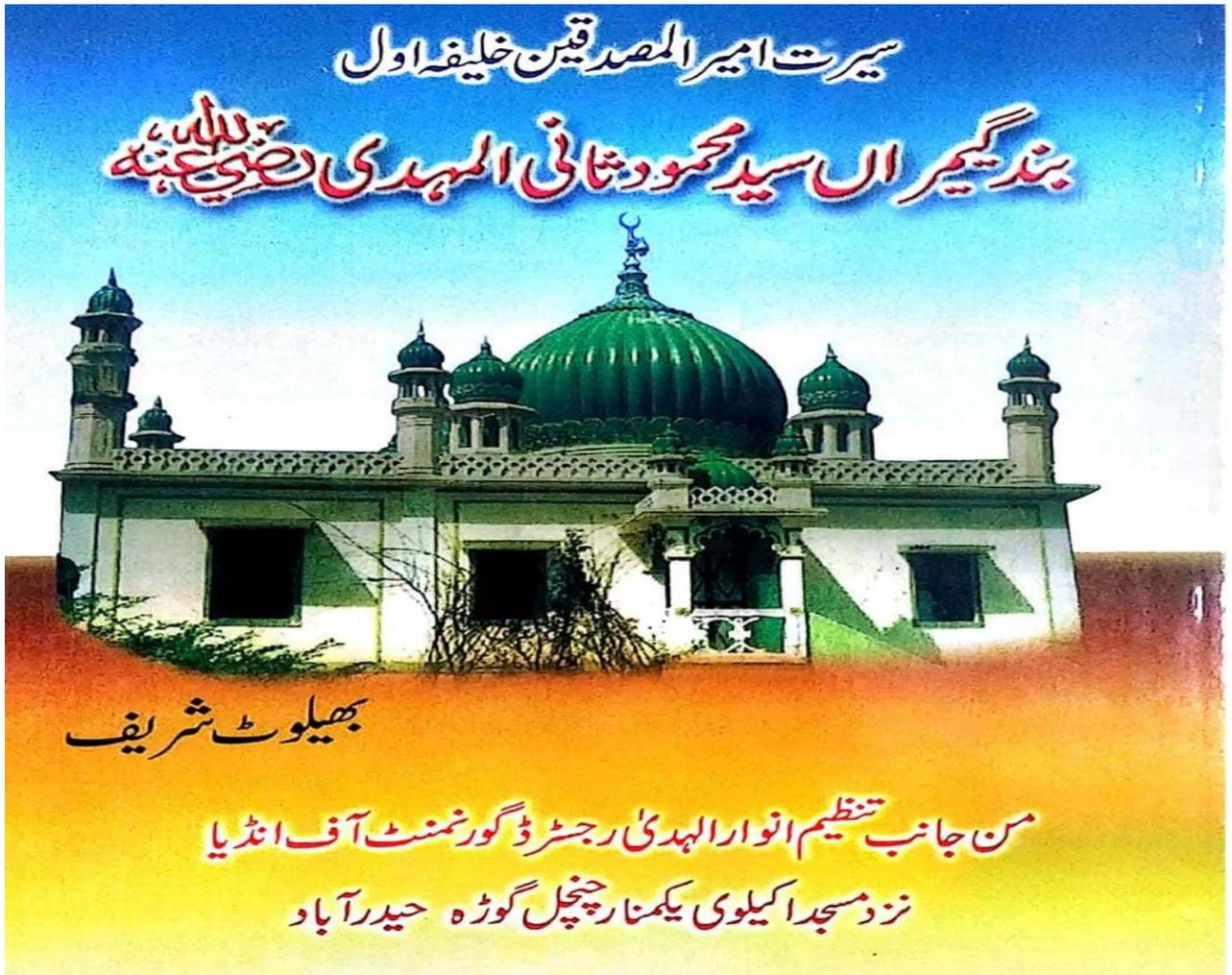


# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## BIOGRAPHY OF HAZRAT BANDAGIMIYAN SYED MAHMOOD SANI MAHDI (RA)



## **EXPRESSION OF GRATITUDE**

In today's age of religious awakening is the only way to save Mahdism, which is "the very essence of Islam", is to bring the reformed, intellectual, and religious conditions of the Mahdavi elders to the masses through literature in every language. In our nation, there have been many eminent scholars, most learned people and mentors whose literature on theology seems to have a prominent place in the world. We have also had proud speakers whose fame had reached its peak, but today the magic of their speeches is no longer there that the people can benefit from. But the scholars who have given useful literature in the hands of the nation with the magic of their speech are the leaders who are still alive. There is still a lot of work to be done on the companions of Imamuna Hazrat Syed Muhammad Mehdi Maood (AS). The biography of Syedna Amir-ul-Musaddiqin Bandgi Miran Syed Mahmood Sani Mehdi (RA) is being presented to you by the organization Anwar-ul-Huda. Its author is the Leader of the Nation Maulana Abul Hadi Syed Mahmood Sahib Akailvi who does not need any introduction. His national achievements are manifestations like that of the sun. Recently, Dr. David Singh, who holds a doctorate degree from Oxford University, had Hazrat Rahnuma-e-Millat translate the book " Futuhaat-e-Makkia" from Arabic to Urdu. And from London, he expressed his gratitude for the guidance given by Hazrat in the preparation of the thesis.

It is no secret that the historian of India Maulana Syed Ahmed Sahib Jaunpuri has made special mention of Maulana in the history of Shiraz India and Sufis of Jaunpur. And there are references to his books. Respected Maulana's commentary on the preamble of Siraj-ul-Absar written in Arabic is also a testimony to his erudition.

If Allah wills Biography of Hazrat Imam Mahdi Maood (AS) written in Arabic by Hazrat Rahnumai-e-Millat shall come to fore on behalf of the organization Tanzeem Anwarul Huda and as well as Arabic Insaafnama .

In the light of the reliable books of the pioneers, free from every conflict, we are now fortunate to present the latest compilation biography of Amir-ul-

Musaddiqin Miran Syed Mahmood Sani Mehdi (RA) to the nation. It should also be borne in mind that so far in the nation of Mahdaviyah such a huge biography containing all the details has not been overlooked. First of all, I would like to thank " Rahnuma-e-Millat " Allamatul-Asr Alhaj Hazrat Abul Hadi Syed Mahmood Akailvi and Mr. Syed Yaqub Miran Mujtahidi whose world renowned Urdu-English Dictionary is going to be published soon and who took the burden of proof reading despite lack of leisure time and Vice President Mr. Mustafa Ali Khan Yahya Zai Zamindar Karnool, Syed Khizar Yadullahi treasurer Organization and all the members of the organization and those who contributed financially for strengthening the roots of the organization.

Syed Yousuf khundmiri  
Secretary General Tanzeem Anwarul Huda  
Retired lecturer city college Govt of Andhrapradesh-India

## REMENICENCES

The historian of India and Pakistan, author of the history of Shiraz-e-Hind, Sufis of Jaunpur, Aashiq-e-Awliya-e-Uzaam, Maulvi Syed Iqbal Ahmad Sahib Jaunpuri, after reading Anwaar-ul-Huda, has embellished his impressions on it in these words. From this it is possible to know what is the status of Rahnuma-e-Millat Alhaj Maulana Abul Hadi Syed Mahmood Sahib Akailvi among the top scholars of India. ( secretary organization Tanzeem Anwarulhuda )

Source of Knowledge and Art, Admirer of poets, Respected , Exalted Hazrat Moulana Peer-o-Murshid Syed Mahmood Sahib Akailvi, As Salam wa alaikum wa rehmatullah barakatahu, the book sent by your highness on December 30, 2002 was received through the supervisor of Dargah Hazrat Sheikh Danial Khizri. I am deeply grateful for your love and affection. I love your highness with all my heart. I sent several letters but I was very upset because of the lack of response .The book you sent me is an ocean of undeniable arguments and proofs, and, commendable point is that "Anwarul Huda" is a living masterpiece of agreed references. And the truth of the matter is that the above mentioned book , descended by Allah and the metaphysics of the prophet, is the result of the special grace and inner attention of Hazrat Mahdi (AS). But when will those whose hearts, tongues, and ears are sealed by God be believers?

Hazrat Imam Razi Sulaiman Zaman has written in one place in "Tafseer Kabeer" that God has kept the wise guidance specially for Himself. And He bestows His Grace on whom He wills. So he gave these external scholars only the knowledge of whores and deprived them of the knowledge of esoteric sciences. What opinion can I give on the authorship of your highness?

I am devoid of knowledge and deeds. And from any Point of view your highness is perfection of knowledge and source of grace.

کہاں مزدور کا کاشانہ

کہاں گیسوئے سلطانہ

Where is labourer's dwelling

Where is hair locks of princess

I apologize if I have been rude in writing a letter .

Subservient

Syed Iqbal Ahmad juvanpuri

The pride of poets, Respected Dr Syed Ali Ather Yadullahi

## **BIOGRAPHY OF HAZRAT SYED MAHMOOD SANI MAHDI .....AN OVERVIEW**

The details of the beliefs and practices of the holy group Mahdaviyyah are presented in the writings of the Glorious Companions of Hazrat Mahdi (AS) and his followers in such a reasoned and pleasing manner that The seekers have been following the path of guidance in every era, benefiting from the blessings of these elders. Even today, these writings, with their divine love, dedicate themselves to the lovers and quench their spiritual thirst. These writings reinforce the belief of the beneficiaries that Mahdism is the name of Islam and the deeds of the Messenger of Allah.

Not only the writings of these elders, but also the study of their life, can also be saved from darkness by becoming a tower light for those who wander in the darkness of error and uncertainty. Some work was done in every period on the biography of Associates of Mehdi (AS). The collection of the many traditions found in various national books, especially about Syedain, at one place and to draw conclusions in the light of historical references to the authenticity of traditions, and to compile the traditions proved by the argument as a complete book of biography in a timely order, is certainly a mirror of self sacrifice, achievement and high research ability of Hazrat Abul Hadi , which he has accomplished.

In the past, Hazrat Syed Qutbuddin Sahib Palan Puri collected the biography and teachings of Hazrat Bandgi Mian Shah Khundmeer Siddique Vilayat from all the national books and published seerat syedna khundmeer named Siraj-e- Munir, which is a well-known and authentic national achievement. Such a comprehensive biography of Hazrat Sani Mahdi was not available in the nation but Allah Almighty chooses one or the other servant for every task. The honor of publishing such a huge book was bestowed on Allama Abul Hadi Syed Mahmood Sahib Akailvi. Hazrat Allama fulfilled a long-cherished dream of the nation as per his status by working with his scholarly and research tastes. May Allah grant him retribution. In the current uncertainty, this book is a valuable scholarly and religious gift for the new generation. The remembrance of God's special servants is also faith-strengthening. The narrations of these elders remind the servants of Allah. According to renowned poet Ghaalib.....

غالب ندیم دوست سے آتی ہے بوئے دوست  
مشغول رب ہوں بندگی بو تراب میں

I am writing these few lines at the request of Allama and while acknowledging my lack of knowledge, I am merely daring to seek hope and grace. Because the seeker can achieve his goal only with the help of these close servants of Allah.

ہاتھ ہے اللہ کا بندہ مومن کا ہاتھ  
غالب و کار آفرین کار کیا کارساز

It is narrated by Hazrat Omer bin Khataab (RA) that : Translation: The Prophet (peace and blessings of Allaah be upon him) said: My companions are like the stars. Whoever follows them will be guided. This proves that every companion is a guide and a guidance. Then the believers can imagine how high the standard of guidance of these specially chosen companions of Mahdi (AS) ie syedain will be.

Hazrat Imam Mehdi (AS) said that Syedain gets indirect benefit from the Almighty. This good news shows the height and extent of the high status and glory of Syedain. Hazrat Abul Hadi refreshed the faith of those associated with Mehdi (AS) by composing the biography of Hazrat Sani Mehdi (RA). With this faithful narration of this successor and enlightened son of Mahdi, not only did he improve his hereafter, but he also led the group of lovers of Mahdi to receive the charity of dearest son of Mehdi , Syed Mahmood, at whose door all the mystics of the world are still calling their voice.

دشت بکشا جانب زنبیل ما  
آفریں ہر دست و بتباروئے تو

That is, O saint, extend your hand towards our pouch. We hope that this book will enlighten the hearts and give guidance to those who lost their path and the author and readers and admirers will get the charity of Imam two worlds. It is our prayer .

صدقہ ملے سبھوں کو امام ہمام کا  
اس ہم مقام شافع یوم قیام کا ..... آمین  
حسبنا اللہ و نعم الوکیل و نعم المولی و نعم النصیر

The humble person

Dr Syed Ather Yadullahi

Dated : 20 January 2003  
16 zeeqasa 1423 Hijri

REKNOWNED MURSHID MOULANA SYED DILAWER MAQSOOSI  
MOULVI FAZIL JAMIA NIZAMIA  
SAJJADA DAIRA IPPALGUDA

## IMPRESSIONS

Writing a comprehensive, authoritative and huge book on the biography of Hazrat Sani Mehdi (RA) is a very delicate task because biography is the name of walking on "pulsarat" in terms of its art and essentials. Especially keeping in view our national temperament, many books have been written on Aqeedat-e-Sani Mahdi, but to date no book has passed through the eyes of Faqeer which is detailed and complete regarding his biography. The book under review has a special scientific and research position. The selection and sequence of events in this book, the provision and arrangement of accessories, the style of writing, the availability of language highlight the scholarly and research position of this book. In this sense, this book is a standard example of art in contemporary times that in view of the accuracy of the situations and events that were in the choicest traditions, biography of sani Mahdi (RA) became one of rare unique books, leaving readers with no need to find biography of Sani Mehdi (RA) in various other books. And in this book some points have been explained which the nation desperately needed which solved many issues. The author of this book, the Leader of the Nation Maulana Mufasir Qur'an Abul Hadi Syed Mahmood Sahib Akailvi is considered as one of the prominent and glorious scholars of contemporary time. His scholarly and especially national services are viewed with respect and esteem in the nation. Allama has written big and small books in Arabic and Urdu, but this book among these flowers is very lush green. Respected Allama met this Faqeer and expressed his desire to write comments on this book so that the insignificant Faqir could express his views on this book. This is a perfect example of Allama's modesty and dignity.

Faqeer's prayer that may Allah Almighty make this book a source of blessings and may the common and specific people of the nation benefit from it. And may this work be a source of great reward for the author respected Allama . Ameen

SYED DILAWER

MAQSOOSI

Dated : 19 January 2003

15 zeeqad 1423 Hijri

# **IN THE NAME OF ALLAH , THE BENEFICENT , THE MERCIFUL.**

## **A LOOK AT HISTORIOGRAPHY**

When the descendants of Abul Bashar Adam (AS) first spread in the world, different tribes came into existence and only after that human history began to be written.

History tells us what the civilization of the past was like. How revolutionary figures came into being there, how the groups of prophets and their followers spread the divine religion and raised their voice against idolatry. What was the state of religious rituals and society at that time and how nations and tribes had fallen into humiliation under the system of nature. What were the reasons for their rise and fall ? Also, in which century did people create revolutions? And how much advice is hidden in it for generations to come in the world, how many lessons are there. Writing all such past situations and events with day, month and year is called historiography.

Human nature has always been interested in the stories of the past and these stories of the past, whether old or young, women or children are all eager to hear and read and this is the fact of history that every person considers it necessary to be aware of the reform, religious, social, cultural, political and economic conditions of the country. What happens is that human understanding matures and intellect and consciousness reach their ascension to perfection. Also, from the study of history, pure emotions like courage, truthfulness, sacrifice of life and property for the survival of one's nation begin to arise in nations and peoples. A nation that is unaware of the history of its elders is in a state of turmoil and decline. Understand that it is intimidated by other nations. In such a case, it is cut off from its nation and her intellectual abilities, intellect and its physical and spiritual powers seem to be bound in the chains of slavery of others. In fact, history is confined to the framework of tradition and wisdom. In order to narrate an event or narrate a story, it is necessary that the narrator himself be present there or the chain of narration of the narrator who was present

there is connected with it. If the narrator is narrating a tradition about someone's family life, it is important to see if the relationship between the person he is narrating is close or not to a person who is narrating the events in his inner house . If the narrator is conveying someone's domestic events to the audience, then to what extent does his credentials fit into the box of wisdom? If this tradition is examined on the principles of wisdom , can it fit into the critical framework of the critics or not? Obviously, all such traditions which the intellect does not accept and the moral society does not allow it will not be considered acceptable.

There is still a lot of work to be done on our national history. And it is very easy for a disciple to follow the principles of good faith, but for every critic and historian, such events should be based on traditions wrapped in the cloak of good faith. It is important to avoid. For example, the narration about Bandagi Mian Syed Mahmood Khatam Al-Murshidin is recorded in the national books that Yazid's soul bit him in the form of a dog and his death took place.

However, other narrations from the history of Mahdaviyya prove that his enemy attacked with a poisoned triangular corner spear, the poison from his wound got embedded in his body and his death occurred.

In my view, it is the duty of a biographer to study the traditions and events carefully and make the most trustworthy traditions his source. In the biography of Syedna Ameerul Musaddiqeen Bandagi Meeran Syed Mahmood Sani Mahdi (RA) I have made arrangements to make my own sources the only ones that contain trustworthy traditions. And in this blessed biography, as far as possible, I have tried to place the books of the pioneers. May Allah help such people in our nation so that their keen gaze removes the shortcomings committed against me and the nation may benefit from them further.

## **GENEALOGY OF AMEERUL MUSADDIQEEN SYEDNA BANDAGI MEERAN SYED MAHMOOD SANI MAHDI (RA)**

Hazrat Bandagi Meeran Syed Mahmood bin Syedna wa Imamuna Hazrat Meeran Syed Mohammad khalifatullah Mahdi Maood (AS) bin Syedna Abdullah alias Syed Khan

“Sharqia Government ” bin Syed Osman samarqandj bin Syed Qizar bin Syed Moksa 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 Zinul Abideen bin Abi Abdullah Alhussain Shaheed-e-karbala bin Ameerul Momineen Ali Murtuza karamallhu wajahu (RA).

(Sawaneh Mahdi Maood)

The lineage of Ameerul Musaddiqeen Hazrat Sani Mahdi (RA) goes back to the 19th generation of Amirul-mu'minin Asadullah Ghalib Ali Murtaza (RA).

Author of Tazkiratussaleheen writes that:

Translation: There were two sons to Hazrat Syed Osman. (1) Syed Jalal (2) Syed Abdullah, Syed Jalal had three sons. (1) Syed salamullah (2) Syed Kareemullah (3) Syed Ghani, and two daughters (4) Bibi Rastee (5) Bibi Alahdati. There were two sons to Meeran Syed Abdullah. (1) Meeran Syed Ahmad (2) Meerean Syed Mohammad. Bibi Raasti was married to Meeran Syed Ahmad and Bibi Alahdati was married to Meeran Syed Mohammad. Hazrat Syed Mohammad was married to Bibi Alahdati, when his age was 19 years and her age was 11 years.

In this case history of Sharqia kings and Suriya juvanpur page no 1093 may be referred

(Sawaneh Mahdi Maood page no 6 printed at Delhi)

## **BIRTH OF BUBU KHUNZA BADAN DAUGHTER OF HAZRAT SYED MOHAMMAD MAHDI (AS)**

Hazrat Syed Mohammad Mehdi (AS) was in his twenties when daughter was born in his house. And the princess was named Khonza Badan. The year of Khunza Badan's birth is 867 H or corresponding to 1463 AD.

## **BIRTH OF BANDAGI MEERAN SYED MAHMOOD SANI MAHDI (RA)**

Two years after the marriage, in 869 AH, Hazrat Syed Mahmood bin Hazrat Mehdi Maud was born. (Sawaneh Mahdi Maood page no 6,7 printed at Delhi )

### **RESEARCH ERROR**

The authors of Taareeq-e-salateen and Sufiya-e-Jaunpur have written the year of his birth as 875 H on page 1093 which is contrary to the events written by Mahdaviyya biographers.

(1) The author of Sawaneh Mahdi Maood writes: When Dalpat Rai was killed by Mehdi Moaud and he saw the image of an idol on his heart, then divine attraction made him go into ecstasy and unaware of this world. The consensus of the biographers proves that it was 875 AH at that time. (Sawaneh Mahdi Maood page no 12, printed at Delhi)

But to this extent the year of the war Tadhat "Orissa" is 875 AH. Mahdaviyya biographers agree with the history of salateen Sharqi and Sufis of Jaunpur.

Bandgi Meeran Syed Mehmood Sani Mehdi (RA) was born in the year 875 H. Mahdavi historians do not agree with this. There is a difference of opinion.

(2) The author of Touqet has written in this regard "The son was born in the 22nd year, i.e. 869 Hijri, corresponding to 1415 AD. He was named with Mahmood, one of the names of the prophet (pbuh), by the command of Almighty."

(Touqet page no 5 printed at khursheed press  
Hyderabad)

## **MAHDAVIYA BIOGRAPHERS AND THE DATE OF BIRTH**

(3) It is written in the second chapter of "Sawaneh Mahdi Maood (AS)" under Syed Mahmood Sani Mahdi (RA) : Hazrat Syed Mahmood bin khalifatullah Mahdi Maood born to Bibi Alahdati (RA) at Juvanpur in the year 867H or 869H.

(Sawaneh Mahdi Maood chapter 1 part 2 page no 143 printed Delhi)

But biographers have reported his birth year as 869H. Historians differ on the date and year, but all agree that he was 18 at the time of the confirmation of the Mahdi.

More details in this regard are coming in the pages ahead. Bandagi Meeran Syed Mahmood opened his eyes to a family which was the cradle of wealth and knowledge and also called for jihad for the sake of Allah.

### **FROM THE APSE OF HISTORY**

Hazrat Bandagi Meeran Syed Mahmood's honourable ancestor Hazrat Syed Abdullah was one of the eminent nobles of The Sharqiya empire Jaunpur, whose title was Syed Khan. He was among the advisors of the kingdom. It is written in Gazetteer Juanpur that

"Sikandar Lodhi told Hussain Shah's messenger "Miran Syed Abdullah" Miran Syed Khan that he is Sadat and his lineage goes back to Rasoolullah. You must warn your master not to utter such words in connection with the release of Joga.".....

History of Dawoodi says that he has also been the Ambassador of the Government of Sharqiya.

(Taareeq-e-salateen Sharqi and Sufiya-e-Jaunpur page no 1089&1090 printed Faizabad)

This historical evidence proves that you belonged to a famous and well-known family.

## **BIOGRAPHY OF BANDAGI MEERAN SYED MAHMOOD (RA) AT A GLANCE**

The author of the book Shavahid-ul-vilayat writes:

Translation: Syed Mahmood's birth took place two years after Bibi budan's birth, And Bibi Budan was born to Hazrat Habib Zul Jalal in the eighteenth year. (And in some of the narrations twentieth year is mentioned)

Bandagi Meeran Syed Mahmood was born in the twentieth year. It was 867H.

(In some of the narrations his year of birth is mentioned as 869H). When he confirmed the mahdiat of Hazrat last Imam (AS) along with his mother, his age was 18 years. Eighteen years after the confirmation of Mahdiat by Hazrat Bibi Kalan and Bandgi Miran Syed Mahmood (RA), Hazrat Imam (AS) claimed Mahdiat by the command of God Almighty. At that time the age of Hazrat Bandagi Meeran Syed Mahmood (RA) was 36 years. After that Habeeb Zuljalal lived for five years. After the claim of Mahdism, at the time of his demise Bandi Miran Syed Mahmood was 41 years old. And the period of his caliphate was 9 years. Thus, the total age of Hazrat Sani Mahdi was 50 years. And in 919 AH, Hazrat Meeran Syed Mahmood died.

It is clear from the underlined text that at the time when he confirmed the Mahdiat of Imamuna Meeran Syed Muhammad Khalifatullah (AS), he was 18 years old. This incident was of Danapur, which was the village of Juvanpur.

