

The
**MAHDI
MAUD** (AHS)



SYED HUSAIN BALKHI

THE MAHDI MAUD (AHS)

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PREFACE

I, humble person Syed Hussain Balkhi, son of Hazrat Syed Ibrahim Ahmed Balkhi (RA), do not consider myself competent enough to write the august biography of Khatim-e-Wilayat-e-Mohammedia, Khalifatullah, Imamana Hazrat Syed Mohammed Jaunpuri, Mahdi Maud (Alai-his-Salam) because I am neither an Alim nor a proficient writer in the English language. However, I have ventured to make a humble attempt to record the life and teachings of Mahdi Maud (AHS), in a brief manner. Readers are requested not only to point out mistakes, but also to favour me with their useful suggestions, so that the same may be incorporated in the next edition.

The curricula prevailing in schools these days tend to keep Muslim students in the dark about their religion, its' glorious traditions, and the achievements in Islamic history. All Islamic literature, including Mahdawia literature is written in Arabic, Persian or Urdu, which now-a-days, have no place in schools. The fanaticism of the admirers of Hindi, and regional languages, has forced the Muslim students to take up their studies through the medium of English, in view of its' global acceptance and importance. Religious education is considered a personal matter, and is hence neglected. In the absence of alternative arrangements, the religious knowledge of students continues to be deplorable. Mahdawi students are no exception to this sorry state of affairs.

Surprisingly, not a single book, written in English, is found in Mahdawia literature, which gives basic information about the life and teachings of Imamana Mahdi Maud (AHS). It is well known that Mahdi (AHS) and Mahdiat have always been the target for undue criticism from its' opponents. Naturally, this has created some unfounded doubts and apprehensions in the minds of Mahdawi students. Though there are a number of authoritative, good books both in Persian and Urdu, written by our Ulema in reply to the various critics, in the light of the Quran and Ahadith, for an English-knowing student, these books remain out of reach.

Impressed by these circumstances, the undersigned despite all his shortcomings, thought fit to bring out a book, covering the life and teachings of Imamana Mahdi Maud (AHS) in a brief manner. This is mainly for the use of English-knowing students, who are totally unaware of the significance of the words Mahdi Maud (AHS), and the importance of the Khalifatullah, and who feel themselves handicapped to face and answer questions put by non-believers.

I am highly grateful to Janab Syed Ali Barter Sahib who was kind enough to go through the book and write introduction. I am also thankful to Hazrat Syed Mubarak Sahib (Kaladera), and Janab Syed Ishaque Mahdawi Sahib, for their help in furnishing me with the required

books. I am greatly thankful to Janab Syed Ishaque Sahib son of Syed Rahim Sahib (RA) for his kind co-operation and technical assistance. My thanks are due to my younger brother, Alhaj Syed Munawar Hussain Balkhi, his sons, my sons and Syed Husain Baba who have contributed for the publication of this book.

May Allah greet our efforts with success and bless us with His rewards.

Date 5-9-1989.

'Zufishan', 16-8-245

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SYED HUSAIN BALKHI.

INTRODUCTION

BY Janab SYED ALI BARTAR Sahib, M.A., M.Ed., District Education Officer (Retd.) and Lecturer, Sultan-ul-Uloom College of Education, Banjara Hills. Hyderabad, A.P.

Praise be to Allah and Durood-o-Salaam on Khate-Main (peace be upon them).

I consider it a great honour to write the introduction to this book on the life and teachings of Hazrat Syed Mohammed Jaunpuri, Mahdi-e-Maud Alaihi-Wa-Salam.

Hazrat Syed Mohammed Jaunpuri Mahdi (AHS) is Khatim-e-Wilayat-e-Mohammedia, Khalifatullah, a Saviour of Ummat-e-Mohammedia as per the traditions of Prophet Mohammed (peace be upon him). Allah sent him into this world to spread the true Islamic teachings of Prophet Mohammed (PBUH) and to convey to the people the true meaning of the Quran as revealed by Allah Himself. He traveled a very long distance on Hijarat, claimed himself to be Mahdi-e-Maud (AHS) on the commandments received from Allah, wrote letters to kings inviting them to test and acknowledge his Mahdiat and established true Islam once again on Earth. Great Ulema of his times praised the depth of his learning and scholarship and acknowledged his services to Islam.

It is a matter of great joy that the author has ventured to write this short biography of such a great and important soul. There are some books on the life of Mahdi-e-Maud (AHS) in Persian and Urdu, but, to the best of my knowledge, there is no printed book in English on him. In his preface to the book, the author has explained why he chose to write this book in English, hence I need not elaborate on that here.

Written in an easy and lucid style the book is very readable. Where no equivalent word could be found in English the original Persian or Urdu word has been retained. However the author has taken the trouble to explain these words in English. This I think is the right way to deal with these important words. The author has read various Urdu and Persian books on the life of Hazrat Mahdi (AHS) and has given references for the events mentioned. This has made the work very authentic.

While going through the book the reader will come across certain rare and thought-provoking explanations and instances. The following two events are quoted from the book as examples:

1. There are two kinds of Tawoba, one is performed at the time of Tark-e-Duniya and the other after Tark-e-Duniya. Before Tark-e-Duniya all kinds of sins, major and minor, are committed and pardon is sought from Allah. Whereas after Tark-e-Duniya, committing of sins, whether major or minor is out of the question, since the man has already renounced worldly pleasures luxuries. The negligence in the remembrance of Allah even during a

single breath is Haraam (Un-lawful) according to Mahdi (AHS). This negligence makes him guilty according to the law of the Shariat, for which he has to seek the pardon of Allah immediately. (vide Page 81)

2. The Chronogram of the demise of Mahdi (AHS) 910 H. was, astonishingly, the same chronogram found in the letters of the name - 'Khundmeer' (910). This rare coincidence of chronograms is a clear indication of the manifestation of the deep oneness of the virtuous selves of Mahdi (AHS) and Miyan Syed Khundmeer (RZ). This also proves the attainment of Saer-e-Wilayat (absorption) in the virtuous self of Mahdi (AHS) by Miyan Syed Khundmeer (RZ) as well as his being Mahdi's Badle-Zath (substitute of self), who completed the fourth attribute of 'Qaatiloo-Wa-Qutiloo' (fight to slay and be slain) in the battle. (vide page 97)

A word about the author, Hazrat Syed Husain Balkhi. He hails from Musaddaquabad (Eppalguda) in Medak District. Eppalguda, as is known to us, was a major Mahdawi centre and many people from this place have migrated to Hyderabad City. Hazrat Syed Husain is the first graduate from the Eppalguda Mahdawi community. He graduated from Osmania University in the year 1944. He had held many responsible posts like those of Lecturer at the Co-operative Training Centre, Rajender Nagar, Hyderabad, and as Joint Registrar of Co-operative Societies in Mysore State. After completion of his deputation as Rural Credit-Officer in the Reserve Bank of India, Bombay, he was specially deputed as Managing Director of the District Central Co-operative Bank, Chitradurga, and Secretary, Karnataka State, Apex Bank, Bangalore.

Hazrat Syed Husain Balkhi has been fortunate to go on the pilgrimage to MAKKAH. Long ago he became the disciple (mureed) of Peer-o-Murshid Asad-ul-Ulema, Abu Sayeed Syed Mahmood Murshid Main Saheb (RA). After retirement he has accepted Tark-e-Duniya in the Daira-e-Hazrat Peer-o-Murshid Fazil-ul-Asr Sved Abdul Hai Hafiz Main Saheb. Hazrat Syed Husain Balkhi claims his descent from Hazrat Imam Moosa Kazim and thus belongs to the Khandan-e-Sadat (Syed Family). His ancestors came to India and lived many years in Jaunpur before coming to Deccan. This establishes his family links with our Imam Mahdi (AHS), though he is not a direct descendant.

The author is involved in the welfare activities of the Mahdawia community. He was one of the founders of the Anjuman-e-Mahdawia, Bangalore. He was responsible for the construction of a few rooms to provide accommodation facilities for devotees visiting the Daira-e-Bandagi Miyan Shah Dilawar (RZ) at Bore-Kheda in Jalgoan District of Maharashtra State. His book Bandagi Miyan Shah Dilawar (RZ) was published by Anjuman-e-Dairatul Islam, Musheerabad, in the year 1986.

Hazrat Syed Husain is a God fearing man. Even before he accepted Tark-e-Duniya, he spent

much of his time in Zikr and prayers. He is a very polite, kind hearted and courteous person. Like a true Mahdawi he has a special concern for the younger generation of Mahdawis who do not know written Urdu, and who do not know much about the life and teachings of Mahdi (AHS) Hence he felt the need for writing a brief but comprehensive book, in English, on the life of Hazrat Mahdi (AHS) and his Khalifatullahi teachings.

I hope every Mahdawi will be benefited by reading this book.

Date: 1-9-1989

SYED ALI BARTAR

1

CHAPTER

ADVENT OF THE PROMISED MAHDI

ISLAM:

It is really fascinating to read the biographies of great souls. One may be great in a particular field, but if greatness in all respects is combined in one person, he will be regarded as the greatest. In fact, such people are supermen, like Prophets (PBUT), who are the embodiment of human perfection. Allah favors them with His special attention, guides them, and rightly chooses them as His messengers to guide humanity towards the straight path, called SIRAAT-E-MUSTAQEEM.

In Islam, the straight path is described as the path of those who are favored by God. The favorites of God are stated to be Prophets, Saints, Martyrs and virtuous people. Islam is the only true religion of Allah. 'Islam' means 'submission or surrender to the will of Allah, the one and only God of all creation'. The tenets of Islam are given to the Muslims in the Quran, as well as in the Ahadith of Prophet Mohammed (PBUH). A Muslim is governed in his everyday life by the Shariat, which is a combination of what has been laid down in the Quran and the authentic Ahadith (traditions).

WILAYAT AND NABUWAT:

Allah said in the holy Quran, "we have sent light and a clear Book, have faith in Allah, His messenger and the light sent by us". Prophet Mohammed (PBUH) said in one of his famous Ahadith (Traditions) that, "the first creation by Allah, is my light, and all other creations are from my light. Prophets are sent by Allah to receive and convey His orders and messages to the human beings on earth. They are endowed with two aspects; of these, one is WILAYAT, the internal self and the other is NABUWAT, the external one. WILAYAT and NABUWAT are generally explained in terms of the sun and the moon. The moon of Nabuwat derives the light from the sun of Wilayat-e-Mohammedia. Hazrat Ibn-e-Arabi says in his "Hasha-e-Fusus" that all messengers of Allah and Awolia derive their spiritual light from the light of WILAYAT-E-MOHAMMEDIA commonly known as WILAYAT-E-SHAMSIA. The Wilayat of the other Awlia is known as Wilayat-e-Qamaria (Moon), because its' light is drawn from the light of Wilayat-e-Shamsia (Shawahidul Wilayat P. 10-12). Under the systematic program of Allah (Mashiyet-e-Khudawandi), Prophets are sent to the world to teach us the rules of the Shariat, which are essential in order to reach Allah, and to follow an Islamic life in this world.

WILAYAT-E-KAMILA:

Even before the declaration of the claim of Mahdiat, Hazrat Syed Mohammed (AHS) was famous as Wali-e-Kamil throughout India and abroad. His piety and learning were recognized even by his opponents and contemporary, scholars and saints. They have paid ungrudging tributes to the spiritual and intellectual greatness of Hazrat Syed Mohammed (AHS). According to Mulla Abdul Qadar Badayuni, the "Wilayat and eminence of Mir Syed Mohammed Jaunpuri were unquestionable". The Ulema of Herat were compelled to inform their Shaik-ul-Islam that, Syed Mohammed was "One of the symbols of the Almighty". Moulana Jamaluddin, Shaik Abdul Haque Muhaddis Dehlwi and Moulana Abul Kalam Azad have all recognised him as Wali-e-Kamil.

WILAYAT-E-MOHAMMEDIA:-

Prophet Mohammed (PBUH) is the last and final Prophet in the line of Prophets. Similarly, his Wilayat, i.e. WILAYAT-E-MOHAMMEDIA is also the last and final WILAYAT. Hazrat Syed Mohammed Jaunpuri as the promised Mahdi is the final Wali representing the WILAYAT-E-MOHAMMEDIA. AL-MAHDI literally means, 'the guided one' or 'one who is fit to guide others'. However, the definition of AL-MAHDI, as given in the Shariat, is a person who is "KHALIFATULLAH" (Caliph of Allah). All the Prophets, the messengers of Allah, are known as Khalifatullahs. Mahdi Maud (AHS) and the Prophet (PBUH), both being Khalifatullahs, are equal in status, since both were sent by Allah. As such, Khatim-e-Wilayat-e-Mohammedia, Mahdi Maud (AHS), is equal to Khatim-e-Nabuwat-e-Mohammedia, Prophet Mohammed (PBUH). In fact, Wilayat and Nabuwat are the two aspects of Prophet Mohammed (PBUH), Wilayat being his internal self, and Nabuwat his external appearance. Prophet Mohammed (PBUH) is a Khatim-ul-Ambia, and Mahdi Maud (AHS) is Khatim-ul-Awalia. Finally, both are one and the same in respect of Shariat, Tariqat and Haqiqat. (Shawahidul Wilayat P. 13-14).

WAHI (DIVINE REVELATION):-

Prophet Mohammed (PBUH) used to receive direct messages from Allah, known as "WAHI" (revelations). There are two types of Wahi; one is called "WAHI-E-MATLU", while the other is "NON-MATLU". The words of a Wahi-e-Matlu are binding, and have been preserved in their original forms, without change of alphabets or pronunciation and were recorded in the Quran, whereas Non-Matlu Wahi's are not as binding, and their essence was expressed by the Prophet (PBUH) in his own words which are recorded in the book of Ahadith (Traditions). As such, all authentic traditions, which were recited by Prophet Mohammed (PBUH), were based on the revelations from Allah. Therefore, all the authentic TRADITIONS of the Prophet (PBUH) regarding the appearance of the MAHDI, are also based on Divine revelations and

form some of the basic principles of Islam. This must be believed and followed as disbelief means disbelief in the TRADITIONS of Prophet Mohammed (PBUH), and the Divine revelations of Allah in the Quran. (Tawzihat NMAR P. 4-5)

Abu Hurairah (RZ) narrated that the Messenger of Allah (Sallal-Lahu-Alaihiwa-Sallam) said "whoever obeys me, in reality he obeys Allah, and whoever disobeys me, in reality he disobeys Allah" (Bukhari-Kitabul Ahkam).

TRADITIONS ABOUT THE MAHDI:-

The doctrine of the advent of the MAHDI, before the end of time, and his role in the revival and restoration of the religion of Islam to its original form, as established by Prophet Mohammed (PBUH), is considered to be a compulsory tenet of Islam, as per the indications given in the Quran, and in the light of Ahadith-e-Mutwatira (continuously repeated "TRADITIONS"). According to the guidelines set for checking the authenticity of the Traditions, a continuously repeated Tradition cannot be denied, and has to be accepted as (SAHI-HA) authentic. Accordingly, the repeated Traditions regarding the advent of the Promised Mahdi before the day of Judgement (between Hazrat Mohammed (PBUH) and Hazrat Esa (PBUH) are essential elements of faith in Islam.

