddiq-e-vilayat (RA) in this regard. When Ainul Mulk enquired , he replied that he knew the lineage of Miyan Syed khundmeer (RA) very well. He belonged to the high lineage of Sadaat Hussaini. His forefathers were the nobles of peeran patan. Common people know about his courage and bravery. He is about forty years old. He had extraordinary intellect and wisdom. He is renounced one, recluse and has complete trust in Allah. All of his associates are renounced one and have trust in Allah. Their belief in God the Almighty is indescribable. They consider for truth the greatest power to be nothing. All of them have immense love and devotion for him. They are ready to sacrifice their life for him when needed. They are confident of victory on the first day of the war.

When Ainal heard such circumstances of Hazrat siddiq-e-vilayat (RA) from Malik Para kakreji , his anxiety increased further. It was only after this that Ainul Mulk sent some of his spies in the guise of travellers in the Daira of Hazrat siddiq-e-vilayat (RA) with the intention of confirming the love and sacrifice of his companions with Hazrat siddiq-e-vilayat (RA). Shortly before the Asr prayer ,the spies reached the Daira. Afterwards Hazrat siddiq-e-vilayat (RA) left his residence and was approaching the mosque. Spies were silently watching. In the meantime Hazrat siddiq-e-vilayat (RA) took out an offal of betel leaf from his blessed mouth and threw it on the ground. When the devotees waiting for him, who were waiting

nearby, saw this, they grabbed it and threw it in their mouth. Clay particles were also added to the betel leaf , but they did not care about it.

The spies of Ainul were watching the scene. They were astonished . They got out of there as soon as possible and met Ainul and narrated the whole incident. Ainul had never heard such an incident of devotion. He had full confidence in his spies. This incident made him even more worried. He became convinced of all the points that Malik Para kakreji had told.

A few days later Malik Para kakreji wrote a letter to Hazrat siddiq-e-vilayat (RA) informing him of the large number of troops under the command of Ainul and presence of warriors and eminent soldiers from every part of Gujarat. In comparison to such an army of Ainul your party of destitutes is very little and equal to salt in the flour. You should consider this matter carefully. He further wrote that if you order, the servant is ready to behead Ainal and bring his head to you.¹⁴⁰ What is your ruling on this? Please let me know if any other service is available to me?

Hazrat siddiq-e-vilayat (RA) sent his reply in such a way that after salutations and reply to brother Malik Para, he should know thatDo not worry about the fact that the number of the enemy is high and the number of the destitute is equal to the salt in the flour. Remember that if Allah wills the salt will prevail over the flour and no one will be able to eat the bread.

The other thing is that you have enquired about the murder of Ainul mulk. Do not kill him at all because Ainul is becoming sedition (trial on behalf of God). He is going to accomplish great work from his person . And you should accompany him till the army reaches khambail. When you reach khambail, when

¹⁴⁰ Daftar shah-e-Burhan

the war breaks out, you separate yourself from Ainul and join the party of conformers of Mahdi and kill the disbelievers.

So when Malik para got this answer, he acted in the same way and along with other martyrs in the war , he himself became a martyr and blessed with divine vision.¹⁴¹

ADVANCING OF AINUL'S ARMY TOWARDS KHAMBAIL REACHING FROM KHARIAL TO KADI

When Hazrat siddiq-e-vilayat (RA) got the news that the advancing army was now coming towards khambail , he was very happy about the news. Then he said , " Whoever informs me that the army of Ainul has come to the village kharial , I will fill his mouth with sugar candy." Kharial village is three miles before khambail. Shortly afterwards , Miyan Syed Jalal reported that the army had reached kharial . Therefore Hazrat siddiq-e-vilayat (RA) filled the mouth of his son with sugar candy. Then he gathered all the women of the Daira at one place. After Namaz Isha he explained the Quran. He exhorted all to work with perseverance and courage and exhorted that if the disbelievers oppress and abuse. If they hurt you, imprison you or kill you, do not turn away from the truth. Whatever befalls you , be patient. Do whatever is sought. In any case whatever happens after using the path of God, bear with it. Protect your religion and faith. Do not turn away from the truth. Always worship God . Remember God. Know that this war is rightly and in accordance with the command of God and the good tiding of the promised Mahdi.

Hazrat Bandagi Miyan Syed khundmeer siddiq-e-vilayat (RA) after his will and advice said that if the enemy started coming towards you, each one should

¹⁴¹ Daftar shah-e-Burhan

throw a handful of dust towards them. If Allah will , a speck of this dust will serve as an arrow for the enemies and invaders.

After hearing the advice , the women became convinced that the war would certainly take place. According to their habits , on this occasion also , they started cursing Ainul. The Hazrat siddiq-e-vilayat (RA) advised them and while consoling them said that do not speak ill of the Ainul Mulk and his companions. He is not coming on his own but Allah the Almighty has sent them all to fulfill the attribute قاتلوا و قتلوا of his beloved . When we are patient on each and every infliction of them , Allah the Almighty shall bless us and grant us a new blessing in return.

HAZRAT SIDDIQ-E-VILAYAT (RA) SOUGHT MERCY FOR HIS ENEMIES ALSO.

At the same time, Hazrat siddiq-e-vilayat (RA) , after receiving the blessings of the God one after the other, pleaded with the God Almighty with great joy:

O, God ! These blessings of yours which have befallen us are only due to the enemies because we are patient in their excesses. Therefore exalt them with your mercy.

In this way Hazrat siddiq-e-vilayat (RA) also sought mercy for his enemies . At this request he got a call from the unseen: O,Syed khundmeer! We will give you ten times more blessings because of your prayers.

History bears witness to the fact that no Mahdavi has ever uttered a word in this regard, nor wailing , but as always exercised patience.

RESPONSE TO BANDAGIMIYAN FROM THE HOLY GOD ON THE GUIDANCE SOUGHT TO GET OUT OF KHAMBAIL

From kharij, Ainul sent a message to Hazrat siddiq-e-vilayat (RA) through his messenger that it is still time for you to get out of khambail, or else be ready to face us. Sultan Muzaffar has strictly ordered us to comply.

It was only after that Hazrat siddiq-e-vilayat (RA) referred to God, the messenger of Allah and Mahdi, the will of Allah, regarding the oppression of oppressors. And he asked for guidance and direction to himself. In response to which he was emphatically ordered that:

ان القضا فقد مضى فان صبرت فانك ماجور وان جزعت فانك مهجور (دفتر اول شاه

برهان باب 9)

That is, be aware that the decision that was supposed to be made has already been made and if you work patiently, you will be rewarded and if you show impatience , you will be deprived of the reward.

When Ainul's army advanced from khambail and reached kadi, Miyan Shah Taj drew the attention of siddiq-e-vilayat (RA) towards leaving khambail. So Hazrat siddiq-e-vilayat (RA) said : This servant turned three times to God Almighty in order to get out of khambail but three times he got the same answer that :

ان القضا فقد مضى فان صبرت فانك ماجور وان جزعت فانك مهجور (دفتر اول شاه

برهان باب 9)

That is, be aware that the decision that was supposed to be made has already been made and if you work patiently, you will be rewarded and if you show impatience , you will be deprived of the reward.

Then he said , " know for sure that our war is being fought by the command of God, the command of the Messenger of God, and the command of Mahdi Muradullah. What is the count of one Muzaffar, even if seven Muzaffar come for attack, on the first day victory shall be of ours, who are without means, a group of

Allah's destitutes. And on the second day this servant shall get martyrdom along with his companions.

He then said: you should also keep in mind that God willing, peace and order of this city will not remain. The king and his descendents will be destroyed. The honour of all the scholars and elders who issued decrees against the conformers of Mahdiat and the believers for unjust killing shall not remain nor their name. And the remaining poor people of the nation will continue to worship and remember Allah in the future without any fear or danger and they will be busy in conveying the message of truth to the people.

He then said: The Mahdavees will continue to be oppressed until the head rests on the body of the servant and the name of the Mahdi will not be mentioned from street to street until a handful of dust is soaked in the blood of the servant.¹⁴²

TENTH CHAPTER

PART -1

AINUL'S ARMY APPROACHED KHAMBAIL, DEFINITE PLAN OF WAR

The army of Ainal marched on the front line and came close to khambail. Upon receiving this news Hazrat siddiq-e-vilayat (RA) instructed the Daira members that now the fight (war) is certain . No one is compelled to take part in the war. If one does not intend to take part in this war , he must leave the Daira.

¹⁴² Daftar awal shah-e-Burhan, tarreq-e-sulaimani, Daftar duwam shah-e-Burhan

Otherwise if he wants to separate later he would be charged with hypocrisy. Therefore with this instruction , two brothers living in the Daira, asked permission from Hazrat siddiq-e-vilayat (RA) , only after getting permission did they leave the Daira.

Hazrat siddiq-e-vilayat (RA) recited the verse *لن تنالوا البر حتى تنفقوا مما تحبون* in front of Daira people and explained¹⁴³. He then said that spend your lives , your souls, your wealth and your children in the path of one and one God. There is no partner for him. If you have done this with sincerity and truthfulness , then know for sure that in return God Almighty will bestow upon you the greatest blessing i.e His vision. And in both the worlds you will be honoured. He then said: you have already perished in the essence of Allah , now by the Grace and Beneficence of Allah become an immutable one as of Allah.