(Tazkiratussaleheen page no 161)

### **DANAPUR**

It is located 170 miles east of Jaunpur. The author of the book "Tawqeeet" has written that in the year Jamadi-ul-Awal 887 AH, corresponding to 1482 AD, it was the 42nd year when Imam Mahdi (AS) migrated from Jaunpur with 17 companions. Danapur is located near present day Patna in Bihar province, east of Jaunpur.

## **CONFIRMING THE MAHDIAT OF HAZRAT MAHDI (AS) BY BIBI ALAHDADI (RA), BANDAGI MEERAN SYED MAHMOOD (RA) AND HAZRAT SHAH-E-DILAWER**

Stayed here in the forest for 6 months. It was here that the first manifestation of the Almighty took place. The knowledge of Muradullah, inheritance of Qur'an and mission over belief acquired. Hazrat Bibi Alahadadi also discovered that the Almighty had appointed him to the position of Mahdi. All the migrants also found out. Among women, Bibi Al-Hadadi was the first to confirm. His son Miran Syed Mahmood confirmed Mahdiat. Hazrat Shah Dilawar confirmed Mahdiat. When Bandagi Meeran taught him remembrance, Shah Dilawar went into ecstasy and he was left in the mosque of Danapur. (Touqet page no 6, 7)

The author of the book "Sawaneh Mahdi Maood" writes:

Hazrat Syed Mahmood bin khaleefatullah Mahdi Maood (AS) was born to Bibi Alahdadi (RA) in Juvanpur in the year 867H or 869H.

(Sawaneh Mahdi Maood part 2, chapter 1 page no 143, printed jama Masjid Delhi)

The author of the book "Tawqet" has also adopted the same date.

(Touqet page no 5 khursheed press chatta Bazar Hyderabad - AP)

And the historian Soleimani has written this.

Translation: Before the assassination of Rai Dalpat in 869 AH, He came to this world.

If the year of your birth is considered as 869 AH, then the battle of Dalpat which took place in 875 AH, then the age of Hazrat Bandagi Miran Syed Mahmood is proved to be 6 years.

Regardless of this, the author of biography of Mehdi Moawud has stated that the period of ecstasy of Hazrat Imamuna Mehdi Moawud (AS) is 12 years.

(Page 14 part 1, printed at Delhi)

From this point of view, if 6 years of age of Bandagi Meeran Syed Mahmood and 12 years of absorption of Imam (AS) are added, then he was 18 years of age. There is no secret that in 888 AH, the end of Imam Mehdi Maood's ecstasy is proved by history. And this is adopted by the authors of Touqet, Shavahid-ul-vilayat and Savaneh Mahdi Maood.

Also, the author of Mutlaul-Wilayat has mentioned in the same Danapur that Hazrat Bandagi Meeran Syed Mahmood has confirmed Hazrat Imam MahdiMaood.

(Matla-ul-vilayat page no 19, 20)

InshaAllah, the glad tidings given to you on this occasion by the Imam of the Universe, Hazrat Syed Muhammad Mehdi (AS), will be explained in the chapter on glad tidings.

### **FIRST CLAIM OF MAHDIAT OF IMAM MAHDI (AS)**

The author of preamble Siraj-ul-Absar has stated that Imam (AS) made the first claim in Jaunpur before reaching Mando, as is narrated in the footnote.

(Hashia shareef page no 263, preamble Siraj-ul-Absar page no 75 second edition)

It must be clear that Danapur was also a part of Juanpur state. The history of Eastern Sultans and Sufis of Jaunpur can also be seen to get acquainted with the boundaries of Sultan Al-Sharq. Regardless of this Bandgi Mian Syed Wali bin Bandgi Mian Yousuf Muhajir has written this.

Translation: Hazrat Mahdi (pbuh) was commanded by God (without the means of angel) that you are the promised Mahdi. In the house, firstly Meeran Syed Mahmood (eldest son) swore allegiance. When Hazrat Mehdi came out of the house, Mian Dilawar swore allegiance. When Hazrat Meeran (AS) went to the Kabatullah, he sat on the pulpit and claimed Mahdiat. "Whoever follows me, he is a believer." Mian Nizam swore allegiance to the blessed hand here. In Badli, Hazrat Mehdi was commanded with a warning by God (that you are the promised Mahdi, make the claim of Mahdiat). There Mian Syed Khundamir swore allegiance to the blessed hands.

The above expression proves some points.

The first thing is that Miran (AS) was commanded by God that he was the promised Mahdi. Secondly, Bandagi Syed Mahmood among his family members was the youth who confirmed the Mahdiat of Imam (AS). The third

thing is that when Hazrat Mahdi (AS) came out, Bandagi Shah Dilawar confirmed Mahdiat. Fourthly, When Hazrat Mehdi Maood claimed Mahdiat in Ka'bataullah, then Shah Nizam took allegiance to The Blessed Hand. Fifthly, when Hazrat Mehdi Maood made the emphatic claim of Mahdiat, Hazrat Bandagi Syed Khundmir was the first to confirm it and swore allegiance on the blessed hand. The sixth point is that in the forest of Sola santej Hazrat Shah-e-Naimat swore allegiance on the blessed hand.

Note: Earlier, it was reported that Bibi Alahdadi was the first woman to confirm Mahdism. Regardless of this, the following narration supports the aforesaid statement of Sahib Hashiya Insafamah. Refer this narration of shawahidul Mahdi.

### **FURTHER DETAILS OF CLAIM OF MAHDIAT**

TRANSLATION: When this Hazrat Syed Mohammad, having attributes of prophet, reached the age of forty years, in the year 887 AH, he declared his claim to Mahdiat on the command of God Almighty and this first claim took place in Jaunpur. Thereafter he lived for thirty three years.

Second time in the year 901H, he expressed the claim of Mahdiat between Hajar-e-Aswad and Maqam.

Third time with all his prophetic attributes he made the claim of Mahdiat in the year 903H in Ahmedabad at Masjid Taj Khan salar. Thereafter he remained alive for seven years.

Fourth time the claim of Mahdiat was made Badli which is nearer to peeran Patan. It was the year 905H. Thereafter the life of the beloved of Almighty had been for five years.

### **THERE ARE TWO TYPES OF HIS CLAIM OF MAHDIAT**

His claim of Mahdiat till 18 years is said to be non emphatic because he did not apply infidelity to the disbelievers. His second claim of Mahdiat was

made in Badli and it was the year 905H. He claimed Mahdiat by the command of Allah the Almighty and the prophet of Allah Hazrat Mohammad (pbuh).

Translation: Thus he who denied Mahdi is an infidel.

He applied disbelief to his denier, so this claim is called an emphatic claim.

### **AT THE TIME OF CONFIRMATION OF MAHDIAT, BANDAGI MEERAN SYED MAHMOOD WAS 18 YEARS OLD**

It is evident from this that when Imam Mehdi Maud made the first claim in the Danapur area of Jaunpur, it was Jamadi-ul-ula 887 H corresponding to 1482 AD. It has passed before that Hazrat Meeran Syed Mahmood was 18 years old at that time. Thus Bandgi Meeran Syed Mahmood has this privilege among the youth that he was the first to confirm Mahdiat.

At that time, He was well aware of the matters of the advent of Mahdi in terms of consciousness and knowledge. And after that in emigration he stayed with the promised Mahdi (AS).

### **FOR HOW MANY YEARS HAZRAT BANDAGI MEERAN SYED MAHMOOD (RA) REMAINED IN THE COMPANY OF HAZRAT MAHDI MAOOD TILL HE WENT FOR EARNING A LIVING.**

The migration of Hazrat Mehdi started from Jaunpur in the year 887 Hijri corresponding to 1482 AD. He went to Danapur, kalpi, chanderi, chapaneer, the capital city of Sultan Mahmood Baigada, Baroda, Bharoach, Raj peela mountain valley, Burhanpur, Mando, capital city of Ghiyasuddin Khilji, Ajmer, Daultabad, Ahmadnagar, capital city of Sultan Ahmad Nizam Shah, Bidar, capital city of Shah Hakim bareed, Gulbarga, capital city of Bahmani dynasty, Bijapur, cheetapur, Rai bagh, kokan, Dabol Bandar, Adan, Jiddah, Holy Makkah, Bandar khambait, Ahmadabad. Hazrat Imam (AS) reached peeran patan in the year 904H corresponding to 1498AD, when his age was fifty seven years. It is as if Bandgi Meeran Syed Mahmood (RA) stayed in the journey and pilgrimage for 16 years and we continued to benefit from the explanation of the Quran by Hazrat Mehdi (AS).

## **EDUCATION AND TRAINING OF HAZRAT BANDAGI MEERAN SYED MAHMOOD**

He was educated and trained in the presence of Hazrat Imam Al-Kainat Hazrat Syed Muhammad Mehdi (AS). By the time Imam Mehdi (AS) reached Peeran Pattan, Hazrat Bandgi Miran Syed Mahmood was 34 years old.

## **FIRST MARRIAGE OF HAZRAT BANDAGI MEERAN SYED MAHMOOD**

The author of Tareeq-e-Sulaimani has written: Translation : It is narrated that Hazrat Imam (AS) had received a slave girl Bai khoob kalano from Bibi Malikan and Imam (AS) had bestowed Bai Khob Kalan on Bandi Miran Syed Mahmood.

Regardless of the above the author of savaneh Mahdi Maood (AS) has written this.

It is said that Bai Khoob Kalan came to Hazrat Syedna Mehdi Moaood (AS) on behalf of Bibi Malikan (RA). She was her own example in appearance and character. The Imam (AS) married her to Syed Mahmood.

(Savaneh Mahdi Maood part 2 chapter 1 page 144 printed Delhi)

## **DEATH OF BIBI KHOOB KALAN WIFE OF HAZRAT BANDAGI MEERAN SYED MAHMOOD**

Mahdaviya historians differ as to where Bibi Khoob Kalan died. There are hadiths and national narrations in which a short hadith is narrated according to an event, as are the repeated hadiths of Imam Bukhari.

Similarly, the same is true of our national traditions. The same thing is written in one place in a very short way and in another place it is written with the whole event. Bandagi Shah Abdul Rahman son of Bandagi Shah-e-Nizam, ruler of Jais has written the biography of Imam Mahdi in Persian language. Although this biography is very short, in some places detailed circumstances are

also found. He writes about the first wife of Bandagi Meeran Syed Mahmood Sani Mahdi (RA):

Translation: Miran Syed Mahmood was bestowed the girl Bibi Khoob kalan by Hazrat Mehdi Mauood (AS) as a servant for his service. She was such a lover that as long as Miran Syed Mahmood was in front of her eyes she would get comfort and when he was out of sight she would be restless. One day Hazrat Mehdi Mooud (AS) sent all the migrants along with Meeran Syed Mahmood to Maulana Abdul Wahid Zayed in Ahmedabad. Because Maulana always begged Hazrat Mehdi to visit him and bless him. This was the reason and due to their great efforts that migrators were sent.

At that time Bibi Khoobkalan asked, "Master, when will you return from Ahmedabad?" Meeran Syed Mahmood said: Inshallah I will come after the Isha prayer. Abdul wahed Zayed held all the migrants with him through the night. When khoob kalan saw that Hazrat Syed Mahmood did not return on time as per the promise, her love for separation grew stronger and she surrendered her life to Almighty. Hazrat Mahdi (AS) granted good tidings of faith to Bibi Khoob kalan.

The next day Meeran Syed Mahmood came from Ahmedabad and saw that Bibi Khoob Kalan had surrendered her life for the sake of Allah Almighty. So he was very much upset and after a while came to chapaneer for the job (earning).

The above tradition reveals a few points.

The first point is that Hazrat Mahdi (AS) had granted Miss Khoob Kalan to Hazrat Bandagi Meeran Syed Mahmood for his service.

Second point is that this event is of Patan shareef and biographers have written that Imamuna Hazrat Mahdi Maood (AS) had married Bibi Malkan Ummul Musaddiqeen in patan shareef and here she granted two maids Bibi Khoob kalan and Bibi Rajmati to Hazrat Mahdi Maood (AS) for service.

Bibi Khoob Kalan, who was her own example in beauty and character, was bestowed for the service of Bandagi Miran Syed Mahmood. And Bibi Rajmati

was bestowed to Bandagi Hazrat Shah Dilawar. And Imamna Mehdi herself married Bibi Khadkalan to Syed Mahmood and married Bibi Raj Mati to Hazrat Shah Dilawar.

Third point is that Bibi Khoob Kalan was the true lover of Bandagi Meeran Syed Mahmood.

Fourth point is that Bandagi Meeran Syed Mahmood had gone to Ahamdabad along with migrants to attend the invitation hosted by Moukana Abdul wahed Zayed at the command of Imamuna Hazrat Mahdi Maood (AS).

Fifth point is that Bibi Khoob Kalan died in patan.

Sixth point is that Hazrat Mahdi Maood (AS) granted good tiding to Bibi Khoob Kalan of the faith and she was laid to rest at patan.

Seventh point is that when Hazrat Bandagi Meeran Syed Mahmood returned to Patan from Ahmedabad he came to know that Bibi Khoob Kalan had died.

Eighth point is that for a long period he stayed at patan. Thereafter he came to Naharwala along with Hazrat Imamuna Mahdi Maood (AS).

Hazrat Bandagi Shah Abdur Rahman son of Bandagimiyam Shah Nizam has mentioned in his famous biography " seerat Mahdi Maood " that from here Hazrat Bandagi Meeran Syed Mahmood went to chapaneer for earning a living.

## **VISIT OF BANDAGI MEERAN SYED MAHMOOD TO CHAPANEER FROM NAHARWALA FOR LIVELIHOOD**

The author of biography of Mahdi Maood (AS) had written under the events of Naharwala in Persian language the below details.

Bandagi Meeran Syed Mahmood asked Hazrat Mehdi Moaud (AS) that a person has been seeking Allah from his childhood and another has become a seeker of God by renouncing the world. What is the difference between the two levels?

Then Hazrat Mahdi Maood (AS) said: There is a great difference like heaven and earth. If one leaves ten in the path of Allah in this world, he will get seventy times in the Hereafter. The more you leave, the more you get.

(Biography Imam Mahdi Maood page no 76)

The author of shawahidul vilayat writes that the time when he sought permission to leave for earning a living, Imam (AS) was making ablution. (Page no 286)

The author of shawahidul vilayat writes that When Bandagi Meeran Syed Mehmood came to seek permission to leave for earning, Hazrat Mehdi Maood (AS) emphasized this.

The author of "seerat Mahdi Maood" has written: Translation: Hazrat Mahdi (AS) said, "Wherever you are, remember God." It is easy for God to see you again soon.

How quickly this prayer of Hazrat Mehdi Muoud (AS) was accepted in the court of God. The author of "seerat Imam Mahdi Moud" writes.

That is, he has been on duty only for two years. (Page no 77)  
InshaAllah details will follow in the ensuing pages.

## **VIRTUES OF EARNING LIVELIHOOD IN THE LIGHT OF HADITHS OF THE PROPHET**

Here it is necessary to present the virtues of earning a living in the light of Quran, Hadith and decrees so that the people become familiar with the manners of earning a living.

(1) It is narrated by Hazrat Maqdad bin Maadikarb.

The Prophet of Allah (pbuh) said that no one ever has eaten a food better than that of a man who earns with his hands. Allah's Prophet Hazrat Dawood (AS) used to eat by the action of his own hands.

## HE ONLY CAN DO EARNING, WHO HAVE THE RANK OF THE PROPHET. MAY THAT PERSON CAN DO EARNING.

The author of Hashiya shareef has laid down this narration under the virtues of earning a living. Translation: Someone asked Hazrat Mahdi (AS) what it is like to earn. Hazrat Mahdi (AS) said: The first is, he who is earning is to be a believer. Someone asked Hazrat Mehdi (AS) if anyone should be a believer and do kasab. Hazrat Mahdi (AS) replied one whose position is of the prophets may earn.

### INTERPRETATION OF HAZRAT MAHDI 'S COMMAND

From this instruction of Mahdi it can be easily deduced that as has been narrated before, Hazrat Dawood used to eat his own hard earned money which was praised by Hazrat Rasoolullah (pbuh) himself through optimal food. Imam Mahdi (AS) has clearly indicated this. Regardless of this, there is a narration by Hazrat Abu Huraira (RA) of Hazrat Rasoolullah (pbuh).

Translation: Indeed Allah is chaste and accepts the chaste. And do righteous deeds. Allaah commanded the believers to do what the Prophets were commanded. O prophets! Eat the good things and do righteous deeds, and Allaah said, O believers! Eat the pure things we have given you.

Obviously, the antithesis of the chaste is unclean things, which Allah has forbidden to Muslims.

### DEFINITION OF LAWFUL AND LAWFUL CHASTE IN THE LIGHT OF IMAM (AS) 'S COMMAND

The author of Hashia Insaafnama has copied Imam Mahdi Maood (AS)'s command in these words.

Translation: It is narrated that Hazrat Mehdi (AS) said that one is lawful and another is chaste lawful. The things which are kept lawful in religious law are lawful. And chaste lawful is the one which suddenly arrives without any

doubt and without any authority, at that moment the eye falls on Allah Almighty. And there is no calculation for chaste lawfulness.

From this it is clear that the earnings which have been declared lawful by the Shari'ah of Mustafavi are lawful. Therefore Hazrat Mohammad (RA), prophet of Allah said that Allah's entity is chaste and He accepts only the chaste. Allah Almighty addressed the Muslims saying: O Muslims! Eat the chaste sustenance that we have given you. Obtaining the permission of Hazrat Sani Mahdi (RA) to acquire the earnings was according to the exact decree of Mustafa. Regardless of this, look at this great instruction of Hazrat Rasoolullah (pbuh).

Translation: Verily, the one which you earn from your livelihood is lawful subsistence.

It also shows the virtues of earning a living. Therefore, it is proven that Bandagi Syed Mahmood (RA) went to earn a living with the permission of Hazrat Mehdi (AS). His Action is a beacon for those who want to earn a living in the light of Quran, Hadiths and decrees. It is wrong to say that Mahdi has forbidden earning a living. See this narration in this regard.

Tradition has it that if a person asks Hazrat Mahdi (AS) if there is permission, he will leave the apparent knowledge. If there is a preacher, he would say that he will leave the sermon. If he is an earner, he would say that he would give up his profession. If he is temporal (ie, the world of Mahmood, the lawful world), he would say that he would renounce the world so that he could resolve himself in remembrance. To each one he (Mahdi) would give the same answer as to why you renounce. Try to keep remembering. If someone had left these matters without his permission, he would have said: You did the task of manhood, you did very well. (Naqliyat Miyan Abdur Rasheed, page no. 172, 173)

This narration proves that Imamuna (AS) did not forbid the practice of earning a living provided a Muslim is bound by the rulings of earning.

## VISIT TO CHAPANEER FOR EARNING LIVELIHOOD

The circumstances of his occupation are listed below. The author of Maarijul vilayat has written this: Translation: When Bandgi Mian Syed Mahmood reached the age of 32 or 33 years, he visited Chapaneer from Neherwala with the permission of Hazrat Mehdi (AS) and became an employee of King Gujarat through the help of Ameer Malik Usman Bariwal who was the devotee of Hazrat Mehdi (AS). The monthly salary of Hazrat Bandagi Syed Mahmood was fixed at one lakh tenka and two hundred horsemen and Bairam village and Sanchor were given to him as estates. When a period passed in the service of the king (until the end).

Irrespective of this, the author of "sawaneh Mehdi Mooud" has written that in Chapanir Malik Usman Bariwal bin Malik Isa bin Malik Yaqub commissioner Patna Gujarat welcomed him with great devotion who was one of the nobles of Sultan Mahmood Baigada. Since Malik Usman Sahib had confirmed Hazrat Syedna Mehdi (AS), he took Hazrat in his garden and mentioned his visit to the Sultan. The Sultan sent Etemad-ul-Mulk and Azmat-ul-Mulk and summoned him and appointed two hundred cavalymen for him and gave him the village of Peram and Sanchor as estates. In the book "Inteqaabul Mawaaleed " forty thousand cavalry rank has been mentioned. (Sawaneh Mahdi Maood part 2 page 144, biography Imam Mahdi Maood page no 76, 77)

The common of these two traditions is that he was appointed landlords of Peram gaon and Sanchur, and Sultan Mahmood Begada sent his two nobles, Itemadulmulk and Azmatulmulk to his service to the highest ranks and wanted to meet him.

The author of the biography of Imam Mahdi Maood has written this: And Sultan Mahmood Begada was very happy to meet you and gave him the position of 40,000 Ashrafi and 60,000 Ashrafi in some traditions. Bandagi Mian Syed Mahmood served in Chapaniar for two years.

## EVENTS OF SECOND MARRIAGE OF BANDAGI MEERAN SYED MAHMOOD SUBSERVIENCE OF BIBI KAD BANO AND PARENT'S ADMONITION

Translation: Hazrat Bandagi Miran Syed Mahmood came to Chapaneer after some time for employment and wanted to get married. Syed Usman struggled hard and married his daughter Miss Bibi Kad Bano. And Malik Usman said to Bibi Kad Bano that we are both slaves and handmaids of Hazrat Mahdi (AS) and we have given you to Hazrat Miran Syed Mahmood to make him perform ablution. If Hazrat is angry with you and turns his face away, then you should immediately stand up for service. If you do not follow these instructions, we will not see your face. When it was revealed after the wedding and when Hazrat saw the face of the bride that she was not beautiful, he turned away sadly. According to the will of her parents, Bibi Kad Bano stood up in the high service at that time. Miran Syed Mahmood asked, "What is this?" So the parents have appointed me to serve the Hazrat. We only have work to serve the Hazrat.

### DISPLEASURE GOES AWAY

In the meantime, the divine harbinger said: This wife of yours is virtuous, grant her your closeness. After that there was a lot of love between husband and wife. They fell in love with each other. Hazrat Miran Syed Mahmood (RA) had been separated from Hazrat Mehdi (AS) for two and a half years and Hazrat Mehdi (AS) stayed in Naharwala for fifteen months.

### HAZRAT BANDAGI MEERAN SYED MAHMOOD 'S UNBOUNDED LOVE FOR BIBI KAD BANO

The author of the book " Tareeq-e-Sulaimani " has written this: Translation : It is narrated that Bibi Kad Bano, the beloved wife of Bandagi Meeran Syed Mahmood (RA) used to say that May Allah provide the love which is between me and Miranji to every couple.

## “ZAN NEKO” (virtuous wife) AND PROPHET'S TRADITIONS

In Urdu language “Neko” means good or virtue. Goodness is called goodness only because it is full of virtue. Which we use in the sense of righteousness.

It is mentioned in the blessed Hadith: Translation: It is narrated from Hazrat Abu Hurayrah. He said that the Messenger of Allah said that women are married for four reasons. On her wealth, on her family, on her beauty, you choose the religious one. May your hands be dusty.

It is clear from this hadith that only a pious woman is considered the best in comparison to wealth, family and beauty, and it was also emphasized to adopt a pious woman. Bibi Kad Bano, wife of Bandagi Meeran Syed Mahmood (RA) had three virtues accumulated by Allah at the same time. She was wealthy, had a very high family status and was extremely religious.

### INIMITABLE COUPLE

Since Bandagi Miran Syed Mehmood's first wife was her own precedent in beauty and elegance as written by the author of “Tarikh Soleimani”.

Translation: Bai Khoob Kalan was so beautiful, eloquent and elegant that she could not be mentioned in writing and Bibi Khoob Kalan was also fond of Hazrat Bandagi Meeran Syed Mahmood's looks. This narration proves two points.

The first thing is that Bai Khoob Kalan was adorned with beauty, eloquence and elegance which was beyond description.

Secondly, she was madly in love with Bandagi Meeran Syed Mahmood. It is obvious that Hazrat Bandgi Meeran Syed Mahmood was also handsome. So it was an ideal couple.