1. Abdullah-Ibn-Masood (RZ) says, The Prophet (PBUH) has stated that even if one day is left in the life of the world, Allah will prolong that day, until a person from my dynasty appears, whose name will be like my name, whose father's name will be like my father's name. He will fill the world with justice and equity, when it had been filled with injustice and inequity. He will distribute wealth in equal terms. He will enrich the hearts of Muslims. They will be immensely happy with the justice of the Mahdi (AHS). He will remain among you for seven or nine years". (Al-Mahdi-Maud, P. 16-17).
2. Hazrat Ibn-Masood (RZ) says, "The Prophet said that the world will not come to an end unless and until Allah sends a person from my Ahl-e-Baith (family), whose name will be like my name, and his father's name will be like my father's name". (Tabrani).
3. Hazrat Abu Sayeed Al-Khadri (RZ) says, "The Prophet (PBUH) said that the Mahdi will be from my family (Ahl-e-Baith). He will have a shining forehead and an aquiline nose. He will fill the world with justice, when it has been filled with injustice; he will be its' Master for seven years". (Abu Dawood in Sunan).
4. Hazrat Abdullah Bin Abbas (RZ) says, "The Prophet (PBUH) said, "My Ummath will never perish, because I am in the begining, Isa-Ibn-e-Maryam (AHS), at the end, and the Mahdi in its' middle". (Imam Ahmed bin Hambal in his masnad).
5. Hazrat Soban (RZ) says, "The Prophet (PBUH) said "When you come to hear the appearance of the Mahdi, go to him and submit yourself as his disciple, even if you have to trek over the ice, since the Mahdi is a "Caliph of Allah (Viceroy of Allah)". (Ref: Hakim

and Abu Naeem, Ibn Maja, Imam Beh-Haqi in Dala-el- Nabuwat).

6. Prophet Mohammed (PBUH) said, "The Mahdi will be from my Ahl-e-Baith (family) and he will follow my foot prints and will never err". (Al. M.M., P. 27).
7. Hazrat Aouf (RZ) says, "The Prophet (PBUH) said, "Aouf, if a person from my Ahl-e-Baith (family) appears and claims to be the Mahdi, join him, follow him and be among the blessed". (Al M.M., P. 27).
8. Hazrat Ali (RZ) says, "I asked Rasoolallah (PBUH) whether the Mahdi, will be from us, or from others. Hazrat Mohammed (PBUH) said, 'No, he will be from us, our descendent. Allah, will have him conclude the religion, as it was commenced by us'".
9. Hazrat Ali (RZ) says, "The Prophet said, "The Mahdi will not leave any Biddat (innovation) without finishing it, and will not leave any Sunnath (Practice of the Prophet) without establishing it". (AQ-DUD-DARAR).
10. Hazrat Abu Hurairah (RZ) says, "The Prophet said, "Baieth (homage / fealty) will be taken by the Mahdi, between RUKN-E-YAMANI and MAQAAM-E-IBRAHIM". (Portions: Naeem Bin Hamad, in Kitab-ul-Jatan).

The above-cited Traditions prove the following:-

- i. The advent of the Promised Mahdi is a must before the end of the world.
- ii. He will be from the Ahl-e-Baith (family) of Prophet Mohammed (PBUH).
- iii. The Promised Mahdi's and his father's names will be the same as those of Prophet Mohammed (PBUH) and his father.
- iv. He will revive and restore the true spirit of Islam.
- v. He will distribute wealth in an equal manner.
- vi. He will also be saviour of the Ummath, like the two Prophets, Mohammed (PBUH) and Isa (PBUH).
- vii. He will be the "Caliph of Allah", and must be obeyed and followed.
- viii. He will survive for seven or nine years after declaring himself as the Promised Mahdi.
- ix. He will follow the Prophet Mohammed (PBUH) implicitly, and will never make even the minutest mistakes (masoom-anil-Khata).
- x. He must be followed and obeyed, in order to be blessed.
- xi. He will bring the religion to completion as Khatim-Wilayat-e-Mohammedia.
- xii. He will eliminate biddats (innovations).
- xiii. Baieth will be taken by the Mahdi, between Rukn-e-Yamani and Maqaam-e-Ibrahim, in Mecca.

The above assertions prove that the appearance of the Mahdi is essentially a part of the religious faith, and an accepted principle of Islam. Prophet Mohammed (PBUH) said, 'A person who has faith in Al-Mahdi, has faith in me'. While going through the following pages, it will be seen that all the above qualities and attributes are clearly and perfectly found beyond doubt in Mahdi Maud (AHS).

CONDITIONS PREVAILING ON THE EVE OF THE ADVENT OF THE MAHDI:-

Students of history are aware that during the ninth century Hijri, chaotic conditions were prevailing in the political, social and religious lives of the Muslims. There was a vast difference between the preaching and the practising of the Ulema. The adoption of new customs, innovations in religious heresy and wrong habits, were common among Muslims. Essential elements of Islam were neglected. The state of affairs prevailing prior to the appearance of Mahdi Maud (AHS) was best described by the well known author Moulana Abul Kalam Azad, in his TAZKIRA. He says, "The ninth century Hijri, prior to the reign of Akbar, was a period of great tumult, confusion and unrest. The rise and fall of kingdoms was an everyday feature. There was no central Government strong enough to vouchsafe the promulgation and protection of the ordinances of the Shariat. The worldly minded Ulema were far greater in number than the God-fearing Ulema. Materialism, fraud, and deceit were rampant. To crown them all, the BIDAT, and the unlawful activities of the ignorant Sufis had made confusion worse, confounded and misled the people. Infringement and violation were registering a rapid rise in every day life. Kings and nobles were steeped in debauchery and immorality.

2

CHAPTER EARLY LIFE

BIRTH OF THE MAHDI:-

Hazrath Syed Mohammed, son of Hazrat Syed Abdullah titled Syed Khan, was born in Jaunpur on Monday, the 14th Jamadi-ul-Awwal 847 Hijri corresponding to 1443 A.D. It is said that when his mother Bibi Amina, also known as Aqa-Malik, was pregnant, she dreamt that, "The Sun came down from the sky and entered in her collar", and she went into a trance. At the time of his birth, a large number of miraculous incidents took place which were similar to those connected with the birth of Prophet Mohammed (PBUH). An eminent Wali, Shaik Daniyal chisti Jaunpuri (RA), said that at the time of the birth of Syed Mohammed (AHS), during the night he heard a mysterious voice saying "Haq (truth) has come, and Baatil (falsehood) gone, certainly falsehood is ever vanishing". In the morning he learnt that all the idols in all the temples in the city had fallen down. He visualized the birth of an extraordinary child, and upon making enquiries, he learnt that by the Grace of God, a male child had been born in the house of Hazrat Syed Abdullah. He was told by the child's father that when the child was born, his body was found to be clean - with his hands covering his private parts. He removed his hands from the private parts when his clothes were put on. Syed Abdullah said that on the same night, the Prophet (PBUH) appeared in his dream and said, "I have named the child with my name".

Therefore, he named the child Syed Mohammed. He also said that there was a distinctive mark shape like a seal on his back. On learning about the peculiarities of the child, Shaik Daniyal (RA) was convinced that the child was the Promised Mahdi (AHS), since that was the period when the advent of a Mahdi was expected. Hazrat Syed Usman, his grandfather, came to India from Samarkhand with his family and settled down in Jaunpur on the invitation of the Sharqiya Kings. He was one of the most famous Ulema, and a noted Alim-e-Deen. Hazrat Syed Mohammed (AHS) was a descendent of Imam Moosa Al-Kazim (RA). There were twelve generations between Syed Mohammed (AHS) and Imam Moosa Al-Kazim (RA), as noted hereunder:

Syed Mohammed S/o 1. Syed Abdullah S/o 2. Syed Usman S/o 3. Syed Khizr S/o 4. Syed Moosa S/o 5. Syed Oasim. S/o 6. Syed Najmuddin S/o 7. Syed Abdullah S/o 8. Syed Yousuf S/o 9. Syed Yahya S/o 10. Syed Jalaluddin S/o 11. Syed Naimatullah S/o 12. Syed Ismail S/o 13. Imam Moosa Al Kazim (RA) S/o Imam Jafar Sadiq (RA) S/o Imam Mohd. Bakhar (RA) S/o Imam Zainulabedin (RA) S/o Abi Abdullah Al Hussain (RZ) S/o Ameerul Momineen Ali Murtuza Vajhu (RZ) (and

Fatima (RZ), D/o Prophet Mohammed (PBUH)).

Both his father and his mother were Sadat-e-Bani Fatima (RZ), daughter of Prophet Mohammed (PBUH).

JAUNPUR:-

The founder of Jaunpur, the birth-place of Hazrat Syed Mohammed (AHS), was Sultan Feroz Shah Tughlaq, the emperor of Delhi (The chronogram of Jaunpur city comes to 772 H). It is situated on the bank of the river Gomti, in Allahabad Province. This city became very famous, and developed as an academic centre during the period of the Sharqiya Kings. They were great patrons of Ulema, learned persons, and scholars. They used to invite famous Ulema, men of letters, and artisans to the Court and grant them pensions and jagirs for their maintenance. It is said that, there were 1100 Ulema in the city during the reign of Sultan Hussain Sharqi, who was a devoted admirer and follower of Hazrat Syed Mohammed (AHS). There were also a number of schools, Jamias (universities), mosques and hostels in Jaunpur, at that time. Thus, it became very famous as a centre for Islamic studies in the East, easily comparable to Shiraz in the Middle East.

BISMILLAH:-

When Hazrat Mahdi Maud (AHS) attained the age of 4 years, 4 months and 4 days, his Bismillah also known as the Tasmia-Khani was celebrated on 18th Ramzan of 851 Hijri, in order to commence his religious education. His father, Miyan Syed Abdullah (RA), held a big feast, and invited all the Ulema and nobles of the city. Hazrat Shaik Daniyal (RA) was invited to perform the ritual of the Bismillah. He came to the residence, seated Hazrath Mahdi (AHS) on a Masnad (a large cushion over a timber throne), and stood beside the takht. Most of the invitees, including the Ulema and the nobles, also stood by the side of the takht, as a mark of respect.

Suddenly Hazrat Mahdi (AHS) stood up as if to receive a respected guest, and all present wondered for whom the little Mahboob-e-Khuda, was standing. Hazrat Shaik Daniyal (RA) who was in Muraqabah (contemplation), raised his head and found that Hazrat Khaja Khizr (AHS) was standing along with the other. Then the guests understood that Hazrat Mahdi (AHS) had been able to identify him. Miyan Syed Abdullah (RA) requested Hazrat Daniyal (RA) to start the recitation of the Bismillah, but Hazrat Daniyal (RA) in turn requested Hazrat Khizr (AHS) to do the same. Hazrat Khizr (AHS) told him, "I was specially ordained by Allah, to attend the Bismillah of My Mahboob, and join with him in saying "AAMEEN", so I have come here, in compliance with the orders of Allah. Therefore, you alone should perform the

ritual of the Bismillah". Then Shaik Daniyal (RA) and Khaja Khizr (AHS) asked Mahdi (AHS) to take his seat, and Hazrat Daniyal (RA) performed the ritual of the Bismillah. Khaja Khizr (AHS) joined loudly in saying "Aameen". By then according to the orders of Allah, Hazrat Khaja Ilyas (AHS), Khaja Idris (AHS) and Hazrat Isa (AHS) had also arrived, and joined with all the other in saying 'Aameen'. (Moulud, P.15-16).

The sanctity of the celebration of this Bismillah was unique in the theological history of Islam. First, because it was performed by an eminent Wali-Allah, Hazrat Shaik Daniyal (RA), who was aware of the child's saintly qualities, and had a high regard for him. Secondly, it was attended by four Prophets (PBUT) ordered by Allah to say 'AAMEEN' after the recitation of Bismillah by Mahdi Maud (AHS). This was a singular and unprecedented honour, given by God to his beloved Mahdi Maud (AHS) Khalifatullah, and Khatim-e-Wilayat-e-Mohammedia.

EDUCATION:-

After the Bismillah Khani, Mahdi (AHS) Joined the Maktab (school) of Shaik-ul-Islam, Hazrat Shaik Daniyal (RA), who was an Alim-Billah, Ustad-e-Shariat, and Peer-e-Tariqat, at that time. Whenever Mahdi (AHS) entered the school, Hazrat Shaik Daniyal (RA) would rise, and after paying his respects, would bring him to sit beside him. The others, also, would be told to treat him with respect. This made his elder brother, Miyan Syed Ahmed envious of him, since he was not given the same respect. One day, Khaja Khizr (AHS), came to visit the school. After he had left, Shaik Daniyal (RA) to test him asked Syed Ahmed whether he knew who the visitor was. He replied in the negative. When he asked Mahdi (AHS) the same question, he immediately answered that he was Khaja Khizr (AHS). Then Shaik Daniyal (RA) told Syed Ahmed "Your younger brother deserves respect because of the grace of Allah, and his own great qualities, which you are not yet aware of, but you will come to know later".

During the course of his studies, when Shaik Daniyal (RA) taught him one 'RUKU' of the Quran, he would read another 'RUKU' in advance by himself, without being taught. In this way, he memorised the entire Quran at the tender age of seven years. Subsequently, whenever Shaik Daniyal (RA) started to teach him a portion of any book, he would tell him in advance, the subject matter contained in the book in the form of questions and answers, in a way which would clear most of the doubts of the Shaik (RA). At the age of twelve, he used to solve some of the problems of the school teachers, whenever they were brought to his notice. It is said that two of the Ulema were worried, not having been able to solve some difficult problems even after discussion with other Ulema, over the past six months. Hazrat Mahdi (AHS) asked them why they were so worried. When they explained, he asked them to narrate the problems. Soon after hearing them, he solved their difficulties then and there. Occasionally Hazrat Shaik Daniyal (RA) also used to seek clarification of some of the difficult points from him.

Realising his spiritual power, knowledge and competence in solving the most difficult problems, Hazrat Daniyal (RA) called him, ASAD-UL-ULEMA (Lion of the Ulema) which, surprisingly, corresponded with the title ASAD-ULLAH, given to his great grand-father Hazrat Ali (RZ). All the Ulema of Jaunpur approved of the title, and used to call him Asad-ul-Ulema.

It is said that during Mahdi's school days, every Thursday, Hazrat Khaja (AHS) used to come to the school with some questions. Whenever Hazrat Shaik Daniyal (RA) failed to answer any question, he would ask Mahdi (AHS), who would solve his question in only one answer, to the surprise of both the elders.