Then he aroused their spirit of courage and self-sacrifice and said : Run horses to achieve your goal and vision of God¹⁴⁴. Explain how you will spend your dear souls like a ball in order to uphold the truth, help and support the truth, to uphold the word of truth, to repel the oppressors and enemies of the truth from the people of Allah.

It was the middle night between 11 and 12 shawaal 930 H,in accordance with 12 and 13 August 1524 AD. The women of the Daira asked about themselves that the fight (war) that you had mentioned many times, it's time seems to have come. What is the order for us?.

¹⁴³ That is , you will not be able to attain righteousness (ie,the essence of God) unless you spend your beloved thing (soul) .

¹⁴⁴ This act of Hazrat siddiq-e-vilayat has been followed by the prophet (pbuh) . Therefore before the war in 6H he had ordered the Muslims to test their horses on how to fight this war.

Hazrat siddiq-e-vilayat (RA) said: If the oppressors imprison you, then serve them with excellence, if they sell you in the market, be prepared to be sold. Do not conceal what you know. If the hardest work is taken in the name of Mahdi (RA), do it too. This justice shall certainly be with Allah. But do not comb your head, apply mascara to your eyes, or brush your teeth. Do not adorn yourself. I just wish to be called on the day of resurrection to bring those who have been sold and imprisoned in our name in the world.

Then he said: This is what the servant wanted, but the Almighty God is saying: O Syed khundmeer! We have increased the reward of your wish a thousand degrees. But our will and constitution have never been like this. Like before, your family and all others will be under our protection guard. Even the dust of the horses of enemies will not reach them.¹⁴⁵

If Allah will, even the eyes of enemies will not fall on the women and sisters of Daira. Then he said: Allah had commanded three times, O Syed khundmeer! Put you all under our mercy. So the servant has put you all under the mercy of Allah. All of you be carefree and keep busy in remembrance of Allah. He then said: If Allah wills, women and sisters of Daira will not be seen by these oppressors.

Then Bibi khunza Bua presented a request of Daira sisters in the service of Hazrat siddiq-e-vilayat (RA) that Allah the Almighty has given men superiority over the women. Men will benefit from the reward of the fight (war), and we will be deprived.

Hazrat siddiq-e-vilayat (RA) again said that if you women throw a handful of sand, mud or brick towards them you will be counted among the crusaders in the path of Allah.

¹⁴⁵ Tareeq-e-Sulaimani

Earlier Hazrat siddiq-e-vilayat (RA) had given Similar instructions on the news of arrival of enemy army in kharij.

Giving necessary instructions and advice to recite the Quran, Hazrat siddiq-e-vilayat (RA) sent women and children to the old fort of khambai which was nearer to the Daira.

TAKING ALLEGIANCE OF OATH FROM THE DESTITUTES (FUQRAAS) BY HAZRAT SIDDIQ-E-VILAYAT (RA)

After sending women and children to the fort of Khambail , Hazrat siddiq-e-vilayat (RA) stood up, grabbed the branch of a tree and instructed the destitutes of Daira: All should come and swear allegiance. On hearing this , all of them swear allegiance. Hazrat siddiq-e-vilayat 's right hand was up and those who pledged sacrifice were down.

Hazrat siddiq-e-vilayat (RA) again said: A thousand years later , the battle of Badre vilayat is emerging . On this occasion, Hazrat siddiq-e-vilayat (RA) has termed this war as " The battle of Badr vilayat " on the basis of the nature and events that took place. And those who took part in the war were called " Badri ". The following details prove this point.

ARRANGEMENT OF KABADI AFTER ISHAN

After taking allegiance , he offered Ishan prayer. The Hazrat siddiq-e-vilayat (RA) ordered the practice of kabadi to increase the spirit of selflessness and self-sacrifice, to show diligence and determination and to increase the passion for martyrdom. So there were two groups of participants in the second day's battle. The list of participants in the battle was already prepared by siddiq-e-vilayat (RA) . He made it clear that so and so (If not present , would come from his respective place) and take part in the battle. So and so will be the conqueror and so and so will be the martyr. According to Hazrat siddiq-e-vilayat (RA) , the number of martyrs was one hundred. The two teams formed for kabadi were instructed to draw a line in the middle and stand against each other. And they were told that there should be no difference between giving life in kabadi and war.¹⁴⁶

Then Hazrat siddiq-e-vilayat (RA) said to Bandagi Malik Hamad: Appoint Imam of one of the groups to Miyan Syed shahabuddin shahabul Haq and the other to Miyan Syed Jalal.

After this, Hazrat siddiq-e-vilayat (RA, instructed Bandagi Malik Alahdad to join the group of Bandagi Syed Shahabuddin and said that the servant will be on the side of Syed Jalaal. In this way kabadi was organized and every one enthusiastically strengthened their spirit of Martyrdom.

¹⁴⁶ Daftar shah-e-Burhan

FORTY FUQRAS (DESTITUTES) WERE APPOINTED AT THE OLD FORT OF KHAMBAIL FOR THE PROTECTION OF WOMEN.

After that Hazrat siddiq-e-vilayat (RA) divided sixty horses and small weapons into all the sixty conquerors. In addition to these conquerors, there were forty fuqras (destitutes) who were assigned to the old fort of khambail , where women were kept. He drew a line in front of the fort and instructed them to stay in the line and protect them, and if needed stay in the line and defend the oppressors.

After getting rid of all these things Hazrat siddiq-e-vilayat (RA) urged all men and women to engage themselves in remembrance of Allah. He also stressed that until the oppressors come and attack you and injure one or the other, do not leave your place and do not plan to fight , so that in the sight of Allah they may be the aggressors and the oppressors and you may be the oppressed and defenders. Therefore all the men and women were busy at their respective places in the remembrance of Allah and Hazrat siddiq-e-vilayat (RA) himself got himself immersed in the remembrance of Almighty at a corner.

PART-2

Before entering the next stage of the battle, it is important for the audience to know the number of fighters on each side. Reliable books describe the number of fighters on both sides and the details of the weapons

DETAILS OF ARMY ON BOTH THE SIDES

(1) The number of participants in the war on behalf of Hazrat Siddiq Wilayat (RA) was less than two hundred (200) including sixty cavalry. New and old combined six armour, eight swords, a few daggers, spears, bows and arrows, sticks ... There were just so many weapons.

(2) These were the armies and weapons sent by Sultan Muzaffar along with Ainul.

Sixteen thousand selected infantrymen of Gujarat, forty thousand armoured armed soldiers, four thousand Abyssinian warriors, five hundred naqaras, three hundred drunken elephants throwing iron chains ,clarion five hundred, carriers five hundred, besides many armies from the area of well wishers of Gujrat sultan were with him.

Respected readers! It should be noted that the proportion of those who took part in the battle towards Hazrat Siddiq Wilayat (RA) compared to the Sultan Muzaffar army under the leadership of Ainul is not more than 1: 300 i.e. three hundred and one . Further , the attacking enemy has brought cannons and the elephants which throw chains.

REASON FOR THE DIFFERENCE OF NO OF TROOPS ON BOTH THE SIDES

After seeing this tremendous disparity and difference between those who take part in the war on both sides, the reviewing mind feels great confusion and begins to come to the conclusion that Such a large number of Ainul's army against the two hundred companions of Hazrat Siddiq Wilayat (RA) could never be correct and Sultan Muzaffar had sent such a strong army against two hundred members of a

weak party like the destitutes. That can't be closer to conjecture and accuracy. After thinking over the issue , the confusion disappears and the knot opens up.

When we see the vile efforts of scholars of that time, their complaints, poisonous mentality of war and fight, accusations, through inculcation inciting Sultan Muzaffar over killing , came down to put out the fire of jealousy, it seems that they had intimidated sultan muzaffar a lot in opposition to Hazrat siddiq-e-vilayat (RA). Apart from creating a false pretense of snatching the kingdom by seizing the country's land, they had also made people believe that Syed Khundamir (RA) had prepared a huge army of Gujarat soldiers.

See how the scholars terrified Sultan Muzaffar. When the time came, where two hundred unarmed, nominally broken daggers and spearmen gathered, Sultan Muzaffar was persuaded that Syed khundmeer (RA) had amassed a large army of Gujarat soldiers . Was it right to say huge army for such a small number?

So Sultan Muzaffar, who considered these scholars to be pillars of religion, the masters of his empire, the chosen servants of God, ignored the need for further investigation and brutally elected and dispatched an army of unguessable armed men and animals for a military attack against the unarmed fuqras. Sultan Muzaffar, as wrongly as he had misestimated the army of Hazrat Siddique, also sent his army with Ain Ul-Mulk to attack with a great deal of limits. This is an important focus of the incredibly varied number of people who have participated in the war on both sides.

(2) The difference in the number of participants in this war from both sides is that Hazrat siddiq vilayat (RA) was acting Mahdi, replacement of Mahdi, bearer of trust, caller to insight for the Mahdavees across Gujarat. His devotees were about three lakhs. It was feared that during the war, an unexpected number of Mahdavi soldiers belonging to Mahdavi lords would suddenly be confronted by the army of Ainul sent by Sultan Muzaffar. That is why Sultan Muzaffar sent such a

huge army. One of the reasons for sending such a large number of troops may be that you find it reasonable and accurate. But the fact is that Hazrat Siddiq Wilayat (RA) wished to show the world that what Hazrat Mahdi (pbuh) has promised is true by taking part in the fight قاتلوا و قتلوا with a small and limited group of poor people that :

" On the first day if the armies of the whole world attack you and if you remain alone then victory will be yours. Anyone the second , you will be martyred .