Being disheartened over not finding Bibi kad Bano so elegant was Bandagi Meeran Syed Mahmood's human nature. Allah informs his chosen servants

through apocalypse, as said in the verse 8 of Surah Ash-shams, **فَالهَمها فجورها و تقوهما** - It was inspired in the heart of Bandagi Meeran Syed Mahmood (RA) that Bibi kad Bano is virtuous and she must be granted her legitimate right. History tells us that Bandgi Meeran Syed Mahmood approved Bibi's obedience and liked her virtue. They became an ideal couple. In the prayer remarks of marriage, one who solemnized the marriage prays to Allah to create the same love as he has created among Bandgi Miran Syed Mahmood and Bibi Kad Bano.

#### PROPHET OF ALLAH WANTED TO DIVORCE SAUDA BINTE ZAMAA

Our prophet Hazrat Mohammad (pbuh) is prominent among all the Prophets. He had married Hazrat Sauda binte Zaman in the year 10H. She was corpulent. Once he wanted to divorce her due to her obesity. She (Hazrat Sauda) said to the prophet (pbuh) that she would grant her turn to Hazrat Ayesha (RA), she must not be divorced. Thereafter the prophet ignored the intention of divorcing her. (Asma Ur Rijal Mishkaat page no 599)

This is obviously the requirements of the human being. Whether we like or dislike someone, it is not a matter of fact. But this is a bright chapter in the life of Bandagi Meeran Syed Mahmood that he preferred the righteousness and virtuousness of Bibi Kad Banu over the beauty and elegance.

There is a hadith. Hazrat Abdullah bin umro quoting the prophet says:

Translation: The Prophet of Allah (pbuh) said that the world is a useful article and the best article of the world is a virtuous wife.

Therefore, this act of Hazrat Bandagi Meeran Syed Mahmood was not beyond Hadith and biography of the prophet.

#### LETTER FROM HIS MATERNAL UNCLE BANDAGI SYED SALAMULLAH TO BANDAGI MEERAN SYED MAHMOOD (RA)

This point has passed earlier that Hazrat Bandagi Meeran Syed Mahmood has been in employment of Mahmood Baigada Empire for two and a half years. The author of the biography " Sawaneh Mahdi Maood " has written that when Hazrat Syed khundmeer, Shah-e-Naimat, Shah Abdul Majeed and Sheikh Mohammad

Kabeer , Miyan Syed Yousuf were going to Gujarat by the command of Syedna Mahdi (AS) . At that time, Syed Salamullah wrote a letter to Syed Mahmood saying that the disciples here are receiving the blessings of Wilayah of Muhammadi from your holy father Khatam-ul-Awliya without any hesitation. And is it not expedient for you to stay away from this blessed bounty of high merit and excellent ability, even though you are a child.

#### HAZRAT MAHDI (AS) EDITED THE LETTER

After writing this letter, Hazrat Mahdi, looking at the letter, said: Do not write like this, but write in such a way that I am where you are, and you are where I am. Don't trust the distance. I'm not separated from you. Upon receipt of this letter, Mr. Syed Mahmood's heart became hardened and staying there became bitter. (Till last)

( Sawaneh Mahdi Maood page no 145, 146, part 2)

#### RETURN OF SOME OF MAHDI'S ASSOCIATES FROM THATTA TO GUJARAT

Regardless of this, it is written in the book Mouloud Miyan Abdur Rahman:

Translation: Hazrat Miran Mehdi Moaud sent Sheikh Muhammad Kabir, Miyan Yusuf, Bandagi Mian Syed Khundamir, Bandagi Miyan Naimat, and Miyan Abdul Majeed to bring their family members to Gujarat. Miyan Lar Shah said that Miyan Naimat's tribe is very large. They will not let him come back.

#### BANDAGI MIYAN NAIMAT IS GODLY MAN

Hazrat Mahdi (AS) said that Miyan Naimath is a Godly man. He will never stay there. Bandagi Miyan Naimat said that he has left the option to his wife. Don't take the servant away from your service. He said, "Go, and bring those who are coming."

## GOD'S HIDDEN PURPOSE WAS BEHIND THE DEPARTURE TO GUJARAT OF BANDAGI MIYAN SYED KHUNDMEER.

Syed Khundamir asked: Miranji Banda not to have a wife and children, why do you send me to Gujarat. He said: Go that is the purpose of Allah.

## LETTER OF MIYAN SYED SALAMULLAH TO BANDAGI MEERAN SYED MAHMOOD AND THE CORRECTION OF IMAMUNA

So Miyan Syed Salamullah had written a letter to Meeran Syed Mahmood and handed it over to Shah Khundamir. Hazrat Mehdi (AS) came and said, "Read what is written." When it was read. It said: Why are you sitting there? Strangers are coming and taking the Beneficence of vilayat. It is not permissible for you to stay away from the Beneficence of this entity and the vilayat of Prophet Muhammad. 84 killed in Thatta. In favor of all these deceased, Imam Mahdi (AS) blessed the good news of the rank of ambitiousness. He also said that Allah Almighty has opened the common door of Da'wah and is looking at those who come to the door of Da'wah with the eyes of His mercy. Blessed is he who dies in the path of Allah. On hearing this letter, Mahdi said, "Tear this letter and write another letter like this."

## VIRTUE OF BANDAGI MEERAN SYED MAHMOOD (RA) AND THE RESEARCH OF THE WORD MEERAN

Syed Mohammad is in Chapanir and Miran Syed Mahmood is in Thatta and he repeated the same sentence three times. Mian Syed Salamullah said that Meeranji our "qoondkaar" is Meeran. He (Hazrat Mahdi) said if the servant is Meeran, Syed Mahmood is "Awal Meeran". Associates of Imam Mahdi Maood (AS) arrived in Gujarat. (Till last)

This narration proves some of the points.

1. First point is that Hazrat Mahdi (AS) had sent five of his associates to Gujarat to bring back their family members.
2. Second point is that Bandagi Shah Naimath was given the good tiding of being a Godly man.

3. Third point is that he expressed that there is hidden purpose in sending Hazrat Bandagi Shah Khundmeer to Gujarat.
4. Fourth point is that Hazrat Mahdi Maood (AS) had given good tidings in favour of deceased associates.
5. Fifthly, after listening to the letter of Bandagi Miyan Syed Salamullah, he ordered it to be torn and he corrected the letter of Bandagi Miyan Salamullah.
6. Sixthly, He (Hazrat Mahdi) ordered to write a letter to Miran Syed Mehmood in such a way that Meeran Syed Mehmood is in Thatta and Imam Mahdi Maood is in Chapaaneer.

From this it is known that Bandagi Meeran Syed Mahmood was exalted by Imamuna Mehdi Maud with the glad tidings of his own entity and he was given the title of the first Meeran. This also proves that everything from the earning livelihood of Bandagi Meeran Syed Mahmood to the arrival of Imam Mahdi (AS) has been carried out in accordance with the will of God and the pleasure of Hazrat Mahdi (AS).

Hazrat Bandagimiyan Syed Mahmood ibn Bandagimiyan Syed Esa Murshiduzzaman ibn Bandagimiyan Syed Noor Mohammad khatim-e-kaar shajratul Murshideen has written under the circumstances of travel of Hazrat Bandagi Meeran Syed Mahmood in his compilation " Maarijul vilayat ".

#### BANDAGI MEERAN SYED MAHMOOD SAW "KHATIMAIN "IN THE DREAM AND SET OUT FOR JOURNEY

A letter from Mehdi (AS) from Thatta came to Meeran Syed Mahmood (RA). When he saw this letter, he became very anxious and one night during those days, Sani Mehdi (RA) had a dream. The author of "Maarijul vilayat" writes: One night saw the two Mohmmads in a dream. Hazrat Mahdi (AS) indicated to touch the feet of the prophet of Allah.

Translation: After that Muhammadain made Bandagi Meeran Syed Mahmood stand up and told him to leave as soon as possible. This is not your place to live.

Thereafter the author of Maarijul-Vilayat writes that When Meeran Syed Mahmood woke up he found himself in the courtyard of the house. (Matla-ul-vilayat page no 356)

The author of the biography Imam Mahdi Maood has recorded the rest of the circumstances in this manner. Translation: The midwife, whose name was Ratni Bai, was commanded. "Bring our sword and Qur'an from the house." When she brought the two things, he took them and sat at the threshold of the door. Bibi Kad Bano was told by the midwife Ratni to go to her father's house. The servant goes to the service of Hazrat Meeran.

The author of Maarijul vilayat writes: Hazrat said, " I will call you when the viaticum is ready ". Hearing this, Bibi Kadbano presented a box of jewelry in the service of Hazrat. (Page 356)

The author of the biography Imam Mahdi Maood presented more details in these words. Translation: So Bibi submitted that this humble woman is also eager to see Hazrat Mahdi (AS). Take me with you. Hazrat Bandagi Meeran Syed Mahmood said that he does not have the cost of travel, then Bibi Kadbano said that I will walk on foot tied with folds of cloth. So Hazrat sold the horses, camels and other things and paid the money to those who demanded the loan. He relieved himself with the salaries of staff and bought a palanquin for his wife and set forth.

Earlier, it has been written with reference to Maarij-ul-Wilayat that Bibi Kad Bano had presented her jewelry box in the service of Hazrat Bandagi Meeran Syed Mahmood to sell the jewelry. The author of the biography Imam Mahdi Maood has indicated this with the words "sell etc". The author of the book "Maarijul vilayat" writes:

Translation: And he sold the ornaments and gave it to all the creditors. He agreed to travel with the money he had saved with him. When he reached Radhanpur from Chapaneer, he did not have a viaticum left with him for further long journeys. He was very much hesitant.

## REASONS FOR HAZRAT BANDAGI SANI MAHDI MEERAN SYED MAHMOOD BEING INDEBTED

The author of the book " Maarijul vilayat writes: It is said that Hazrat Meeran Syed Mahmood's expenditure was more than his income. He also owed some money.

It is clear from this tradition that he disliked the accumulation of wealth. It also shows that he has been poor in his imperium. The reasons for this in my view are as follows.

The first reason is that when he intended to set forth from Nehruwala for earning a living , he had asked Hazrat Mahdi (AS) if there was any difference between renouncing the world of the poor and that of the rich ?.....He said why not, there is a big difference. The more wealth he gives up, the more he will be rewarded.

( Sawaneh Mahdi Maood page no 143)

It is clear from this tradition that you used to spend a lot of money on the needy, the poor, the meek and the destitute.

The second reason was that there were many people under his care like midwife Ratni and her family. He also helped them financially. Consider that he had a lot of income but he was still in debt. As if his life was exactly according to this verse.

" لا تدخر شيئاً لغد "

That is, the Messenger of Allah did not save anything for tomorrow.

These were the reasons why the money that was left over had been spent from Chapaneer to Radhanpur. Hazrat Bandagi Shah Abdul Rehman has written this about the events of Radhanpur.

Taking a strong stand of Shah Nemat in  
Radhanpur with Hazrat Sani Mehdi

Translation: The first Bandagi Miyan Naimat arrived at Radhanpur. Then Meeran Syed Mahmood came. Then Miyan Syed Khundmir came. Someone told Miyan Syed Khundmir that Meeran Syed Mahmood had stayed in a certain place, so he visited that place.

Asking for some money from Shah Naimat for travel  
expenses of Bandagi Meeran Syed Mahmood

Before the arrival of Bandagi Miyan Syed Khundmir, Bandagi Meeran Syed Mahmood had sent a request to Bandagi Miyan Naimat saying that God Almighty has sent something from your hand for Hazrat Mahdi. Send the servant out of it to spend for travel. Because you also feed your colleagues out of these rupees. It is said that at that time Shah Nemat was accompanied by forty people. And some narrators say that sixty people renounced the world and sought the truth and joined Hazrat.

### **REPLY OF SHAH-E-NAIMAT**

Bandagi Shah Naimat replied to the messenger of Bandagi Meeran Syed Mahmood that there would be no betrayal of trust from the servant. Hazrat Meeran Syed Mehmood was very sad to hear this.

It is clear from this narration that even at this place Hazrat Shah Nemat made a casuistic mistake. Considering the reasoning of Meeran Syed Mahmood, it is clear that the argument of Meeran Syed Mahmood was very strong in this regard. The secret is that the readers of the book will know in the future how the Promised Mehdi corrected this casuistic mistake. The point is that Bandagi Shah Naimat Meqraz-e-Bidat had taken a firm stand with Bandagi Meeran Syed Mahmood. Those who have their eyes on national books are well aware of the fact that Bandagi Shah Naimat had misunderstood how Hazrat Bandagi Meeran Syed Mahmood could earn money while being the son of Imam Mehdi Maud?

## **THE EARNING LIVELIHOOD OF HAZRAT MEERAN SYED MAHMOOD WAS THE CAUSE OF SHAH NEMAT'S RESENTMENT.**

It is written in the Hashiya shareef: Translation: One day someone said that Mahdi's son works. Bandgi Shah Naimat said that he will not be a son. Hazrat Mahdi (AS) said: This is what you say. God does not put him to work. Hazrat Mehdi did not tell Miyan Naimat not to call our son like that.

After reading this narration some problems arise in the mind of the reader. The first is that someone said that Mehdi's son works.

Secondly, Hazrat Shah-e-Naimat listening to this said that he will not be the son of Mahdi.

Thirdly, Hazrat Mahdi (pbuh) on hearing this said: "Mian Naimat, that's what you say."

Fourthly, Hazrat Mahdi (AS) at the same time, with the explanation of this matter, denied that Allah Almighty would not hire him.

Fifth, the translation of (چاکری میں کردند) was written as "use to do employment".

(Hashiya shareef page no 88)

Here the question arises that if the narrator had described the condition of the past then the objection of Hazrat Shah Naimat can be declared valid. Indeed it was "چاکری میکنند"

By mistake it was written as "چاکری میں کردند".

Sixthly, this statement of ours is supported by the narration of Miyan Syed Alam.

Translation: It is said that one day someone said that the son of Meeran (AS) works. Miyan Naimat said that he would not be the son of Meeran (AS). Meeran (AS) heard and said, "It is as you say." But he will not insist on this

work. But Meeran (AS) did not ask Miyan Naimat why you call our son like that.

Read these words of Hazrat Imamuna (AS) again and again. That is, he will not insist on this work. Even so, the one who insists on the meaning of “مصر” in Urdu is the one who insists or does the same work again.

Eighth, these words are self-evident that Hazrat Mahdi (AS) instructed Shah Naimat to clear his mind and dispel his suspicions saying “این کار مصر نمایند”.

### **MIYAN SYED SALAMULLAH ALSO HAD SUCH A MISUNDERSTANDING**

It has already been said that Bandagi Miyan Syed Salamullah had the same grievance with Hazrat Bandagi Meeran Syed Mahmood that it was not appropriate for him to be employed instead of being in the service of the Emperor of Wilayat. He also wrote a letter to Bandgi Miyan Syed Mahmood. Hazrat Mehdi (AS) had ordered to tear this letter after hearing it. And ordered to write like this.

Meeran Syed Mahmood is in Thatta. Syed Mohammad is in Chapaneer. From this it is clear that according to Hazrat Mehdi (AS) earning livelihood of Bandagi Meeran Syed Mahmood was a cause of pleasure. The bottom line is that be it Hazrat Bandagi Shah Naimath or Hazrat Bandagi Syed salamullah, Meeran Syed Mohammad Mehdi Maood reformed their casuistic mistake.

Hazrat Shah Khundmir then reaches Radhanpur. Hazrat Bandagi Meeran Syed Mehmood's companions said that Bandagi Meeran Syed Mehmood has been disheartened since the dialogue between Bandagi Miyan Shah Naimat and Bandagi Syed Mahmood. After hearing these incidents, Bandgi Mian Syed Khundamir visits Bandgi Miran Syed Mahmood.

### **BANDAGI MIYAN SYED KHUNDMIR REMOVED THE RESENTMENT OF BANDAGI MEERAN SYED MAHMOOD**

The author of the book biography of Imam Mahdi Maood (AS) writes: And sent the message that the servant is standing at the door. And wanted to meet.

Hazrat Bandagi Meeran Syed Mahmood sent a reply that forget the servant and you too should stay at the place where Miyan Naimath is staying. Listening to this Hazrat Shah khundmir loudly said that The God Almighty has sent something, and also the time of Namaz Asar is about to expire. Come out, and bless the people .Thereafter Bandagi Meeran Syed Mahmood came out embarrassed and met each other. Bandagi Shah Khundamir unloaded the luggage that was loaded on the animals and then after the evening prayer (ASR). Hazrat Shah Khundmir placed all the means in front of Miyan Syed Mahmood and said that what a blessing of Allah Almighty was on this incapable person, when I would take this goods from Gujarat to Farah. I have got the heir of this wealth and seekers of God at this place. After that Hazrat Bandagi Meeran Syed Mahmood ordered his companions to pick up all these things. Follow our path while spending as you come here.

(Seerat Mahdi Maood, Persian page no 114, 115 )

### **BIBI KAD BANO WIFE OF HAZRAT SANI MAHDI WAS PREGNANT DURING THE JOURNEY**

Due to the service of Hazrat Siddiq Wilayat, Meeran Syed Mahmood did not know the difficulty of the journey. All the difficulties of travel became easy. Hazrat Bandagi Miyan Syed Mahmood's wife Bibi Kad Bano was pregnant at that time. During this journey, Bibi Kad Bano was immediately provided with whatever she wanted. And Siddique Wilayat Mian Syed Khundamir used to go there and arrange everything before reaching the destination.

### **SYEDAIN REACHED FARAH FROM RADHANPUR IN SIX MONTHS**

These two syedain in the period of six months reached Farah, area of Khorasan.

(Maarij-ul-Wilayat page number 357)

Hazrat Mehdi (AS) was happy to hear the news of the arrival of Bandi Meeran Syed Mahmood (RA)

The author of the book "seerat-e-Mahdi Maood " has written : Before reaching Farah, Meeran Syed Mehmood (RA) sent Miyan Sheikh Muhammad Kabir in the presence of Hazrat Mehdi (AS) to announce the good news of his

arrival. When the news of the arrival of Meeran Syed Mahmood (AS) reached Hazrat Mahdi (AS), it was a day of turn for his stay with ummul mussadeqeen Bibi Buan ji. Bibi saw Hazrat Mehdi (AS) happy and asked that Meeran is happy to have a son. Hearing this, the Imam said, "Yes, a son comes as a son." Why not be happy? When Hazrat Mehdi (AS) met Bandagi Meeran Syed Mahmood (RA), he recited this Persian verse.

باید از شکست از همه عالم برائے یار  
آرے برائے یار دو عالم توان شکس  
(Seerat Mahdi Maood page no 115, 126)

Narration of Insaafnama reveals more details

The author of the book "Insaafnama " has laid down this narration. Bibi Buanji saw the expression of happiness on Miranji's face and said that the son was coming. Therefore due to this reason the blessed face expresses happiness.

Syedain are worthy of respect and honour

Listening to this he said: Translation: Why isn't happiness "achieved", the son comes as a son. The reason for the happiness of this servant is that some of them are such that a few people in front of them will be literally "Mahdi". Then Bibi Buan asked who those people were. That we also respect them. Bandagi Meeran (AS) said that those are Bandagi Meeran Syed Mahmood and Bandagi Syed Khundmir.

### **BANDAGI MEERAN SYED MEHMOOD (RA) INFORMED THE BEHAVIOR OF BANDAGI SHAH KHUNDAMIR (RA) TO HAZRAT MEHDI (AS).**

Bandagi Meeran Syed Mahmood (RA) described the difficulties of the journey in front of Hazrat Mehdi and Bandgi Shah Khundmir's friendship and kindness in these words. The author of "Maarijul vilayat " writes: Translation: Hazrat Bandagi Meeran Syed Mahmood (RA) said that if Bandagi Miyan Syed Khundamir (RA) had not been with me, the bones of the servant would not have reached and it would not have been possible to come here .

The good news of a real brother

Upon hearing this, Hazrat Mehdi (AS) said: What is so surprising about this? Miyan Syed Khundamir (RA) is your real brother.

It should also be kept in mind that Hazrat Mehdi (AS) also ordered Bandagi Syed Khundmir (RA) to go to Gujrat. So he said to Hazrat Mahdi (AS) that the companions who are going to Gujarat are going to bring their wives and children. My condition is that I have neither a wife nor children. It is not appropriate for me to go. Even so, I want to live in your affection. The author of the book Insaafnama writes that: Translation: Some Companions asked Hazrat Mehdi (AS) not to allow Syed Khundmir to go to Gujarat as his relatives are laity so that he would not be allowed to return from Gujarat. Hazrat Mehdi (AS) said that the servant sent him. God will flourish his religion.

It is clear from this that according to Hazrat Mehdi (AS), the visit of Bandagi Miyan Syed Khundmir to Gujarat was going to lead to the growth of religion. According to other traditions, there was a hidden Allah's purpose for his visit to Gujarat. The history of Mahdaviyyah bears witness to the fact that the strengthening of the religion of truth and the religion of Mahdaviyyah from Syedain is an open matter. And the way was opened for the preaching of Mahdaviyyah and the religion grew. Also, millions of people became devotees of Hazrat Mahdi (AS) on the blessed hand of Syedain. That point is manifested as that of the sun.

Hazrat Bandagi Meeran Syed Mahmood mentioned the apathy of Hazrat Bandagi Miyan Shah Naimat before Hazrat Mehdi (AS).

Bandagi Miyan Syed Mehmood, while describing the conditions of the journey, also mentioned to Hazrat Mehdi (AS) that Miyan Naimat was rude to the servant. After hearing all these details, Hazrat Mehdi said: Translation: And Miyan Naimath brought those who deserved Allah's mercy and behaved the brother in such a way as the people say it is a custom. What is the legacy of his parents? Don't know.

Bandagi Miyan Nemat, saddened (disheartened) by this, and went to the mosque in the forest. Hazrat Mehdi (AS) came and took his hand and brought it. Till the last.....

It is clear from this tradition that Bandagi Meeran Syed Muhammad Mehdi (AS) corrected the casuistic mistake of Hazrat Shah Naimat (RA).

Who are the heirs of his wealth in the life of the Caliph of Allah?

It is clear from the aforesaid commandment of Mahdi that in the life of Caliph Allah, the heirs of his wealth are his children and in this wealth, apart from his children, Caliph Allah had the right to spend whatever he wanted in charity. When the caliph of Allah dies from this world, his children are deprived of his wealth. Like Hazrat Abbas, uncle of the prophet (pbuh), Hazrat Fatima, daughter of the prophet (pbuh) and some wives of the prophet (pbuh) insisted that the gardens of heredity should be divided as inheritance. But Hazrat Abu Bakr and some other senior Companions denied this right of inheritance in the light of this hadith " لا نورث ما تركناه صدقه " said: After the death of the Messenger of Allah, his inherited property is charity. And the right of inheritance cannot be considered viable in the light of the command of the Holy Prophet (pbuh) and charity itself is haraam for the Holy Prophet and his descendants. However, the Prophet (pbuh) himself used to accept gifts etc. so that in the life of the Caliph of Allah and the Prophets, their children are entitled to their wealth. And they are not entitled to their property after death. The wealth that is left behind becomes charity.

### **HAZRAT BANDAGI MEERAN SYED MAHMOOD'S ACTION AND EDICT OF HAZRAT MEHDI (AS)**

Hazrat shah-e-Burhan, the author of the book Shavahid-ul-vilayat has written:

Translation: Also, Hazrat Mahdi (AS) said: We belong to the group of prophets who do not inherit from anyone and do not inherit to anyone. On the basis of this decree of Hazrat Mahdi (AS), after the demise of Hazrat Mahdi (AS), Meeran Syed Mahmood (RA) gave all the poor people the blessed clothes and some swords which were in the hands of the Companions.