When he was twelve years old, one day Khaja Khizr (AHS) asked Hazrat Daniyal (RA) to bring him to Khokari Masjid, situated on the bank of the river Gomti. Hazrat Daniyal (RA) along with Mahdi (AHS) and his brother Syed Ahmed went to the said Masjid and met Khaja Khizr (AHS). Khaja Khizr (AHS) took Mahdi (AHS) apart and spoke to him privately. He said "I have brought a gift given by your great grand father, Prophet Mohammed (PBUH) as an Amaanath which I hereby entrust it to your honoured self". Allah said in the Quran, "We have presented AMAANATH, to the skies, the earth and the hillocks; they were afraid and refused to take it; while it was accepted by man". (Juz 22-Ruku 6). The same amaanath was given in full to Mahdi Maud (AHS). Khaja Khizr (AHS) told him "Allah desires that you should preach to the people from this amaanath of Prophet Mohammed (PBUH). This was the Amaanath of the Zikr-e-Khafi (concealed recitation), which was entrusted to Mahdi (AHS). Then Khaja Khizr (AHS), requested Mahdi (AHS) to preach the same to him also, which. he did. After this Khaja Khizr (AHS) came out, and told Shaik Daniyal (RA) "This is Mahdi Maud (AHS), I have acknowledged (tasdeeq) him; you must also acknowledge him, and be his disciple". Accordingly, Shaik Daniyal (RA) and Miyan Syed Ahmed (RA), also became his disciples. Then Khaja Khizr (AHS) took out a date from his headdress and handed it over to Mahdi (AHS) saying "this is the PASKURDA (A term used for a post-eaten item of a pious momin, having curing effect) of Prophet Mohammed (PBUH) meant for you'. (Mould, P. 18-19)

As a matter of fact, Mahdi Maud's (AHS) going to school was only a formality. He was not in need of formal education, because Allah had already given him all the knowledge in the very beginning, in order to prove his superiority over the Ulema of that period. This is clearly evident from the following Riwayat:-

The famous Taabai (follower), Hazrat Shah Abdul Rahman (RA) has narrated that he was told by the eminent Sahabi and Khalifa Hazrat Shah-e-Dilawar (RZ) that Mahdi Maud (AHS) said "I have been taught the unparalleled knowledge contained in the four Divine Books, at the very beginning itself. If I were to read the TALMUD (TAWARATE), people would be surprised at my knowledge and would say, Moses had appeared for the second time. I kept that power and capacity to myself. If I were to read the BIBLE, people would say Jesus the son of Mary, had

appeared again. Similarly, if I were to read the ZABOOR, people would say, I was DAVID. If I were to read the QURAN, people would think, here is Prophet Mohammed (PBUH), who has come again. By the grace of Allah, I have kept all this knowledge to myself, since Allah created me to shoulder the responsibility of the WILAYAT-E-MOHAMMEDIA. (Mould, P.7 - NAE 489).

It was this knowledge imparted to Mahdi Maud (AHS) which helped him to read the Quran, and other books without being taught by the teachers, and also to solve the problems which could not be solved by other teachers and Ulema. This clearly showed that his knowledge, gifted by Allah, was far more comprehensive, and superior to the knowledge of the other Ulema. It also indicated that he alone at that time, had the privilege of being taught all the knowledge contained in the four Heavenly Books, which was taught only to the four Holy Prophets directly by Allah. This miracle of Mahdi Maud's (AHS) having been gifted the entire knowledge, contained in all the four Holy Books, is by itself a sufficient proof of his being the Promised Mahdi, and Khalifatullah.

WAR WITH RAI DALPATH OF GAUR:-

Hazrat Syed Mohammed's (AHS) glorious personality was drawing in its fold the most ordinary soul as well as the most God fearing spirits towards him. Sultan Husain Sharqi (1458-1479 AD) of Jaunpur was very much impressed by young Syed's spiritual attainments and deemed it a privilege to be one of his disciples. The Sultan was a vassal of Rai Dalpath of Gaur and paid tribute to him every year. Once, Hazrat Syed Mohammed (AHS), remarked that a Muslim sultan, should not be subservient to a Kafir. It was a disgrace. He should declare his independence. Representing himself as helpless before Dalpath's might, the Sultan consented to wage war against the Raja, provided that the Hazrat was prepared to support him. The Hazrat assured him of his support, till ultimate victory.

The Sultan marched with an army of about 50,000 cavalry and fifteen hundred celebrates known as Bairagis, against Rai Dalpath of Gaur. The Bairagis were under the command of Hazrat Syed Mohammed (AHS). Rai Dalpath came to the battlefield with cavalry numbering 70,000. The Sultan and his forces were routed, but Hazrat Syed Mohammed (AHS), accompanied by the Bairagis, stood firm and did not leave the battle field. Sultan Hussain Sharqi tried to persuade him to retire, but he would not agree. As soon as Rai Dalpath appeared on his elephant Hazrat Syed Mohammed (AHS) shot an arrow, which went straight into the fore-head of the elephant. The elephant fled, and the army of the Rai was crushed. The Rai, however, mounted a horse and came in front of Mahdi (AHS) to attack him. Mahdi (AHS) moved forward swiftly and wielding his sword, cut the Rai into two pieces. His throbbing heart fell out of his body onto the ground. Hazrat Syed Mohammed (AHS) noticed that the Rai's heart carried the outline of the idol which he worshipped. He was greatly moved, and

remarked, "The Almighty be praised. When an idol can leave its impression on one's heart, what would be the state of affairs if the light of Allah was manifested". He was influenced and exalted by this experience and remained in a state of spiritual trance for twelve years. During this period, he was dutifully served by his wife, Bibi Alhadadi (RZ). It is said that for the first seven years, he took food and water and performed prayers (Namaaz), with the help of his wife at fixed hours. During the last five years he took food and water only nominally and performed "Namaaz", without taking anybody's help. As a token of his gratitude, Sultan Sharqi sent a document awarding seven towns for the maintenance of Hazrat Syed (AHS) and his followers, through the Qazi, but the Hazrat (AHS) refused to accept it saying that whatever assistance he has extended in the victory against Rai Dalpath, was not for the sake of any reward, but was a selfless service in the cause of Islam and for the pleasure of Allah.

3**CHAPTER
HIJRAT**

At the age of forty, Hazrat Syed Mohammed (AHS), despite the active dissuasion of Sultan Hussain Sharqi, left Jaunpur in 1887 Hijri / 1482 A.D. He went to Danapur under divine inspiration, with his family and some friends, including Khazi Ali Mohammed (RZ), Miyan Syed Salamullah (RZ), Miyan Dilawar (RZ), Miyan Jamaal (RZ), Miyan Lad Shah (RZ), Miyan Shaik Bheek (RZ), Miyan Tahir (RZ), all Muhajireen (who have taken to hirjat).

At Danapur, his wife Bibi Alhadadi (RZ) dreamt of a mysterious voice saying, "We have made your husband 'Mahdi-e-Maud and Khatim-e-WILAYAT-E-MOHAMMEDIA' Believe in him. He is the Khalifatullah, and belief in him is obligatory". She narrated this dream to Mahdi Maud (AHS) who said, "Whatever you have heard is true, and I have also received similar Divine messages saying that I have been designated as the MAHDI MAUD, and that it will be openly declared at the proper time". Bibi (RZ) touched his feet and said, "Kindly pardon my mistakes and short-comings, and bear witness to the fact that I hereby acknowledge you as the Mahdi-e-Maud, and will hence forward have the same regard for and faith in you, as I have in Prophet Mohammed (PBUH)."

Miyan Syed Mahmood (RZ) his son, and Miyan Shah Dilawar (RZ) also came to know about the Divine Call and they also professed their faith in the Mahdi (AHS), and became his disciples.

Miyan Shah Dilawar (RZ), soon after acknowledging the Mahdiat of Syed Mohammed (AHS), went into such a deep divine trance, that he was unable to move. In view of this, Hazrat Mahdi (AHS) left him at Danapur, in the Mosque of Miyan Durraj (RZ), and proceeded to Kalpi.

At Danapur, meanwhile, one of his followers, Miyan Shaik Bheek (RZ) went to the bazaar one day, to make some purchases. There he noticed a group of people weeping and mourning. On enquiry, he was told that their leader had died. He looked at the dead body, and said "He is alive, not dead". Then, holding his hand he said, "Get up". The dead man opened his eyes, and got up. The idol worshippers were greatly surprised to see this "Karamath", and said "He is not human, he is Prabhu and Parmeshwar". They started worshipping him, and wanted to keep him amongst them forever, so as to escape any further deaths in the village. Miyan Bheek (RZ) was worried, and fled to Daira (Mahdi Maud AHS) with difficulty. All the villagers followed him to see Mahdi Maud (AHS). Mahdi (AHS) said to Miyan Bheek (RZ), "First, get rid of these ignorant fools, who treat a man as God". Then he enquired of Miyan Bheek (RZ) about the incident, and was acquainted with the details. He told Miyan Shaik Bheek "karamath is mallamath, and you alone are responsible for this trouble". Then he turned towards the

villagers and asked them to go and see their leader was dead. The people of the village went, and saw that the effect of the karamath had been nullified, and the leader was dead. Then Hazrat Mahdi Maud (AHS) observed three days of fasting known as "SOAM-E-TAYAB", and prayed to Allah, "Oh Allah, save my followers from the evil of Karamath". After three days of praying day and night, his prayers were answered, with the words, "For your sake only, Allah has saved your followers from the evil of karamath; but in the past, We have not exempted, earlier ummaths of Prophets and Awolias".

KALPI:-

The distance between Kalpi and Danapur is about 370 miles. At one place on his way, a beautiful girl, the daughter of an ex-Raja, who was seriously ill and had been unconscious for a long time was brought to him for treatment. The Hazrat (AHS) gave her his PASKHURDA of pan, and she regained her consciousness and health. The Raja, astonished by the extraordinary treatment, was highly pleased, and offered his daughter to Hazrat Mahdi (AHS), as a token of his gratitude. She was named Bibi Bheeka, and afterwards the Hazrat (AHS) married her. From Kalpi he proceeded to Chanderi.

(Al.M.M., P. 205)

CHANDERI:-

In Chanderi, Huzur Mahdi (AHS) became very famous on account of his Bayan-e-Quran (exposition of the Quran) and a number of Muslims became his disciples. There were eighteen establishments belonging to Mashaekheen (religious leaders) and Sajjadagan (Muslim ascetics) in the town, who became jealous of the popularity of the Hazrat (AHS), and wanted him to leave. He said that he was already leaving, according to the instruction of Allah, and departed. Soon after his departure on account of local dispute, their houses were set on fire, and they suffered heavy loss of men and material. There was a feeling among the people that the trouble was a result of their ill treatment of Hazrat Mahdi (AHS). When Mahdi Maud (AHS) heard about this, he remarked "No one will be troubled on account of Banda-gaane-Khuda; the loss is due to their own deeds".

(Al. M.M., P. 206)

MANDU:-

From Chanderi, Hazrat Mahdi Maud (AHS) went to Mandu. Mandu was the capital city of the Sultanat of Malwa. The people of Mandu gathered in large crowds around him. Sultan Ghiyas uddin Khilji (873/1469-906/1500), sent a message to Hazrat Mahdi Maud (AHS) regretting his inability to pay his respects to him in person, though extremely anxious to do so, on account of his being under the surveillance of Nasiruddin, his son. He requested Hazrat Mahdi (AHS) to send one or two of his disciples to him, so that he might be enlightened by them. Hazrat

Mahdi (AHS), accordingly, sent Miyan Syed Salamullah (RZ) and Miyan Abubaker (RZ) to see the Sultan. They were welcomed with great regard and respect. The Sultan enquired about the mission of Mahdi Maud (AHS) in detail. Fully convinced by their replies, he accepted and acknowledged, Hazrat Syed Mohammed (AHS), as the promised Mahdi (AHS). After joining the fold of Mahdi Maud (AHS), he pleaded through him, for the approval of three requests; namely, to live as an oppressed being, to end his life with faith, and to die as a martyr. Mahdi Maud (AHS) said, "God has approved all his three requests". The Sultan sent (60) bags of money, gold coins and jewels, and one emerald TASBEEH (Chain) as Futuh (unsolicited present in the name of Allah) to Hazrat Mahdi Maud (AHS). However, Hazrat Mahdi (AHS) surprised them all. Far from keeping it for himself, or even for his followers, he distributed all the wealth among the people who were following the carriages containing it. When everything had been distributed, a "DUFF (Tambourine)" beating beggar came and said "I am the only person in the town who did not get anything." Hazrat Mahdi (AHS) lifted the emerald Tasbeeh (Chain) worth about Rs. one crore at that time, with his stick, and generously threw it towards the "DUFF" beater. Miyan Syed Salamullah (RZ) said "Miranji! that was a priceless Tasbeeh". The Hazrat replied, "Allah said "MATA-UD-DUNYA QALEEL (the entire wealth of the world is negligible)", so how can you say it is priceless". When the people enquired about the motive behind this deed he explained that his followers were interested only in seeking Allah, without caring for material prosperity; and, therefore they did not require anything else. One of the followers pointed out that incidentally one bag of money was left over. Then Hazrat Mahdi (AHS) asked him to distribute it equally among his followers. Thereupon, they went to make some purchases, but failed to return in time for the congregational prayer. This lapse on the part of his followers was deeply regretted by Hazrat Mahdi Maud (AHS) and he remarked, "Only Allah knows what the state of affairs would have been, if all the money had been distributed to them". (S.I.M.M., P. 37 and 38)

Miyan Allahadad Hameed (RZ), an eminent poet and a trusted companion of Sultan Ghiyasuddin Khilji, accepted Tark-e-Duniya and entered the fold of Hazrat Mahdi Maud (AHS). He wrote a number of books in prose and verse, including RISALA-BAR-E-AMANAT, RISALA DAR SUBOOT-E-MAHDIYAT, AMRSIYA-E-MAHDI MAUD, and a Diwan containing verses of undotted (Bey-Naqta) letters, which led to the wide popularity of Mahdawi tenets.

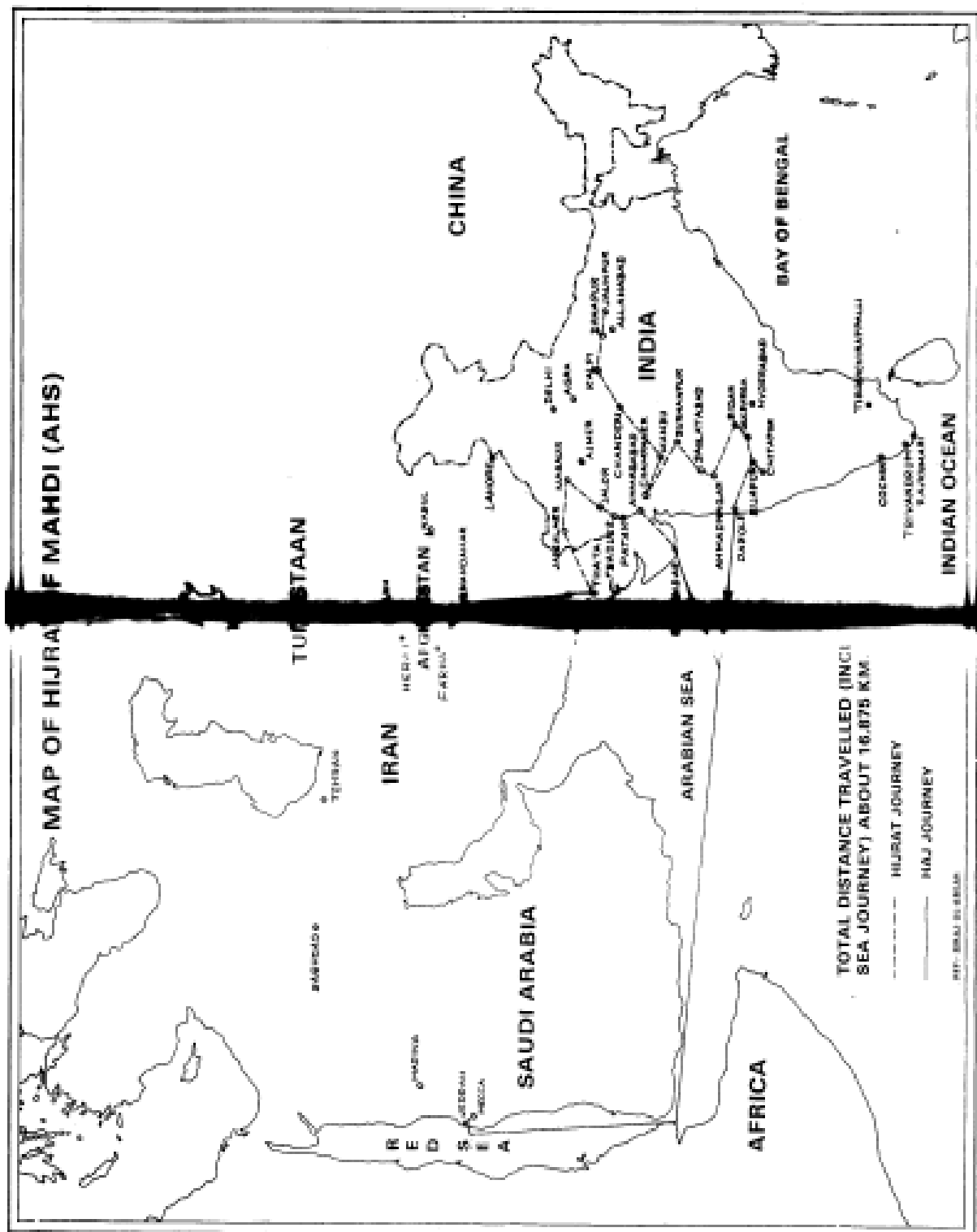
(M.W., P. 25 and Sh. W. P-63).