" As I have said, if this is the case, then know that the servant is promised Mahdi, and whatever I said, I said by the command of Allah, and if it is not so, then know that the servant is not the Promised Mahdi. And what I said was at the behest of my own self.¹⁴⁷

Hazrat Siddiq Wilayat (RA) also on these two occasions when he had compiled the list of winners and Martyrs of the Battle of Badr Wilayat did not compile the number of participants in this battle more than one hundred.

Because of this conviction of victory, He chose only those who participated from the group of fuqras (Destitutes) . He did not include any wealthy person, minister or a person who has estate in the first day's battle. So that after the victory no one gets a chance to say that Hazrat Siddique Wilayat (RA) has won the war on the strength of rich people, ministers and feudal lords. Because in fact this victory was the manifestation of the good news of the Prophet of Allah (pbuh) "Helped" and the proof and argument of Hazrat Mahdi (AS) , Which, by the grace of Allah, was about to reach the final proof. Since Sultan Muzaffar was unaware of these facts, he sent such a strong army on the envious advice of the vicious scholars. In

¹⁴⁷ Daftar shah-e-Burhan

such a situation, the increased number of enemy forces cannot be considered to be confusing and surprising. And the knot that appeared is no longer there.

PART-3

On the night between 11th and 12th Shawwal 930 AH, when the army of Ainul reached near the Daira of Hazrat Siddiq vilayat (RA) in Khambail, Hazrat Siddiq vilayat (RA) recited the Qur'an. He gave necessary advice to the men and women of the Daira. He took allegiance and instructed to hold kabaddi after Isha prayers, and after that he instructed all the people of the Daira to engage in the remembrance and invocation of Allah. So in the same way, after performing Tahajjud and Fajr prayers with the remembrance of Allah and His invocation, they all became immersed in the remembrance of Allah.

That night, Hazrat Siddiq Wilayat (RA) was informed by God Almighty that tonight we have forgiven all the people in the Daira

ON THE MORNING OF 12 SHAWAL 930 H THE SOLDIERS OF AINUL ENTERED THE MOSQUE AND ATTACKED THE FUQRAS (DESTITUTES)

On the morning of 12 Shawwal 930 AH Wednesday, the army of Ainul came into action. The troops began to move towards the Daira. The soldiers were overjoyed to see complete silence and calmness in the Daira. He thought that the people of Daira had gone somewhere overnight. So Ainul said in a very sarcastic manner: Where are those brave people! Who were waiting for us to compete and win. Did they run away fearing us?

Then Ainul ordered the army to break through the barbed wire fence of the Daira and enter and see if they were hiding somewhere. Even at that time, Hazrat Siddiq Wilayat (RA) was immersed in the remembrance of Allah with the people of Daira in the mosque of Daira, bowing their heads in the court of God Almighty.

Ainul saw the people of Siddiq Wilayat (RA) in this condition but he did not pay any attention to this condition. He was in a state of extreme anger and pride. As soon as he saw the people of Daira, he ordered the soldiers to go ahead and attack. So the soldiers attacked unarmed faqeer who were engaged in remembrance of God and wounded some of them at the same place in the mosque.

It was only after Ainal's attack that the fuqras raised a powerful slogan, everyone rose from their place, Hazrat Siddique Vilayat (RA) also got up from his place. When The Fuqras were seen by Ainal in this way, he ordered his soldiers to go to the field and set them in alignment.

Due to this aggressive attitude of Ainul and the alignment of the army, there is no doubt that the war قاتلوا وقتلوا took place. Hazrat Siddique Wilayat (RA) also allowed the fuqras of his party to line up on the battlefield.

HAZRAT SIDDIQ-E-VILAYAT (RA) ALSO ALLOWED HIS GROUP OF FUQRAS TO LINE UP AFTER THE ALIGNMENT OF AINUL'S ARMY ON THE BATTLEFIELD.

Hazrat Siddiq Wilayat (RA) came to the battlefield with one hundred veterans and the fuqras including sixty cavalry and forty infantry. As soon as he reached the battlefield, he said: SubhanAllah! Today, after 1000 years, war is taking place, this war like the War of Badr is Badr Vilayat. There was the last prophet participating in the war, here is the command of the last saint. (That is, this war is being fought in the fulfillment of the fourth attribute under the command of the Promised Mahdi)

Then he said: " God Almighty, with the help of Mahdi, has honored the group of conquerors and martyrs with his visual perception and has included them in the group of sincere people." At the same time, an amazing event of Hazrat Syed Mahmood Syedanji Khatam-al-Murshidin took place and his presence in Hazrat Siddiq Wilayat's lap and the effect of his vision was such that the enemy army was not coming forward. So Hazrat Siddiq Wilayat (RA) took him off his lap and sent him to the party. Then the army was able to advance and attack.

HAZRAT SIDDIQ-E-VILAYAT (RA) GAVE AN OPPORTUNITY TO AINUL TO BECOME ATTACKER

After the alignment of the war participants on both sides, Hazrat Siddique Vilayat (RA) suddenly pulled back his horse on which he was riding and turned it from the enemy to his party.

Malik Alahdad was astonished at the sudden action of Hazrat Siddiq Wilayat (RA) . He intended to turn the horse towards the enemy with his hand but Siddiq vilayat (RA) stopped him with his hand gesture and removed his hand. Malik Alahdad made such an attempt with reverence three times but each time Siddiq vilayat (RA) removed his hand by gesturing. Then, a few moments later, Hazrat Siddique Vilayat (RA) himself turned his horse towards the enemy and, on discovering the reason, said to Hazrat Malik Alahdad that the only purpose of this was for the enemy to be happy to think of him as our weakness and dare to move towards us. For if we go ahead first , the enemy will not be able to do it , and fight us today . Secondly, the enemy's advance will prove to be their initiative and beginning in war. In this way, in the sight of God Almighty, they will be considered oppressors and we will be considered oppressed. So Allah says.

و قاتلوا في سبيل الله الذين يقاتلونكم ولا تعتدوا ان الله لا يحب المعتدين 0 (بقره 190)

That is, " Fight against those who fight with you in the way of Allah without any hesitation, who are oppressing and opposing your religion . Fight well, but do not go ahead as a man of your own self. Indeed, Allah does not like those who go beyond the limits."

Hazrat Siddiq Wilayat (RA) had just said that the enemy army started advancing and attacked.

PART – 4

FIRST DAY OF WAR, ACCOMPLISHMENT OF قاتلو و قتلوا DEFEAT OF ENEMY

On the battlefield, as soon as the army of Ainul advanced and attacked, the party of Hazrat Siddiq Wilayat (RA) , Hezbollah, chanted this Tasbeeh with full enthusiasm.

لا اله إلا الله
الله الهنا
القرآن و المهدي امامنا
محمد رسول الله
محمد نبينا
آمنا و صدقنا

As soon as Tasbeeh was recited, every member of Hazrat Siddiq Wilayat's party Hizbullah began to respond and defend every attack of the oppressive army with full intensity and bravery. Hazrat Siddiq Wilayat (RA) also drew the sword a few inches from the scabbard of the sword given by Hazrat Mahdi (AS) that it was commanded by God Almighty : O Syed Khundmir! Look up and see our power in the sky. Hazrat Siddiq Wilayat (RA) looked up and saw angels on all sides drawing four inch swords in their hands to help in the battle.

Then the command of God came: O Syed Khundmir! Your sword is our sword. If you wield the sword, no one will be left. Even if there are seven Muzaffars today, all of them will run away.

Only then did Hazrat Siddiq Wilayat (RA) put his sword in the scabbard and spear in his hand and started fighting.¹⁴⁸

Hazrat Siddiq Wilayat (RA) was inspecting the defense of Jamaat-e-Faqra and their reckless war with the enemies when a soldier of Ainul's army came in hiding and took the opportunity to attack Hazrat Siddiq Wilayat(RA). He stopped his attack with a spear and at the same time the tip of the spear sank into the body of this tyrant and broke. After the spear broke, Siddique Wilayat left it and took the whip and used the whip till the end of the war that day.

Hazrat Bandgi Mian Syed Khundamir Siddique Wilayat (RA) was given such power by The God Almighty that he struck many blows with the same whip in such a way that surprisingly many riders were seen splitting into two with their horse . This whip was a sword, he wiped out many lines of the enemy. At the same time, an enemy soldier secretly inflicted deep wounds on Malik Alahdad and the wound came down to the eyebrows with a blow to the head. The second blow was struck on the shoulder, cutting the arm bone and reaching down. The tyrant recognized Malik Alahdad and apologized to him and he forgave. But Mian Syed Hussain Ibn Ameer Syed Atan went to him and sent him to hell in one blow. Bandagi Malik Alahdad supported his left hand with his right hand and then held his head with his left hand. There were only sixty riders in the party of Hazrat Siddiq Wilayat (RA) but the unseen support was such that the enemy could see only the fuqras of the Daira on all sides. They felt that thousands of Mahdavis were fighting them on the battlefield.

¹⁴⁸ Daftar shah-e-Burhan

God's power was so helpful against these oppressors that thousands of oppressors were cut off at the sight of it and blood was visible everywhere. Within hours, there was great chaos and uproar in the enemy's army. Their abundance itself led to their destruction and death. The rental soldiers turned to abandon their weapons and flee. The chained elephants began to trample on their own army. When the Mahdavis saw the astonishment of the enemy, they made an even greater attack. It became difficult for Ainal to control his large army. Zealot Mahdavees approached him but Siddique Wilayat did not give permission so he was not killed. Seeing the Mahdavees approaching, he lost consciousness. He and his associates ran towards the link and some soldiers fled wherever they saw fit .