The purpose of this act of Hazrat Bandagi Meeran Syed Mahmood (RA) himself is to guide us to the fact that the heirs of the wealth of Hazrat Mehdi (AS) were his children during his lifetime. After his death, Hazrat Mahdi's abandoned wealth comes under definition of charity.

It is clear from this tradition that Bandagi Meeran Syed Muhammad Mehdi (AS) corrected the casuistic mistake of Bandagi Shah Naimat.

### **UMMUL MUSADDIQEEN BIBI MALIKAN TOOK HER DAUGHTER-IN-LAW BIBI KAD BANO TO HER HOUSE**

Hazrat ummul mussadeqeen Bibi Malkan took her daughter in law Bibi kad Bano to her house and the floor on which Hazrat Mahdi (AS) slept was given to her daughter-in-law Bibi Kad Bano. And she recited this verse of Surah Al-Ahzab by the command of God.

ان المسلمين و المسلمات و المومنين و المومنات اعدالله لهم مغفرة اجرا عظيما

And she said ... The examples of this instruction of Rabbani are Syed Mahmood and Bibi Kad Bano. (Maarij-ul-Wilayat page no 358, manuscript page no 201)

### **THE BIRTH OF BANDAGI MIYAN SYED ROSHAN MUNAWAR IN FARAH**

It has been said before that when Banadgi Meeran Syed Mahmood arrived in Farah, his wife Bibi Kad Bano was pregnant. In Farah, Allah Almighty granted a son in the house of Meeran Syed Mahmood. Bibi Malikan gave the good news to Hazrat Mahdi (AS) that Allah Almighty has given him a grandson. Hearing this, Hazrat Mehdi came to the house with a smile on his face and took this child in his hands and said Adhan and Iqamah in his ears. He said that the name of this child should be Syed Abdul Hai or Syed Yaqub. Upon hearing this, Bandagi Meeran Syed Mahmood considered it as good news of the arrival of another child.

Hazrat Mehdi (AS) addressing Bibi Malkan said that why did you say that the color of this child is black then this child is bright and enlightened (Roshan Munawar). Protect this jewel.

(Tazkiratussaleheen page no 191)

The author of the book Maarijul-Vilayat has laid down that his birth took place in Farah Qurasan in the month Jamadiul Awal in the year 910H. His age at

the time of death of Imamuna (AS) was 6 months. (Maarij-ul-Wilayat page no 365)

InshaAllah the remaining details shall be described at the proper occasion.

### **HALF-YEARLY TEACHINGS TO SYEDAIN**

It is said that after the arrival of Syedain (Bandagi Meeran Syed Mahmood and Bandagi Miyan Syed Khundmir) the facts of the Qur'an began to be explained. Some complained that so far no such statement has been made. He said that the holders of this statement have come forward and now there is no opportunity to hide the mystery.

### **THE GOOD NEWS OF THE JOURNEY OF PROPHECY**

It is said that Hazrat Mahdi (AS) lived for six months after the arrival of Syedain in Farah. During this period he used to stay in the room of Syed Mahmood all day for teaching. He said to Syed Mahmood that you had the inhilation in the person of Hazrat Muhammad Mustafa (pbuh).

(Sawaneh Mahdi Maood part 2, chapter 1,page no 147,148 printed Delhi)

### **ADVICE TO BANDAGI MEERAN SYED MAHMOOD BY HAZRAT MEHDI MAUD (AS) ON THE WAY, WHILE GOING TO FRIDAY PRAYERS**

The author of the book "seerat Imam Mahdi Maood" has laid down:

Translation: Hazrat Mehdi (AS) would go for Friday prayers without any fuss. One day Meeran Syed Mehmood (RA) was behind Hazrat Mehdi Maud (AS) and suddenly came in front of Hazrat's shoulder. Hazrat Mehdi (AS) looked at Meeran Syed Mahmood (RA) and said, "Brother, go ahead or go back." This incident took place before Hazrat Mahdi (AS) was afflicted with the disease of death. This was his last Friday.

Hazrat Mehdi (AS) looked at Meeran Syed Mahmood (RA) and said, "Brother, go ahead or go back." This incident took place before Hazrat Mahdi (AS) was afflicted with the disease of death. This was your last Friday.

This narration proves what the greatness of Imam Mahdi (AS) is. He revealed it to his son. Despite the fact that he gave this good news about his son Bandagi Meeran Syed Mahmood.

### **ACCOMPLISHMENT OF SOME OF ASSOCIATES OF MAHDI (AS) IN THE PRESENCE OF HAZRAT SANI MAHDI (RA)**

The author of the book “Maarijul vilayat “has reported that Hazrat Mahdi (AS) said the example of servant's companions is like a goldsmith's furnace. There are some coals which have become a perfect fire. And some coals are ignited half and some are ignited one fourth and some are ignited less than one fourth. If Allah Almighty wills, after me these three coals will all reach to perfection through Brother Syed Mahmood. And he said: The incompleteness of this servant shall be accomplished through Brother Syed Mahmood. (Hashia shareef page no 254, Shavahid-ul-vilayat page no 290, Maarij-ul-Wilayat page 359)

This narration proves some points.

First of all, all the Glorious companions who had migrated had been completed by Imam Mahdi (AS). It was a group of great companions. Secondly, at the time of the demise of Hazrat Mahdi, his caliphs were nine hundred.

### **AT THE TIME OF DEMISE OF HAZRAT MAHDI (AS), HIS CALIPHS WERE NINE HUNDRED**

The author of shawahidul vilayat stated a narration that O dearest people, it must be known that when Imam Mahdi passed away, there were nine hundred caliphs with this concluder of vilayat. In which three hundred and sixty caliphs became special. And among these special caliphs there are further twelve special caliphs. And in between there are six distinctions of these twelve and in between there are three special attributes of the six and then between these three there are two special attributes which are the Sani Mahdi and Siddiq Mahdi. Therefore, in this place, the caliphate of the caliphs of the concluder of

vilayat and the caliphate of the followers of these caliphs are mentioned in successive narrations.

### **CALIPHS OF HAZRAT SANI MAHDI (RA)**

Although there are many caliphs of Hazrat Sani Mahdi who renounced the world in the presence of Hazrat Mehdi (AS) and accompanied companionship and attained the status of Khilafah. Since most of the companions of Hazrat Imam (AS) were also in the company of Ameer Syed Mahmood Sani Mahdi (RA), For this reason, his caliphate is listed among the companions of Mahdi, and separately the caliphs of the Prophet are not famous. It is narrated that when Hazrat Sani Mahdi passed away, the Qur'an was explained in eighteen places at the time of Asr and Maghrib on the same day and the azans for prayers were said in 18 different places in Dairas. (Shawahid ul vilayat page no 522, 523).

Thirdly, the narration of the author of Shawahidul-Wilayat shows that there were 360 caliphs who had special status. Now there are 540 caliphs out of these 900 remaining. Most of them and many others besides them, according to the prophecy of Hazrat Imamuna Mehdi Maud (AS), became perfect in the company of Hazrat Bandagi Meeran Syed Mahmood Sani Mehdi (RA). Fourthly, after his demise, the Qur'an was recited in eighteen places and Adhans for prayers were said in different Dairas. Inshallah, the details will be explained later.

#### **Prediction of the ailing and Death of Imam Hazrat Mahdi (AS).**

Hazrat Bandagi Shah Abdur Rahman son of Bandagi Shah-e-Nizam writes in "seerat-e-Mahdi " : Moulana Gul, Moulana Mahmood and Moulana Abdus Shukoor resident of Farah enquired Hazrat Mahdi Maood, what is his name? What is the day of his birth? And what is the day of his death? Upon listening this, Hazrat Mehdi Maood (AS) said:

- (1) The name of the servant is Syed Mohammad bin Syed Abdullah.
- (2) Our day of birth is Monday.
- (3) Our day of claim Mahdiat is also Monday.

(4) Our day of death shall also be Monday. Listening to this all the scholars swear oath of allegiance and get the honour of affirmation of Mahdiat. On the same day, the effect of discomfort emerged on Hazrat Mahdi (pbuh) who was afflicted with a fever. That day was the turn of Umm Al-Musaddiqin Bibi Malkaan (RA) and the next day was the turn of Umm Al-Musaddiqin Bibi Buan Ji (RA). He got up at the house of Umm Al-Musaddiqin Bibi Malkaan and, keeping his hand on the hand of his son Bandagi Meeran Syed Mahmood (RA), went to another place. Bibi Buan ji asked that she would prepare aash for him. Hazrat should eat.

Upon hearing this, Hazrat Imam Mahdi (AS) said: The power of non-Allah (food and nourishment) is not called strength. Then he said: The indigent (who have no money, the poor and needy) are in the safety of Allah. The servant did not keep anything but Hazrat Mahdi (AS) indicated that he would give the sixty swords to migrants which were lent to them. When it was time for Bibi Malkaan's turn, he said, "Take us to Bibi Malkaan's house." The companions started looking at each other because of his illness and said that you are in a state of excuse at the moment, it would be better if you stay in this place.

Umm Al-Musaddiqin Bibi Malikan was present there. She said that the bed in my house is on the ground and there is a throne here so Meeran should stay here. He said, "Today is your right." She said, I granted my right. Hazrat Mahdi (AS) said: The Almighty shall never grant. After that he stood up with the help of the bearers. Associates took him to the room of Bibi Malkaan on a cot. Hazrat took rest for a while and said:

نحن معاشر النبياء ولا نورث ولا نورث

That is, we are from the group of prophets. Neither we are heirs of some one nor is any one our heir.

Thereafter on Monday 19 Th zeeqada 910H, he died. ....till last.

(Seerat Imam Mahdi, Persian translation page no 136,137,138)

Bath to the dead body of Imam (AS) and drinking of navel water by Shah Naimat

The author of the book "Sawaneh Mahdi Maood " has laid down this narration. After a while Hazrat Syed khundmeer put his hand under the bed

sheet over the chest of Imam and observed that he is no more. Thus considering it Allah's will,

ان الله وانا اليه راجعون

He asked Hazrat Syed Mahmood to take care of himself at this time and give advice to all so that there would not be any noise against Shariah. Hazrat Syed Mahmood also uttered a few words of patience and gratitude in such a way that everyone was completely satisfied. Then saying Bismillah he held the head of the funeral, Syed Khundamir grabbed his other foot and the other companions held the back foot and took the body to the mosque. After bathing, Shah Naimat drank the remaining water at the navel.

### **BANDAGI MEERAN SYED KHUNDMEER OFFERED FUNERAL PRAYER**

After Zuhr prayers the dead body was shifted. Funeral prayer was offered at the old Eidgah of Farah and Mr. Syed Mahmood offered funeral prayers. So Hazrat Syed Mahmood had asked the owner of the place to buy the place. Coincidentally, the owner of the land, Suleiman was at the funeral and he had confirmed Mahdiat. He said let the shrine of the Emperor of two worlds be built here. By Allah, I have dedicated this garden to Hazrat. Hearing this, Hazrat Syed Mahmood (RA) said that I have the power to buy at this time. And bought it with the opinion of four men. So the people of Farah and Rich agreed to this decision. (Sawaneh Mahdi Maood part two page no 75, 76, 77 printed Delhi)

Calling Bandagi Meeran Syed Mahmood, "Sani Mahdi" by  
Bandagi Miyan Syed Khundmir

The author of "Tareeq-e-Sulaimani" has laid down this narration. When Meeran Syed Mahmood placed the cleansed body of Imam Mahdi in the grave he tied his back with the bed sheet.

Translation: Suddenly, the eyes of Miyan Syed Khundmir fell on Meeran Syed Mahmood. From head to toe, Miran Syed Mehmood's face, color, style, appearance, style, stature, beard, mustache and even all his features were like that of Hazrat Mehdi Maud. Hazrat Syed Khundamir said loudly in the crowd of all the special and common people that our Mahdi is standing among us and he is present among "special and common". We have not buried the

Mahdi. So all eyes were on Miyan Syed Mahmood. Then everyone said that this is the Sani Mahdi. At that time the age of Bandagi Meeran Syed Mahmood Sani Mahdi was only 41 years.

The same narration is described by the author of "Maarijul vilayat "in different words.

(Matla-ul-vilayat page 359, 360. Tazkiratussaleheen page no 277, Sawaneh Mahdi Maood part 2, page 77).

### **AFTER BURIAL CONDOLENCE BY BANDAGI MEERAN SYED MAHMOOD**

The author of Mutlail-Wilayat has laid down : Translation : It is narrated that in the gathering of all the Companions, Meeran Syed Mahmood bid farewell to the audience by offering condolences reciting the verse وما محمد الا رسول (and Muhammad is a messenger) till the end and the verse فاذكروني اذكروكم (remember me, I will remember you) till the end.

Regardless of this tradition, the narrator of "Naqliat Miyan Syed Alam " Ibn Bandagi Miyan Shah Yaqoob Hassan Wilayat has written this.

Translation: It is narrated that at the blessed funeral of Hazrat Mahdi (AS), Imam of prayers and condolence and the explanation of the verse وما محمد الا رسول. Flowers on the holy tomb and Fatiha and Musht-e-Khak were all laid by Meeran Syed Mahmood (RA).

Similarly, the author of "Sawaneh Mehdi Maood " has also given the details of condolence. (Page no 77).

### **RETURN OF BANDAGI MIYAN SYED KHUNDMIR SIDDIQ-E-VILAYAT TO GUJARAT**

Hazrat Bandagi Miyan Syed Khundamir Siddique Wilayat after the demise of Hazrat Syedna Mehdi Moaud (AS) returned to Gujrat as the author of Daftar Bandagi Shah Burhan has written this.

Translation : O Beloved, Distinguished, it has been proved from successive narrations that after the tenth day of the death of Hazrat Mahdi (AS) , Hazrat Bandagi miyan Syed khundmeer with the command of soul of last prophet and permission of last saint Hazrat Mehdi returned to Gujarat from Farah Mubarak with a group of companions.

### **STAY OF HAZRAT MEERAN SYED MAHMOOD AT KHORASAN OF FARAH**

The author Shavahid-ul-vilayat writes: Bandagi Miyan Syed Khundmir, with the command of Hazrat Mahdi Maood and the indication of Bandagi Meeran Syed Mahmood went towards Gujarat. This event shall be described under the chapter of caliphate of Hazrat Bandagi Meeran Syed Mahmood. But Bandagi Meeran Syed Mahmood has been staying around the shrine of Hazrat Mahdi (AS) along with most of the associates of Mahdi.

### **BANDAGI MEERAN SYED MAHMOOD'S PREACHING OF MAHDIAT**

In the time of Hazrat Bandagi Meeran Syed Mahmood, many people had the privilege of confirming Imam-ul-Zaman, the number of which is known only to God.

### **THE CONSTRUCTION OF HOUSES AFTER THE STAY OF BANDAGI MEERAN SYED MAHMOOD NEAR THE HOLY SHRINE**

There was no population at the place where the holy shrine of Hazrat Imam Mahdi (AS) was. There was a beautiful and beautiful garden. Due to the stay of Hazrat Bandagi Meeran Sani Mehdi Syed Mahmood with his companions, the place began to be settled day by day.

Locality Mazaar-e-shareef

In the terminology of the people of Khurasan, this village shrine is named after Hazrat Ameer.

In fact, it is known as Rehmatabad

But according to the narration of Hazrat Mahdi (as) the name of this place which is popular with Imam (AS) and famous among specific and common people, is Rahmatabad and the foundation of history has been laid with the holy shrine of this village. The Holy shrine was constructed in 910H. (Shawahid ul vilayat page no 466 to 468)

### **STAY OF AMIR AL-MUSADDIQIN IN FARAH FOR ONE YEAR AND THEN RETURN TO INDIA ON THE ORDERS OF THE HOLY SPIRIT OF HAZRAT MAHDI (AS)**

The author of Shawahidul-Wilayat has laid down:

Translation: The bottom line is that after the demise of Imam (AS), Khatam Wilayat, ie, the Holy Spirit of Hazrat Mahdi (AS), Meeran Syed Mahmood came to know that he should get out of here and go to Gujrat because there would be wrath of heresy on this land. Therefore, Hazrat Bandagi Meeran Syed Mahmood left for India with all the Ahle Bait Mehdi and all the companions of Imam (AS) but some of the companions of Hazrat Mehdi (AS) remained in this province. For example, Mullah Ali Fayyaz, Mullah Darwish Harvi, Mullah Haji Farhi, also known as Haji Muhammad Zahid, and Mian Abdul Ghani, who lived in Kabul and also lived in Qandahar.

The details of where he came to stay in India and what was the scope of his system will be given in Chapter II, God willing.

### **STAY AT BHILOAT AREA OF GUJARAT**

The author of the book “Matla-ul-vilayat” writes: Translation: Thereafter Meeran Syed Mahmood travelled from there (Farah) and after two years stayed at Bhiloat of Gujarat

The author of the book “Shawahid-ul-vilayat ” writes that When Bandagi Meeran Syed Mahmood came to Gujarat , most of the associates of Mahdi (AS) resided at the same place together. But Bandagi Miyan Syed Khundmir, Bandagi Miyan Shah Naimat and Bandagi Miyan Shah Nizam and a few migrants were staying separately. Accordingly, this point is not a secret, but most of the companions were residing along with Bandagi Meeran Syed Mahmood.

And those who had separate Daira also had perfect sincerity and agreement with Bandagi Meeran Syed Mahmood, and they used to turn to Sani Mahdi. The love and affection between Syedain ( Bandagi Meeran Syed Mahmood Sani Mahdi and Bandagi Miyan Syed Khundmir Siddiq-e-vilayat ) was such that Miyan Syed Khundmir Siddiq-e-vilayat said to Bandagi Meeran Syed Mahmood, said, " give place to the servant so that servant could be in front of you " . Hazrat Syed Mahmood said that my brother Syed Khundmir whatever Hazrat Meeran (AS) has said in favour of the servant, he has also said in your favour.

**SYEDAIN WERE OF THE SAME RANK. THERE WAS NO DIFFERENCE BETWEEN THE TWO.**

He has not made any difference between you and me. He also said that you two are real brothers. Also, Bandagi Meeran Syed Mahmood said that those who take blessings from you will not be able to stay with the servant. Also, Sani Mahdi said that Hazrat Meeran (AS) has handed over a task for you. That task is intended by God, but in any case, it will certainly be done. It will not be possible to stay in one place. Make it so that you stay in a place close to here so that the news of your need reaches the servant and the news of the servant reaches you in one day. Later, Bandagi Syed Mahmood stayed in Bhilot village and Bandagi Miyan Syed Khundmir stayed in Khanbail. There is a day-night distance between these two positions. (Shawahid ul vilayat, page no 271,272)

**BANDAGI MIYAN SHAH KHUNDMIR'S LOVE FOR BANDAGI MEERAN SYED MAHMOOD WAS UNPARALLELED**

The author of the book "Matla-ul-vilayat " Bandagi Miyan Syed Yousuf grandson of Bandagi Syed Mahmood Sani Mahdi writes : It is narrated that after some time Bandagi Miyan came to Bhilot with all his family members and said to all his followers, the servant takes " sawiat " ( Blessings) from Meeran Syed Mahmood , you too should also take . It is said that Meeran Syed Mahmood gave "sawiat "for fifteen days. After that, sitting in solitude, said to Bandagimiyan Syed Khundmir that the details of all that the Imam (AS) has said in your favour and the burden of (fighting) has been placed on your head are fully known to the servant. Therefore, for the implementation of these matters, one should remain separate so that the order of this Supreme Ruler (Imam

Mahdi) may be obeyed. Then Bandagi Miyan humbly and humbly said for the companionship of Meeran Syed Mahmood that God Almighty is the one who has made the promise in the tongue of his servant and will bring out whatever he wants. What do we have to do with these things? So Meeran Syed Mahmood said yes there is no doubt about it. But the rule is a manifestation of the wisdom and power of the rulers. So the wisdom is that you should be separated so that the hearts of some people may be attached to you and they may lay down their lives before you at your request. In this way the burden of fighting which is on your neck shall be fulfilled.

So, at the behest of Hazrat Sani Mahdi, he stayed at Bhavipur village, which is one mile away from Bhelot, and after a while he moved to Jhanji Wara village.

(Matla-ul-vilayat page 119,120, Sawaneh Mahdi Maood part 2, page 149,150)

### **BANDAGI MEERAN SYED MAHMOOD SANI MAHDI'S PREACHING OF MAHDIAT AND ENMITY OF SCHOLARS**

Tradition has it that at the time when the word of Hazrat Sani Mahdi's explanation of Qur'an and Kalam spread in Gujarat. People ran from all sides. Leaving home, they renounced the world and began to take the holy company of Hazrat. On this day, with the development of the growing Mahdavi religion, the worldly, ambitious scholars of Gujarat became hostile. Most of the scholars agreed and sent petitions to Chapanir saying that Syed Muhammad Jaunpuri who had called for Mahdism passed away in Khurasan. His son came to Gujarat here. Many people, rich and poor, become believers and go astray. Unless he is imprisoned, the riots will not end. At their request, some police came from Ahmedabad and showed him the official order and took him away on 29 Rabi al-Thani 919 AH 920 AH.

### **HAZRAT SHAH NAIMAT AND SHAH NIZAM MET HAZRAT SANI MEHDI AND HAZRAT PREVENTED THEM FROM TAKING ANY ACTION**

Shah Nemat and Shah Nizam also came running after hearing this situation. He stopped them all. He only accompanied Hazrat shah-e-Dilawer.

(Sawaneh Mahdi Maood page no 153, Tazkiratussaleheen page no 292)

Fetters of about 62.5 kg (sawa man) were put on his feet

The handcuffs of Sawa Mann (62.5 kg) kept in the Ahmedabad jail were put on the blessed feet of Hazrat. (Biography of Mehdi Moaud, page number 153).

Hazrat was made to ride on Behli (A type of vehicle) and they left. (Tazkira Al-Saliheen Page No. 192)

### **BANDGI MIYAN ARRIVES AT THE JAIL AND INTENDS TO RELEASE HIM BY BREAKING THE JAIL**

Bandagi Miyan Syed Khundmir visited this prison twice and met Bandagi Meeran Syed Mahmood and asked him to open the door of this prison and take Khundkar (Hazrat Syed Mahmood) away from here.

#### **Plan of Bandagi Miyan to arrange for the release of Hazrat Sani Mehdi**

Bandagi Miran Syed Mahmood said, "Brother Syed Khundamir, we are not thieves to leave this way." The God who brought me here is also able to deliver us from here. Yes, do what you can in accordance with the Islamic law. After that Bandagi Miyan Syed Khundamir called the sisters of the king (Mahmood Begada) Raje- Suan and Raje- Moradi who were honoured with the confirmation of Hazrat Imam Mahdi and reported the incident.

#### **Protest of Sultan Mahmood's sisters**

When the sisters of Sultan Mahmood heard this, they came out shouting in the courtyard of the palace. Staying hungry and thirsty in the sun all day and in the air at night. When the Sultan of the hour came, they cursed him and released the son of the emperor of Wilayat from the hardships of imprisonment.

#### **Release and return to Bhelot**

By order of the king, the people of Gujarat rule removed the chain from the blessed feet of Bandagi Miran Syed Mahmood and carried him in a palanquin to

the Daira of Bhilot. But due to the weight of the chain, there was injury in his feet and had fistulas from his ankles to his thighs and the pain in his legs was severe.

### **Demonstrating patience over pain and suffering**

When the migrators came to inquire about his health, he would instruct them. Come and see me, but don't ask about my leg pain. Be quiet. Because if I say there is no pain in the leg, it will be a lie. If I say that there is a lot of pain, then it will be the complaint to the Almighty. Once Bandagi Meeran Syed Mahmood's uncle Bandagi Miyan Syed Salamullah discovered with great effort Miranji once told him about his pain? The Hazrat said that if God Almighty bestowed human attributes on a very large mountain and put a speck of pain on it, then that mountain too will be torn to pieces. (Summary Tazkiratussaleheen page no 193,194). However, after a total forty days, Hazrat Sani Mehdi was released from captivity. According to the author of the biography of Mehdi Mo'ud he reached Daira of Bhilot on 14 or 15 Jamadi-ul-Akhar 919 or 920 H. He died after two or two and a half months at the age of 53 in Bhilot Gujarat on Monday 4th Ramadan, 920 AH.