CHAPANEER:-

When Mahdi Maud (AHS) went to Chapaneer, Sultan Mahmood Beghda (1459-1511) was the ruler of Gujarat. At Chapaneer, Mahdi (AHS) stayed in Jama-e-Masjid. In a short time he became very famous on account of his extraordinary Bayan-e-Quran, and the healing effect of his paskhurda. People started coming in large numbers from distant places to listen to him. The effect of Bayan-e-Quran was so great, that a number of people accepted Tark-e-Duniya

and joined him in his Hijrat. Tark-e-Duniya means 'asceticism, i.e., abstaining from the pleasures of this world'. Whoever took a drop of his paskhurda water went into a spiritual trance, and for the Love of Allah, accepted Tark-e-Duniya. Sultan Mahmood Beghda heard about his popularity, and wanted to see him. He could not do so, due to the maneuvering of his court Ulema, who were jealous of the Mahdi (AHS). Therefore he sent two of his trusted nobles to the Mahdi (AHS), namely Salim Khan and Farhad-ul-Mulk with two Ulema to ascertain the facts. When these four deputies of the Sultan went to see the Mahdi (AHS), he was busy with the Bayan-e-Quran after the Namaz-e-Asar. All being engaged in listening to the Bayan-e-Quran, no one looked at them, or paid any attention to them. The two Ulema felt insulted, and left after Namaz-e-Maghrib. They advised the Sultan not to visit him, even if he was WALI-E-KAMIL, because they were not given due respect by him and his followers. But the two nobles were greatly moved by the Bayan-e-Quran of Mahdi Maud (AHS) and became his disciples. They explained the details to the Sultan, and praised Mahdi Maud (AHS) highly. The Sultan became his admirer and whole-hearted devotee. The author of Darbar-e-Akbari wrote in his book, "Syed Mohammed Jaunpuri was a great Alim, who had a comprehensive command over external and internal ulloom (Sciences). He was recognised as the true Mahdi, not only by the common people but also by Sultan Mahmood Pasha of Gujarat, who became his follower". (Darbar-e-Akbari, p. 739 printed at Rifoh-e-am. Lahore 1898 AD). Though the Ulema belonging to his Darbar tried to mislead him, he remained firm in his belief. (AI-Mahdi-E-Maud, P.215-216).

The Hazrat stayed in Chapaneer for about one and half year. Hundreds of people, including Mashaikhs, Ulema, the two sisters of the Sultan, namely Raje Soon and Raje Muradi, and two nobles from the Sultan's court, Salim Khan, and Farhad-ul-Mulk, became his disciples. During his stay at Chapaneer, his wife, Bibi Alhadadi (RZ) died on 3rd Zilhaj 891 Hijri, and was laid to rest at the foot of the Dongri hills, on the eastern side of Ek Minar-i-Masjid. Bibi Budhan (RZ) informed Mahdi Maud (AHS) that she had noticed a piece of gold in Bibi Alhadadi's (RZ) bed. He asked her to bring it, so that it could be heated and branded on the forehead of the Bibi (RZ), since she had claimed to have followed TAWAKKAL. On hearing this, Miyan Syed Salamullah (RZ) told Mahdi Maud (AHS), "By God, that piece of gold was not owned by Bibi (RZ) but it belonged to Bibi Fatima (RZ) her daughter". Hazrat Mahdi (RZ) answered that he knew Bibi (RZ) never had anything except Allah, but according to the Shariat-e-Rasool, the order for branding was given so as to save her from being branded in the hereafter. (SIM. M. P. 34)



ARRIVAL OF THE HAZRAT NIZAM (RZ):-

Hazrat Shah-e-Nizam, who was the Prince of Jaiaes, left his kingdom at the age of 18 years in search of a Peer-e-Kamil (perfect religious guide). He went to Mecca, and performed Haj. On his return to India, he went to Chapaneer and met Hazrat Imam Mahdi (AHS). When he arrived Mahdi (AHS) welcomed him warmly. As soon as he preached the ZIKR-E-KHAFI (concealed recitation) to him, he went into a spiritual trance, and remained unconscious for three days. (For more details please see PP- 106, 107)

DAULATABAD:-

After leaving Gujarat, he went to Daulatabad, via Burhanpur, and visited the tombs of Syed Mohammed Arif (RA) (who was also known as Shaik Momin), Shah Raju Qattal (RA), Sultan Burhanuddin Zar Zari Bakhsh (RA) and Shaik Zainuddin (RA) among others. He said, "eminent Awolia-Allah, are buried in this area. From Daulatabad to the Darga of Syed Mohamed Arif Shaik Momin (RA), there is not a single space left without a grave". He walked on his toes to cover this distance, in order to avoid any disrespect to the great souls of Awolia-Allah, whose graves were not marked. He further said that those Awolia-e-Kamil had lived there without name or fame, and thus people were not aware of their great importance. It is said that when he did his ablutions, and gargled, using the water of the well near Syed Mohammed Arif (RA)'s Tomb the hard (very salty) water became soft (sweet). The well is still in use. He stayed in Daulatabad for a week, and then left for Ahmednagar. (S.M.M., P.23)

AHMEDNAGAR:-

Ahmednagar is about ninety miles from Daulatabad. At that time, Malik Ahmed Nizam Shah I (1490-1508) was the ruler, and the Bagh-e-Nizam Fort was under construction. Influenced by the Quranic Sermons of Mahdi Maud (AHS), a large number of people, accepted Tark-e-Duniya, and joined his group. The Sultan himself personally paid his respects to the Hazrat Mahdi (AHS) sought his blessings for the birth of a son, and became his disciple. The Hazrat gave his "PASKHURDA" to be taken by the Sultan and his wife. Subsequently a son, who was named, Burhan Nizam Shah I (1508-1553) was born to them. Burhan Nizam Shah remained a devoted Mahdawi, and became a disciple of Hazrat Shah NEMATH (RZ), the third caliph of Mahdi Maud (AHS).

BIDAR:-

Bidar was the capital city of the Bareedia Kings. This, being a peaceful Islamic city, had attracted a number of Ulema who had settled there. Hazrat Syed Mohammed (AHS) reached

Bidar during 900 Hijri, where Qasim Bareed was the ruler. One day, the king dreamt that a big tiger had entered the city from one gate and left from another. Shaik Momin Tawakkali (RA) who was a pious person, interpreted the king's dream to mean that a great Wali from the family of Hazrat Ali (KARAMALLAHUWAJAHU) (RZ) would come to the city, and leave shortly after. The arrival of Hazrat Mahdi Maud (AHS), the descendent of Hazrat Ali (RZ), was hailed by one and all in the city, and large crowds attended his sermons. The famous Ulema and Mashaekheen of the city, namely Shaik Momin Tawakkali (RZ), Maulana Ziaddun (RZ), Qazi Muntajebuddin Junaire (RZ) and Qazi Allauddin (RZ), were greatly impressed by him and became his disciples.

One day, Shaik Momin Tawakkali (RZ) humbly invited Mahdi Maud (AHS) to his house for lunch, and arranged for his bath. When Hazrat Mahdi Maud (AHS) removed his clothes, Shaik Momin Tawakkali (RZ) saw the Mohar-e-WILAYAT (SEAL) on his back, and kissed it. Then he confessed that the bath had been arranged for him to see whether the seal of Wilayat was on the Hazrat's back, just as the seal of Nabuwat was stated to be found on the back of Prophet Mohammed (PBUH).
(AL-MM, PP.223-224)

GULBARGA:-

There were 360 followers with him when he left Bidar for Gulbarga. There, he paid a visit to the Dargah of MAQDOOM SYED MOHAMMED KHAJA BANDE NAWAZ GESUDARAZ (RA). When he wanted to enter the tomb, the door was found locked, but opened when he touched it, and soon after he entered, it closed automatically. His followers, and others outside the tomb, heard some conversation going on inside. He remained in the tomb for some time. When he emerged, he said that Syed Mohammed (RA) had been a Murshid-e-Kamil of his time, and had the perfume of Prophet Mohammad (PBUH) on him. (Al.M.M., P.228)

He then visited the Dargah of Shaik Sirajuddin (RA), and observed "EE-TE-KAAF" (retirement) in one room for a period of one week. The room is still existing.

BIJAPUR:-

From Gulbarga, he went to Bijapur, and stayed in the Jama-e-Masjid of Rai Bagh village. He visited the Dargah of Shaik Hamza (RA), who was also a great Wali in his time. From Bijapur he went to Chitapur.

CHITAPUR:-

In Chitapur he stayed at Nagai, which was well populated. One CHITA Sahib Majzub (a Godly

person) came to see Mahdi Maud (AHS) one day, riding on a big tiger. Mahdi (AHS) was sitting on a rock at the time. When he saw the tiger and his rider coming towards him, he directed the rock to walk, and the rock started walking. When Chita Sahib saw this, he got down from his tiger, bowed to Mahdi (AHS) paid his respects and became his disciple. After staying a few days, Hazrat Imam (AHS) proceeded to Dabole, a port on the shores of the Arabian Sea. (Al.M.M., P.229)

DABOLE:-

Dabole is about 200 miles from Chitapur. From there he boarded a ship for MECCA, with his 360 followers, in 901/1495-96. Due to his Tawakkal, and immense faith in Allah, he would not allow his followers to take provisions, or even water, with them. He said "Piety is the best companion during a journey". During the voyage, when the party was suffering great hunger, mysteriously a boat appeared, and the people in the boat offered them food and water in the name of Allah. The Imamana (AHS) agreed to accept the food, as it was HALAL-E-TAYIB (a pious an unexpected offer). When the ship docked at Yelmalam, Mahdi Maud (AHS) and his followers put on EH-RAAM (Two unstitched pieces of white cloth wrapped down the body by male pilgrims during Haj (pilgrimage to kaabah), a white scarf tied round the head and hair by woman pilgrims during Haj). From there they proceeded to Mecca, via JEDDAH.

MECCA:-

FIRST DAWA-E-MAHDIAT (901-HIJRI):

In Mecca, after circumambulating the "KAABAH", in 901 H / 1495-96 A.D. On a Monday when the Mahdi (AHS) was fifty four years old, under Divine instructions he openly declared between RUKN AND MAQAM, "I am the Promised Mahdi, and he who follows me is a Momin" This declaration is known as the first DAWA-E-MAHDIAT. Shah Nizam (RZ) and Qazi Alauddin Bidree (RZ), two of his companions, and some Arabs acknowledged him as Mahdi Maud (AHS). This was the first open declaration of his claim to be the promised Mahdi (AHS). He stayed in Mecca for a few months. He had planned to go to Madina-e-Munawara, but received instructions from the soul of Prophet Mohammed (PBUH), that "I am always with you, you need not come to Madina, but had better proceed to Gujarat, as the time for the open declaration of DAWA-E-MUAKKADA has come".

AHMEDABAD:-

Therefore, he returned to India, and reached Ahmedabad in 903 Hijri. He stayed in the Mosque of Taj Khan Bin Salar, situated near the Jamalpur gate. He lived there for about eighteen months. Ahmedabad was a thickly populated city, having 360 localities during that period. In a short time, Mahdi (AHS) became so famous that a large crowd would assemble to listen to

his sermons. Not only was the big mosque, with its vast verandah full but people also used to sit on the surrounding walls and branches of trees to listen him. One of the miracles of his Bayan was that all the people whether sitting near or far would hear him equally clearly. After listening to the Bayan thousands of people would promise not to sin any more (Tawoba) and to adopt virtuous methods in future. He invited the people to the obligatory prayers, constant "ZIKR" of Allah and to seek the vision of Allah. His sermons and discourses from Quranic verses, were highly exhaustive and had a miraculous effect on his listeners, in changing their minds and hearts, and were largely responsible for swelling the ranks of his disciples. People came from various parts of the state to listen to him, and after having heard a discourse would change their minds and join him as his followers.

Among the eminent people, who became the disciples of Hazrat Mahdi (AHS) in Ahmedabad, were Malik Burhanuddin (RZ), Malik Gauhar Badr-ul-Arifin (RZ) and Moulana Miyan Yousuf (RZ). Malik Burhanuddin (RZ), who was a great Alim and noble of the city, was greatly impressed after hearing the explanation of a verse regarding sacrifice and generosity for the love of Allah. He immediately accepted Tark-e-Duniya, distributed all his belongings, and became a disciple. Subsequently, he rose to great spiritual heights and became one of the ASNA-I-ASHRA (Twelve blessed persons). Malik Gauhar (RZ) was one of the Ministers of the Government of Gujarat. Impressed by the exposition of the Quran, he relinquished his post, and became his disciple. On account of his devoted service and endurance, he also acquired the position of Asna-I-Ashra.

Moulana Miyan Yousuf (RZ) was a great noble, scholar and noted Alim of Ahmedabad. He also joined the followers of the Mahdi (AHS) after listening to his Bayan-e-Quran, and accompanied him on the journey to Khurasan. He underwent untold misery and hardship with the utmost resignation during the long journey to Khurasan. He always remained an ardent follower of the Mahdi (AHS) and attained the highest status of the blessed Asna-i-Ashra.

It is stated that once, a licentious relative of Sultan Mahmood Beghda's went to his beloved's house was disappointed, and returned to his home in a badly intoxicated condition with a naked sword in his hand and in a desperate mood. Early in the morning, he reached the Sabarmati river, where Hazrat Mahdi (AHS) and his followers were staying. He enquired why they were there, and what they were doing.

Hazrat Mahdi (AHS) replied, "One who returns disappointed and desperate from his beloved's house, can find the right path under our guidance". On hearing these words, he went into a trance, and remained unconscious for some time. On regaining consciousness, he promised not to sin any more, accepted Tark-e-Duniya and remained with the followers of Hazrat Mahdi (AHS).

THE PECULIAR INSTANCE OF HAJI MALI:-

It is stated that there was a Hindu orphan boy working as a gardener in Ahmedabad. One day, under the observance of "Sati" (Self-immolation on becoming a widow), the wife of a Brahmin was going to be burnt alive, along with the dead body of her husband. The boy also joined the crowd watching the awful scene. Khaja KHIZR (AHS) appeared in the guise of a Brahmin, and started weeping and wailing "Oh God: Let my heart be in deep love of you, at least as much as this woman had for this Brahmin's dead body. Allow me to burn myself in your eternal love as this woman is burning in the love of her husband. Whereas this woman is burning herself for the unreliable, transient and fictitious love of a man. Alas! we are not as courageous as this woman". After saying this, the Brahmin (Khaja Khizr AHS) disappeared, but his words left a very deep effect on the mind of the gardener's boy. He went on thinking about God, and the love of God, and ultimately began to ignore his work. Because he was neglecting his work, he was driven out of the house by his uncle. Someone told him to go to Mecca, where he could see God in his house, known as the KAA'BAH where the Muslims go. He started his journey towards Mecca, and found the same Brahmin on his way. The Brahmin took him to a canal, and after he had taken a bath, taught him the Kalma of Islam and the performance of Namaaz. He told him to continue to perform Namaaz regularly, in order to reach Allah. But the boy was not satisfied with that, and insisted that the Brahmin should show him Allah. Then the Brahmin directed him to the mosque of Taj Khan Bin Salar in Ahmedabad, where Hazrat Mahdi (AHS) was staying. He told the boy, "He will show you Allah, because Allah has sent him only for this purpose". The gardener boy joyfully went to the bazar, purchased two flower garlands, and proceeded to the Masjid.