The dead bodies of the enemy army were visible on the battlefield or the weapons of the fleeing army were visible. Before the Zohar, the first day of war came to an end. No one from the group of Hazrat siddiq-e-vilayat (Ra) was martyred on the first day , however they were winners. When Ainal was fleeing with defeat, Malik Para taunted him and said, "Sir, you have seen that siddiq-e-vilayat (RA) are righteous or yourself ?." Ainel could not bear it and became very angry and ordered to be killed.

Therefore, Malik Para was martyred. This incident did not take place during the war. At that time Malik Para was among the associates of Ainal . Hazrat Siddiq Wilayat (RA) forbade the fuqras (destitutes) from pursuing the enemy army. Fuqras , the party of Allah did not touch the booty, all of them gathered near Hazrat Siddiq Wilayat (RA). Hazrat Siddiq Wilayat (RA) received help and support from Allah Almighty on the 12th of Shawwal under the glad tidings of Hazrat Khatam-un-Nabieen. And according to the decree of Hazrat Mahdi (RA): " My brother Syed Khundamir! Even if the army of the whole world attacks you on the first day and you remain alone, victory will still be yours."

Only Hazrat Siddique Wilayat (RA) won. Hazrat Siddiq Wilayat's saying that "flour flew away and salt remained" was fulfilled.

RETURNING OF HAZRAT SIDDIQ-E-VILAYAT (RA) TO THE DAIRA, PIERCING OF ARROW IN THE EYE OF HAZRAT SIDDIQ -E- VILAYAT (RA) SHOT BY ENEMY

When the army of Ainul was defeated and the field became empty after the other soldiers fled, Hazrat Siddiq Wilayat (RA) along with his companions intended to return to the Daira. He had taken a short distance when a run away negro enemy arrow from a hidden place was embedded in his right eye. The wound was so deep and long that it went up to the left eye. Siddique Vilayat (RA) pulled the arrow with his own hand, then opened the cloth tied to his waist and wrapped it around his eye. With the permission of Hazrat Siddiq Wilayat (RA), both Yaqut and Mian Syed Bilal brothers went in search of the Abyssinian who was secretly shooting arrows and caught this Abyssinian. He humbly begged for his life and promised to leave, so they let him go.

THE ABYSSINIAN IN HIDING MARTYRED THE UNARMED FUQRAS , WHO WERE GUIDING THE FORT.

In fact, this Abyssinian was not alone. Some other Abyssinians like him were hiding there. They suddenly attacked the fort of Khambil where the women were kept. Hazrat Siddiq Wilayat (RA) had appointed forty fuqras to guard this fort by drawing a line and instructing them not to come out of it. The attack was sudden and violent. The guarding fuqras were far from the battlefield and unarmed. And defended by staying within the line as much as possible. But these Abyssinians deceived and attacked and eventually martyred these forty fuqras.

After that they all proceeded with the intention of attacking the fort. From the fort, when some women saw the enemy coming towards them, each of them started throwing a handful of dust towards them as directed by Hazrat Siddiq Wilayat

(RA). By the power of Allah Almighty, these fragments of clay started working like arrows and the Abyssinians could not bear it and from there they turned towards the Daira . From here, Hazrat Siddique Wilayat (RA) was also injured and was being taken on the cot.. All the poor people of the Daira were coming towards the Daira .

These Abyssinians encountered the group of fuqras. The Abyssinians, who appeared to be in a state of bitterness and nervousness, acted with deceit and fraud and confirmed Hazrat Mehdi Maood. They sought safety in their lives. Hazrat Siddiq Wilayat (RA) said that these tyrants now want their salvation through Hazrat Imam (AS). Let them go. But let them go through the crossroads instead of the normal way so that the onlookers will understand that these people are fleeing in fear of the Mahdavis. So they all fled.

Then he said let's go so that the condition of the people of the fort can be taken. When he reached here, he saw that all the forty poor people had been martyred within this line and boundary. But the incident took place outside the battlefield and far from the battlefield. After getting acquainted with this, he understood the reason for the confusion and panic of these Abyssinians. He regretted their deceit through confirming Mahdiat . He said that such was the will of God. He gave the glad tidings of faith and vision in favor of all the martyrs.

He expressed satisfaction over their spirit of obedience and independence. In this condition, he offered funeral prayers to all of them. He ordered a big pit on the bank of Khambail reservoir and then buried all the martyrs in one place. This pool still exists in the form of a lake. The tomb was named Ganj Shuhada.¹⁴⁹Hazrat Siddique Vilayat (RA) had buried the martyrs when The Landlord of Sudrasan Malik Sharfuddin came to Khambail in his passion for martyrdom. When he heard

¹⁴⁹ Daftar shah-e-Burhan

of the war, he started regretting and regretting not participating himself in war and being deprived. Then Hazrat siddiq-e-vilayat (RA) said:

O, Malik Sharafuddin! Why are you sad and sorry Today's blessing was part of our fuqras. Your part is with us tomorrow. Malik Sharafuddin Believe me, today's victory was the manifestation of the true news given by the true informant Hazrat Mehdi (AS).

Because Hazrat Mehdi (AS) had placed both his blessed hands on the shoulder of the servant and said: “Brother Syed Khundamir! This attribute of the servant's essence will be fulfilled by your essence.....If the servant is promised Mahdi the attribute of قاتلوا و قتلوا

shall be fulfilled by your person. On the first day, the army of all the worlds also mount upon you, and if you remain alone, victory will be for you, and the next day you will be martyred. And then He said: Malik sharfuddin If people like you had participated in today's war and we had achieved this victory, it would have been said that the Amirs of Gujarat took part in the war on behalf of Syed Khundamir, so victory was achieved today. It was acceptable to Allah the Almighty to defeat the enemy with the help of the fuqras , so how could you be a participant?

He then said: Even if no one had participated with the servant, he would have taken part in a muzaffar' army. If even seven muzaffar's armies like him had participated, they would surely have defeated them all. If Allah wills, you shall be the martyr along with us.¹⁵⁰

¹⁵⁰ Daftar shah-e-Burhan

PART-5

12 SHAWAL,930H CORRESPONDING TO 15 AUGUST 1524 AD

LIST OF NAMES OF " GUNJ-SHUHDA "

Number of martyrs on the first day of the khambail battle is mentioned according to narrations as forty, forty one, and forty two. List of names as mentioned according to the author of Daftar awal and dual Hazrat Shah Burhanuddin and Tareeq-e-Sulaimani is as follows

1- Miyan Syed yaqoob son in law of Qazi Khan, 2-Miyan Shahji,waseji,near Ahmedabad

3-Miyan Tajan (Tajuddin) resident of asawal near Bharuch, 4-Miyan Tajuddin Jalori

5-Miyan Husamuddin Patani , 6-Miyan Qutbuddin son of Rafiuddin

7-Miyan Kala son of Yousuf (Brother of Miyan waliji Ghazi), 8-Miyan Peer Mohammad

bin Miyan Ata, 9-Miyan Peer Mohammad Multani, 10-Miyan Husamuddin macadamia

11-Miyan Ahmad bin shaman (shamsuddin), 12-Miyan Qasim bin Shaman

13-Miyan Mahmood Bengali, 14-Miyan Mahmood mahrtarash, 15-Miyan Khan kamangar

16-Miyan Sulaiman Jalori, 17-Miyan Haji Sulaiman sindhi, 18-Miyan Bahauddin hindustan

19-Miyan Hasan bin Miyan Bhai mohajir, 20-Miyan Bhai Mangalori, 21-Miyan Bada bin Yousuf

22-Miyan Shahji Siah, 23-Miyan sadhan hindustan (saduddin), 24-Miyan Ibrahim hindustan

25-Miyan Miyan Yousuf brother Ali Miyan, 26-Miyan Buddhu, 27-Miyan Lad sakin dabhoi

28-Miyan Syed Hussaan Jalori, 29-Miyan Aadhan hindustan (Sadatullah)

30-Miyan Chatta Bulloch (Shah Taj) 31-Miyan Peerji Jamsheed ,32-Miyan shamsuddin

hindustan, 33-Miyan kamaluddin hindustan, 34-Miyan Alauddin dalwani

35-Miyan Ibrahim bin Rajan (Raj Mohammad), 36-Miyan Hasan bin Feroz

37-Miyan Hasan bin Ali, 38-Miyan Jamaluddin hindustan, 39-Miyan Malikji daseji

40-Miyan Abdullah Multani.

MAY ALLAH SHOWER MERCY ON ALL OF THEM

The war caused chaos in Khambail. The destruction that took place in Khambail's field and fort was different. In addition, the army of tyrants had destroyed the population of Khambail while fleeing. It was almost impossible to stay here now or get anything for the next needs. Hazrat Siddiq Wilayat (RA) and his injured war winners bandage was necessary. Also, Siddiq Wilayat (RA) was informed by God Almighty that قتلوا will not be in Khambail but in the field of Sudrasan.

Hazrat Siddique Wilayat (RA) had just finished the funeral of Khambail's "Ganj Shaheed" when Malik Sharafuddin went ahead and asked: Mianji! The place of Khambail is now completely deserted. The servant submits that Mianji should visit the place of this servant in Sudrasan so that there can be better service to the injured and their dressing could be arranged. Therefore, after granting permission of Hazrat Siddique Wilayat (RA) , Malik Sharafuddin arranged to transfer Siddiq Wilayat (RA) and all his associates Ghazian Jang to his jagir Sudrasan.