### **The period of caliphate of Hazrat Sani Mahdi**

After the death of Hazrat Bandagi Meeran Syed Mohammad Mehdi (AS) , his total period of caliphate has been ten years.

### **His greatness in the hearts of the Companions of the Promised Mahdi**

The author of the book " Tazkiratussaleheen " has laid down this narration. Translation : After the death of Amir-ul-Musaddiqin Meeran Syed Mahmood Sani Mahdi all the migrators said that now Hazrat Mahdi (AS) ie "Bandagi Meeran Syed Mehmood Sani Mehdi " has died among us .

## **WIVES AND CHILDREN OF BANDAGII MEERAN SYED MAHMOOD SANI MAHDI (RA)**

It has been stated before that his first marriage was with Bibi Khoob Kalan and she was childless. His second wife was Bibi Kad Bano. She had three sons and a daughter. The elder son was Bandagi Miyan Syed Abdul Hai Roshan Munawar. The second son was burnt by fire in his childhood and died. The third child was Bandagi Miyan Shah Yaqub Hassan Wilayat and one daughter was Bibi Khunza Gohar. She was married to Hazrat Shah Abdul lateef son of Bandagi Shah Nizam. She became a widow in her youth. Thereafter Bibi Kad Bano had married her to her nephew Bandagi Miyan Syed Mahmood Shah.

## **Chapter 2**

**Daira Bhilot**

**And**

**Hazrat Bandagi Meeran Syed Mahmood  
Sani Mahdi (RA)**

## **HAZRAT BANDAGI MEERAN SYED MAHMOOD WAS A MAN OF KNOWLEDGE AND GRACE**

Translation: One day Meeran Syed Mahmood used to recite the preface. Hazrat Mahdi (AS) asked: What are you reading?

Meeran Syed Mahmood requested that I read the book of introduction. Hazrat Mahdi (AS) said, "Stop reading" and try to remember so that you can understand the preface of this book.

This tradition proves a few things.

The first thing is that Bandagi Meeran Syed Mahmood was a man of knowledge.

Secondly, he was reading the preface book.

Third point is that Hazrat Imamuna Mahdi Maood (AS) stopped him from reading the book.

Fourthly, he encouraged Bandagi Meeran Syed Mahmood to remember Allah. Fifth, he explained with these words to stop reading. "So that you may understand the preface of this book."

Obviously, the Imam stopped the learned son from reading in order to create such a capacity through the remembrance of God in order to gain an understanding of the book of preface which is being studied. This is the point that the history of Mahdism tells us. After that he used to solve the most difficult problems of the companions through perfection of spirituality. For more information in this regard, you can read my book "Zikr Dawam, Islam and Mahdaviyat".

### **KNOWLEDGE SKILLS**

Translation: It is said that Meeran Syed Mahmood used to solve the intellectual and religious problems of all the companions and in his Daira there were most of the emigrants except Miyan Wali and Miyan Abdullah Who were followers.

It is clear from this tradition that he was a man of knowledge and grace. At the same time, he used to solve the most difficult scientific and religious problems which were unsolvable.

Regardless, he was brought up in the spiritual training center of Hazrat Imamuna Meeran Mahdi (AS). The following narration proves that he had knowledge and grace.

It is better for oneself to engage himself in remembrance of Allah, rather than gaining knowledge so that one's inner self could be opened.

The author of the book "Insaafnama" has laid down:  
Translation: It is narrated that Meeran Syed Mahmood used to go to the streets of Miyan Abu Bakr and Miyan Syed Salamullah, who engaged themselves in dhikr. These two elders were trying to acquire knowledge. Meeran Syed Mahmood submitted in the presence of Hazrat Mahdi that both of them say so. Hearing this, Hazrat Mahdi (as) instructed that you should not go in their street. And keep busy in the remembrance of Allah so that your inner self may be opened.

It is clear from this narration that some of the Companions were not forbidden by Hazrat Mahdi (AS) to acquire knowledge, but he urged Bandagi Meeran Syed Mahmood to be engaged in remembrance of God. Because he was educated so that he can reach the level of perfection as soon as his inner self is opened.

### **FEAR OF ALLAH**

Translation: One day Hazrat Bandagi Miyan Syed Mahmood was reciting the verse "Why do you say that which you do not do. Saying that which you do not do is very displeasing to Allah". Then he stopped explaining due to fear of God for three days.

In this narration there is practical advice for the commentators of the Qur'an and its readers that you must recite the Qur'an but only after harmonizing your deeds, words and actions with this Qur'an. And it is also important to see whether the Qur'an is being followed correctly or not.

It is also important to consider this edict of Hazrat Mehdi the Promised Caliph of Allah.

Translation: One should protect the limits of God and stay in quest to keep the limits and keep abiding by the Qur'an. (Hashia shareef page no 111)

Regardless of this, Sahib Hashiyah has presented the command of Imam (AS) in these words in the second place.

Translation: Adjust your situation according to God's word (Qur'an), if it agrees with Qur'an then it is good news.

This was the situation of Amir al-Musaddiqin Bandagi Meeran Syed Mahmood Sani Mehdi (RA) that he did not recite the Qur'an for three days due to fear of God.

There are millions of pieces of advices in this process of Hazrat Sani Mahdi for the commentators of Qur'an and readers of divine word.

By God, it never occurred to the servant that I am the son of Mahdi

Translation: It is narrated that Bandagi Meeran Syed Mahmood (RA) said that Allah is aware that at no time in the heart of the servant there is any danger (fear) that I am the son of Mehdi and Meeran Syed Muhammad Mehdi Maood (AS) is my father.

The thing to consider is that we are proud of our lineage. They do not think that Hazrat Mahdi (AS) warned them that: Translation: On the Day of Resurrection, Allah will not ask about the lineage, whose son he is, but ask about sincere deeds.

If boasting of lineage was permissible, could anyone be more deserving of boasting of one's lineage than Miran Syed Mahmood? - The Holy Prophet (saw) has said, "God has removed the pride of your ignorance and the way of boasting about your forefathers. Now there are only two kinds of people. The pious believer. And wicked, wretched. "

## **HUMILITY AND SUBMISSIVENESS**

It is narrated that Bandagi Meeran Syed Mehmood (RA) used to hold a meeting every two weeks by consensus and said that if you see anything in our entity against Hazrat Mahdi Maood (AS) then take our hand and take it out of the Daira.

## **DISINTEREST IN BURIAL PROPERTY**

Regardless, study this narration. Bandagi Meeran Syed Alam grandson of Hazrat Ameer ul Musaddiqeen Sani Mahdi (RA) writes:

Translation: It is said that Meeran Syed Mahmood (RA) made a Daira in one place and treasure appeared there. He buried the treasure there and left. He made a Daira in another place but never made a Daira there. This has happened many times.

It is clear from this that like the Prophet (pbuh) and the Promised Mahdi (AS), he loved piety in this world. The monarchy which is based on tyranny and despotism and the wealth of the world which is the cause of creating tribulations, you and your party avoided it and presented the practical picture of verse (ولآخره خير لك من الاولى) to all the people of the world.

## **WITHDRAWING FROM THE WORLDLY PEOPLE**

Translation: It is narrated from Miyan Abdul Qadir that a brother came from Ahmedabad and conveyed the greetings of Syed Mustafa alias Ghalib Khan to Meeran Syed Mahmood.

Meeran Syed Mehmood was very angry about why he went there and why he (caught in worldliness) greeted the worldly man.

## **REPENTANCE OF MIYAN SOOMAR**

Regardless of the above quote, read this quote.

Translation: It is said that Meeran Syed Mahmood had referred the supervision of Jhanpa (i.e. the gate of the circle) to Miyan Soomar. Once

upon a time, an adherent of Hazrat Mehdi Maud (AS) came and found out whether Meeran Syed Mahmood was present? Miyan Soomar said (yes) present in the room. He said show me the room? Miyan Soomar (himself) showed the cell. After that, Meeran Syed Mahmood scolded Miyan Soomar and asked him why he came along with the seeker of the world to show the room. Miyan Soomar repented at that time. It is clear from this narration that Amir al-Musaddiqin Bandagi Meeran Syed Mahmood did not like seekers of the world even though they used to be a supporter of Mahdi (AS). And He didn't want any inmate of Daira to keep in contact with the seeker of the world. All these things are of the highest order. We ask Allah to grant the poor the path of exaltation to Allah.

He did not like keeping the maid in the house

It is said that someone had sent a maid (for Bibi Kadbano) to the house of Bandagi Meeran Syed Mahmood. When Hazrat found out, he said: I will not enter the house until the slave girl is released. So Bibi Kadbano freed this slave girl and married her to Miyan Jamal. (Maarij-ul-Wilayat page no 361)

Hazrat Bandagi Meeran Syed Mahmood Sani Mehdi actually acted in accordance with the following edict of Hazrat Imam Mehdi. The author of the book "Naqliat" Miyan Syed Alam son of Hazrat Bandagimiyan Syed yaqoob Hasan-e-vilayat writes:

Translation: It is narrated that Hazrat Meeran Syed Muhammad Mehdi (AS) said that it is not possible for a person who has a slave in his house to have faith.

It is clear from this narration that the admonition of Bandagi Meeran Syed Mahmood Sani Mehdi to keep his family as slaves was the exact commandment of Mahdi (AS). Slavery is not forbidden in Islam. But in Mahdism this precaution was for the following reasons.

The first reason is that after having slaves and handmaids, a person actually considers it defective to do any work on his own.

For the second reason, carelessness and apathy is created in man. The third reason is that the man becomes inactive and the lazy. The fourth reason is that wonder, pride and arrogance are created in man.

The fifth reason is that he abuses a slave girl and becomes accustomed to being present all the time. Therefore, Hazrat Mahdi (AS) said that it is impossible for him to remain faithful because of oppression and aggression after having a slave.

And this precaution was in view of Meeran Syed Mehmood Sani Mehdi that he came to his house only after the release of the slave girl.

### **THE ATTITUDE OF HAZRAT MAHDI (AS) AND HIS COMPANIONS TOWARDS THE INMATES OF DAIRA.**

Translation: It is narrated that Hazrat Mehdi (AS) and Meeran Syed Mahmood, Miyan Syed Khundamir, Bandagi Miyan Shah Naimat, Bandagi Miyan Shah Nizam and Bandagi Miyan Shah Dilawar did not visit anyone outside the circle, nor did they visit any patient. , Did not apologize to anyone, but only went within the circle.

I am the faqir of the Daira of Bandagi Meeran Syed Mahmood

Regardless of this study this narration: One day Nawab Fateh Khan, who was the conformer of promised Mehdi, was approached by a man from the Daira of Meeran Syed Mahmood and said that I am the faqir of Hazrat Meeran Syed Mahmood. The Nawab said to the servant, "Send him away, for the faqeers of Hazrat's Daira have no respect for me even like a dog."

When this information reached Hazrat Meeran Syed Mahmood, he was very pleased with Nawab Fateh Khan that he kept the limits of the faqeers in his Daira.

(Maarij-ul-Wilayat page no 362)

In this incident, there is a great lesson for the dignified faqeers of Mahdaviyya Daira. There is an urgent need for us to adhere to this golden rule. And there is a lesson in it for Kasbeen (earners) too that he should not be happy with the arrival of a fuqraas but should return them strictly so that the greatness of those in the Dairas is maintained.

## **IT IS NOT PERMISSIBLE FOR US TO LIVE IN BIG HOUSES**

Translation: It is said that Bandagi Meeran Syed Mahmood (RA instructed inmates to construct Daira. The people of Daira built big houses. Meeran Syed Mahmood begged and started crying. He said that it is not permissible for us to live in these houses after Hazrat Mahdi (AS) left these houses.

## **HATRED OF WEALTH**

Translation: It is narrated that when Meeran Syed Mahmood (RA) formed a circle in one place and wealth was found there, he left this land and settled in another place.

It turned out that he could accumulate wealth if he wanted to. But this attitude would have been against the prophet (pbuh) and the Promised Mahdi (AS). So he was not interested in accumulated wealth.

## **CHIEF OF DAIRA'S RIGHTS AND WIFE OF HAZRAT SANI MAHDI (RA)**

The author of the book "Insaafnam" writes: Bibi Kadbano told Bandagi Miyan Dilawar to tell Meeran Syed Mahmood (RA) to give us more dividend. Because the expenditure has gone up because of the guests. When Miyan Dilawar said this, Meeran Syed Mahmood's eyes watered. (He weeping himself) and said that Miyan Dilawar, you do not speak on your own behalf, you speak on someone's request. Bibi Kad Bano seeks the fortune of the world from this servant. Tell them this.

Translation: Hazrat Mahdi (AS) had bestowed this servant ten parts of dividend

(سويتين), that is all. Later you had a few children. Meeran Syed Mahmood did not take many dividends.

Earlier it was said that Hazrat Amir-ul-Musaddiq Bandagi Meeran Syed Mahmood Sani Mehdi (RA) had received great honours from Shah Gujrat. He was the feudal lord of two villages. When he renounced the world, he left with the glory that it is difficult to find an example. After that, those who saw the era of his piety and abstinence saw that he did not like to take a single pie for his family except ten dividends (سويتين).

There was no lust for money. Whatever received is given in the path of God .

Regardless of this, take a look at this behavior.

Translation: It is said that one day Amir Malik Usman Bariwal, who was the son-in-law of Hazrat Sani Mehdi, sent some worldly goods to his daughter Bibi Kad Bano. When Hazrat Bandagi Meeran Syed Mahmood came to know about it, he forbade it. Then Bibi Kadbano presented all that wealth and possessions to Hazrat. And Hazrat Bandagi Meeran Syed Mahmood distributed all the wealth equally among the Migrants of Daira.

### **THE SYSTEM OF EQUAL DISTRIBUTION AND THE SANI MAHDI (RA)**

The author of the book "Insaafnama " has laid down this narration. Also, it is clear that in Bhelot, Meeran Syed Mehmood himself used to sit for distribution (of sawiat) although there was pain in his blessed footsteps and Miyan Qutbuddin and Miyan Baban Sanjori used to distribute dividends (sawiat). He appointed Miyan Laar as Imam over both of them and used to visit them himself. Most of the time Miyan Alauddin Mohajer used to distribute (sawiat). And Bandagi Meeran Syed Mahmood but all the Muhajireen did not bother. Whatever was present as sawiat they used to feed the present guest, but they used to entertain the elder guests with wheat bread and ghee. The rest of the faqeers were fed as usual jowar or bajra bread prepared with sweet oil (edible). If a large number of people had gathered in a consensus, the elders would be called separately and entertain them with a good thing. And they used to send feasts to the people who came to their places. And the refugees who came to attend the meeting or consensus would stay for two or three days and then go to their respective Dairas. If a refugee stayed in the circle for a long time, he would be given a dividend (sawiat) and told to eat whatever he wanted. They are not considered guests every day. But the hospitality was for three days.

(Insaafnama page no 228)

From this it is clear that this was an exceptional event for the elder visionary companions for three days. If they had to stay longer, they would be given the same amount of dividend (sawiat).

If the faqeer of the Daira went and brought wealth from the wealthy, it would be returned.

It is said that Amir Ghalib Khan took Miyan Hyder with him and sent a few hundred tinkasy (the common coin of that time) for Hazrat (through Mian Hyder). Hazrat returned these tinkas. (Maarij-ul-Wilayat page no 361 )

One day he instructed Miyan Daulat Khan and Miyan Somar Muhajir that whosoever goes to the houses of the supporters and bring yoghurt their dishes to be broken.

Giving in the way of God should not be done in terms of kinship, only for the sake of God, others also deserve it.

The author of the book "insaafnama" has laid down:  
And it is narrated that the brothers of Bibi Kadbano offered some cash in the service of Bandagi Meeran Syed Mahmood but he did not accept it. And he said: You give to us only because of kinship.

If you give for the sake of Allah, then there are other masters of the Daira, such as Miyan Syed Khundamir and Miyan Nizam, and there are many other Dairas. Why don't you give there? After that they hid it from Meeran Syed Mahmood and gave it to their sister Bibi Kadbano and Bibi Kadbano spent that money. When he found out the details, he said to his wife: Go to your brothers' house and eat there.

(Insaafnama, chapter 9, page no 239)

This narration makes it clear that the most important aspect of his high character is that he did not want his brother-in-laws to spend money on his house because of kinship but they did. He taught them that the companions of Imam Mahdi are spread all around. If they give them this money for the sake of Allah, then they have really done a great job. Your fear that the money was being paid because of the relationship was 100% true. So the money was secretly given to Hazrat's wife. And Bibi spent the money right away instead of hoarding. But as soon as Hazrat knew, he had said

a few sentences to his wife as a punishment. It was hidden in the fact that giving in the name of Allah was such an incentive that no example can be found.

### **HAZRAT BANDAGI MIRAN SYED MAHMOOD AND HIS WIFE'S GENEROSITY**

Translation: It is narrated that Miran Syed Mahmood's manner was such that whenever there was disturbance in the circle (restlessness due to hunger) and Meeran Syed Mahmood had knowledge (awareness) and even if he was eating then he would give up food and say to pick up food. Brothers of Daira are hungry, how can a servant eat? After that, if Bibi Kadbano had spent some money for the people of the Daira, then at the same time it would be distributed. Only then would he eat something. (Hashia page no 76)

### **SELF SUFFICIENCY OF PEOPLE OF DAIRA OF HAZRAT BANDAGI MEERAN SYED MAHMOOD**

Translation: It is narrated that at one time Miyan Somar Mohajer stood at the door of Miyan Syed Mahmood and said aloud. Bandagi Miyan Syed Mahmood sent Dai Ratni. Dai Ratni asked what do you say. - Miyan said the faqeers in the Daira are hungry. And some are starving.

Dai Ratni said that Meeran Syed Mahmood is taking meals. Do not say anything.

The voice of these words was heard by Meeran Syed Mahmood. And he asked Miyan Somar what do you say?

Miyan Somar said nothing. I want to know what Meeran Syed Mahmood is doing.

After that Bandagi Meeran Syed Mahmood asked emphatically, "Tell me the truth, what did you come for?"

After that he (Inmate of Daira) said that the brothers were hungry. On hearing this, Bandagi Meeran Syed Mahmood brought tears to his eyes and said, "Pick up the food."

What kind of food can a servant eat when his brothers of Daira are hungry?

After that Bibi Kad Bano (wife of Bandagi Miyan Syed Mahmood) granted something. So after that Meeran Syed Mahmood ate. And they brought grain from the given thing and the harbinger said in a loud voice that whoever is in need should come and take the grain. At that time some brothers took grain and some did not. The people who were distributing it shouted at them, "Why don't you take it?", "We are not needy," they replied.

Those who were distributing sawiat asked them, "Where do you eat from?" They said, "Today we have borrowed and eaten." (The narrator says) Some Taliban Gods were so honest that they did not eat the rights of the needy.

### **ACCORDING TO HAZRAT BANDAGI MEERAN SYED MAHMOOD, LIMITATION IN OBSERVANCE OF USHR IS ILLEGITIMATE**

Translation: It is narrated that Bandagi Miyan Syed Mahmood (RA) said that the faqeer who trains someone should not confine the disciple in the chapter of Ushr (teith) and ask him to give it to us. Don't give to other poor people. Because this action is not permissible. If any Faqeer binds for the usher, he will not be associated with Mahdi (AS). And he acts against the attitude of Hazrat Mahdi (AS) and his companions.

### **DETERMINING THE AMOUNT AND SANI MAHDI (RA)**

Translation: It is narrated that a mullah in Bhelot village offered thirty tinkas (A type of currency) in the service of Meeran Syed Mahmood (RA). Accepted. And then the same man brought thirty tinkas a month later, then he accepted. Then for the third time after a month he brought tinkas.

Hazrat Meeran Syed Mahmood did not accept. And said, Maybe Fateh Khan sets the ordination for us. This act of exaltation leads us to the fact that it is permissible to accept someone's gift twice. Similarly, it is permissible to accept someone's hospitality for three days. This was also the practice of the Holy Prophet. And this was also the practice of Mahdi (AS). The feast of the fourth day is counted as charity. Today, it is a pity that many Piran Tariqat (Mystic saints), who are white bearded and white-clad, do not feel ashamed to

accept the hosting of the same house. We should try our best to follow the highest standards so that the pleasure of increasing one's honor and dignity is different from trying the way of Allah according to the verse (السعى من تمام من الله).

It is not permissible for us to take anything from usher money. This is the right of the needy.

Translation: It is narrated that the pajamas of Hazrat Bandagi Miyan Syed Mahmood were torn in village Bhelot. Miyan Baban used to distribute dividends (sawiat) and the distribution of ushr (teith) was also the responsibility of Miyan Baban.

One day he made pajamas from the same amount and brought them to Miran Syed Mahmood. Hazrat asked them where they got these pajamas from. Miyan Babin said that he bought cloth with usher money and made pajamas. Bandagi Meeran Syed Mahmood said angrily that wearing this pajama is not permissible for him and he will not wear it. Because it is the right of the needy.

### **GUARDIANSHIP OF THE EXALTED ACT**

Translation: One day Miyan Salamullah went to the house of Malik Latif Bariwal whose title was Sharza Khan. When this news reached Hazrat Bandagi Meeran Syed Mahmood, he gave him many shocks. He didn't care about the relationship. Although he was the maternal and paternal uncle of Hazrat Bandagi Meeran Syed Mahmood.

#### **Distribution of largesse (Futuh) and Sani Mahdi (RA)**

And it is narrated that Miyan Mustafa alias Ghalib Khan from village Bhelot gave 2,400 tinkas (cash) to Meeran Syed Mahmood. Miyan Chand Shahna was instructed to give half the amount now and half the amount a few days later. And if once given, Hazrat will distribute all the money. So Syed Chand submitted in the presence of Meeran Syed Mahmood that such and such a person says so.

Bandagi Meeran Syed Mahmood did not accept and said that we used to say Allah Allah till now. Thereafter we will remember Ghalib Khan when the money comes. From this narration it is clear that the money which used to reach Hazrat Bandagi Miran Syed Mehmood Sani Mehdi was distributed among the people of the circle at that time. This behavior of Hazrat was in accordance with the Hadith of the Holy Prophet. It has been narrated in the hadith that ( لا تدخر ) (ثىءالغد) the Messenger of Allah did not store anything for tomorrow.

In the same way, Hazrat Imam Mahdi (AS) was following the "Believer does not save". However in the realm of Amir-ul-Musaddiqin Bandagi Meeran Syed Mahmood Sani Mehdi, the Islam of the first age was its mouth-watering image.

### **PRESENTING HIMSELF FOR ACCOUNTABILITY IN THE COURT OF COMPANIONS EVERY WEEK**

Translation: It is narrated that Hazrat Sani Mehdi (RA) used to hold a congregation every Saturday or Friday in Bhihot. Hazrat's intention was that if anything is found in him against Mahdi or against Muhammadan law, then they should show it to him otherwise they will become sinners. If any of you are against the Shari'ah "Muhammadi" and against the claim of Mahdi, then I will reveal it to you. If I don't do that, then I will not be associated with Mahdi. (Matla-ul-vilayat page no 360)

In the same book "Matla-ul-vilayat" on page number 360, this narration has been described. Translation: It is narrated that the customs and manners of the time of Hazrat Mahdi (AS) remained firm and strong even in the time of Hazrat Meeran Syed Mahmood (RA). There was no difference between them.