The Mahdi (AHS) was instructed by Allah to receive His lover. Therefore he stepped forward to receive the boy, but as soon as he saw him, the boy became unconscious under the influence of the Divine light. The Mahdi (AHS) brought him into the mosque, and smelt one garland, while reciting the Zikr-e-Khafi and taught the Zikr-e-Khafi to the boy through the smell of the same flowers. The other garland was tied around his head. He then said, "Miyan Haji, your Haj has been performed here, itself". Thereafter, Haji Mali saw a vision of Allah, and remained in the spiritual trance for three days. On the third day, his soul left his body, and the Mahdi (AHS) remarked, "His capacity to resist the vision was weak and he could no longer stand to it, since he was sincere, he reached the goal".

It is said that the flowers offered on his grave remained quite fresh for forty days. When this was brought to the Mahdi's (AHS) notice, he said, "Level his grave to the ground, so that people may not start worshipping it". Miraculously, there was heavy rain on that day which washed off the grave, without leaving a trace.

SECOND DAWA-E-MAHDIAT:-

During Hazrat Mahdi Maud's (AHS) stay in Ahmedabad, thousands of people, irrespective of

their knowledge, learning or position, came under his influence, accepted Tark-e-Duniya, and joined his followers. A number of Ulema and scholars, though convinced that he was the promised Mahdi (AHS), were waiting for his declaration in this regard. Under spiritual guidance, Hazrat Mahdi (AHS) declared himself the Mahdi Maud again in 903 H / 1497-98 A.D., in the mosque of Taj Khan Bin Salar. This was the second "DAWA-E-MAHDIAT" of the Imam (AHS). All present declared their acceptance of his claim, and their allegiance. He also claimed that Allah could be seen in this world, and that he could show Allah to one's "eyes of the flesh". This assertion, however, was too much for the Ulema of Ahmedabad, so they obtained a FATWA (written verdict of a Muslim Law authority) to kill him. All the Ulema signed the Fatwa for his death except Moulana Mohammed Taj, who was the greatest Alim and religious teacher of his day. He questioned the wisdom of the Ulema for in having acquired knowledge, only to give a FATWA of death against a Syed (AHS).

(Mirat-i-Sikandari, page 138)

EKHRAJ (Banishment):-

The Ulema of Ahmedabad could neither dispute his claim of showing Allah, nor of his being the Mahdi (AHS), and being unable to face Hazrat Mahdi (AHS) in theological discussions, they sought recourse to persecution. They represented to the Sultan that many of the Ulema, Amirs, Vazirs, Princes and Princesses, Shaikzadas, and Soldiers had given up the worldly life, and joined the fold of the Syed (AHS). This state of affairs might encourage robbers and enemies to start their depredation in and around Gujarat. They said that it would spell ruin to the state if the Syed (AHS) was allowed to continue his discourses about the HAQIQAT (Divine Realities) in Ahmedabad. Thus, they prevailed upon the Sultan to issue a decree banishing Syed Mohammed (AHS).

When the orders of Ekhraj were conveyed to the Syed (AHS) he remarked, "What I am discussing is only the Shariat of Prophet Mohammad (PBUH). It is not possible to recite the HAQIQAT (Divine realities). If I were to recite the HAQIQAT (Divine Realities), all would be reduced to ashes. When the royal order was shown to him, he said, "the furman of your king is valid for you, but I have already received a furman from our KING (ALLAH) saying that I should move on further, which I am doing".

SOLASANTEJ AND MIYAN NIMATH (RZ):-

The Mahdi (AHS) thereupon left Ahmedabad, and camped at a village named Solasantej. There, one Miyan Nimath (RZ) of the Banyani tribe, who was the son of a great noble named Malik Bade became his disciple. Before meeting the Mahdi (AHS), Miyan Nimath was a brave, adventurous young man, and a perfect soldier. One day, he killed the son of a courtier, Habshi Abdullah, who complained to the king. The king ordered his arrest and some soldiers were sent to search for him. When he heard, that he was going to be arrested, he fled along with

some of his comrades towards Santej the King's soldiers followed him. When he was approaching the village of Santej, he heard the sound of the Azaan (Call for prayers) being given. Moved by the call for Namaaz (prayer), he dismounted from his horse, even though his comrades refused to stop, fearing arrest by the soldiers. They ran away, leaving him alone. Undaunted by the fear of arrest he started to perform Namaaz-e-Zohar, at the same place. At the same time, the soldiers arrived. They came close to him looked at him carefully, but could not identify him as his colour, as well as his horse's colour, were completely changed. Then they marched away, in the direction of the party which has left earlier.

After the performance of Namaaz, he went to Santej and enquired about the person who gave the call for Namaaz in the jungle. He was informed that a party was camping there, whose leader was a Syed, who had made his claim of Mahdiat at Mecca. He went to see Hazrat Mahdi (AHS), who was delivering a lecture on the Quran at that time. After the lecture, the Hazrat (AHS) without asking his name called him and said, "Miyan Nimath come, you are full of Nimath". The impact of these words was so great that all the evil vanished from his heart. He wept and falling on the Mahdi's (AHS) feet, requested pardon for his past sins, Hazrat Mahdi (AHS) told him that "Allah is great, merciful and forgiving. He may pardon your sins, but he will not pardon the sins committed against people. So you should seek pardon from those people". Miyan Nimath went to the house of Habshi Abdullah (whose son he had killed), and sent word that the murderer of his son had come to pay compensation with his own blood. When the Habshi came out and saw him, he was wonder-struck, and asked him, "Are you the same Nimath?" He further asked, "What is the reason for this drastic change in you, and who is responsible for this?", Miyan Nimath narrated how he had been influenced by Mahdi Maud (AHS). Abdullah told him "I will pardon the murder of my son, only when you take me to Hazrat Mahdi Maud (AHS)." Accordingly, he accompanied Miyan Nimath, went to Mahdi Maud (AHS) and became his disciple. Miyan Nimath went to all those he had injured, and confessing his sins, secured their pardon. Then he returned to Hazrat Mahdi (AHS) accepted Tark-e-Duniya, and became his follower. Under the guidance and supervision of Hazrat Mahdi (AHS), he attained great spiritual heights, and went on to become the third Khalifa of Hazrat Mahdi (AHS). (Al M.M., P. 255)

PATAN:-

From there Hazrat Mahdi (AHS) went to Sood, which lay between Ahmedabad and Patan. Thereafter, he moved on to Patan, and stayed near the Hauz (cistern) of Khan Sarwar in the Khankhah of Qazi Qadan. On his arrival in Patan, which was also known as Naherwala, the Mahdi (AHS) observed, "In Naherwala, I am getting the perfume of love, and it is the KAAN (mine) of Momineen". A large number of people including Ulema, mystics and Majzub accepted his claim of MAHDIAT. After his arrival in Patan, one Shaik Ruknuddin Majzub (RA), who never wore clothes, started clothing himself, and said that, "the king of the Shariat is coming". He paid his respects to Hazrat Mahdi (AHS), and sent food for him and all his companions. From this food, when one loaf of bread and two plantains per head were

distributed to all according to the directions of the Hazrat Mahdi (AHS), it was found to be exactly equal to the number of persons, as if all those things had been sent after counting the numbers.

BANDAGI MIYAN SYED KHUNDMEER (RZ):-

Patan was an ancient city, and was also known as NAHERWALA during the period of Sultan Mahmood Beghda. It was the capital of Saltanat-e-Gujarat. Of the disciples who entered the fold of the Mahdawis there, Miyan Syed Khundmeer (RZ) who belonged to the same line of the Hussaini Syeds to which Hazrat Mahdi (AHS) belonged, was the most eminent. Since childhood, he had a strongly religious bent of mind, and was in search of a great Murshid (Religious Leader). After Malik Bakhan (RZ), his uncle, became the disciple of Hazrat Mahdi Maud (AHS), he took him to Hazrat Mahdi (AHS). As soon as Hazrat Mahdi (AHS) saw him, he stepped forward and welcomed him by saying, "As-Salam-o-alaik, come brother Syed Khundmeer", The impact of looking at the Hazrat's face and NAZAR (sight) was so great that, Miyan Syed Khundmeer (RZ) became unconscious and was about to fall down, when Hazrat Imamana (AHS) moved forward and embraced him. He also said, "Syed Khundmeer and I are both Hussaini Syeds, having the same ancestry". Since he was under the influence of Godly vision (Tajalli-E-Zaat) his unconsciousness was growing deeper. Hazrat Imamana(AHS) said, "My brother Syed Khundmeer, this unconsciousness is not in the tradition of our family; Be conscious". He gave his "Paskhurda water" to Bandagi Miyan Syed Khundmeer (RZ) and he regained consciousness. Then, taking his head on his lap, he taught him ZIKR-E-KHAFI (concealed recitation) by keeping close his nose. Hazrat Imamana (AHS) said Syed Khundmeer (RZ) had all the potential, the lamp was ready with fuel and wick, and required only lighting, which was accomplished by the light of the Wilayat-e-Mohammedia. Then he recited the Bayan-e-Quran, beginning with the verse, (Allahu-Noorus-Samawat-e-Wul-Arz), the "Allah is the light of the Heaven and Earth". After the Bayan, Namaaz-e-Maghrib was performed, and the Imamana (AHS) asked Malik Barkhurdar (RZ) to take Syed Khundmeer (RZ) to his house.

After a few days, when he regained complete consciousness, Hazrat Imamana (AHS) asked him to describe his first day's experience. He narrated that "When my NAZAR (sight) first fell on the Imam (AHS), let my eyes be shattered, if I saw the Mahdi in between; at that moment, I saw only my Allah". Then Hazrat Imamana (AHS) said that it was true, he alone who had become Allah (through self-mortification), can see Allah". Hazrat Miyan Khundmeer (RZ) said, "When I was performing Namaaz-e-Asar, I was asked by Allah, 'What gift have you brought for us?'. I replied that whatever I had, I would offer. Allah told me 'my lovers offer their heads as gifts'. I said I would present not only one head, but a hundred heads if I could. Then, I found my body without my head. After the Namaaz, when I found my head back on my shoulders, I enquired whether my gift had not been accepted. Allah said 'Your present has been accepted by us but it will remain with you as our amanath (deposit) which we will take later'".

(Al M.M., P. 264-265)

The Mahdi (AHS) stayed in Patan for fifteen months. There, his popularity grew, on account of his Bayan-e-Quran. A number of Ulema and Masha-e-kheen became his disciples, notable among whom were Moulana Lad Shah (RZ), Moulana Yousuf Soheet (RZ), his brother Moulana Miyan Taj (RZ), Miyan Abdur Rasheed patni (RZ), Miyan Maroof (RZ), Malik Sharfuddin Badiwal (RZ), Syed Khanji (RZ), Khidkiwal etc. When the worldly Ulema saw that nobles and officers, including Malik Naseeruddin Mubazir-ul-Mulk, Subdar (Governor) of Patan along with his family members, all became Mahdavis, and therefore, they were losing their influence, they asked the Sultan to order the banishment of Hazrat Mahdi (AHS) from Patan. When the Subedar of Patan received the Government order for his banishment, he approached Hazrat Mahdi (AHS) with some hesitation. On seeing the Subedar, Hazrat Mahdi (AHS) smiled and said, "I have already received my Allah's order to leave this place. My staying or moving-on, are governed by His Orders. I am going to Badhli, but the faces of those who are responsible for my Ekhranj, will be darkened by Allah, on the day of Judgement." (Al M.M., P. 266)

4

CHAPTER

DAWA-E-MUAKKADA

[905 HIJRI]

BADHLI:-

He proceeded to Badhli, and stayed there for one and a half years. At Badhli, after the mid-day prayers on a Monday, he said, "I am commissioned by Allah, to declare that I AM THE PROMISED MAHDI. I AM THE CALIPH OF ALLAH AND A FOLLOWER OF PROPHET MOHAMMED (PBUH), AND HE WHO FOLLOWS ME IS A MOMIN. WHOEVER DISBELIVES MY MAHDIAT IS A KAFIR."
(Moulud. - P. 68).

This was the third and final declaration, which took place in 905 Hijri / 1499-1500 AD, and is called "DAWA-E-MUAKKADA" (Confirmatory claim). This was proclaimed before an august assembly of Ulema, Scholars, Masha-e-Kheen, Amirs, Khans, mystics and common people. All those present accepted his claim. He told them that actually, he had been ordered by Allah to declare himself as the Promised Mahdi at the age of forty, but he had continued to postpone it and now was strictly commanded by Allah, to do so. He said "Allah directed me not to be afraid of people, and proclaim that I am the Promised Mahdi". He said that he was not making this claim on the basis of some sudden impulse or in a sub-conscious state of mind. "Now I have been forcefully ordered by Allah to proclaim that "AGAR KAHLATA HAI TO KAHLA, NAHIN TO ZALIMONH MENH KA KARUNGA". Thus, he had no alternative but to obey the commandment without postponing it further.

Mahdi (AHS) wrote to the Sultan and asserted emphatically that, "I am hale and hearty, free from disease and want, conscious and perfectly in my senses. Allah has ordained me to declare that I am the Promised Mahdi. The Quran and the following of Prophet Mohammed (PBUH), are the two witnesses for my claim. I am commissioned by Allah to invite people towards Him. I am the Caliph of Allah and follower of Prophet Mohammed (PBUH). I invite you to ascertain my claim. If you find that I am on the right path, follow me. If not, you must explain to me. If I fail to understand the truth, you may slay me". He very explicitly declared that "ONE WHO DISBELIEVES THAT I AM THE PROMISED MAHDI IS A 'KAFIR', SINCE THAT WOULD MEAN DISBELIEF IN PROPHET MOHAMMED (PBUH), IN ALL THE PROPHETS (PBUT), DIVINE SCRIPTURES, THE QURAN AND THE ALMIGHTY." About 360 devoted followers accepted his claim.
(Sh. W. - P. 163-164)

Even after Four months passed, but no reply was received from the Sultan. It is said that

the Sultan, who had a great regard for the Mahdi (AHS) sent the letter to Mullah Moinuddin of Patan for more information, and confirmation.

DISCUSSIONS WITH ULEMA:-

Mullah Moinuddin, an orthodox scholar, along with other Ulema, began to oppose the Mahdi (AHS) openly, because he was afraid of his own downfall with the increasing influence and popularity of the Mahdi (AHS) in the State. Hazrat Mahdi (AHS) returned to Patan from Badhli to counteract the opposition of Mullah Moinuddin. He invited the Mullah to oppose him in an open religious discussion at Jama Masjid, but the Mullah was afraid to face him, and did not even dare to come out of his house. So, Hazrat Mahdi (AHS) returned to Badhli. The people taunted the Mullah for withdrawing. The Mullah is stated to have replied that he was conscious of the hollowness of his own knowledge, and knew that he would be convinced of the validity of the Syed's claim, which in turn, would have certainly helped the Syed (AHS) to win over the rest of the people including the King and the nobles, causing thereby, the ruin of the entire state of Gujarat. When this was reported to Hazrat Mahdi (AHS), he replied that the Mullah ought to have taken care of his own faith, rather than of the elephant stable of the King, meaning thereby to leave the creation of Allah to the care of Allah.