Sudrasan is 12 miles away from khambail . Malik sharfuddin left for sudrasan, leaving Hazrat siddiq-e-vilayat (RA) in the same condition on the cot. He stayed at various halts and reached sudrasan on 14 shawal 930H.

CHAPTER 11

ARRIVAL OF HAZRAT SIDDIQ-E-VILAYAT (RA) FROM KHAMBAIL TO SUDRASAN ON 14 SHAWAL : MARTYRDOM OF HAZRAT SIDDIQ-E-VILAYAT (RA) UNDER قتلوا

After his defeat at Khambail under the leadership of his army, Ainul fled in a state of great fear and terror towards Kadi. In the evening he reached the place of Kadi and stayed there for the night. With a thought of the wrath from Sultan Muzaffar, he was in dilemma. He did not have the courage to move forward.

But suddenly there was a fear that Saadat had come to Kadri in pursuit. Only then did he change his mind about spending the night there and reach the sola Santej, where he was reuniting his forces with his comrades and deciding to go to Khambail again and make a fresh attack that the representatives of Sultan Muzaffar reached there. They told him that the king was very angry over his defeat . Therefore he has commanded that if you come back defeated with the small unarmed group of fuqras, none among you shall be left alive. Your family members and property will be destroyed. With this message from Sultan Muzaffar, Ainul and his companions started losing consciousness. Ainel gathered the army. He made them aware of the king's latest order and frustration. And ordered to be

coached as soon as possible so that after returning the group of fuqras be attacked again.

ARMY OF AINAL AGAIN REACHED KHAMBAIL

So Ainal's army turned and took the road to Khambail. By the time they arrived at Khambail ,it was already night. Upon arriving, they found Khambail's Daira deserted. It was then learned that Bandgi Mian Syed Khundamir (RA) and his companions were taken to Sudrasan. Ainel found this even more painful, so he ordered the army to coach towards Sudrasan.

UPON REACHING SUDRASAN HAZRAT SIDDIQ-E-VILAYAT (RA) KEPT HIS COT IN THE OPEN FIELD

As we have said before, when Siddique Wilayat (RA) reached Sudrasan, it was 14 Shawwal morning. He instructed that his cot on which he was lying should not be taken inside the population but placed in the open field which was followed. His family members were staying in the population.

PREDICTION OF AGAIN WAR IN SUDRASAN

After reaching Sudrasan, Malik Sharafuddin wanted to bandage the wounded, but after staying in the field of Siddiq Wilayat (RA) and hearing other instructions, he realized that Hazrat Siddique Wilayat (RA) had been informed by God Almighty that Ainal's army will return to Sudrasan today and the battle will be fought again. So at the same time Hazrat Siddique

Vilayat (RA) said to Hazrat Bandgi Malik Al-Hadad, "Bhai Dadu! Do not participate in today's war , but protect and take care of women and children .

Hazrat Bandgi Malik Al-Hadad, who suffered eighteen wounds in the Battle of Khambail and was determined to participate in the next war, submitted with great humility: Mian Ji! Allow the servant to take part in the war even today because the servant longs to be with you. Hazrat Siddiq-e-vilayat (RA) said: "Brother Dadu, don't be sad, your wish will come true. Your wish has been accepted by God Almighty. You have been counted among the martyrs. Considering the number of wounds you have suffered at that time, you deserve to be considered dead. But God has kept you alive. When the cup of your life is full and God's purpose is fulfilled, your wounds will be refreshed and you will be martyred because of these wounds."

Hazrat Siddique Vilayat (RA) had a bandage on his eye and he was giving necessary advice while visiting the edge of the field on a cot when the news of Ainal reaching Sudrasan with his chosen army came. It was known that soon he would enter the sudrasan region. Hazrat Siddiq Wilayat (RA) had already known the unseen that his martyrdom was about to take place today.

According to the report of Hazrat Rasool-e-Akram, "A person belonging to the tribe of Qahtan will come from the descendants of Fatima bint Rasoolullah who will be true follower of Mahdi And on the biography of Mahdi and he will live for twenty years he will be martyred by killing with weapon." And according to the prophecy of Hazrat Mahdi (AS) even when the army of all the worlds also mounts upon you on the first day, and if you are alone, you will be conquered. And on the next day you will be martyred.

In the light of these predictions of concluders, with great satisfaction and serenity, Hazrat Siddiq Wilayat (RA) also ordered his fellow lovers of God and seekers of Lord to be ready for defense while agreeing to the will of God. After a while, Ainal's army entered Sudrasan and began to line up on the other side of the river. Hazrat Siddiq Wilayat (RA) also rode on horseback in the same condition and very diligently turned towards the field with the winners and other comrades and ordered them to line up.

Hazrat Siddiq Wilayat (RA) , as before, turned his horse over to the enemy. At the request of Qazi Taj-ud-Din, he replied that it was expedient for the enemy to dare to attack us. A few moments later he turned his horse towards the enemy. War broke out between the two sides .

Hazrat Siddiq Wilayat instructed his comrades and the fuqras to fight and fight against the people of denial, show the essence of your courage and bravery. Also, sacrifice your life for the cause of Allah. After a while, the fighting intensified and a fierce battle ensued. Hazrat Siddiq Wilayat (RA) fellow fuqras and conquerors were given extraordinary strength and courage by Allah Almighty even today. They killed hundreds of soldiers even today. Rivers of blood flowed everywhere on the battlefield.

But today the will of God was going to be something else. The fourth attribute of Hazrat Mehdi (AS) , caliph of Allah was to be fulfilled by the person of Hazrat Siddique Vilayat (RA) by being declared as substitute of Mehdi. Hazrat Siddique Wilayat (RA) had long wished for this day. After the demise of Hazrat Mehdi (AS) (930 AH), he had spent twenty years waiting for this because his martyrdom was declared as proof of Mahdi.

Then came the news that the youngest son of Hazrat Siddique Wilayat (RA) , Mian Syed Jalal, was trapped in a ditch while attacking the enemies of God. Siddique Wilayat's dearest son laid down his life for the truth. He proved his bravery. Many enemies of religion are doomed to hell. Now the enemy was upset. No one could stand the competition of this young hero. Ainul ordered that all together attack and subdue this brave man. So that's what happened. Then this Ainul (also called cursed) did not allow this hero to get out of control. Slaughter here, then what happened? All of them together pounced upon this incomparable son. Not only slaughtered but also separated the head from the body. انا لله وانا اليه راجعون

The news of the Martyrdom of Mian Syed Jalal was given to Hazrat Siddique Wilayat (RA). He heard and recited , انا لله وانا اليه راجعون-. He then said: By the grace of Allah, He accepted my vow in perfect exactitude. Didn't these oppressors feel sorry for this boy even at a young age? Fear of God did not occur at all?

After this incident, the enthusiasm of the fuqras for Martyrdom increased even more. After a fierce battle, under Allah's will, news of the martyrdom of Hazrat Siddiq Wilayat's fuqras and comrades started coming one after another. Hazrat Siddique Vilayat (RA) was looking at the enthusiasm of fuqras riding a horse with a bandage on his eye. The enemy's army was dominating and moving forward . Fuqras and comrades were leaving the enemy's circle with severe injuries and were coming at the feet of Hazrat Siddique Vilayat (RA) one after the other before Martyrdom. Then, with the permission of Hazrat Siddiq Wilayat (RA) , all the fuqras and comrades retaliated together.

At the same time, Hazrat Siddique Wilayat's brother Mian Syed Atan rushed in to fetch the body of his nephew Mian Syed Jalal. Now Hazrat Bandagi Mian Syed Khundamir Siddique Wilayat (RA) was standing alone on horseback. One eye was blindfolded. At the behest of Ainul, he was surrounded by soldiers and martyred. One eye was blindfolded.. انا لله وانا اليه راجعون.

Only then did the enemy's courage increase and the attack intensify. The faqeers of Hazrat Siddique Wilayat (RA) started being martyred one by one. But before being martyred, everyone gave a lot of courage in the way of Allah. One faqeer was killing dozens of enemy soldiers. The faqeers of Hazrat Siddique Vilayat (RA) who were martyred would die near him before the martyrdom, some of whom have these names. Ameer Syed Atan, Miyan Syed khanji, Malik Gowher Shah, Miyan Ibraheem Khan, Malik Hamad, Malik Ismail, Malik yaqoob, Malik sharfuddin etc.

According to the list of martyrs compiled by Hazrat Siddique Vilayat a long time ago, the martyrdom of Fuqra Hizbullah took place. Thus, for the waiting and the objectors, there was evidence of Hazrat Mehdi (AS) and his fourth attribute was completed today. The number of martyrs so far has increased to one hundred by adding two dyer martyrs and forty fuqra martyrs in Khambail fort. The battle of Sudrasan ended at 10 o'clock in the morning.

At the same time, at the age of 44 years, the vow of Hazrat Siddiq Wilayat (RA) was fulfilled which he had asked at the first meeting with Hazrat Mehdi Maood (AS) in Pattan when God Almighty asked: O Syed Khundmir! You have seen the extent to which we have removed the human density from you. This is our favour upon you. So what gift have you brought to us in gratitude for this favour?. Hazrat siddiq-e-vilayat (RA) had said: " My Lord! I do not have a wife and children to sacrifice on you, but I offer this head as a gift ". The command was from God , " O Syed Khundmir! We only want your head. Anyone who seeks our essence has to lose his head ".