In these incidents, there is a lesson for our saints and scholars that we should be accountable to each other and forget personal enmities and animosity and guard the Shariat Muhammadi with an open heart and mind and establish the path of Hazrat Imam Mahdi (AS). Get in the habit of telling the truth. Deliberately refrain from sacrificing religion for the sake of expediency. As much as possible, try to mold your life into the mold of the Divine Book, the Sunnah of the Prophet, and the will of Mahdi (AS).

## **LETTER OF DAUGHTER OF SULTAN MAHMOOD BAIGADA TO BANDAGI MEERAN SYED MAHMOOD**

It is narrated that one day the daughter of Sultan Mehmood Begara Gujarati who was one of the authentic Mahdi wrote a letter in the name of Bandagi Meeran Syed Mehmood (RA). Hazrat Bandagi Meeran Syed Mahmood (RA) cried a lot when he saw the letter that his name is mentioned among the rich people.

(Matla-ul-vilayat page no 260)

Apart from this, the same narration has also been written by the author of Insafnama. The author of Insafnama writes under the explanation of this narration.

Translation: Though they were among the confirmors of Hazrat Mahdi (AS) .

I will not respect you after my uncle's mistake.

These are the words of Bandagi Meeran Syed Mahmood Sani Mehdi Amir-ul-Musaddiqin while addressing his uncle. The author of Insaafnama writes.

Bandagi Meeran Syed Mahmood used to live in the village Bhelot with his family. There was a town at a distance of three Kos from this place, and this town was inhabited by the conformers of Mahdi. A conformer of Mehdi, Latif also lived in this town.

Every day he used to ask Bandagi Miyan Syed Salamullah (RA) to come to his house as a guest. Bandagi Miyan Syed Salamullah apologized. Fearing that it may not happen, Bandagi Meeran Syed Mahmood will listen to this and humiliate us.

The result is that one day after sunset, Miyan Salamullah reached Malik Latif and returned to the Daira at Isha. When Bandagi Meeran Syed Mahmood got the news of this incident after his arrival, he threatened him as to why he had

gone there. He will tear his Daira house to pieces, and he will hold his hand and take it out of the Daira.

He said, "Uncle, I will not respect you."

After that, Bandagi Miyan Syed Salamullah put his turban around his neck and fell at the feet of (his nephew) Meeran Syed Mahmood (Amir al-Musaddiqin) and said that I really made a mistake. I'm sorry. After that, Syed Salamullah did not show his face to Bandagi Miran Syed Mahmood (Amir al-Musaddiqin) for a month and a half.

The narrator says that the said Miyan was the uncle of Syed Mahmood and the Muhajir Mehdi. (Insaafnama chapter eight, page no 216,227)

Obviously, there is a lot of advice in these incidents for the people of vision and the people of taste. Especially for those who are wandering from door to door, the greatness of instruction and matters of guidance is hidden in this narration.

The children of a preacher should be preachers of religion

It is said that Miyan Abu Bakr and Miyan Alahdad Hameed used to live in the same place. One day Syed Mustafa alias Ghalib Khan came to meet them. After the meeting, Miyan Alahdad Hameed told Ghalib Khan that both my brother and my son are looking for a job. You keep them both as servants. The said Khan accepted his requisition and hired them both.

When this news reached Amir al-Musaddiqin Bandagi Meeran Syed Mahmood (RA), he wrote a letter to Miyan Abu Bakr and Miyan Alahdad Hameed.

My religious brother Miyan Abu Bakr, with the utmost sincerity and the highest degree of greetings and prayers from your religious brother Syed Mahmood Ibn Hazrat Mahdi (AS). I wish you all the best. And the heartfelt intention is that this religious brother and my sister Bibi Baden and my children Khonza Jeevan and Abul Fateh's security news are successively found. All the

brothers here are well. It should be noted that as long as Hazrat Imam Mahdi was alive in this world. Each of us was in a trance. That is, there was no responsibility on anyone and no one was aware of any future responsibility. Everyone was busy remembering God. Everyone should be careful when they are in a trance. And work should be done so that there will be no regrets tomorrow. The religion behind Imam (AS) should be as alive as it was with his companions after Hazrat Mustafa (AS). Here, too, the companions of Mahdi (AS) should have the same progress in religion. The Prophet (peace and blessings of Allaah be upon him) said: My companions are like the stars. Whichever of them you follow, you will be on the path, especially those who are from the Ahl-e-Bait (Holy family) of Hazrat Imam Mahdi. There are a number of things that should be noted in you that make this feature useful to you. Not a single neglect suits you. So that no argument is necessary tomorrow. (Your action is not considered a certificate). Your attitude should be such that others may regret it. Not to be ridiculed by opponents. Probably this brother Dini did not get the news from his relatives here that there are 950 people with Miyan Syed Khundamir. Miyan Malik ji has about two hundred people who have left their homeland and left home. And there are probably so many people with Miyan Abdul Hameed too. Malik Burhanuddin is staying in the village. There are some people with him, who are like him. Along with Miyan Yusuf, Miyan Sheikh Mohammad Kabir and Ahmad Shah Khadan, there are also a few people who are benefiting from these people. This brother and Miyan Alahdad Hameed should not show any kind of slackness in demeanour. You yourself know that the world has no loyalty and no survival. It is not a good thing to suffer the loss of the Hereafter for this mortal life.

What misfortune has befallen on Miyan Alahdad Hameed?

The servant had a different idea about him. But in this age, he has done the opposite. This servant is astonished. And we ask the Almighty to keep us steadfast. Whenever there was anything, the servant would quote from Miyan Alahdad. This servant had a lot of confidence in him in terms of determination and steadfastness. Now it is heard that your son and brother are working. This job may be done with your permission. We don't like it very much. It is not proper for you to do such a thing.

Also, let Mian Abu Bakr know what this brother has promised to Mahdi (AS). Remember this vow of yours and repent from such a mean task.

Doesn't this brother know that the person who breaks the covenant of Imam (AS) will be the one who breaks the covenant of God? And who is the person who breaks the covenant of God? (Taareeq-e-saleheen page no 288 to 190)

Explanation: No one should assume that Hazrat Amir-ul-Musaddiq Meeran Syed Mahmood himself has done the job. Hazrat's job was only to spend for the sake of Allah. And no such purpose has been expressed in the above narration. Even so, inviting the Mahdiat was one of the most important tasks. To do such a great job was to take a job. Therefore, he wrote a strict and instructive letter so that the desire of the Companions and their children towards the world would not arise in their hearts. That is why he mentioned the fruits of the communication of religion to the creatures of God from the realms of the Companions of the Imam, especially mentioning them and at the same time gave the example of the Companions of the Prophet.

### **SEEKING THE CONSENSUS OF THE COMPANIONS FOR THE PUNISHMENT OF SINNERS**

Translation: It is narrated that if any sin was committed by anyone in the Daira of Bandagi Meeran Syed Mahmood (RA), whether by tongue, hand, foot, ear or eye, all the Companions and Migrators who lived in the Daira were gathered in one place and credited witnesses. He used to do investigations. After that he would ask what punishment should be given to the one who committed this sin according to the Shariah of Muhammad. The advice of migrants followed and did not give orders without the advice of the emigrants. This method was in the time of Miran Syed Mahmood.

In the Mahdavia terminology, the Daira is called Mohalla. In which people live. Daira is derived from dar. In Persian, "dar" means house, residence, building and neighborhood.

(Lughaat-e-Kishori Page No. 182).

Obviously, where there is a large locality and the population consists of hundreds of houses, the possibility of sinful presidents' remains. Bandagi Meeran Syed Mehmood (RA) Amir-ul-Musaddiqin had set up a jury of Muhajireen, the companions of Imams Hazrat Mehdi (AS) (arbitration committee which works with the judge) to make decisions according to Shariah. And the duties of the judge were performed by Bandagi Meeran Syed Mahmood (RA).

This accountability department also reveals how the Shariah ruling on penalties was enforced. Another tradition shows that two and a half hundred sawiat (dividends) were distributed in his Daira. When more than a hundred Sawiats (dividends) began to be distributed, Hazrat Bandagi Meeran Syed Mahmood (RA) said that there was a lot of humiliation. (Naqliat Miyan Syed Alam Page No. 40).

#### Hazrat Bandagi Meeran Syed Mahmood and the command of good

The author of the book "Insaf Nama" has recorded this tradition under the command and prohibition mentioned in the tenth chapter.

Translation: It is also narrated from Bandagi Meeran Syed Mahmood that Miyan Malik Ji Mohajer was the evangelist of Hazrat Mahdi (AS). Hundreds of seekers of God left their homes and belongings and lived in the Diara of the said Miyan.

Hazrat Meeran Syed Mahmood told him to take the company of migrants of Mahdi. And also the servant Wali Yusuf has heard from Miyan Malik ji that the person who does not know the news from God every day will not be from God. Such was the blessed person of Malik ji. But he also ordered such a blessed person to join the company of migrants.

Regardless of this, the narration of the author of the book "Tazkirat-ul-Saliheen" gives us further explanation of this incident. He writes:

There were about 450 seekers of god in Malikji's Daira. The aforementioned Miyan used to work very hard on them to get some vision from

God every day and take themselves to a new place. And he himself had been held captive by strict adherence to orders and prohibitions and insisted seekers of God on the truth. When this news reached the sacred ear of Bandagi Meeran Syed Mehmood, Bandagi Meeran Syed Mahmood said that Malik ji is now fit to be in the company. He should adopt the company.

As soon as Miyan Malik Ji heard the order of Bandagi Meeran Syed Mehmood (RA), he left all his Jamiat (Majma) and resigned from his Murshidi (responsibility of guidance) and joined Bandagi Meeran Syed Mahmood (RA). Then after some time, Hazrat Bandagi Meeran Syed Mahmood (RA) granted him permission to stay apart. Then he constructed his Daira at Bhaisla village and stayed. (Taareeq-e-saleheen page no 183,184)

#### Accessories of the renouncing the world and Hazrat Sani Mahdi

The Lord of Bhelot says for the real fulfillment of renouncing the world. Translation: It is narrated that Bandagi Meeran Syed Mahmood (RA) said that a person who renounced the world and refrained from migration and companionship, his renouncing the world is equal to the world he seeks. Therefore, it is obligatory on him to migrate and adopt companionship, otherwise the beneficence of religion will not reach him at all.

Hazrat Bandagi Meeran Syed Mahmood's command of good should be considered by those who want to keep the bridle of guidance and instructions in their hands without companionship and certification. And sitting on the throne of their ancestors is considered a source of pride. And they should also consider whether renouncing the world without companionship is equal to seeking the world or not? Have they not been deprived of the blessings of Khatmeen (prophet & Mahdi) because of their doubtful renunciation?

Therefore, there is a great lesson for all of us in these deeds of Meeran Syed Mahmood (RA).

The author of the book “Shavahid-ul-vilayat” writes about Bandagi Meeran Syed Abdul Hai Roshan Munawer:

Bandagi Meeran Syed Abdul Hai (Elder son of Hazrat Bandagi Meeran Syed Mahmood) was six months old in the presence of Hazrat Mehdi (AS) and Hazrat Bandagi Meeran Syed Mahmood was nine years old. He was trained by Hazrat Bandagi Meeran Syed Mahmood. He left the hegemony when he was at the highest degree of perfection, he used to say that hegemony has to be like Meeran Syed Mahmood. And its power is not in me. Saying this, he abandoned Murshidi. Even then he was the leader. On the contrary, those who were trained by him also became leaders. (Shavahid-ul-vilayat page no. 479)

Read the underlined words over and over again and also see what was the condition of their asceticism, piety, fear and fear of God which was revered and respected by the companions of Imam Mahdi (AS).

Today, if we sit down to review our circumstances, words and deeds, then by God, we will not be able to reach even the footsteps of His slaves. We pray to Allah Almighty to enable us to reach the dust of their shoes and then once again to present the night and day of religion in a practical way. Aameen

### **THE TIME OF FAJR PRAYER OF HAZRAT SANI MAHDI**

The author of the book "Insaafnama" writes:

Translation: It is also known that Miran used to offer Fajr prayers in all day light in the Daira of Meeran Syed Mahmood.

The author of the book " Insaafnama" further writes: In this Daira Meeran Syed Mahmood, son of Hazrat Meeran Mahdi Maood (AS), Miyan Shah Dilawer, Malik Maarroof, Miyan Adam sindhi, Miyan Syed Salamullah, Miyan Yousuf, Miyan Bhai Mohajir, Miyan Qizar, Miyan Nizam Ghalib, Miyan Daulat Khan, Miyan Ali kashmeeri, Miyan somaar, Miyan Dalvi, Miyan Shaik Fareed, Shaik Miyan Hindustani, and Miyan Naseeruddin used to stay. There were 350 sawiats (dividends). (Hashia Insaafnama page numbers 269)

This narration reveals a few points.

First point is that Fajr Namaz is offered in the initial daylight.

Secondly, his action was exactly in accordance with the action of Hazrat Rasool Allah. It is a blessed instruction of the Messenger of Allah.

Translation: Perform Fajr prayers in the morning light. So there is a great reward for it.

The third thing is that it is convenient for everyone as if someone has had a wet dream or has met with wife and needs sleep then he can easily take a bath and join the congregation. Therefore this action Bandagi Meeran Syed Mahmood is exactly in accordance with the action of the prophet. There are facilities for those offering prayer at that time.

The habitude of Hazrat Imam (AS), Bandagi Meeran Syed Mahmood and companions

The author of the book " Insaafnama " writes about the habitude of Hazrat Imam (AS), Bandagi Meeran Syed Mahmood (RA) and companions of Imam (AS). Also know that Hazrat Mehdi (AS), Bandagi Meeran Syed Mahmood bin Hazrat Mehdi, Bandagi Miyan Syed Khundmir, Bandagi Miyan Naimat, Bandagi Miyan Nizam, Bandagi Miyan Dilawar's pleasure was not to go to the house of supporters and opponents - And those who went to their homes, they were severely reprimanded. On the contrary, some disobedient fuqras were pushed out of the Daira.

The author of the book "Insaafnama" writes:

Translation: If you ask me, I will mention many such copies. On the contrary, most of them (companions) have refrained from going to the houses of their supporters.

Today our era is revolving around the axis of lower ebb of deeds. Following the teachings of Hazrat Imam Mahdi (AS) is a virtue in itself. If a person goes on lower ebb of deeds, where he will stay after that is a matter for consideration.

In this regard, Sahib Insaafamah has recorded the parable presented by Hazrat Mahdi (AS) in these words.

Also, it is narrated from Syedus Sadaat Bandagi Miyan Syed Khundmir that Hazrat Mahdi (AS) repeatedly said that God's creation is such that it brings the one who follows the mystic path from heaven to earth. When we see that

(the seeker of the one path of God) does not pay attention to us from opposition, then (God's creation) makes perfect agreement with him. Later, when they call him to visit their house, they go to the sheikh and ask him with great politeness that:

- (1) Tasmia khani (Recitation of Surah fatiha) of this son of a servant is arranged. Have mercy on this humble servant, and if your highness puts the footsteps on this ground, the servant shall be honoured.
- (2) This Sheikh apologizes a lot at first and says forgive us. Later the disciple becomes very humble. How can Tasmia khani be fulfilled, if your highness does not take his blessed steps?
- (3) The servant of God, on hearing this, goes to a person's house.
- (4) After a few days the second person comes and he (like the first person) also humbles himself and says that if your highness does not come then how can the work of son of this servant be done. (Also keep in mind that your highness went to so-and-so's house. We are not worse than that. If your highness sell (us), we will get sold in the village.
- (5) Then "Sheikh Tariqat" (Mystic hierarch) also goes to the house of another disciple.
- (6) Then everyone takes him, his home.

Translation: Hazrat Mahdi (AS) said: This Sheikh Tariqat (Mystic hierarch) knows that these people have become so obedient to us that they do nothing without us. And he does not understand that he himself has become obedient to them that he goes from house to house. He leaves the door of solitude and walks from door to door. And he is afraid that they might be offended and leave the meeting. (Insaafnama page no 163,164)

How many gems are hidden in this parable, the readers of the book know it well. There is a need for the sheikhs not to be kept visiting in the shops and the poor should not beautify the sidewalks and hotels but the mosques should be inhabited by them. Decorate the gatherings of remembrance and contemplation. Asr and Maghrib, explanation of The Qur'an should warm human hearts. Accept Just one invitation. Be free from everything. And be active in destroying all the customs and innovations. Do not knock on the door to seek the welfare of exiled disciples. Demonstrate selflessness because of the blessings of Hazrat Bandagi Meeran Syed Mahmood. Strengthen the grip of the

disciples on religious matters. These things are not impossible. Consensus should be held every week in one of the Dairas of the mosque. Every man should show humility instead of boasting. Every work should be done rising above the personalities and for Allah and the love of Allah. All the blessings can be gathered in us only when we keep in view the example of Amir-ul-Musaddiqin Meeran Syed Mahmood Sani Mahdi (RA). And adopt the religious method of the companions of Imams. Give priority to unity and national unity instead of suffering from divisions, schism and mental confusion.

### **HUMILITY AND HUMBLENESS OF HAZRAT SANI MAHDI ( RA)**

It is also narrated that Meeran Syed Mahmood used to arrange for a congregation in Mouza Bhelot a week or two later. Most of the refugees were present at the time of the congregation. For example, Miyan Mahmood, Miyan Dilawar, Malik Maroof, Miyan Laar Imam and Miyan Syed Salamullah. On the contrary, most of the refugees and the seekers of God were present in the Daira.

Hazrat Bandagi Meeran Syed Mahmood addressed each of the migrants separately with his blessed tongue and instructed them that this servant is a very young brother among you. Describe what you have learned from Hazrat Mahdi (AS). After that, all the refugees said in unison, "your highness should address." Similar conversations took place a few times. Finally, Miran Syed Mahmood had instructed us to do a lot of zikr. In what order did Hazrat Mahdi (AS) mention zikr? The refugees were asked to stay in their cells until half past one pahar (four and a half hours) in the morning. In what order did Hazrat Mahdi (pbuh) mention dhikr? The refugees were asked to stay in their cells until half past one in the morning. And two people should not sit together. Then keep on remembering Allah from Zuhr till the time of Asr. After the Asr prayers, listen to the explanation of the Qur'an from Maghrib. Then after Maghrib prayers till Isha, remember Allah. If a person abandons Zikrullah and comes out of his cell in the middle of one and half pahar, break his cell and tear it to pieces. And hold the hand of such a person and push him out of the Daira. Even if it is a slave too. Do the same with me. All the companions accepted this.

(Insaafnama page no 272,273, Hashia page no 738)

## MONITORING THE CELLS OF SEEKERS OF TRUTH

After that, Meeran Syed Mehmood (RA) hid in Miyan Khund Sheikh's room the next day. Just to see who comes out of the cell in the middle of the one and a half pahar. After a few hours one of the migrator came out of his cell. Bandagi Meeran Syed Mahmood saw him and said to Miyan khund Shaik that bring him to me holding his hand. Miyan khund Shaik held his hand and told him to follow as Meeran Syed Mahmood had called him. He asked, "Where is Miyan Syed Mahmood?" Miyan Khund Sheikh said that he is sitting in the room of the servant. This religious brother brought two fingers to his mouth with remorse and said don't take me there but the aforesaid Miyan brought them in the presence of Meeran Syed Mahmood. Hazrat Bandagi Meeran Syed Mahmood addressed him and said: O such and such person, what did we all brothers agree on?

Hearing this, the brother said, "Meeran ji, I had left the wood in one place the day before yesterday." Just came out with the idea that no one would take them.

Hazrat Bandagi Meeran Syed Mahmood said that go back to the cell and no one will take your wood.

This is the advantage of organisation and it is called organisation.

The author of the book "Insaf Namah" has written this about Syedain and Migrators of Khorasan. Translation: Meeran Syed Mahmood and Miyan Syed Khundamir and all the Migrators were pleased that if any person said anything other than the remembrance of God Almighty, they would threaten him but would order the remembrance of God.

When we reflect on the environment of our time, the Nizam-e-Murshid (system of hierarchy) the Nizam-e-Faqiri (system of renouncing the world) appears to be clothed in a cloak. There is no provision of Qur'anic recitation in the mosques from Asr to Maghrib, nor are mosques and houses inhabited by gatherings of remembrance and contemplation. It's a strange time of chaos. If a murshid unfortunately becomes strict on faqeers like Bakht Nasar

in the Daira, then the other murshids would take the sulking faqir by the hand. Lack of training and termination of gatherings of remembrance of God is our own misfortune .The market of hierarchy is flourishing without the companionship and certification. Professionals (Earning people) are beginning to be preferred over Ahl-e-Allah (Godly people) and Sohabati Sanadi Mashaikheen (Those who adopted companionship and are patriarchs).The fabric of the Murshidi system (system of hierarchy) began to disintegrate. Everyone has made a mockery of Nizam Murshidi by sitting on the throne without companionship and certificate. The hot market of politics, talk of expediency face to face, instead of correcting each other, whether it is writing or speaking evil of each other, slandering due to false personal enmity, full of titles, rebuke of bigotry, what kind of evil is not accumulated among us? . I wish! All the murshids would arrange the gathering, sit among themselves and hold each other accountable with an open heart. They would actively participate in the promotion of the religion of Imam Mahdi (AS). They would have had their own university where a student would have drowned in the color of Mahdiat. Instead of beseeching others one would publicly invite and rise a slogan:

اے قوم کجا رفت بیایید بیایید  
معشوق ہمیں جاست بیایید بیایید

Today we are fighting a battle of survival. Homeowners are throwing stones at objections. The question is whether we can unite for the survival and integrity of the nation. It is our job to discover what that is and to bring it about.

There was no difference. The decision of the Migrators of Imam (AS)

The author of the book "Insaf Nama " mentions the demise of Imamuna Mahdi Maood (AS) and in these words Hazrat Bandagi Meeran Syed Mahmood (RA) is mentioned.

Translation: There was no difference between the time of Hazrat Mehdi (AS) and the time of Meeran Syed Mahmood (RA). And the Migrators' companions said that we did not know the slightest difference between these two times. As was the time of Hazrat Mahdi (AS). (Of exaltation and ambition) The same was the time of Meeran Syed Mahmood (RA).When Meeran Syed Mahmood passed away, prayer calls were raised in 18 places.

This narration is explained by the following narration.

The author of the book "Matla-ul-vilayat " has laid down.

Habits and customs in the time of Hazrat Mahdi (AS) remained steadfast and strong even in the time of Syed Mahmood (RA). There was no difference.  
(Matla-ul-vilayat page no 361)

All were seekers of truth in the company of Hazrat Sani Mahdi

Daira of Hazrat Meeran Syed Mahmood was so disciplined that from the time of Fajr prayers till half past ten, everyone used to be busy in remembrance of Allah. No brother, ie seeker of truth, came out of his cell. One day a brother (Talib-e-Haq) came out of the room. The brothers (other Zakirs of God) came to know (what is a breach of covenant) so all the brothers (ie companions of sani Mahdi) came out of their cells. They began to weep over the misfortune that befell them today. The narrator says that they were such seekers of God. (Hashia page no 250,251)

Going to the homes of wealthy people by fuqras is a heinous act.

The author of the book "Tazkiratussaleheen " has laid down this narration on page number 182.

It is narrated that the brother (companion) of a Daira praised Syed Ahmad Khorasani in front of Bandagi Meeran Syed Mahmood (RA) that he is a very good servant (fuqra). Serves the fuqras a lot.

Bandagi Meeran Syed Mahmood (RA) on hearing this said that whom does he serve? The brother said he serves the people who go to his house. Hazrat Bandagi Meeran Syed Mahmood said that he is a cruel robber. He wastes his wealth by giving to flatterers.

It is clear from this tradition that he did not like the fuqras to go to the houses of the rich. So that he may rejoice and serve them. This narration contains lessons and admonition for those who visit the house of the rich from morning till evening. And there is also advice for the rich who are very happy

with the presence of the poor. Hazrat sani Mahdi (RA) has called such people oppressors and robberers of religion.