Afterwards the Ulema, under the leadership of Mullah Moinuddin, prepared a list of questions in a meeting at Jama Masjid, Patan, and presented it to Mahdi Maud (AHS) at Badhli. Each question was answered by Mahdi Maud (AHS) as follows:

Q. 1: Do you claim to be Mahdi Maud (Promised Mahdi)?

Ans: The Mahdi (AHS) said, "I am not claiming any thing on my own; I am commissioned by Allah to declare that I am Mahdi Maud (AHS)".

Q. 2: The Ulema asked "According to prophesy, your father's name ought to have been Abdullah, but his name is Syed Khan."

Ans: Realising their taunt, the Mahdi (AHS) smiled, and replied, "You had better ask Allah why he made the son of Syed Khan the "MAHDI-E-MAUD". Allah is all powerful. He can do whatever he likes". This, even though the Ulema were well aware that his father's name was Syed Abdullah, and Syed Khan was his title.

Q. 3: The Ulema said, "As per the 'prophesy' all will have faith in the Mahdi, and no one will disbelieve in him?"

Ans: The Mahdi (AHS) asked the Ulema whether Momins would believe in him or Kafirs? They said, "Momins". Then he replied, "All those who were born eternally Momins have already believed, and are also becoming believers".

Q. 4: Do you say WILAYAT is superior to NABUWAT?

Ans: The Mahdi (AHS) said, "Superiority to WILAYAT was given by Prophet Mohammed (PBUH), not by me, in the Hadith: "Al-Wilayat Afzal Min Nabuwat". This means that the

Wilayat of the Nabi is superior to the Nabuwat of the Nabi. I do not say my Wilayat is superior to the Wilayat of the Nabi, or that I am superior to the Nabi, or that any Wali is superior to the Nabi".

Q. 5: You believe that FAITH increases and decreases, whereas Imam-e-Azam (RA) says that faith neither increases nor decreases.

Ans: To this, he replied, "Allah says in the Quran, 'When you recite the verses of the Quran before them, their faith is increased, and their confidence in Allah is maintained'. This proves that Faith does increase. Imam-e-Azam (RA) has referred to his own faith, which has reached perfection. After perfection, there will be neither increase nor decrease".

Q. 6: Do you say earning is unlawful?

Ans: The Mahdi (AHS) said, "Earning is lawful for a Momin, but one has to become a Momin first. You must refer to the Quran, to know who is a Momin".

Q. 7: Do you forbid the learning of knowledge (Ilm)?

Ans: The Mahdi (AHS) said, "I am a devoted follower of prophet Mohammed (PBUH). How can I forbid that which he has not forbidden? In the Quran, 'ZIKR-E-DAWAM' is 'divine obligation'. Whatever interferes with 'ZIKRULLAH', whether it be learning, earning, meeting with people, eating or resting, is unlawful (HARAM)".

Q. 8: Do you say that in this mortal world, one can see Allah with one's own eyes?

Ans: The Mahdi (AHS) replied, "Allah says in the Quran that, "Whosoever is blind in this world, will be blind in the hereafter also". The Ulema said, "The Ulema-e-Ahle-Sunnat believe this verse to mean that one may see Allah in the hereafter". Mahdi Maud (AHS) said, "Allah's promise is absolute, not restricted. The "Ulema-e-Ahle-Sunnat" have not ruled out the possibility of seeing the vision (deedar) of Allah in this world".

Q. 9: Why is it that you mostly narrate the verses regarding fury and fear, and not those regarding mercy and benevolence?

Ans: In reply, the Mahdi (AHS) quoted a Hadith which says, "Your brother is one who makes you fearful, and not one who makes you happy and arrogant".

Q. 10: How can we discuss religion with you, when you do not belong to any school of Jurisprudence (Fikha). Whatever you say is from the Quran only, and we are unable to understand its' meaning. Therefore, we are bound to follow the creed of Imam Abu Hanifa (RZ).

Ans: Imam Mahdi (AHS) replied, "Yes, I am not bound by any school of Jurisprudence, My religion comprises the Book of Allah, and the teachings of Prophet Mohammed (PBUH), the messenger of Allah. Tell me, what would you say about a person who was following Imam Abu Hanifa (RZ), but not the practice of his religion? Do you know what the meaning of religion is? The religion of the Imam is what he practices, not what he preaches. But, going by all the propositions from the Shariat, stated in the books of FIKHA (ISLAMIC JURISPRUDENCE), religion means following the preaching of the Prophet (PBUH) and not what he practiced".

Q. 11: Do you call a Muslim a Kafir and order him to become a Momin?

Ans: He replied, "I am presenting the Book of Allah. Whoever is called a Kafir in the Book of Allah, I also call him a Kafir. I do not say anything on my own. I am under strict obedience to the Book of Allah".

Q. 12: We are doubtful whether your claim of Mahdiah is based on truth or falsehood, so how can we believe it?

Ans: The Mahdi (AHS) quoted a verse from the Quran, which says that 'If he is wrong, the burden will be on him; if he is right, you will be in trouble, which is destined'. The Ulema said, "We are afraid that if you are not the real Mahdi, we will be punished by Allah for having faith in you". Mahdi Maud (AHS) said, "Do you think that I would not be afraid of Allah, if I had claimed to be the Mahdi when actually I had not been made the Mahdi by Allah? The Quran says, "Nobody is a bigger traitor than the one who betrays Allah." Whatever I say is from the direct revelations of Allah, not from me personally".

Q. 13: Why have your followers turned against their religious leaders, finding fault with them, and behaving in an unseemly manner?

Ans: Imam Mahdi (AHS) replied, "Their behaviour is not unbecoming, but follows the Shariat. Have you forgotten the principle in the Shariat, that after a girl's marriage, if it is found that the husband is impotent they will be separated? When you purchase something, thinking it is all right, but subsequently a Shariat defect is found in it, do you return it or not? Similarly, if an incompetent religious guide is changed for a competent one, there is nothing wrong in it. It is regrettable to note, that you give less importance to the religious objective, as compared to the worldly objective. Is this the way you worship Allah, and follow your religion?"

In spite of all the above satisfactory answers Mahdi Maud (AHS) was made to leave Gujarat under the orders of the Sultan, which were issued on the insistence of the worldly Ulema. He remarked, "On the Day of Judgement the faces of the rulers and the Ulema shall be darkened, because if I am on the right path, they should have helped me, if not, they should have imprisoned me. They should have discussed matters with me, and tried to put me on the right path. If they could not bring me to the right course, they ought to have slain me, for wherever I go, I will preach my tenets, which according to them, means misguiding the people. The consequences of that will recoil on them". (Sh.W. - P. 177 to 184)

Even today, anyone with an open mind, and open eyes, can acquire the light of "EMAN" by studying these questions and answers.

Hazrat Mahdi (AHS) initially intended to go to Delhi, but following Divine instructions, he proceeded towards Khurasan instead, via Jaloor, Nagoor, Thatta.

JALLOOR:-

From Badhli, he went to Jaloor in 906 Hijri / 1500 A.D. Impressed by his exposition of the

Quran, a number of Ulema and Masha-e-Kheen became his followers. Zubdat-ul-Mulk Malik Usman Khan Lohani, who was the ruler at that time, came with his nobles to listen to the Mahdi's (AHS) Bayan-e-Quran. He was deeply moved by it, and after ascertaining the facts, acknowledged the Mahdi (AHS), and became his disciple. The Mahdi (AHS) blessed him, and said "Your family will be like the 'Amarbail' (Immortal creeper). Zubdat-ul-mulk made a declaration before his people saying that, "According to the Hadith of Prophet Mohammed (PBUH), this is the proper time for the advent of the Mahdi, and after ascertaining all the facts, I have accepted Hazrat Syed Mohammed (AHS) as the Promised Mahdi. I call upon all the people in my state to come forward, be convinced, and then accept him as Mahdi Maud (AHS), and become his disciples". This declaration had a great impact, and nine hundred Ulema, Moulvis and Masha-e-Kheen, after investigating his claim, became the Mahdi's (AHS) disciples. Thousands of ordinary people also accepted the Mahdi (AHS), and became his followers.

As a result of the Hazrat Mahdi's (AHS) blessings, the ruling Dynasty of this state, the capital of which was subsequently shifted to Palanpur, continued to rule for 500 years; until the amalgamation of states took place in the Indian Union, after Independence in 1947.

One day, Shah Dilawar (RZ) observed a miracle during the course of the Hazrat Mahdi's (AHS) ablutions. Every falling drop of water was saying, "This is Mahdi Maud Khalifatullah". Mahdi Maud (AHS) confirmed this, and said, "This is not the only occasion. Your brothers have already heard it several times. But only those whom Allah has given ears like yours, are able to hear the voice".

Notable amongst the nobles and Ulema who accepted Tark-e-Duniya and accompanied him on his journey, were Miyan Shaik Mohammed Kabir (RZ), Miyan Yousuf (RZ), Miyan Abdullah (RZ), Miyan Jamal (RZ), Miyan Kamal (RZ) and Miyan Ashraf (RZ).

NAGOOR:-

From Jaloor, he travelled 170 miles to Nagoor. Malikji, the Mughal ruler of Nagoor, who was himself an Alim, came to see him along with his Ulema, to discuss the Mahdiat. When Mahdi Maud (AHS) saw him coming, he called him by his name, and declared him as "Prince of Lahoot". He was deeply impressed by this, and immediately accepted Tark-e-Duniya, relinquished his throne, and accompanied the Mahdi (AHS). He was later regarded as 'MUBASSHIRA-Asna-I-Ashra', meaning one of the twelve blessed followers, who were assured of Paradise.

In Nagoor, one day Imamana Mahdi Maud (AHS) recited a verse, meaning, "Those who have left their homes, been driven out there from, suffered harm in my cause, or fought to slay or be slain" (Holy Quran P.4-19), is in the favour of me and my followers. He said the first three attributes had been fulfilled, and the fourth "(QAATALOO-WA-QUTILOO) to slay or be slain" would be fulfilled whenever Allah willed. At Khurasan, after receiving Divine call, Mahdi

Maud (AHS) revealed that Allah had said "The fourth attribute, of fighting to slay or be slain, will be fulfilled by an able Syed, who will be your substitute". At the urging of Miyan Syed Khundmeer (RZ), Miyan Yousuf (RZ) asked Mahdi Maud (AHS) "Who is the Syed who will fulfill your fourth attribute? We must know so that we may give him due respect". The Mahdi (AHS) called Miyan Syed Khundmeer (RZ) and said "You will have the honour of being my substitute; for the responsibility of 'QAATALOO WA QUTILOO' (fighting to slay or be slain) since according to the Divine will, no one can overcome the Mahdi (AHS), 'Khatim-e-Wilayat-e-Mohammedia'. Beware! For this is the special assignment (Bar) of, 'Wilayat-e-Mohammedia'; the assignee's head and body will be separated, and the skin will be removed. On that day, even steel bones would be crushed to pieces. There are difficulties ahead at every stage. You must seek help only from Allah. On that day, even if you are alone on one side where as on the other, the forces of the entire world may oppose you, Allah willing, on the first day you will be Victorious, and the opposing forces will be defeated; on the next day you will be martyred. Remember, this will be a proof (Hujjat) of my Mahdiat. Know that if this does not happen, I was not the Promised Mahdi". Then he tied two swords to Syed Khundmeer's (RZ) waist as a good omen, and blessed him.

(Sh.W. - P. 299-300)

JAISALMER:-

Mahdi Maud (AHS) moved on to Jaisalmer which is about 190 miles from Nagoor, in Rajasthan. This was a centre for orthodox Hinduism. While camping there, he was informed one day that a bull belonging to one of his followers was about to die. Though slaughter in that area was strictly prohibited, Hazrat Imamana (AHS) said, "Don't let the bull go to waste". After hearing this, Shah Abdul Majeed Noor-Noush (RZ) got down from his camel, and slaughtered the bull. When this news reached the local Ruler, he was furious, and came to the camp to punish the offender. On seeing the bull being cut up he became even angrier, and asked to see the leader, who had allowed the slaughter. Mahdi Maud (AHS) appeared outside his tent. As soon as the ruler saw him he was wonderstruck and dismounted from his horse. Hazrat Mahdi (AHS) recited the verse meaning "Oh Prophet, Allah is enough for you and your follower Momins, and Allah is always with the believers". After hearing his sermons, the Ruler fell on his feet, and sought his pardon. According to another version in the presence of the Ruler, Mahdi Maud (AHS) called for the head and bones of the slaughtered bull and asked to cover them with the skin of the bull. As soon as he pointed his finger at it, the bull got up full of life and in its original form. After seeing this miracle, the Ruler told his people "When the creator of the bull, had himself killed the bull, what can we say in this regard".

Deeply impressed by the Mahdi (AHS) he showed his great regard and reverence, by offering his niece Rani Bhanumati (RZ), whom the Mahdi (AHS) subsequently married. When Mahdi Maud (AHS) was about to depart, the ruler offered to send a troop of soldiers to escort the party upto the boundary of his state, but the Mahdi (AHS) refused the offer. He said that, "I act only under Allah's orders. Now, I am going under His protection, and need no help from others".

(S.M.M. - P.50-51 and Al.M.M. - P.303)

THATTA:-

Hazrat Mahdi (AHS), traveling from Jaisalmer, passed through Nasarpur in Sind, and reached Thatta, where he stayed for 18 months. The distance between Jaisalmer and Thatta is about 490 miles, and the route was very dangerous having thick forest, full of wild animals and poisonous snakes. Despite having to face all these hardships on the route, Hazrat Mahdi (AHS) arrived at Thatta safely. The ruler of Thatta (Sind), Jam Nizamuddin Nanda (866 H /1461-62 A.D. to 904 H / 1508-1509 A.D.) sent some Ulema for a discussion with him. The Ulema finding themselves incapable of facing him became very jealous and vowed vengeance. They tried to persuade Jam Nanda to have Hazrat Mahdi (AHS) and his followers killed, but he would not agree to this. Instead, he sent his Commander-in-Chief Darya Khan, with an order for the Ekhrāj of Hazrat Mahdi (AHS). When Darya Khan went to meet him, he saw him riding his horse towards the army with a sword on his shoulders. As soon as he came face to face with him, Darya Khan fell from his horse, in a swoon. Hazrat Mahdi (AHS) also dismounted from his horse, and went near him. When he regained his senses, he was taught ZIKR-e-Khafi by the Mahdi (AHS) and became his disciple. He returned to report to the ruler that he had found reality and truth in the Mahdi (AHS), and it was not just to banish him. Jam Nanda decided to send his Murshid, Shaik Sadruddin (RZ), who was an eminent Alim and Mashaik, to Mahdi (AHS) for a discussion. When the Shaik (RZ) heard the Mahdi's (AHS) Bayan-e-Quran, he found that all his doubts and misgivings were resolved, without his having expressed them to the Mahdi (AHS). He considered it a miracle. He stayed there for three days, and practiced Zikr-e-Khafi, as instructed by the Mahdi (AHS). By then, he was fully convinced and became his disciple. This led to the acknowledgement of the Mahdi (AHS) by a large number of eminent Ulema and Masha-e-Kheen. Notables among them were Moulana Qazi Qazan (RZ), Moulana Mirza Shaheen (RZ), Moulana Abubakar Bhekri (RZ) and Qazi Shaik Mohammed Tauari (RZ). The ruler was worried about these developments. When he saw the increasing popularity of the Mahdi (AHS) and the growing number of his followers, he sent his Qazi to Mahdi Maud (AHS), with an order for his Ekhrāj. Mahdi (AHS) told the Qazi, "I am not governed by your ruler. I will not leave this place, until I receive a spiritual command from my Allah". The Qazi returned, and reported the matter to the ruler, who now did not know what action to take next, because of the conversion of the commander as well as a large number of his soldiers, to the faith of the Mahdawis. After a few days, Mahdi Maud (AHS) received orders from Allah to proceed to Kaha. The ruler was happy when he heard this, and offered to arrange for boats to cross the river Attuk. When his offer was accepted, he called the boatmen, and bribed them heavily to sink the boats in the middle of the river, and save themselves by jumping out. The boatmen carried out his order, when the boats reached the middle of the river. However, the Mahdi (AHS) told his followers not to worry, since Allah was with them. Eventually, they were saved by the grace of Allah and reached Kaha safely.