Hazrat Syed khundmeer had pleaded with Almighty: Glory be to You! This one head, even if it is a hundred heads, I will sacrifice it on you.

Therefore, fulfillment of this vow of 100 heads of Hazrat Siddiq Wilayat (RA) is completed with the martyrdom of Hazrat Siddiq Wilayat (RA) and his beloved son, Mian Syed Jalal, dear brother Mian Syed Atan, dear son-in-law Mian Malik Ji alias Mehri, and Malik Ismail Kakriji, dear comrades Aziz Malik Hammad, Mian Syed Khanji, Malik Sharafuddin, Rang Reez Shaheed, Mian Kabir Mohammad, Martyrs of Sadrasan and Martyrs of Khambil. It reveals both the lists of the names of the martyrs.

AINAL REFUSED TO ARREST THE WOMEN AND FORBADE THEM.

After the end of the war, some military miscreants drew the attention of Ainul to arrest the women and men of the Daira . Aina forbade them and said: " These innocent women must not be inflicted harm . If anyone does or causes any kind of harm, he will be severely punished."

Thus, the statement of Hazrat Siddiq Wilayat that "Inshallah, the women and sisters of the Daira will not be seen by these oppressors" proved to be true.

LIST OF MARTYRS OF SUDRASAN BATTLE

**14 SHAWAL 930H, IN ACCORDANCE WITH 15 AUGUST 1524 AD,
FRIDAY**

ولا تقولوا لمن يقتل في سبيل الله اموات، بل احياء ولكن لا تشعرون. (بقره 154)

Translation: Do not consider those who are killed (martyred) in the way of God as dead. They are alive. You do not know the reality of their lives.

- 1- Syedush shuda Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA)
- 2- Bandagimiyan Syed Jala bin Hazrat siddiq-e-vilayat (RA)
- 3- Bandagimiyan Syed Atan (Ataullah) brother Hazrat siddiq-e-vilayat (RA)
- 4- Bandagi Malik Hamaad bin Malik Ahmad
- 5- Bandagimiyan Syed khanji bin Syed Omer from the progeny of Hazrat Syed Mohammad Gesudaraz

6- Bandagi Miyan Malikji Alias Mahri associate of Mahdi (son in law of Hazrat siddiq-e-vilayat)

Son of khaja Taha.

7- Bandagi Malik Ismail kakreji (son in law of Hazrat siddiq-e-vilayat) son of Malik Hasan.

8- Bandagi Malik yaqoob kakreji

9- Bandagi Malik Gowher Shah poladi.

10- Bandagi Malik sharfuddin (Ex jagirdar sudrasan) son if Malik yaqoob " Amrat bail"

11- Bandagi Malik miyanji bayaanvi (Father in law Hazrat siddiq-e-vilayat)

12-Bandagimiyan Ibrahim Khan son of Sikander Khan.

13- Bandagimiyan Malik Meeranji son of Bandagi Baqan badiwal

14- Bandagimiyan Syed Jalal resident of dasej village

15- Bandagimiyan Ismail resident of dasej village

16- Bandagimiyan Syed shahabuddin son of Qutbuddin

17- Bandagimiyan Rahmatullah son of Miyan Daulat

18- Bandagimiyan Baqan resident of sarsa area Bharoch

19-Bandagi Miyan Mahmood Shah resident of sarsa

20- Bandagimiyan Chand sanchori (Marwad area)

21- Bandagimiyan Yousuf son of Miyan Ahmad

22- Bandagi miyan Yousuf

23- Bandagimiyan sultan Shah Jalori

24- Bandagimiyan Feroz Shah son of Hamza Jalori

25- Bandagimiyan Moinuddin

26- Bandagimiyan Nizamuddin

27- Bandagimiyan Tajan (Tajuddin) Quran

- 28-Bandagi Miyan Omer
- 29- Bandagimiyan Jalal son of Majhan
- 30- Bandagimiyan shaman (shamsuddin)
- 31- Bandagimiyan Haji son of Miyan Taher
- 32- Bandagimiyan Abdullah sindhi
- 33- Bandagumiyan Miyan Khan
- 34- Bandagimiyan kabeer Mohammad resident of khambhat
Evangelist of Hazrat siddiq-e-vilayat (RA)
- 35-Bandagimiyan Shaik Hameed son of Qazi Khan
- 36- Bandagimiyan Sindhu resident of Patan
- 37- Bandagimiyan Ali Aaqund
- 38- Bandagimiyan Qasim brother Miyan Ahmad
- 39- Bandagimiyan Ahmad Shah sarkheji Pura Ahmadabad
- 40- Bandagimiyan syedi Bilal
- 41- Bandagimiyan syedj yaqoot
- 42- Bandagimiyan Alam Qurasani
- 43- Bandagimiyan Bandagimiyan Haji Mohammad Qurasani
- 44- Bandagimiyan Abulkhair Multani
- 45- Bandagimiyan Syed Ishaq bhoj mohajir
- 46- Bandagimiyan Syed Zainuddin ex officio sudrasan
- 47- Bandagimiyan Alauddin son of Miyan Khan
- 48- Bandagimiyan Baqshu brother Miyan Yousuf mohajir
- 49- Bandagimiyan Baqshu son of Miyan Bada
- 50- Bandagimiyan Ibraheem son in law of Miyan Khan kamangar
- 51- Bandagimiyan peerji alias " Burja "

52- Bandagimiyan Bandagimiyan Nizam Mohammad

53- Bandagimiyan shaikji khambati elder brother of Bandagimiyan kabeer
Mohammad

54- Bandagimiyan Mujhan (Mujahiduddin) patani

55- Bandagimiyan Meeran patani

May Allah's Mercy be All upon them.

LIST OF WINNERS (BHAZIAAN) OF BATTLE OF BADR OF VILAYAT

Those who were brought up under Bandagi Malik Alahdad khalifa groh and became perfect in their time and brought others to perfection.

- 1-Bandagi Malik Alahdad khalifa groh
- 2- Bandagimiyan Syed shahabuddin shahabulhaq son of Hazrat siddiq-e-vilayat (RA)
- 3- Bandagimiyan Syed Mahmood khatimul Murshadeen
- 4- Bandagimiyan Syed Ahmad son of Hazrat siddiq-e-vilayat (RA)
- 5- Bandagimiyan Syed Abdul Qader son of Hazrat siddiq-e-vilayat (RA)
- 6- Bandagimiyan Syed shareef alias " Tashreefullah " son of Hazrat siddiq-e-vilayat (RA)
- 7- Bandagimiyan Syed khudabaqash son of Hazrat siddiq-e-vilayat (RA)
- 8- Bandagimiyan Syed Hussain son of Bandagimiyan Syed Atan
- 9- Bandagimiyan Syed Hasan son of Bandagimiyan Syed Atan
- 10- Bandagi Malik Peer Mohammad son of Hazrat khalifa groh
- 11- Bandagi Malik Ismail son of Bandagi Malik Hamad
- 12- Bandagi Malik Yousuf son of Bandagi Hamad
- 13- Bandagi Malik Sulaiman son of Bandagi Malik Hamad
- 14- Bandagimiyan Syed Abdullah son of Syed Khanji son of Hazrat Syed Omer
- 15- Bandagimiyan Syed Omer brother number 14
- 16- Bandagi Malik Bada son of Bandagi Malik Gowher Shah poladi

- 17- Bandagi Malik Ahmad son of Malik Ishaq qapchaqi " Moghal "
(sister in law of Hazrat siddiq-e-vilayat)
- 18- Bandagimiyan Alam Shah Jalori
- 19- Bandagimiyan Ibrahim son of shaikh
- 20- Bandagimiyan Qazi Shah son of Taj (Tajuddin) famous Qazi shahtaj
- 21- Bandagimiyan waliji son of Yousuf author Insaafnama
(Hashia and Hujatul Munsifeen)
- 22- Bandagimiyan Habeeb Badari
- 23- Bandagimiyan Ismail son if Mangan
- 24- Bandagimiyan Abdul Momin
- 25- Bandagimiyan Nizamuddin
- 26- Bandagimiyan Chand Dakhani

May Allah shower His Mercy upon all of them

Note: Bandagimiyan included the names of his sons and nephews in the list of winners

(Ghazian) because they could also get the benefit of battle. Names are from the serial number 2 to 9.

CHAPTER-12

PART 1

After the shocking events, Ainal cut off the heads of the martyrs and the poppy from their heads. The news given by Hazrat Mehdi (AS) is fulfilled in every way after twenty years.

When the war ended, Ainal and other army officials approached the Martyrs. Everyone was amazed at the courage and bravery with which the Martyrs fought the king's mighty army in their small numbers and in their resourceless state. So they wanted to come closer. But one of them wanted to show his mischief even on this sad occasion and wanted to come near the body of Mian Khanji and take the sword in the hand of the martyr with disrespect and ridicule. In favour of the martyrs, Allah the Almighty Himself has instructed that you should not call those who have been martyred in the way of Allah dead, and that they are alive. On this occasion, this instruction of Allah was expressed. Mian Syed Khanji who had been martyred and these soldiers looked at him as dead. Suddenly, by the command of God, there was a movement in his body. He woke up and wielded his sword over an arrogant and impolite soldier. In a single blow of martyr, that arrogant person was torn in two. And Shaheed Mian Syed Khanji began to rest in his previous state. This amazing incident happened. Ainal and his companions were greatly disturbed by this manifestation of God's power. It was only after mutual consultation that Ainal ordered the separation of heads of the other selected martyrs besides Hazrat Siddiq Wilayat (RA) which he wanted to present to Sultan Muzaffar as his achievement. So their holy names are as follows.