Companions of Hazrat Mahdi, to get benefited with the favors of Ameerul Musaddiqeen Bandagi Meeran Syed Mahmood

Translation: It is narrated that after the demise of Hazrat Mahdi (as) most of the Muhajireen Sahaba remained in the company of Miran Syed Mahmood and reached perfection. Such was the favour of Bandagi Meeran Syed Mohammad.

Regardless of this, the author of the book "Tazkirat-ul-Saliheen " has described his common favour and preaching, after the study of which it is known that from Bhelot, which is a small village, he first went around Gujarat for preaching. And spread the companions of Mahdi in all directions. It was the fruit of his strategy that millions of scholars, learned people, emperors, and flocks were coming to honour themselves with the confirmation of Mahdi. In this day and age, the children of patriarchs should dedicate themselves to preaching the religion. However, it is a pity that a handful of people will not be able to call our fight a corrective, religious and preaching work. All we have to do is get involved in compensation, quarrels, and disputes, and get others involved. Had this been the case in the ancient times, Mahdism would have disappeared today.

Amir-ul-Musaddiqin Bandagi Meeran Syed Mahmood's far-sighted eyes were watching that the task of preaching the religion could not be completed by staying in one place. The work for which Hazrat Mahdi (AS) was sent into this world. On the one hand, the reason for his effective preaching of Mahdavit, on the other hand, when the parties that benefited from him spread in Gujarat, Bhelot became the center of preaching Mahdaviat at that time. Due to his explanation of Qur'an, the religion of Muhammad started making its place in various places, then the leadership of mullahs was in danger. In the realm of Mahdaviyah, the religion of Islam began to make a home in the heart of every Muslim, then hierarchy and chairmanship of the mullahs, began to decline. The author of the book "Tazkiratussaleheen " has mentioned the details.

“Animosity arose in the hearts of the mullahs. They all came together and wrote a petition to King Mahmood Begara that a Hindi man named Syed Muhammad had claimed Mahdism. He died and was buried in Khurasan. His son Syed Mehmood came to our country from Khurasan with perfect fame and pomp and declared his father's claim of Mahdism and called God's people as infidels. Many people have come to believe in him.” (Page 191)

This shows how effective the preaching of Mahdism was for him and his companions. All this is due to those who have benefited from him and the companions of the Imam (AS), that today we see the orchard of Mahdism waving.

### **THE LOVE OF HAZRAT BANDAGI MEERAN SYED MAHMOOD WITH THE INMATES OF DAIRA**

Translation: It is said that it rained in the Daira of Bandagi Meeran Syed Mahmood. The houses of all the Companions collapsed due to heavy rains. But the house of Bandagi Meeran Syed Mahmood did not collapse. Bandagi Meeran Syed Mahmood cried a lot that he was out of consensus (companians). He was very happy when his house too collapsed.

It is clear from this tradition that he was most saddened that his house was safe in the rain and the brothers of Daira became homeless. He loved his inmates of Daira very much. That is why his tears came out. He was overjoyed when his house collapsed. Finding such an example of happiness and sorrow is extremely difficult, if not impossible, in today's world. It was a glimpse of his superior character.

### **BUY GOODS AT A NEARBY STORE**

The author of the book “Tazkiratussaleheen” has laid down:  
Translation: It is said that Bandagi Meeran Syed Mahmood (RA) had called in the Daira that whoever goes to the market should buy the goods from the nearest shop. If he goes away to save two chitals, then he would be the seeker of the world.

A lot of rights of the neighbourhood and the neighbours have been mentioned in the hadiths. Here Hazrat Bandagi Meeran Syed Mahmood's intention was also that the trader living nearby deserves more. Benefiting them is like benefiting a neighboring business. Especially addressing the fuqras of the Daira, he said that to go to the big market to save one or two chitals is like being a seeker of the world. He didn't like that. It also proves that a trader living nearby deserves more in terms of business than a distant business.

### **AMEER GHALIB KHAN'S DONATION IS NOT ACCEPTABLE**

It is said that Ameer Ghalib Khan took Miyan Haider with him and sent hundreds of tinkas (coins of that time) for Hazrat Sani Mehdi. Hazrat returned these hundreds of tinkas. One day, he urged Miyan Daulat Khan and Miyan Somaar that those who brought yoghurt demanding from the houses of their supporters, their utensils had to be broken.

(Maarij-ul-Wilayat page no 361)

Reading this narration gives you an idea of how much he cared about the dignity of the fuqras of Daira. Hundreds of tinkas of Ameer Ghalib Khan were sent back because he had taken Miyan Haider out of the Diara and sent money. In the same way, you also ordered to break the yoghurt pots of these fuqras. It was in his view that the fuqras should not get in the habit of begging. And demand should not increase. His decision was taken as a precaution. Even today, it needs to be generalized so that the dignity of the fuqras of Daira is preserved.

### **THERE IS A DIFFERENCE BETWEEN THE PERIOD HAZRAT MAHDI (AS) AND OUR TIME.**

Bandagi Meeran Syed Mahmood Ameerul Musaddiqeen said that the example of the time of Hazrat Mahdi (AS) is such that his time was such that if a person sowed seeds in an empty field, it would rain and it would be nurtured without any help. There was such a situation in the presence of Hazrat Mahdi (AS) and in our time the worship of "Almighty" has become such that a person stays near a well with the bucket and the rope and sprinkles water by putting the

bucket in the well. And nurtures his agriculture. Such a difference has occurred in our time and in the time of Mahdi (AS). (Hashia shareef page no 254)

Every moment of the life of Syed Mehmood Sani Mehdi is as clear and bright as the sun. The state of fear of God and humility was that:

The author of the book “Shavahid-ul-vilayat “has recorded his sayings in these words.

Translation: And the second narration is that Hazrat Bandagi Meeran Syed Mahmood (RA) has said many times that the person of Hazrat Mahdi (AS) is like a magnificent river and the servant is not even like the channel of this river.

Readers of the book have come to know that all the companions of Imam Mahdi (AS) agreed that there was no difference even in the time of Hazrat Mahdi (AS) and his (Hazrat Sani Mahdi) time.

### **GOLDEN WORDS**

Translation: It is narrated that Bandagi Miran Syed Mahmood (RA) said that a perfect believer should be identified by three symbols. The first is to be in trouble. Secondly, stay in the blame. Thirdly, to be afflicted with poverty and starvation. If one does not have these three signs, then he doesn't have a believable attribute. (Hashia page 193)

Translation: It is narrated that Bandagi Meeran Syed Mahmood (RA) said that it is forbidden to ask questions. But there are three kinds of questions. (1) The first is a question of the present. (2) The second is the deed. The third question is opinion.

(1) The meaning of question of present is to show one's broken state and state of poverty to others.

(2) And the question of deed is that he shows people by tolerating the abundance of toils and poverty.

(3) And the question is of dictum that, one goes to someone and asks for something?

All these questions are prohibited. (The limit of perfection is that) if God Almighty gives, then eat and do not ask in front of anyone.

# **THIRD CHAPTER**

## **Belief of Sani Mahdi**

**DENIERS OF IMAM MAHDI (AS) IN THE EYES OF  
HAZRAT SANI MAHDI (RA)**

**DENIERS OF THE PROMISED MEHDI (AS) AND HAZRAT MEERAN  
SYED MAHMOOD SANI MEHDI (RA)**

Translation : It is narrated that Syed Mustafa alias Ghalib Khan asked Bandagi Meeran Syed Mahmood ( RA) in the village Bhelot about what he says regarding the Deniers of Mahdi (AS) ?

Bandagi Meeran Syed Mahmood (RA) said, "I call them infidels." The said Syed then asked "again" if we refuse.

He said, "I say Akfar." Syed returned in disgrace.

Most of the Migrants like Miyan Khundmir, Miyan Dilawar, Miyan Malik Maroof, Miyan Laar Imam, Miyan Syed Salamullah, Miyan Haider and Miyan Bhai Muhajir were present in this meeting. Bhelot village entered the said Ghalib Khan's estate.

**THE POSITION OF THE DENIERS OF THE MAHDI (AS) AND  
HAZRAT SANI MAHDI**

Translation: It is narrated that Meeran Syed Mahmood bin Meeran Syed Muhammad Mehdi (AS) was residing in village Bhilot. Mullah Sheikh Ahmad Mehrasia complained to Meeran Syed Mahmood in front of Fateh Khan and said that Hazrat called the denier of Mehdi (AS) infidel?

Fateh Khan did not believe this. The Sheikh summoned two persons from Fateh Khan and took them with him to testify. And they came to the service of Meeran Syed Mahmood and asked what do you call the denier of Mahdi (AS)?

Meeran Syed Mahmood replied that I call him a kaafir (An infidel).

Then again questioned what do you call the deniers of Mahdi?

He replied, ``I say "Akfar."

Then again questioned what do you call the deniers of Mahdi?

He replied, ``I say "Azlam ".

Sheikh Ahmed heard this and said that Fateh Khan is asking?

Meeran Syed Mehmood said that leave alone the Fateh Khan, if Sultan Mehmood denies Hazrat Mahdi (AS), he is an infidel.

### **THE DENIERS OF MAHDI (AS) IN THE EYES OF HAZRAT SANI MAHDI (RA)**

Translation: It is also narrated that Mullah Ahmad Khorasani asked Hazrat Bandagi Meeran Syed Mahmood (RA) what do you call deniers of Mahdi?

Then Bandagi Meeran Syed Mahmood (RA) said I call them "Infidal ".

On hearing this, Mullah Ahmed said, "What if I refuse?"

So Meeran Syed Mahmood (RA) said. If one is a Ba Yazid and denies the existence of Hazrat Mahdi (AS) then he too will become a kaafir (Infidel).

The following are some of the evidences of this Mahdaviyya belief

All the Companions of the Imamuna Meeran Syed Muhammad Mehdi, the Promised Caliph of Allah, agree that in the light of the Qur'an and in the hadith and in the light of the decrees of Mahdi, they believe that whoever denies the Mahdi, no matter who he is. If he denies the existence of Imam Mahdi (AS) after the advent then he is a kaafir (Infidel).

The companions said, "Even so, we do not call the divine creatures infidels." If anyone asks us (the Companions of the Mahdi), we will answer it from the Qur'an and Hadith.

**THE FIRST ARGUMENT OF THE COMPANIONS OF HAZRAT  
MAHDI (AS) IS THIS VERSE OF SURAH HUD WHICH THE  
PROMISED MAHDI HAS SAID IN HIS FAVOUR.**

Translation : Is there a person who is proof from his Lord, and witnesses from his Lord follow him, and before him is the Book of Moses, the Torah, which is the Imam and the Mercy. They will believe in it, and whoever of the sects denies it, then Hell is his promised place. O Muhammad, do not doubt its coming. That is the truth from your Lord. But most people will not believe it. (Surah HUD.....verse 17)

Hazrat Mahdi Maood (AS) has described the proof to be the existence of his person by the command of God. He argued against his denier through the verse (و من يكفر به من الاحزاب فالنار موعده). For details, the work of this faqeer "بيان المحمود فى احكام المعروف" can be read. Printed on behalf of Markazi Anjuman-e-Mahdavia chanchalguda Hyd.

**THE SECOND ARGUMENT OF THE MAHDAVEES IS THE HADITH  
OF THE PROPHET**

Translation: It is narrated on the authority of Jabir that he said: The Messenger of Allah, May Allah bless him and grant him peace, said: Whoever denies the (exit) of the Dajjal, then he has become a disbeliever. Whoever denied Imam Mahdi, then he became a disbeliever.

The author of the book "Aslahuz zanoon fi jawab ibn khaladoon" has accused the narrators of this hadiths as being poor credentials and fabricated. He writes about them: The historian Ibn Khaldun has mentioned that Abu Bakr al-Khaythama has mentioned that this narration is not authentic. That is, it is very poor. It has been stated that in addition to this, Abu Bakr al-Aslaf has been accused that it is a fabricated hadith, that is, fabricated hadiths are narrated. The writer says that Abu Bakr Ibn Khathima is not well known among the Imams of Hadith. And Abu Bakr al-Askaf did not attribute the taunts to any Imam of Hadith. No sarcasm can be accepted unless the name of an aggressor is mentioned. Because when the aggressor is known, it will be possible to check

whether the aggressor is just or not and his criticism was not due to religious bigotry and differences of belief or because of any worldly hypocrisy. All these criticisms are rejected. When the name of the aggressors is unjust, the criticism of these issues will not be possible. Thus impugment of Abu Bakr bin khatima is not worthy of consideration.

(Aslahuz zanoon fi jawab ibn khaladoon page no 21, 22 Allama shams academy)

Regardless of the above, refer to another hadith.

Translation: It is narrated by Hazrat Jaber (RA) .He said that Hazrat prophet (pbuh) said: He who denied the arrival of Mahdi in this world, he is a disbeliever. He who denied the thing descended on the prophet (pbuh), and the descension of Hazrat Esa (AS) from the skies, he disbelieves. The person who does not believe in the good and the evil is due to predestination. So he had disbelieved, which was revealed to the Messenger of Allah. So indeed, Jibrail told me. Verily, Allah has said, "The person who does not believe in the good and the evil is destined by Allah, he should make his God someone else than me."

The third argument is the rejection of the successive hadiths

The author of the book "Ashaatul Maat " has laid down.

Translation: It should be noted that the hadiths regarding the descent of Mahdi (as) from the progeny of Fatima have reached a constant level.

(Ashaatul Maat page no 321)

Regardless of this, Allama Ahmad bin siddiq has laid down in his book "Abrazul waham almaknoon "this information

Translation: Hafiz Sakhawi is one of the person who has said that the successive hadiths of Mahdi are perfectly proven. He has explained this point in his book "Fathul Mughees".

Hafiz Jalaluddin suyooti, in his book "Favahidul Mutakaasir", and in his other books explained this point. Allama ibn Hajar in his book "savaiq Muhriqa " , and Zarqani in his book " Sharah Mawahibud Dunya " , apart from several memorisers of hadiths and connoisseurs also explained this point .

It is clear from this reference that the memorizers of the hadiths of the Prophet and the critics of the traditions of the Prophet and the relics of Muhammad and apart from them, others have stated that the hadiths of Mahdi have been assigned as proven.

Imams and narrators of hadith agree that the one who denies the proven hadiths is a kaafir (Infidel). If one does not have a consistent plan of ahaadeeth, then the question arises as to how the consensus of the Muhammadan Ummah can be considered as an argument.

The fourth argument of the Mahdavees is the decree of Mahdi (AS).

The author of the book "Insaafnama " writes .

Translation: It is also narrated that one day Syed Karimullah brother of Syed Salamullah asked Hazrat Mahdi (AS) if his denial is Kufr. - So Hazrat Mahdi (AS) said: Yes, our denial is disbelief. And Hazrat Mahdi (AS) pointed to his own entity and by showing his own entity said that denial of this entity is disbelief. The narrator says that we have heard this from the tongue of Mahdi (AS). These narrations which are narrated in this chapter, if a person does not accept these edicts or interprets them in these narrations, then he is against the statement of Hazrat Mahdi (AS).

Now the question arises as to why Hazrat Bandagi Meeran Syed Mahmood (RA) called disbeliever of Hazrat Imam Mahdi (AS) a Kafir without any argument. The answer is that Syed Mustafa Ghalib Khan and Mullah Ahmad Khorasani were all Mahdavi. As a researcher, he had asked about the denial of Mahdi as a disbeliever. That is why Ameer-ul-Musaddiqin Bandagi Meeran Syed Mahmood did not present the verse of Quran, Hadith of Prophet and command of Imams (AS) in his argument and And without exception, in response to his questioner , denying Hazrat Mahdi was a disbeliever, he also explained his belief.

## **BANDAGI MEERAN SYED MAHMOOD AND DENIER OF MEHDI TO MOVE FORWARD FOR LEADING NAMAZ.**

The author of the book "Insaafnama " writes.

Translation: Also, in one of the places of Bhilot, Mullah Mahmood Shah Alias Maankara wanted to lead namaz one time in front of Meeran Syed Mahmood bin Meeran Syed Muhammad Mehdi Maud (AS). And when he went forward for Imamate, a brother (Associates) grabbed his hand and removed him from Imamate and said that you are a denier of Mahdi.

This tradition proves two points.

First of all, Ameer-ul-Musaddiqin Bandgi Miran Syed Mahmood was aware of the issue that it is not permissible to offer prayers behind the denial of Mahdi (AS) by the command of Hazrat Mehdi (AS) and his companions were also aware of this. That is why a brother of Daira grabbed the hand of Mahmood Shah and removed him from the place of the presiding Imam and also stated that it is not permissible to offer prayers behind the denier of Mahdi. Secondly, the scholars used to come to the high court of Hazrat Bandagi Meeran Syed Mahmood (RA) to ask questions. And this also proves that it is not permissible to meet under the excuse of unity, but unity and consensus in matters of faith was absolutely illegitimate with Hazrat Sani Mahdi (RA) and his companions and this is the religion of Mahdaviah.

## **Chapter 4**

# **VIRTUES OF AMEERUL MUSADDIQEEN BANDAGI MEERAN SYED MAHMOOD SANI MAHDI (RA)**

## **GOOD TIDING OF ANNIHILATION IN THE REMEMBRANCE OF ALLAH**

(1) The author of the book “shawahidul vilayat” writes that the summary of these narrations is under. While staying in the forest of Danapur, Bibi Al-Hadadi saw the matter. In which she heard from Allah the Almighty that we have made your husband Khatam Wilayat-e-Muhammadi (The concluder of vilayat of Mohammad) so confirm it. Hazrat Mahdi (AS) maintained the whole matter of Bibi and said that we also know from the Almighty that we have made you the promised Mahdi. But when the time of its appearance comes, it will also be manifested. After that, Bibi Al-Hadadi kissed the footsteps of the Holy entity of Mahdi (AS) and asked Miranji to forgive her if she had committed any crime before that. She confirmed the Mahdiat of Miran. And she said that like Muhammad Mustafa, she believes in the greatness of Hazrat Mahdi (AS). It is narrated that Bandagi Meeran Syed Mahmood (Elder son of Hazrat Mahdi had reached the tent due to some need) heard the conversation of Imam (AS) and Bibi outside the tent, then he (recognized the glory of his father). At that moment the spirit of truth overwhelmed him and he fell out of the tent intoxicated and unconscious. Hazrat Imam (AS) came out of the tent and took him in his lap and brought him to the tent. He placed Bibi's hand on the prince's chest and said: Look! The bones, flesh, blood and poppy of brother Syed Mahmood has become  
“Illallah "except Allah (Fana Fi Allah).

Then when Meeran Syed Mahmood recovered his senses, he also narrated from the beginning to the end as Bibi had said and confirmed the Mahdiat of Hazrat.

(Shawahid-ul-vilayat page no 52, 53)

(2) Regardless of this narration, the author of “Shawahid-ul-Wilayat” has mentioned another “good tidings” in these words.

## WHAT WAS PUT HERE WAS PUT THERE

Translation: After that, Hazrat Mahdi (AS) placed his hand on his chest and placed it on the chest of this son and said that whatever was put here was put there. Thus three times the Imam (AS) preached the good tidings based on gestures.

It is clear from these two narrations that at the age of 18 years, Hazrat Mahdi (AS) blessed him with the glad tidings of annihilation in the entity of Allah and also informed him that Meeran Syed Mahmood was not separated from Hazrat Imam (AS). The history of Mahdism itself testifies to the fact that he was blessed by Allah and the Mahdi on this high rank since eternity.

(3) Regardless of these narrations, it is laid down in the book "Naqliaat Miyan Syed Alam ". Translation: It is narrated that Meeran Syed Mahmood had a passion for the Almighty for seven years. Hazrat Meeran (AS) said to Bibi Al-Hadati, come and see your son. The poppy, the flesh, the bones, the blood and hairs of Syed Mahmood all have become "Ilallah ". Look at the grace of God.

Do not walk alongside, either move forward, or walk behind.

(4) The author of the book "Hashia Insaafnama " reports the decree of Imam Mahdi (AS). When Hazrat Mahdi (AS) visited Khurasan, he started walking for Friday prayers. Coincidentally, Meeran Syed Mahmood was walking beside Hazrat Mahdi (AS).

Translation: Hazrat Meeran Syed Muhammad Mehdi (AS) said: Brother Syed Mahmood, go ahead or go back. The two entities have become equal. God will lift up one in the second week. (Hashia page no 247)

This narration sheds light on the status and greatness of Hazrat Imam Mahdi (AS). From this it became clear that even if the dearest son of Khalifatullah was walking with Khalifatullah could not be considered as a desirable thing. It is as if Hazrat Mehdi (AS) warned his ummah through the son that it is impolite to walk with the caliphate of Allah.

The second thing that emerges from this narration is that in the time of the Caliph of Allah, one can be exalted than he is only God.

The third thing you should know is that he predicted his demise next week. And history testifies that he passed away on Monday in 910 AH after this incident. Fourthly, it is known that he had informed his companions in a subtle way about the caliphate of Hazrat Bandagi Meeran Syed Mehmood Sani Mehdi after him. Consider these words of narration.

That is, God will lift up one in the second week. It is clear from this prophecy that this edict is an indication of the good news of the caliphate of Hazrat Bandagi Meeran Syed Mahmood.

### **THE VIRTUE OF THE SANI MAHDI (RA)**

It is narrated that one day Mahdi (AS) said that the Almighty says: O Syed Muhammad! If I had not made you promised Mehdi, I would have made Syed Mahmood, promised Mahdi.

This holy narration guides us to the exalted position of Hazrat Bandagi Meeran Syed Mahmood in the sight of Allah Almighty.

Hazrat Bandagi Miyan Syed Khundamir Siddique Wilayat has told the truth about him. His entity is the sani Mahdi. Those who do not want to see the personality of the Sani Mahdi beyond the position of siddiq-e-vilayat should look at it in the context of the aforesaid tradition that how exalted is the rank of Hazrat Bandagi Meeran Syed Mahmood in the eyes of Allah the Almighty. And what divination did Hazrat Mahdi (AS) make about him? InshaAllah, the readers of the book will know in the future what was the status of siddiqiat Hazrat Bandagi Meeran Syed Mahmood has attained? Regardless of this, refer to this narration. The author of the book "Hashia Insaafnama" writes: Translation: It is narrated that Hazrat Mehdi (AS) said in favour of Bandagi Meeran Syed Mahmood that the difference between us and Miyan Syed Mahmood is only one name. The servant is called Mahdi and he is not called Mahdi.

Regardless of this narration, go through this tradition. The author of " Naqliat " Bandagi Meeran Syed Alam writes :

### **FUNERAL PRAYERS OF HAZRAT MEHDI (AS) WERE OFFERED BY HAZRAT SANI MEHDI (RA)**

Translation: It is narrated that Bandagi Meeran Syed Mahmood (RA) offered prayers and condolences at the funeral of Hazrat Mahdi (AS) and narrated verse 144 of Surah Al-Imran of the Qur'an.

وما محمد إلا رسول قد خلت من قبله الرسل افاءن مات او قتل انقلبتم على اعقابكم و من ينقلب على عقبه فلن يضر الله شيئاً و سيجزى الله الشاكرين-

Translation: And Muhammad is only a messenger. Many messengers have passed away before them. If they die or become martyrs, will you turn away from Islam? And whoever turns back on his heels, he will never harm Allah in the least.

Bandagi Meeran Syed Mahmood (RA) offered the first fistful of dust, offered flowers at the grave and recited Fatiha. In the same way, Hazrat Syedna Abu Bakr Siddiq had narrated the above verse while condoling the Prophet Muhammad. Hazrat Bandagi Meeran Syed Mahmood also recited this verse in front of the companions and the congregation at the time of condolence of Hazrat Mahdi (AS) and removed the grief of all.