(S.M.M., P. 52)

KAHA:-

Mahdi Maud (AHS) and his followers had to face great hardship in Kaha. On this journey, about 84 seekers of Allah passed away due to deep hunger. All others were facing hardship and fasting for the Love of Allah with great resignation. Shah Khundmeer (RZ), Shah Nimath (RZ), Shah Abdul Majeed (RZ), Miyan Yousuf (RZ) and Shaik Kabir (RZ) were allowed to return to Gujarat. Some of them wanted to bring their families back with them.

Hazrat Mahdi Maud (AHS) received a divine call on the 27th of Ramzan at midnight saying, "Oh, Syed Mohammed: Tonight is Lailatul Qadar; get up and offer two rakaats namaaz, as a token of thanks for our favour, along with your followers, both male and female". Immediately, Hazrat Mahdi Maud (AHS), in compliance with the Divine order, offered two rakaats namaaz "Lailatul Qadar" in a congregation of males as well as females, under his Imamatus. This disclosure of Lailatul Qadar being on the 27th of Ramzan was a favour from Allah to MAHDI (AHS), because specific date had not been revealed till then. The practice of offering two rakaat namaaz is being followed by Mahdawis every year on the 27th night of Ramzan, and the very same verses are recited in the prayers. Hazrat Imamana (AHS) led the Lailatul Qadar prayers on two occasions. The second time was at Farah, when he offered namaaz with a large attendance of followers. From Kaha he proceeded to Qandahar.

QANDAHAR:-

Qandahar is 600 miles from Thatta, towards the West. It was a very hazardous route. About 900 families were traveling with the Mahdi (AHS), including 360 eminent disciples. During the journey they had to undergo immense privation, but they bore it all with utmost resignation. At that time, Mirza Shah Beg Arghun was ruling Qandahar as viceroy, on behalf of Mirza Sultan Husain of Khurasan. It is said that when Hazrat Mahdi Maud (AHS) reached Qandahar one of his disciples told him, "This is Ajam and we are Hindis (Indians). Neither do we know their language, nor they ours. It may, therefore, be advisable to keep the claim of Mahdiat secret for the time being. When we begin to follow each others languages, and find them paying attention to us, then the claim can be made public". Hazrat Mahdi (AHS) replied, "If I was claiming to be the Mahdi (AHS) with your support, I would follow your advice, but as my claim is based on Allah's strength, it should, Allah willing, be known to everyone".

Qandahar was famous for its literary activities. There were a number of great Ulema in the city. Hazrat Mahdi Maud (AHS) became very famous due to his claim of Mahdiat, and his Bayan-e-Quran. Some of the worldly Ulema, from jealousy, started working against him, and prevailed upon Mirza Shah Beg Arghun to take strong action against him. Mirza invited Mahdi Maud (AHS) to Jama Masjid on a Friday, to substantiate his claim of Mahdiat. The ruler, who was drunk ordered his policemen to bring the Mahdi (AHS) at once. It was Friday, and the Mahdi (AHS) and his companions were preparing to go for prayers. On the arrival of the police, even though the Mahdi (AHS), told them that he was ready to come, one churlish fellow in undue

haste, took him by force, and would not allow him even to put on his shoes. The faithful followers of the Mahdi (AHS) became furious, and drew their swords. However, the Mahdi (AHS) pacified them, and faced the rudeness of the police with dignity. Maliciously the Ulema kept the gate of the city locked. They thought that if he was the real Promised Mahdi (AHS), he would be able to open the lock with his Divine power, and enter the city. It so happened that when the Mahdi (AHS) simply moved his hand towards the lock, it opened by itself and fell down. The gate thus opened, and he went to Jama Masjid.

Then the ruler came, in an intoxicated condition. After the prayers were over, he, along with the Ulema, came and sat in front of the Mahdi (AHS). The ruler silenced the Ulema, who were vociferous in their accusation. The Mahdi (AHS) started his Bayan-e-Quran by reciting the verse, "Is he (The Mahdi), who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whosoever disbelieveth therein of the clans, the Fire is his appointed place. So be not thou (Mohammed) in doubt concerning it. Lo! It is the Truth from thy Lord! but most of mankind believe not". (GK. XI-A.17. Hud). The explanations of this and other verses, given by the Mahdi (AHS) were so convincing that the ruler and the Ulema were dumb founded. The viceroy fell on the Mahdi's (AHS) feet, and craved his pardon for the disrespect shown to him, and acknowledged him as the Promised Mahdi (AHS). After the ruler became his disciple; all the Ulema and the other people present there, acknowledged the Mahdi (AHS), and became his disciples. Subsequently, a large number of nobles and Ulema of the city became his disciples. During his two weeks stay at Qandahar, a large number of people became his followers. The ruler, Mirza Shah Beg, served food (in the name of Allah) with great humility and respect to Mahdi (AHS) and all his followers. The Mahdi (AHS) accepted the food only for three days. Then he said that it was contrary to Tawakkal and the Shariat, to accept food for more than three successive days. From there, he proceeded to Farah.

(Al.M.M. - P.328-33)

FARAH:

Farah, is about 180 miles from Qandahar. It is a town in the Herat Province of Afghanistan, situated on the bank of the Farah-Rud river. Farah is still a place of some importance. It is the junction of several caravan routes and the centre of a fertile district. Most importantly, it is the last abode of Imam Mahdi Maud (AHS).

On reaching Farah, the Mahdi (AHS) stayed in the Sara-e-Haji Malik Sikandar, on the outskirts of the town. As usual, he immediately started the Bayan-e-Quran, and his preaching regarding the Mahdiat. When the Qazi of Farah heard about the popularity of his Bayan-e-Quran, he was upset. He summoned the Police Commissioner (Kotwal) and directed him to arrest the "Syed" and seize all his belongings. The Commissioner, together with his police force, went to the Sarae and demanded the surrender of the Mahdawis. The followers of the Imamana (AHS) wanted to resist the police with their arms, and sought his permission. The Imamana (AHS) said, "This

Banda is governed by the orders of Allah, and will not act on his own". First of all, he himself handed over his sword, and then was followed by the others. The police also took away all their other belongings thinking that the Mahdawis were now harmless, he postponed their arrest to the next day, and returned to the city.

That night, Sarwar Khan, controller of the city, saw Prophet Mohammed (PBUH) in his dream, who said "My son, Mahdi Maud (AHS), is being subjected to so much torture in your area", and pointed towards the bed on which he was sleeping. When he awoke, he found the bed turned upside down, and himself below the bed. At the same time, severe pain in his stomach started to make him restless. He immediately summoned the Police Commissioner and enquired about the affairs of the city. The Commissioner narrated the whole story, concerning the Qazi's order, including his having confiscated the arms and other belongings of Mahdi (AHS) and his followers.

The Controller rebuked the Qazi and the Commissioner, and the next morning he rushed to the Mahdi (AHS) and expressed his regret over the action taken by the police. While requesting his pardon, he narrated the details of his dream. The Mahdi (AHS) forgave him, and gave him his Paskhurda, which relieved pain in his stomach.

The Controller, requested the Mahdi (AHS) to give him a list of the arms and article's which were taken by the police, so that they could be sent back. The Mahdi (AHS) said, "Our things are with us, We don't have anything except Allah, and He is with us". Sarwar Khan had already been influenced by the dream and the effectiveness of the Paskhurda. When he heard the Mahdi's (AHS) extra ordinary reply, he could not resist his inner desire, and became his disciple. Taking the Imamana's (AHS) permission, he returned to the city, and sent back all the arms and other belongings of the Mahdawis.

Subsequently, he reported the whole affair, to Mir Zun-nun who was the Governor of Farah, on behalf of Sultan Hussain Mirza (1469-1506), of Herat. Mir Zun-nun, not satisfied with Sarwar Khan's report decided to examine the claim of Mahdiat himself. He went to see him with a huge retinue, with the intention of killing him in case he was affected by the regal power and grandeur. However he was disappointed to find that the Mahdi (AHS) and his followers were not at all disturbed, and remained calm and unmoved despite all the display of royal pomp and show of force. The Mahdi (AHS) was giving, the Bayan-e-Quran at that time. He raised his voice, and told Mir Zun-nun to take a seat, wherever possible, and continued his Bayan. Mir Zun-nun sat down immediately. After the Bayan, The Mahdi (AHS) asked Mir Zun-nun to come closer. He was already deeply moved by the Bayan, but for his further satisfaction wanted to ascertain openly the truth of his claim. Mir Zun-nun told him with great humility, that he did not object to him calling himself the Mahdi, in the literal sense of the word, but if he claimed to be the Promised Mahdi (AHS), the claim ought to be supported by valid and convincing evidence. The Mahdi (AHS) answered that his duty was only to preach, and it was left to Allah to convince others. Mir Zun-nun, said that one of the signs of the Mahdi (AHS)

was stated to be that he would remain unaffected by a sword, fire or water. The Mahdi (AHS) replied that the meaning of the tradition was that nobody would be able to overcome the Mahdi (AHS).

Then he offered his sword, and asked Mir Zun-nun to try. Mir Zun-nun took the sword, and raised his hand to strike with force, but it became paralytic and numb. He tried thrice with intervals in between but he failed to strike. When this trial was over, Mullah Noor Kuzagar, who had accompanied Mir Zun-nun shouted loudly, "By-God, this is the true Promised Mahdi". Then Mir Zun-nun and all those with him said, "Aamanna wa-Saddaqa (believed and confirmed the truth) ". Mir Zun-nun told the Mahdi (AHS) that henceforth he would be his ardent follower and supporter, and would wield his sword against the Mahdi's (AHS) enemies whenever required. However, the Mahdi (AHS) did not approve of this, and said, "The supporter of the Mahdi is Allah, I don't require your support. You had better wield the sword against your own inordinate desires, which are your real enemies".

All those present, who had witnessed the proceedings, and listened to the explanations and recitations of the Mahdi (AHS) were deeply impressed, and became his disciples. When everything was over, the Mahdi (AHS) retired to his room after wishing everyone "As-salam-u-Alaikum". When Mir Zun-nun returned home, he sent food and provisions in the name of Allah, to the Mahdi (AHS) and his followers. The Mahdi accepted these for three days, and then refused on the fourth day saying that acceptance for more than three days would be contrary to the Shariat.

(A.L.M.M.,PP.336-338)

Ulema from Herat:-

The acknowledgement and acceptance of the Mahdi (AHS) by Mir Zun-nun, Governor of Farah, had great impact throughout Khurasan. People from all parts of the country started coming to hear him preach, and became his disciples by the thousands. Mir Zun-nun sent a memorandum, to the Sultan of Khurasan, explaining in detail the effect of the preaching and extraordinary Bayan-e-Quran of the Mahdi (AHS), on him, the Ulema and the common people, and consequently, the spread of Mahdawi faith in Farah and the surrounding areas.

On receipt of this memorandum, the Sultan asked his Shaik-ul-Islam, Mullah Ahmed Saifuddin, to send a delegation of Ulema to Farah for further verification of the truth behind the claim of Mahdiat. Mirza Sultan Hussain of Heart was, himself a learned and religious-minded king. On account of his patronage, there were twelve thousand Ulema in Heart. The Shaik-ul-Islam, after much preparation and study, formulated four questions which were approved by all the other Ulema. He selected four eminent Ulema, who were his disciples, and sent them to Farah, under the leadership of Mullah Ali Faiyaz. The other three Ulema were Mullah Mohammed Sherwani, Mullah Durwesh Mohammed and Abdul Samad Hamadani. They were given the authority to kill the man who claimed to be the Mahdi, in case he was

found to be an impostor.

The prepared questionnaire was as follows:-

1. Which of the four schools of Muslim jurisprudence did he follow?
2. Did he claim to see Allah in this very world, and did he invite people to see God?
3. Did he claim that he is the Promised Mahdi?
4. Which Tafseer-e-Quran did he follow in his Bayan?

When the disciples of Shaik-ul-Islam arrived to meet Mahdi Maud (AHS), he was reciting the following verse from the Quran, "Oh ye people! Adore your Guardian - The Lord, who created you, and those who came before you. That ye may have the chance to learn righteousness" (The Holy Quran SII, A-21), to the assembled crowd.

The issues which the disciples of Shaik-ul-Islam had planned to raise, were satisfactorily explained by Hazrat Mahdi (AHS) during the explanation of this Verse. They were so amazed and impressed that they no longer considered it proper to place the questions before him. But Hazrat Mahdi (AHS) encouraged them to ask the questions. Thereupon they submitted the questionnaire to him.

1. To the first question he replied, "I am not bound by any school of jurisprudence. My religion is the Book of Allah (Quran) and following the teachings of Prophet Mohammed (PBUH), the messenger of Allah. Tell me, what would you say about a person, who follows Imam-e-Abu-Hanifa (RA) but not the practice of his religion? Do you know what the meaning of religion is? The religion of the Imam, lies in what he practiced, not what he preached. But according to all the propositions of the Shariat stated in the books of FIQA (Islamic jurisprudence), religion means what the Prophet (PBUH) preached, not what he practiced.
2. To answer the second question, he quoted the verse from the Quran which says "Say! This is my way, I call on Allah with sure knowledge (Basirath vision of Allah). I, and he who (Mahdi) followeth me. Glory be to Allah, and I am not of the Idolaters. " (HQ S 12 A 108). Another verse recited by him says, "And whoever hopeth for the meeting with his Lord, (Deedar) let him do righteous work, and make non-sharer of the worship due unto his Lord." (GK. S.18-A. 110, The Cave). According to another verse, "Who is blind here will be blind in the hereafter, and yet further away from the Road." (GK. S.17 -A.72). After explaining these in the light of the Quran he asked the Ulema whether the possibility of seeing a vision of Allah in this world, is denied by all the Ulema of Ahle-sunnat or conceded by any. They said the possibility was admitted by research scholars (Aarifeen). Mahdi Maud (AHS) said we have brought the religion of research scholars. He then asked the Mullahs how many witnesses are required by the Shariat to prove anything. Mullah Ali Faiyaz said "Two". At that moment the Mahdi (AHS) went into a spiritual trance, and pointing to his right and left, he said "Here are Prophet Mohammed (PBUH), and Prophet

Ibrahim Khaleelullah (PBUH), as witnesses to prove the vision of Allah. You may ascertain from them". However, no one had the capacity to see the spiritual witnesses. Then he said, "you can ascertain this from Shah Nizam (RZ) and Shah Dilawar (RZ), who are present here". Thereupon, both the witnesses got up, and said "Through the favour of Imam Syed Mohammed Mahdi Maud (AHS), we have seen Allah with our own eyes". All those present, were highly impressed and astonished by the proceedings. At last Mullah Ali Faiyaz announced, "Oh! Leader of the Awolia, your word alone is sufficient for us". All the other Ulema also accepted the Mahdi (AHS), and became his devoted disciples.