1-Bearer of burden of trust , substitute of essence of Mahdi , syedushshuhda Hazrat

Bandagimiyān Syed khundmeer siddiq-e-vilayat (RA)

2- Miyan Syed Atan , 3-Bandagi Malik Hamad, 4-Miyan Syed Khanji

5- Miyan Malik Gowher poladi 6- Malik Sharfuddin, (Ex jagirdar)

7- Miyan Syed Jalal....(son) His head had been separated earlier.¹⁵¹

May Allah shower his Mercy upon all of them

This action of the enemy fulfilled the first part of this statement of Hazrat Mahdi (AS) as he had said that Brother Syed Khundamir! God Almighty has bestowed a great burden upon you and this burden of Wilayat-e-Mustafa, whoever has been blessed, his head is separated, his body is separated and his poppy is separated.

Hazrat Mehdi's statement said a quarter of a century ago was fulfilled today in such a way that Ainul separated the head of Hazrat Siddiq Wilayat (RA) and the heads of those who were martyred with him despite being martyred.

The martyrdom of Hazrat Siddique Vilayat and the other details in this regard narrated by Hazrat Mahdi (AS) were being fulfilled word by word even after the passage of twenty years. Not only that, on the next pages our viewers will read that these wrongdoers followed what kind of heart - shaking and blood-shedding abuse and slander against Hazrat siddique vilayat (RA) and his fellow martyrs to cover up their faults and to hide themselves ,they reduced the status of people of Allah . They separated the poppy of the head . The details are coming forward.

¹⁵¹ Daftar shah-e-Burhan

**AINAL SEPERATED THE HEAD FROM THE BODY OF
HAZRAT SIDDIQ-E-VILAYAT (RA)
AND OTHER MARTYRS TO SEND TO CHAPANEER.**

When the heads were separated from the bodies of the martyrs by the order of Ainal, Ainal handed over the blessed heads of the martyrs to a military official and ordered him to be brought to the capital Chapaneer.¹⁵² The blessed bodies of these martyrs were left in Sudrasan. It was only after this completion that he ordered the army to return.

The military officials and the contingent carrying the blessed heads of the martyrs marched from Sudrasan with the heads and reached Patan early in the night. When night fell, he decided to spend the night in Patan. The blessed heads of the martyrs were also kept in one place and the soldiers began to keep a close watch. At that moment, an amazing event appeared by divine power. As soon as it was time for Isha prayers, according to the will of God the Glorious these blessed heads started moving and a call of prayer began to be heard from one of the heads. Then all the happy heads came in a row. Then the sound of iqamah started coming from one head. Hazrat Siddiq Wilayat's head came forward and became Imam. It turned out that all these blessed heads together offered Isha prayers in congregation. Shortly afterwards, they returned to their safe haven. It was a manifestation of The Glorious God's metaphysical act that those killed in the way of Allah are not dead, but they are alive with Allah.

whoever wishes , believes in) . فمن شاء فليؤمن .

(

The incident left military officials and his fellow contingent in a strange surprise and distress. According to Ainal's command, it was necessary and essential for the soldiers to take these blessed heads before the King of The Capital Of Chapanir. They also began to fear that the king would become very angry if any

¹⁵² According to another narration Ainal himself performed this task.

such special features appeared in the royal court. At the same time, with such an act of blessed heads that even after being killed and martyred, prayers are being offered, where some of these soldiers have confessed in their hearts the great and exalted personality of these martyres.

On the other hand, some hard-hearted soldiers started thinking of such measures and engaged in mutual consultation. Therefore, a hard-hearted and cruel person suggested that if the poppy is separated from these blessed heads, then such superstitious talk and amazing events will not appear. So the military official agreed to follow it.

PRAAYER OF THE HEADS OF MARTYRS IN CONGREGATION. SEPARATION OF SKIN FROM THE HEADS AND FILLING WITH STRAW

At the same time, the relatives of Malik Sharafuddin and Mian Khanji, who could have established a link to this military official, fought hard and got the heads of these two martyrs.

The body of Malik sharfuddin was brought to Patan from sudrasan and there it was buried along with the head , where now is the tomb. Relatives of Miyan Syed khanji sent his head to sudrasan. At the same time Hazrat Malik Alahdad arranged to gather all the dead bodies of martyrs from the war field .

PART 2

BURIAL OF BODY OF HAZRAT SIDDIQ-E-VILAYAT (RA) AT SUDRASAN WITHOUT THE HEAD

Hazrat Bandagi Malik Alahdad buried the body of Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) without the head at sudrasan. In a next row bodies of Miyan Syed Jalal , Miyan Syed Atan, Bandagi Malik Hamad and Bandagi Malik Gowher Shah poladi were buried without the head. In the last row, the body of Miyan Syed khanji was buried with the head . All other bodies of martyrs were buried at sudrasan one place.

FEEDING AFTER THE BURIAL

After the burial of these martyrs, wife of Hazrat Siddiq Wilayat (RA) , Bibi Ayesha, ordered that in pursuit of Allah's Prophet whatever grain could be provided , it should be collected in one place and cooked in Kushk Haleem and all the afflicted, oppressed people of the Daira and winners be fed for the sake of Allah. So the command is fulfilled.¹⁵³

BURIAL OF HOLY BONES OF HEAD OF HAZRAT SIDDIQ-E-VILAYAT (RA) AND OTHER MARTYRS IN PATAN

When it was decided to separate the poppies from the heads, the order of the military official was followed. The blessed bones of the five heads were removed and the poppies of these heads were filled with straw. The blessed and Illustrious head bones of Hazrat Siddiq Wilayat (RA) and four other martyrs were buried in five separate graves in Patan.

¹⁵³ Daftar awal shah-e-Burhan

FULFILMENT OF PREDICTION OF HAZRAT MAHDI (AS) AND THE PROOF OF HAZRAT MAHDI'S ARRIVAL TO BE TRUE .

After the martyrdom of syedushshuhda Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA) and his associates and the heart breaking insolence of oppressors, the last part of prophesy of Hazrat Mahdi (AS) is fulfilled , in which he had said that : " Brother Syed khundmeer! Whoever is granted this burden of vilaya of Mustafa, his head , body and the skin is separated."

The respected spectators saw that the prophecy of Hazrat Mahdi (AS) was fulfilled and the final argument of Mahdi (AS) was fulfilled in all respects.

THE HEADS OF MARTYRS FILLED WITH STRAW AND REMOVED BONES WERE BROUGHT TO SULTAN MUZAFFER AT CHAPANEER.

After removing the bones from the head of syedush shohda Hazrat siddiq-e-vilayat (RA) and other martyrs, it were filled with the straw and brought to Sultan Muzaffer at chapaneer , to show off their condemnable and cursed achievement and seek worldly wealth and reward.

Five heads belonged to (1) Hazrat Bandagimiyan Syed khundmeer siddiq-e-vilayat (RA)

(2) Hazrat Bandagimiyan Syed Atan (Brother) , (3) Hazrat Bandagimiyan Syed Jalal (son)

(4) Hazrat Bandagi Malik Hamad (uncle), (5) Hazrat Bandagi Malik Gowher Shah poladi.

PART -3

HEADS OF MARTYRS WERE BROUGHT TO CHAPANEER

After removing the bones from the heads of the martyrs and filling them with hay by the order of the military officials, the army contingent took these five heads and reached Chapanir the capital of Gujarat, covering the distance of eighty kilometers. Ainal was waiting. As soon as the army contingent brought the heads of the martyrs and he got the status of the events that took place, Ainal informed the king. Sultan Muzaffar held the court. Ainal presented to Sultan Muzaffar the heads of the martyrs in a very triumphant manner and began to say that it belonged to syed khundmir, the chief of the group, and that these heads belonged to his followers.

Sultan Muzaffar was stunned to see the luminous condition of the heads. Due to the excess of surprise and astonishment, a strange fear began to appear on him. Along with the Sultan, the courtiers also looked down on Ainal with contempt and reproach. Everyone felt that they were deeply misled about godly people. Sultan Muzaffar could not bear it and with a sinking voice in a state of trembling and despair, he ordered to lift these enlightened heads of martyrs.

As soon as the order of the king was given, the Mahdavis present in the court had the privilege of placing the heads of martyrs on their own heads with utmost politeness, respect and reverence. Martyrs were on an Exalted rank of having Allah's visual perception. Calling these manifestations of Hazrat Mahdi's true Mahdaviat as an unparalleled asset of their life, with great respect, in the land offered by a Mahdavi devotee of prophet and Mahdi for the sake of Allah near Halol, these blessed five heads were reduced to dust in the form of a mass of martyrs. There is a beautiful tomb on this blessed land at this time. In this area it is known as Khundpir Dargah.