### **THE VALUE AND STATUS OF HAZRAT BANDAGI MEERAN SYED MAHMOOD IN THE EYES OF HAZRAT MEHDI MAUD (AS)**

Translation: It is narrated that Hazrat Meeran (AS) was in Khurasan. Miyan Syed Salamullah wrote a letter to Meeran Syed Mahmood that status of prophets is given to those who are in the company of Hazrat Mahdi (AS). The son is not present. Seeing this letter, Hazrat Mahdi (AS) tore it to pieces. He said that such a letter should not be written to Brother Syed Mahmood. (Write like this) Syed Mahmood is near us and we are close to Syed Mahmood.

This narration shows that it is wrong to imagine separation of Hazrat Meeran Syed Mahmood from the company of Hazrat Mahdi (as) even during his tenure of earning.

Why not be happy? The son comes as a perfect son.

(9) The author of the book "Shavahid-ul-vilayat " writes this about the Seventh Good tidings.

Hazrat Imam (AS) said that there are three types of children. One "pooti ", another "poot ", third is" potandar ". Then he said that Potander is higher than his father in rank. And the poot is equal. And Pooti is less than father. Here he said that brother Syed Mahmood is poot. (Shavahid-ul-vilayat page no 287)

Regardless of this narration, refer to the narration given below.

(10) It is also narrated from Bandagi Syed Khundamir, Bandagi Syed Mahmood, Miyan Naimat, Miyan Sheikh Muhammad and some other Muhajireen (Migrants) that when they all came out of Gujarat and came close to Farah, then Hazrat Mehdi (AS) came out of the house and inquired. He said, "How far have these people come?" The companions said that they are far away. Hazrat Mahdi (AS) likewise came out a few times and asked about this caravan. After that, Bibi Buanji said that the son of Miranji comes. For this reason, there is a lot of happiness and joy on the blessed face.

Translation: Hazrat Mahdi (AS) said why not be happy. The son comes as a son.

The history of Mahdaviyyah testifies that the son of such a high and lofty position was so exalted that Mahdaviat became known all over the world because of him. Millions of people had the privilege of confirming Mahdaviat.

Your condition is better

(11) The author of the book "Insaafnama " laid down a detailed story in chapter 27. It is also narrated that when something was discovered to Miyan Yusuf, all the brothers ate the offal of the said Miyan. After that Miyan

Syed Mehmood came home and started crying a lot. After this, Bibi Buan ji (Haram Mohtarma Imamuna Mehdi (AS)) went to Hazrat Mahdi (as) and told him that Hazrat Syed Mahmood is grieved a lot by crying. So Hazrat Mahdi (AS) came.

And asked Syed Mahmood why do you do that? After that Meeran Syed Mahmood said. This is the reality of Miyan Yusuf and there is no situation for Banda (servant). Then Hazrat Mahdi (AS) said: What do you wish for? He wows in the spiritual manifestation? And your condition is better than his. After that, Hazrat Bandagi Meeran Syed Mahmood said to Meeran Syed Muhammad Mehdi (AS) that your charity should be granted. After that Hazrat Mahdi (as) said that one should not be a person who depends on others. Must be a man. Look at Syed Khundmir, the manifestation of divinity is successive, but the face does not change. (Insaafnama page no 374,375)

### **GLAD TIDINGS OF ATTAINMENT OF PROPHETIC RANK**

Eyewitnesses saw that in just six months, Hazrat Syedna Meeran Syed Mahmood had attained such a high position that the grace of Prophethood was confined to the person of Hazrat. The author of the book "Insaafnama" narrates a tradition:

Translation: It is also narrated that Hazrat Mahdi (AS) gave the glad tidings of attainment to the rank of Prophethood to one and the glad tidings of attainment to the rank of Wilayah to the other. He said that attainment to the rank of Prophethood was in favour of Meeran Syed Mahmood and another attainment to the rank of Wilayat was in favour of Miyan Syed Khundamir. (Insaafnama page no 370)

From this narration it is clear that Syedain had superiority among all the companions of Hazrat Mahdi (AS). And the same narration has been narrated by Sahib Insaafnama on page 374. It also exists in "Naqliyat Miyan Syed Alam".

Translation: The fifth good news is that Hazrat Mahdi (AS) said that brother Syed Mahmood's place is in the rank of prophethood of Muhammad Mustafa.

## **COMMON GOOD TIDINGS FOR SYEDAIN**

Regardless of this narration, refer this tradition:

Translation: Hazrat Mahdi (AS) said that just as the great elders Gabriel and Michael (AS) are special among the angels, so also among our companions are Brother Syed Mahmood and Brother Syed Khundmir. (Shavahid-ul-vilayat)

Regardless of this narration, refer to this tradition

Translation: Hazrat Mahdi (AS) said: It is being said about these two young men who are sitting on the right side and on the left side that their upbringing is without any means from our court.

The author of the book "Tazkiratussaleheen " has laid down this narration about syedain.

## **HALF YEARLY TEACHINGS**

(16) It is narrated that after the arrival of Miran Syed Mahmood and Bandagi Miyan Syed Khundamir from Gujarat, the life of Hazrat Mehdi (AS) was six months. During this period, Hazrat Mehdi (AS) used to stay in the room of Miyan Syed Khundamir at night and all day in the room of Hazrat Meeran Syed Mahmood. (Tazkiratussaleheen page no 170,170)

The half yearly teachings are well-known among patriarchs of the Mahdavia nation. The knowledge that the Mahdi (AS) has given to Syedain regarding the knowledge of the Almighty. Those who know the mysteries of God are well aware of this.

Regardless of this narration, refer to this tradition.

## **FACTS OF MYSTICISM AND EXPLANATION OF POINTS OF VERITY**

It is narrated that after the advent of Syedain, facts of mysticism and points of verity of the Quran began to be revealed from beginning to the end, by Hazrat

Imam (AS). Therefore, the Companions asked Hazrat Mahdi (pbuh) that even before this, in spite of expressing the whole truth in the statement of Hazrat Mahdi (AS), there was concession of Shariat and Tareeqah. But in those days, the facts that were being told were rarely heard before. Upon hearing this, Hazrat Mahdi (AS) said that the bearers of this teachings have come. Now for whom should these teachings be kept?

(Tazkiratussaleheen page no 173,174)

It is clear from this narration that Syedain were the master of grace among all the companions.

Bandagi Meeran Syed Mahmood to be Siddiq of Mehdi (AS).

The author of the book "Hashiya Sharif " has mentioned the revelation of Hazrat Bandagi Miyan Shah Dilawar in these words.

One day Miyan Shah Dilawar arrived in the presence of the Almighty. The divine command came. O Miyan Dilawar, we have made Meeran Syed Mahmood "siddiq ". And Miyan Siddique has been given the burden of ( قاتلوا وقتلوا). Miyan Naimat has been given three virtues. (1) Sarndaz (glorious) (2) Jaan Baaz (venturesome) (3) Sarfraz (Exalted) And Miyan Nizam has always been given the attribute of eternal presence. Miyan Dilawar heard this and replied to Allah. O Allah, You are the Mighty, the Most Merciful, and the Most Compassionate. (Hashia shareef page no 210, Tazkiratussaleheen page no 247)

To know more about siddiq of Hazrat Mahdi (AS), the book "Kohlul Javaher" page no 275,279 can be referred.

Regardless of this, Bandagi Shah Burhan has laid down both the syedain as siddiqain. Details of this fact are as follows.

## **HAZRAT BANDAGI SHAH BURHAN HAS LAID DOWN THIS ABOUT BOTH THE SYEDAIN.**

Translation: By the command of Mahdi (as) there is one being, one entity, one attribute. Namely, Syedain Jawanan, Salihin (virtuous), Hakimin (rulers), Siddiqeen (Truthfuls), Mahmoodin (Admirables) who have travelled a journey on the path of two concluders (Mohammad and Mahdi) and maintained the same style . Of these two first is the son of Hazrat Mahdi Maood (AS), Bandagi Meeran Syed Mahmood Sani Mahdi (RA) and the second is he, who is an evangelist through the traditions and Allah's verses, who is on the true path of Mahdi, Bandagi Miyan Syed Khundmir siddiq-e-vilayat. (whose blessed face is illuminated as radiant by Allah)

**It is clear from the underlined words that Sahib Shawid-ul-Wilayat has pointed out that Siddiq Sani Mahdi is one of the first people to confirm the first claim of Mahdiat in Danapur. Shah Khundamir is the first person to confirm the second and emphatic claim of Mahdiat.**

It is laid down in the book " kanzul Aamal " that : Regarding Syedna Ali (AS), Hazrat Rasoolullah (pbuh) has informed that he was the first among the children to confirm the prophethood of Hazrat Rasoolullah. And he was also a confirmer of the prophet. If we look at this revelation of Shah Dilawar in this context, then it is absolutely true that the first honour of confirmation of Mahdism in the form of an unemphatic claim was by Meeran Syed Mahmood. And Miyan Syed Khundamir has the honour of being the first to confirm the emphatic claim. That is why the author of the book Shavahid-ul-vilayat has written the words of Siddiqain for both the Sayyids.

### **SANI MAHDI ACHIEVED THE RANK OF “MAQAAM-E-MAHMOOD”**

(20) The first glad tidings is the blessed name of Bandagi Miyan Syed Mehmood, which is itself the glad tidings by Mahdi Maood (AS). This was the definite good news which only those who had comprehension could understand. (Shavahid-ul-vilayat pageno 284)

## **SYEDAIN ENJOY THEMSELVES OF THE DIVINE RESURGENCE**

(21) Imam (AS) said that: Both the syeds and every two youngmen are connatural.

(They enjoy the divine refulgence from Allah) (Shawahid ul vilayat page no 281)

Regardless of this narration, refer to the tradition.

## **COMPLIANCE OF HAZRAT MAHDI (AS) AND SANI MAHDI**

(22) Translation: And Hazrat Mahdi (AS) said that from where the servant stepped out, Brother Syed Mahmood stepped in.

Hazrat Bandagi Miyan Syed Alam has made a chapter in his narrations. "Good news for the first time, for Sani Mehdi." (Page no 83)

## **GLAD TIDINGS TO HAZRAT BANDAGI MEERAN SYED MAHMOOD OF BEING MAHDI**

Translation: The fourth glad tidings given is that Hazrat Mahdi (AS) said that the servant is Mahdi and Meeran Syed Mahmood is also Mahdi.

The explanation of this narration is that in Arabic, the name Mahdi is an object whose meanings are guided. The purpose of this narration is to show that the divine grace was received by Hazrat Sani Mahdi (RA) from Allah, as it has been said before. And after Hazrat Mahdi (AS) you are in charge of the position of guidance and guidance of the creatures. The virtue of Hazrat Sani Mahdi is evident from this tradition.

## **THE WORDS OF SANI MEHDI WERE UTTERED BY SHAH KHUNDAMIR AND ALL THE COMPANIONS**

The author of the book "Tazkira Al-Saliheen "has thus quoted the consensus decision on pages 172 and 173.

Translation: It is narrated that when the body of Hazrat Mehdi (AS) was covered with dust, then the beard of Hazrat Bandagi Meeran Syed Mahmood, which was completely black, became hodge podge. His whole form changed into the form of Hazrat Mahdi (AS). Seeing this, Hazrat Bandagi Miyan Syed Khundamir said that our Mahdi is present among us. Where have we buried Mahdi? - After that all the Migrants saw Hazrat Syed Mahmood and called him Sani Mehdi. And everyone turned towards his person.

This narration proves that your greatness and dignity were present in the hearts of all the Companions. At the behest of Hazrat Shah Khundamir, everyone gave him the title of Sani Mahdi.

Prophecy: All incomplete people will reach perfection in the time of Hazrat Sani Mahdi (RA)

Hazrat Mahdi (AS) said that the fire of divine love has reached all the companions. That is, the Companions have become "all" in perfection. And some of the companions are incomplete. All incomplete will become complete with Brother Syed Mahmood.

(Hashia shareef pageno 254 )

The words of twelveth glad tidings in "Naqliaat Syed Alam " are as follows.

Translation: Hazrat Mahdi (AS) said that the people who will remain incomplete in front of the servant (after all) will be completed all in front of brother Syed Mahmood.

It is clear from this narration that all the companions of Imam Mahdi (AS) who have not reached the highest level of perfection will reach the highest level in the presence of Ameer ul-Musaddiq Bandagi Meeran Syed Mahmood. Explaining this transcript, the author of Hashiya Insaf Nama has written this. When Hazrat Mahdi (AS) passed away, some of his companions were completely annihilated in the divine love of Allah. And some were semi-annihilated. And some were a little annihilated. These people all achieved total annihilation in the presence of Syed Mahmood. (Hashia shareef page no 254)

## **BANDAGI MEERAN SYED MAHMOOD IS “AWAL MEERAN”**

Hazrat Mahdi (AS) after looking at the letter said: Write like this. Syed Mohammad is in Chapanir and Meeran Syed Mahmood is in Thatta. He said three times. Miyan Syed Salamullah asked, "Meeranji our highness is Meeran." Hazrat Mahdi (AS) said: If the servant is Meeran, then Syed Mahmood is “Awal Meeran ”.

Meeran is a word of respect which is derived from Meer. The word Meer is an abbreviation of Ameer meaning Chief.

## **VIRTUE OF SYEDAIN AND CONSENSUS OF THE COMPANIONS OF MAHDI (AS)**

The author of the book " Hashiya Insaf Nama " narrates. It is said that a consensus was reached in Nainpur town of Ahmedabad. At that time there was talk of the grace of two young men. All the companions of Mahdi (AS) were present in this meeting. Some of the companions said that the specific point is known but here the question arises as to whom Hazrat Mahdi (AS) said that these two young men are Syed Mahmood and Syed Khundmir.?

Bandagi Miyan Syed Khundamir said that the servant heard that Umm- ul-Musaddiqin Bibi Buanji had asked Hazrat Mahdi (AS) this. On hearing this, the Companions said that if Mahdi (AS) had specified it, we would have asked Bibi Buan. Bibi will say whatever she has heard. So all the companions went to the service of Bibi. Say what you have heard from Mahdi (AS). Because who are the names of the two young men mentioned by Mahdi (AS) in front of you? -

Bibi Buan said that Hazrat Mahdi (AS) during the party in the city of Farah said that Allah Almighty says. O syed Muhammad, the two young men are directly benefited by us that we have been kind to you that these two personalities had this position in our eyes. We made them both subservient to you. And they came to your place. Bibi Buan said that since we heard this narration from Mahdi (AS). So we asked Mehdi (AS) who are these two young men, Miranji.

So Hazrat Mahdi (AS) said: Stay busy with your work. God Almighty will reveal. After that Bibi Buan said, we ask you so that we could respect them. As we reverend you (as the promised Mahdi). Upon hearing this, Hazrat Mehdi (AS) said that the two young men are Meeran Syed Mahmood and Miyan Syed Khundmir.

## **TO CONVEY GLAD TIDINGS OF THE VERSE OF SURAH AHZAB OF QURAN**

Translation: Indeed, Allah has prepared forgiveness and a great reward for Muslim men and Muslim women, believers and non-believers.

Hazrat Mahdi (AS) after reciting this verse said that the example of this divine instruction is Syed Mahmood and Kad Bano.

Regardless of this, refer to the narration of "Hashia shareef".

## **SYEDAIN SHALL NOT COMMIT CREDULOUS DEED**

Mahdi (AS) said that if Meeran Syed Mahmood and Miyan Syed Khundamir do some weak deeds then there is no argument against them. The Qur'an and the Messenger of Allah and the servant have an argument, not both. They both do not commit credulous deeds. Then Hazrat Mahdi (AS) said that even if we do credulous deeds, it is not permissible for us.

On the Day of Judgment, Allah will not ask whether it is the son of Ahmed or the son of Muhammad

Hazrat Meeran Syed Muhammad Mehdi (AS) said that on the Day of Resurrection he will not ask whether he is the son of Ahmad (pbuh) or the son of Muhammad Mahdi (AS). Allah Almighty will ask for loving deeds.

The point to consider is that God, by His grace, bestows a high position on whomever He wills. In fact, be he the son of Hazrat Muhammad

Rasoolullah (pbuh) or the son of Hazrat Mahdi (AS), when does he deserve to be called a son? Check out this narration.

من صلح من آباءهم

Eighth glad tidings is that Mahdi (AS) recited verses 23 and 24 of Surah Raad.

Translation: They will also enter the Paradise of Eternity. And in their parents and wives and children who will be worthy. And angels will come to them from every direction. Peace be upon you for your patience. So in this world, your end is good.

Hazrat Mahdi (AS) said that Bhai Syed Mahmood, this verse is in your favour.

Hazrat Mehdi's glad tidings of the attainment of Prophethood rank and the attainment of Wilayah rank to Syedain

Hazrat Meeran Syed Mohammad Mehdi (AS) said that the attainment of Prophethood rank for one and the attainment of Wilayat rank for the other. That is, Meeran Syed Mahmood has the rank of Prophethood and Miyan Syed Khundamir has the rank of Wilayat.

The same narration has appeared in the book “Naqliyat Miyan Abdur Rasheed “with these words.

Translation: Hazrat Mahdi (AS) said that Bhai Syed Mahmood, you have attained the rank of prophethood. And Miyan Syed Khundamir, for you is the rank of wilayat.

The author of the book “Tauzihaat “has explained this narration in this way.

Hazrat Mehdi (AS) said that Brother Syed Mahmood has got the attainment of prophethood and Syed Khundmir has got the attainment of wilayah. Based on this tradition, it is not correct to call the attainment of Prophethood as a whole and the attainment of Wilayah as a part. Because the attainment of Prophethood means the attainment of Prophethood with Wilayah and the

attainment of Wilayah means only "Wilayah". Of course, it would be correct to say so at that time. But here attainment of prophethood means attainment of a prophethood in the person Mustafa and attainment of Wilayat means attainment of wilayat in the person of Mahdi. Therefore, this explanation is proved by the tradition itself. One day Hazrat Mahdi (AS) was describing the virtue of Hazrat Muhammad Mustafa (pbuh). At the same time, he said that the Lord of Glory is saying that O Syed Muhammad, where the wilayat will end, there will be many officiating prophets. Some will attain the rank of Hazrat Ibraheem, some of Moosa and some of Hazrat Esa. Miyan Syed Khundamir asked. Will anyone get the rank of Mustafa and Mahdi? He said, "Yes, Meeran Syed Mahmood shall attain the rank of Mustafa and you will attain the rank of this servant." See narration 258.

There is also a strong tradition for the status of Syedain. In the light of this explanatory tradition, one can understand that if the attainment of rank of Prophethood is considered as part of total and the attainment of rank of Wilayah as part, then it will affect the unanimous belief of Taswiat-e-Khatamin ( Equality of prophet and Mahdi )and no Mahdavi can accept this.

(Naqliat Miyan Abdur Rasheed with translation and explanation page no 141)

Regardless of this it is laid down in the book "Naqliat Miyan Abdur Rasheed" that:

Translation: Hazrat Mahdi (AS) said that Bhai Syed Mahmood has attained the rank of prophethood.

The summary of all these narrations is that Hazrat Bandagi Meeran Syed Mahmood had attained the rank of Prophethood, that is, in the person of Hazrat Muhammad Rasoolullah.

And the teachings of Prophethood are confined to his highest attributes. And the teachings of Wilayati are confined to the person of Shah Khundamir. That is why the group of murshids (patriarchs), Hazrat Imam Mahdi (AS) has unanimously decided that denial of the greatness of any of the Sayyids is the cause of deprivation of Beneficence of prophethood and Beneficence of Wilayat.

## **WE BELIEVED AND CONFIRMED**

It is said that there was a consensus in the village Bhilot. There was also mention of grace. Some said that Miyan Syed Khundamir prefers himself over the Companions of Mahdi (AS). Bandagi Miyan Syed Khundamir on hearing this said that the servant never gives himself superiority. Because we have always heard misery and annihilation from Mahdi (AS). Giving yourself superiority over you is existence. After that, Meeran Syed Mahmood and Miyan Syed Khundamir were standing side by side in Asr prayers.

Translation: This verse was narrated to Miyan Syed Khundamir by the Almighty. "So the wicked people changed the other thing against what they were told." (Part 1, Ruku 6)

After the prayer, Miyan Syed Khundamir said in the ear of Meeran Syed Mahmood (from the Almighty) such a decree is given.

After that, Meeran Syed Mahmood said aloud, "Amana wa sadaqna." (That is, we believe in the word of God and we confirm)  
(Hashia shareef page no 243,244, Insaafnama page no 373)

From this narration it is known that Syedains were well aware of each other's virtues. That is why Hazrat Bandagi Meeran Syed Mehmood Sani Mehdi confirmed this by loudly saying "amana wa sadaqna " and also affixed a positive seal on it so that no one would consider these two as separate from each other.

Regardless of this, see the subsequent transcript of how Bandagi Meeran Syed Mahmood Ameer-ul-Musaddiqeen has openly confirmed that there is no difference in Syedain.

The author of the book "Hashia " has laid down this narration.

There is no difference between the two of us.

It is narrated that Bandagi Miyan Syed Mahmood came from Khurasan and stayed in village Bhilot. (When Bandagi Miyan came to know) Bandagi Miyan Syed Khundamir came with his inmates of Daira from Sultanpur to Meeran

Syed Mahmood and asked him to give place to the servant so that the servant would also stay with him. Ameerul Musaddiqeen Bandagi Meeran Syed Mahmood said that:

Translation: What is the difference between you and us? - What Hazrat Mahdi (AS) has said for me, he has also said for you. And your grace continues. (Hashia shareef: 245)

From this narration it is clear how Bandagi Meeran Syed Mahmood Sani Mehdi Ameer -ul-Musaddiqin is expressing the facts. This is where his realist mood is illuminated. At the same time, it is also confirmed that the grace of Hazrat Bandagi Miyan Syed Khundamir Siddique Wilayat was continuing like him. This narration also shows that there was immense love and affection between the Syedans.

Regardless of this transcript, the rank of Syedain can be ascertained from the following transcript.

### **BOTH SYEDAINS ARE PERFECT MUSLIMS**

It is narrated that Hazrat Mahdi (AS) said that on the Day of Resurrection the servant will have the command of God Almighty. O Syed Muhammad, we have made you the Mahdi of the end of Wilayah Muhammadi. Now what gift have you brought for us?

(Naqliaat Miyan Syed Alam, page no 96, 97)

Translation: At that time I will say: O God! I have brought two righteous men to your court by making them perfect Muslims. The Almighty will accept it by His grace.

It is clear from this tradition that Bandagi Meeran Syed Mehmood Sani Mehdi and Bandagi Shah Khundamir Siddiq wilayat are popular in the court of Almighty.

اللهم صلى على محمدين و على الهما و اصحابهما اجمعين الى يوم الدين

## **THE REQUISITION OF THE AUTHOR**

I have been very careful in the selection of narrations as much as possible in the preparation of this book "Seerat Hazrat Bandagi Meeran Syed Mahmood Sani Mehdi (RA)". I do not deny that I am not free from error. I may have made a mistake in compiling the traditions. And I would be grateful if, instead of questioning and answering through national magazines, people would join me and guide me towards reform. In the beginning of the first chapter of this book, I have commented on the historiography. And in the first chapter, the biography of Sani Mehdi is presented at a glance. Except for the incident of Hazrat Bandagi Meeran Syed Ajmal, I have mentioned this incident in detail in my book "Sirat Mahdi (AS)" "written in Arabic language.

In Chapter 2, the events of Bhilot have clarified the aspects of his (Sani Mahdi) life. Chapter 3 highlights the beliefs of Hazrat Bandagi Meeran Syed Mahmood Sani Mehdi. In the fourth chapter, the virtues of the Sani Mahdi and in some places the common virtues of Syedain have been combined.

Finally, it is requested once again that if there is further guidance from the people of knowledge and grace, then insha'Allah it will be embellished on the page of the paper in the next edition.

Aameen  
Syed Mahmood Akailvi

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