PART -4

و كفى الله المومنين القتال و كان الله قويا عزيزا (احزاب 33)

DOMINANCE AFTER MARTYRDOM

It is the self of Allah who has made the oppressed believers fight the wrongdoers with courage and reward themselves . Indeed Allah is Mighty and Dominant. Therefore, it is consistently proved that after the battle of Hazrat Siddique Vilayat (RA) and his unparalleled martyrdom, in the streets of Gujarat, and every lane Mahdaviat and Hazrat Mehdi Maoud were fearlessly named. More and more preaching will be done day by day and the saying of Hazrat Siddiq Wilayat (RA) will be fulfilled : The surviving fuqra (destitutes) of this nation will continue to worship and remember Allah without any fear or danger in the future. And they will be engaged in conveying this invitation to the creatures . The Mahdavees will continue to be oppressed as long as the head rests on the body of the servant and until a handful of dust is soaked with the blood of the servant, the name of the Mahdi (AS) will not be mentioned street by street. ¹⁵⁴

After this battle and martyrdom of Hazrat Siddiq Wilayat (RA) , the martyrs and conquerors of the Battle of Badr Wilayat received not only blessings from Allah Almighty of visual perception but the Mahdavja nation got the domination. The five hundred year history of Mahdism is a witness to this.

¹⁵⁴ Daftar awal shah-e-Burhan, Daftar duam shah-e-Burhan, tarreq-e-sulaimani

DISCLOSURE OF TRUTH ON THE DISAGREEING CALIPHS AND COMPANIONS OF MAHDI, RESOLUTION OF DISPUTE

According to the prediction of Hazrat Mahdi (AS) on the occasion of war some of the Companions and Caliphs of Mahdi had differed with Hazrat Siddiq Wilayat (RA) about the war (as mentioned in previous pages) but after the martyrdom of Hazrat Siddiq Wilayat (RA) ,The truth was revealed to the dissenting companions and caliphs, and all the caliphs and companions of Mahdi, one by one, returning from their previous stand said to Malik Alahdad khalifa groh : What Brother Syed Khundmir (RA) did was the truth. Thus, thank God, this temporary difference was resolved.

MARTYRDOM OF BANDAGI MALIK ALAHDAD, AFTER FIFTEEN YEARS DUE TO REFRESHING OF WOUNDS

On the morning of 14 Shawwal, Hazrat Malik Alahdad had asked Hazrat Siddiq Wilayat (RA): " Mian Ji! Allow the servant to take part in today's battle. "

Then Hazrat Siddiq Wilayat (RA) had said: "Brother Dadu! (Through love and sincerity Siddiq Wilayat used to address in the same way) Do not grieve ... When the cup of your life is full and God's purpose is fulfilled then these wounds of yours will be refreshed . If you die from your wounds, you will be a martyr."

Therefore, it is proved from the traditions that after fifteen years, according to the prophecy of Hazrat Siddiq Wilayat (RA), all the wounds of Hazrat Bandagi Alahdad Khalifa groh which were inflicted in the battle of Khambail suddenly became fresh and opened and he was filled with blood and martyrdom took place.

DESTRUCTION OF SULTAN MUZAFFAR AND GUJARAT EMPIRE

Hazrat Siddiq Wilayat (RA) had said about Sultan Muzaffar: Remember that after this war, insha'Allah, peace and order of this city will not remain. King Muzaffar and his descendants will be destroyed.

After Sultan Muzaffar II (1526), Sultan Sikandar Shah was killed by Emad-ul-Malik. From Sultan Mahmud Shah II to Bahadur Shah, Muhammad Shah III, Mahmud Shah III, Ahmad Shah II, Sultan Muzaffar Shah III (1573), in these fifty years one after the other were either killed or some of them committed suicide and adopted forbidden death. Thus the descendants of Sultan Muzaffar continued to perish and within fifty years the kingdom of Gujarat was destroyed. It was annexed from Delhi. Thus the names and symbols of both the Sultanate and the Sultan were erased. The capital itself, Chapanir, became so desolate that it turned into a terrible forest and bush. The prophecy of Hazrat Siddiq Wilayat (RA) was fulfilled word for word and the same happened to the scholars and saints who had issued fatwas against the Mahdavees. Their honours remain and nor the name or token.

PART-5

WIVES, PROGENY AND THEIR AGES AT THE TIME OF MARTYRDOM

FIRST WIFE: Bibi Ayesha , daughter of Malik Miyanji bayanvi. Married in the year 912H at kamilpur.

SECOND WIFE: Bibi Fatima daughter of Hazrat Imamuna Mahdi Maood (AS), married during migration at jalore later in the year 920H or at the beginning of the year 921H.

Children of first wife Bibi Ayesha:-

- 1-Miyan Syed Jalaluddin, 2-Miyan Syed shahabuddin shahabulhaq
- 3- Miyan Syed Abdul Qader, 4-Miyan Syed Ahmad, 5-Miyan Syed shareef ,Tashreefulhaq
- 6-Miyan Syed Khudabaqsh (sons)
- 1- Bibi Hadan wife of Malik Ismail kakreji, 2-Bibi Fatima wife of Malik khaja bin Khaja Taha
- 3- Bibi khunza Malik wife of Malik Ismail bin Malik Hamad
- 4-Bibi Bua Amatul Aziz wife of Bandagimiyan Syed Hussain bin Bandagimiyan Syed Atan
- 5- Bibi Ruqia wife of Bandagimiyan Syed Yaqoob Hasan e vilayat ibn Hazrat Sani-e-Mahdi (daughters)

Children of second wife Bibi Fatima:-

1-Miyan Syed Mahmood saidanji khatimul murshadeen, 2-Miyan Syed Ashraf

With the birth of Mian Syed Ashraf, both Bibi Fatima and her newborn son Mian Syed Ashraf passed away.

AGES OF THE SONS AT THE TIME OF MARTYRDOM OF HAZRAT SIDDIQ-E-VILAYAT

1-Miayn Syed Jalal Shaheed,	Birth 916H, 14 years
2-Miyan Syed shahabuddin shahabulhaq	Birth 919H, 11 years
3-Miyan Syed Mahmood saidanji khatimul murshadeen	Birth 921H, 9 years
4-Miyan Syed Abdul Qader	Birth 923 H, 7 years
5-Miyan Syed Ahmad	Birth 925 H, 5 years
6-Miyan Syed shareef Tashreef-e-haq	Birth 926 H, 4 years
7-Miyan Syed Khudabaqash	Birth 927 H, 3 years

PART-6

SHRINES OF MARTYRS OF THE BATTLE OF BADR-E- VILAYAT

1- KHAMBAIL: khambail village is 39 miles away from Bhiloat (where the stable and excellent shrine of Hazrat Meeran Syed Mahmood Sani Mahdi (RA) is situated with all other facilities and accommodation). It is half a mile away from Madhira road railway station. On the eastern side of the village on the bank of Chandrain lake there is a shrine of Hazrat Syed shahabuddin shahabulhaq. At the extreme edge of the lake is the grave of Hazrata Bibi Fatima daughter of Hazrat Mahdi maood (AS) and the wife of Hazrat siddiq-e-vilayat (RA) . It is said that Hazrat Siddiq Wilayat (RA) was staying in this room. The shrine of "Ganj Shuhada " of 40 martyrs who were martyred in the battle of 12 Shawwal 930 AH is

connected to the well on the west bank of the pond. Which is now shaped like a solid room. In addition, the graves of the sons of Bandagi Malik Hammad, Bandagi Malik Peer Muhammad bin Khalifa groh, Hazrat Bibi Ayesha, wife of Hazrat Siddiq Wilayat (RA) and children of Hazrat Siddiq Wilayat (RA) . Nearer to it is a well built mosque and inn. One can travel to kadi from khambail through railway.

2- SUDRASAN: It is 22 miles away from khambail, 20 Miles away from Bheelot, and

18 Miles away from Patan. Here a battle of truth and falsehood took place on 14 shawal 930H .

This pilgrimage site is built in a fine condition on the banks of Banas river. There is also a passenger room. In Sudrasan, the blessed body of Hazrat Siddique Vilayat (RA) is without a head. One can go to Raghunathpur from Patan through bus and reach the shrine on foot. The blessed bodies of Miyan Syed Jalal (son), Miyan Syed Atan (Brother), Bandagi Malik Hamad

(Maternal uncle) , and Malik Gowher poladi are buried there without heads.

3- PATAN: Patan is also known as Naharwala. It is the native place and place of birth of Hazrat siddiq-e-vilayat (RA). The blessed bones of heads of Hazrat siddiq-e-vilayat (RA) , Miyan Syed Jalal, Miyan Syed Atan, Bandagi Malik Hamad and Malik Gowher Shah poladi are burried in the shrine of Patan. The holy shrine is two miles away from Patan railway station and outside the patipal darwaza. This place is connected with s.t.

4- CHAPANEER: Bus which starts from Baroda railway station goes through Chita udaipur, Badli, shivrajpur of paragraph. It can be allowed to stop at khundpeer dargah. Skins of heads of Hazrat siddiq-e-vilayat (RA), Miyan Syed Jalal, Miyan Syed Atan , Bandagi Malik Hamad and Malik Gowher Shah poladi are buried here. One can easily reach this shrine from Baroda railway station through Auto Rickshaw or taxi. The holy shrine is quite adjacent to the bus stage. There is a resting place, an excellent spacious mosque and a water well with an

electric pump at the shrine. Nearer to the shrine is situated yaktoda mosque, and other ancient relics.

All these shrines are treasures of source of inspiration, where the pilgrim forgets everything. Only the love of Allah and His passion prevails. And the desire to see him overwhelms. Faith is refreshing and immense.

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ)

[Surah Aal-E-Imran 169]

THE END

Translation:-Abu Tauseef Syed Nusrath Maqsoosi