3. To the third question, he replied, I am not claiming to be Mahdi Maud (AHS) of my own will. but I have been Divinely commissioned by Allah to declare myself as the Promised Mahdi (AHS).
4. Answering the fourth question he said, "I do not read any Tafseer, nor is my 'Bayan-e-Quran' based on any Tafseer. I narrate the explanation which was taught to me directly by Allah Himself".

Having seen Hazrat Mahdi's (AHS) utter absorption in Almighty, and his Divine power, the Ulema forgot their religious squabbles, and joined the fold of the Mahdi (AHS). In their communication to Shaik-ul-Islam, they said "Syed Mohammad (AHS) is one of the symbols of Allah". The envoys found that the knowledge which they had acquired earlier was of little importance in the presence of the Syed (AHS), so they persuaded Shaik-ul-Islam to pay his respects personally to the Mahdi (AHS). One of the envoys, Moulana Abdul Samad Hamadani was sent to Herat to inform the Shaik-ul-Islam about the result of their discussions with the Mahdi (AHS). On learning the details of these discussions, about the spiritual greatness of the Mahdi (AHS) and the truth of his claim of Mahdiat, the Shaik-ul-Islam and Sultan Mirza Hussain of Khurasan declared their acceptance of Mahdi Maud (AHS). A number of Ulema, nobles and other people present there, also willingly accepted him, and became the disciples of Mahdi Maud (AHS).

NAMAAZ-E-JANAZA OF SULTAN OF KHURASAN:-

The sultan was eager to pay his respects to Mahdi Maud (AHS) in person. Although he was seventy years old, and not in good health, he decided to go to Farah and seek the blessings of Mahdi Maud (AHS). His courtiers tried to dissuade him from undertaking a long journey in view of his health.

However being a devoted admirer, he left Herat for Farah to see Mahdi Maud (AHS). After traveling some distance, he had a severe bout of fever, and expired on the way. Mahdi Maud (AHS) was miraculously informed of his death, and he performed the Namaaz-e-Janaza in absentia along with his followers at Farah. When, after a few days, a messenger brought the news of the Sultan's passing away to Farah, it was seen that death had occurred on the same

date, and day that Mahdi Maud (AHS) had performed the Namaaz-e-Janaza of the Sultan. According to history, Prophet Mohammed (PBUH) had also performed the Namaaz-e-Janaza in absentia on the death of Najjashi, King of Habasha. (Al.M.M., P.344-350)

ARRIVAL OF SYEDAIN (RZ) TO FARAH:-

Hazrat Syed Mahmood (RZ), son of Hazrat Mahdi (AHS) was in Chapaneer, at the court of the Sultan of Gujarat. Miyan Salamullah (RZ), wrote a letter from Farah to Miran Syed Mahmood (RZ) to come and receive the essence of Hazrat Mahdi's (AHS) divine teachings. The Mahdi (AHS) after seeing this letter, instructed Miyan Salamullah (RZ), to reword it, and tell Syed Mahmood (RZ) not to worry about the apparent distance and separation. As a matter of fact, he said, "Syed Mohammed (AHS) is not apart from Syed Mahmood (RZ) nor is Syed Mahmood (RZ) apart from Syed Mohammed (AHS)". On receipt of this letter, Miran Syed Mahmood (RZ) became restless and anxious to reach Farah. That night in his dream he saw both Prophet Mohammed (PBUH) and the Mahdi (AHS). Due to their similarity, he was not able to identify who was who. There upon, the Mahdi (AHS) said, "Brother Mahmood, meet Prophet Mohammed (PBUH), your great grand father". Then he paid his respects to both of them, one after the other. Both embraced him, and holding his shoulders said "Come, this is not the place where you should live". When he awoke, he found himself standing outside the house. He told his wife, Bibi Kad Banu (RZ) that, he had been brought there by Prophet Mohammed (PBUH) and Miranji (AHS). Therefore, he would leave the town from there, not re-entering the house. He told his wife to go back to her parent's house, as she would not be able to accompany him and face the hardship of a long journey. The Bibi (RZ) said she preferred to accompany Miran Mahmood (RZ), and refused to go back to her parents. Then Miran Mahmood (RZ) settled all the affairs of his household and started on his journey. When he arrived at Patan, he learnt that Bandagi Miyan Nimath (RZ) and Bandagi Miyan Syed Khundmeer (RZ) were also on their way to Farah. A few followers of Mahdi (AHS), after accepting tarak-e-Duniya were also accompanying them. Miran Syed Mahmood (RZ) was in need of some money for traveling expenses. Having learnt that Miyan Nimath (RZ) was taking some Futuh to Mahdi (AHS), he sent word to him asking for a loan. Miyan Nimath (RZ) replied that he himself was short of money, and that he could not spare any amount from the Futuh, as it would be against the rule of Diyanath-Dari (Honesty). Miran Syed Mahmood (RZ) was disappointed by this reply.

Bandagi Miyan Syed Khundmeer (RZ), was also carrying some Futuh in the form of cash, goods and two swords given by the sisters of the Sultan, Raje Muradi and Raje Soon, for the Mahdi (AHS). He offered Miran Syed Mahmood (RZ) everything, saying, "All this Futuh belongs to the Mahdi (AHS) your father; why should I carry it to him, when you, his real successor, is here". Whatever Futuh had been received by Bandagi Miyan (RZ) for himself, also, he presented to Miran Syed Mahmood (RZ) in the name of Allah. He then told him, "In case of any further shortage of money, you may sell me, and continue your journey to reach Hazrat Mahdi Maud (AHS)". Miran Syed Mahmood (RZ) was immensely pleased, but he took only as much as was absolutely necessary for his requirements from the Futuh, and then all of them

proceeded further. Throughout the journey Bandagi Miyan (RZ), continued to provide his assistance to make the journey comfortable for Miran Syed Mahmood (RZ), at every stage. Before reaching destination, he would go on ahead and make the necessary arrangements for Miran Syed Mahmood (RZ)'s stay.

When they were nearing Farah, the Mahdi (AHS) was informed that Bandagi Miran Syed Mahmood (RZ), Miyan Syed Khundmeer (RZ), Miyan Nimath (RZ) and Miyan Shaik Mohammed Kabir (RZ) were coming, along with a large number of Mahdawis. This news made him very happy. Seeing his joy, Bibi Buwanji (RZ) his wife, asked him whether Mahdi Maud (AHS) should feel so happy on the arrival of his son? He said, "Why not, when the son is a worthy one, and he also brings with him, so many great personalities who are going to be religious guides in the future". Bibi Buwanji (RZ) asked who these were? The Hazrat Mahdi (AHS) said, they were Syed Mahmood (RZ) and Syed Khundmeer (RZ). On their arrival, the Mahdi (AHS) welcomed all of them, and embracing Bandagi Miran Syed Mahmood (RZ), expressed his happiness to see him. Then Miran Syed Mahmood (RZ) told the Mahdi (AHS), "Allah is all powerful. He allowed me to reach here, but Miyan Syed Khundmeer (RZ) was of great help to me. Had he not helped me, I would not have come here alive". The Mahdi (AHS) replied, "That is not surprising, as he is your brother-e-Haqiqi" (brother by right i.e. equal in status). (Sh.W. P.264-270)

The Mahdi (AHS), who had been staying in the Sarae outside the city, moved into the city. He lived only for a period of six months and fifteen days after the arrival of the Sayedain (RZ). During this period, he took special pains to impart his knowledge, and explain the teachings of the Quran and Marifat (revelation) to both of them. For this purpose, he would spend the day in Miran Syed Mahmood's (RZ) room, and the night in Miyan Syed Khundmeer's (RZ) room. He was pleased to give, Basharat (good-omen) to both the Sayedain. With regard to Miran Syed Mahmood (RZ) he said, "Bayta bayta hoker aata hai (My son is a worthy son)". For Syed Khundmeer (RZ) he said, "He is the Brother-e-Haqiqi (brother by right) of Syed Mahmood (RZ). Both these personalities are going to produce many religious guides". One day the Mahdi (AHS) said, "It has been revealed to me by Allah, that "Oh! Syed Mohammed, both the young Syeds who are sitting on your right and left, are receiving FAIZ (Spiritual favour) from us directly, without any link". On Bibi Buwanji's (RZ) enquiry, he said the young men were Syed Mahmood (RZ) and Syed Khundmeer (RZ). The Mahdi (AHS) also said, "Both these young men are favoured with "Tajalli-e-zaat (Light manifested from Allah)". Both are equal in status in respect of their own virtuous selves". Syed Mahmood (RZ) had, attained "saire-e-Nabuwat (manifestation in the virtuous self of Rasool)". Syed Khundmeer (RZ) had attained "saire-e-Wilayat (manifestation in the virtuous self of Mahdi)". The Mahdi (AHS) also said, "There is no difference between me and Hazrat Syed Mahmood (RZ), except that I am the Promised Mahdi. He has his foot on my foot prints, thereby following me perfectly". Once the Mahdi (AHS) said "On the Day of judgement, when Allah asks me that I have made you Promised Mahdi and the Khatim-e-Wilayat-Mohammadi, what gift have you brought for me? I will say, I have brought the Sayedain-Salehein (Syed Mahmood and Syed Khundmeer) after making them perfect

Musalmans, as gift". (S-M.M., P.148) (Al.M.M., P.355-356)

Acknowledgement by a party of Genii:-

According to one source, after the Asar prayers when the Mahdi (AHS) was giving his Bayan-e-Quran, a party of genii happened to be passing. The beauty of the Bayan compelled them to stop and listen. After the Maghrib prayers, when the Imamana (AHS) went to his room, the genii appeared in the room, acknowledged him as the Mahdi (AHS), and received his preaching. Then they informed other members of their own community, regarding the appearance of the Mahdi (AHS). Later several parties of genii approached the Mahdi (AHS), and became his disciples.

5

CHAPTER PROOF OF MAHDIAT

All the qualities attributed to Mahdi Maud (AHS) in the Quran and hundreds of Ahadith of Prophet Mohammed (PBUH), are to be found in Hazrat Syed Mohammed Jaunpuri (AHS), son of Syed Abdullah, titled Syed Khan. Thus, he was acknowledged as the Promised Mahdi (AHS) by hundreds of thousands of people in India and abroad. A few of his attributes are given below.

1) AS PER THE QURANIC VERSES:-

Allah said in the Quran, "Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and Whosoever disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not". (GK. XI-A-17-HUD)

When giving the explanation of this verse, Hazrat Mahdi Maud (AHS) said, "I am informed by Allah directly, that this verse is in respect of myself, and the word "he" mentioned therein, is related to myself. The 'Bai-Yena' (clear proof from God) means the Wilayat-e-Mohammedia (Mahdi) in all respects. The Wilayat-e-Mohammedia is the specific wilayat of Prophet Mohammed (PBUH). 'Witnesses' refers to the Quran and Book of Moses, which provide evidence for the advent of Mahdi Maud (AHS) as Khatim-e-Wilayat-e-Mohammedia. Prior to the Quran, there was the Book of Moses (Taurat) was leader and mercy, which gave evidence for the advent of the Wilayat-e-Mohammedia. The faithful will believe in him (the Mahdi (AHS)), because he is HAQ (truth) for whom the Holy Books provided witnesses. Those who refuse to believe, inspite of all the evidence, will go to hell, because that will be a refusal of Wilayat-e-Mohammedia, which ended with the Mahdi (AHS). A person who fails to believe in his Wilayat, is like a Christian or Jew; who fails to believe in the Nabuwat of Prophet Mohammed (PBUH). Nabuwat is the external manifestation of the Prophet (PBUH), and Wilayat is the internal manifestation. The denying of Prophet Mohammed (PBUH) in either of his manifestations, will take the non-believer to hell. Allah directed Prophet Mohammed (PBUH), not to doubt the coming of the Mahdi (AHS), "Because it is a truth from your Allah". Allah had also indicated that even though it was a truth sent by Allah, there would be a number of people who would not believe in the advent of Mahdi Maud (AHS), because they were destined to go to hell.

When Mahdi Maud (AHS) was sent with such clear proof from God, he must be counted as a Khalifatullah. He is also supported by the Quran and the Tawarate, both holy witnesses which are enough to prove his authenticity. Besides these witnesses, Allah said in the Quran, that he

will bring such people whom He will love, and who will love Him. These are the followers of Mahdi Maud (AHS), who are loved by Allah, and who love Allah wholeheartedly. The history of the Mahdawis provides ample proof. Lakhs of Mahdawis have given up their worldly belongings, left their homes, relatives and friends, their wealth and property, and joined Mahdawi Dairas, in the deep love of Allah, courting voluntarily, the hardships of poverty, hunger and self-mortification. These Mahdawis, who are sincere in their faith and the practices of their religion, in their piety and devotion to Allah, provide ample evidence to prove that Hazrat Mohammed Jaunpuri was the Promised Mahdi (AHS).

2. Mahdi Maud (AHS) said, "Whatever orders I give are as per the revelations from Allah, not from me. They are received directly from Allah. Whoever refuses to believe in these orders, will be punished by Allah. Can one tell a lie when the Quran says, 'Who doeth greater wrong than he who inventeth a lie concerning Allah?'. (GK. S 11-A-18, Hud)

In other verses the Quran says, "And if they argue with thee, (O, Mohammad) say: I have surrendered myself to Allah and (so have) those who follow me". (GK P.64 S.111-20). "O Prophet! Allah is sufficient for thee and those who follow thee of the believers". (GK.P.143-5-8-64). "Say, This is my Way: I call on Allah with sure knowledge (vision / Deedar of Allah), I and he who (Mahdi) followeth me-Glory be to Allah: and I am not of the idolaters". (S.12.108, Joseph). "And this Quran hath been inspired in me, that I may warn therewith you and whomsoever (Mahdi) it may reach". (S VI-19, The Cattle). In the verses from the Quran quoted above, the underlined words are intended for Mahdi Maud (AHS) as was pointed out to him, by Allah.

2) AS PER THE AHADITH:-

Further to the Quranic indications; Prophet Mohammad (PBUH) has elaborately explained the important features in respect of the Promised Mahdi (AHS) in his numerous Ahadith. A few of these Ahadith are given in earlier pages (vide page 4-5) which will prove that he was sent by Allah as his caliph, known as the 'Khalifatullah', and 'Khatim-E-Wilayat-E-Mohammedia'. The Ahadith mention that he will be from the Ahl-e-Baith (family) of Rasoolullah (PBUH), and an implicit follower of Prophet Mohammed (PBUH). He will be a saviour of the ummath, on par with the two Prophets, Mohammed (PBUH) and Isa (PBUH). He will be 'Masoom-unil-Khata' (preserved from mistakes). His appearance before the end of the world, to bring the religion of Islam to its final and successful conclusion, is a fundamental tenet of Islam. He will invite people to see a vision of Allah in this world. He will be given the knowledge of the real Bayan-e-Quran, (explanation of the Quran) as per the will of Allah. It will be obligatory to acknowledge him as the Promised Mahdi (AHS), and obey his orders, because they will be given as per the direct revelations from Allah. The Hadith also say that those who will acknowledge him as Mahdi-E-Maud, will be treated as believers, and those who fail to believe in him, will be regarded as non-believers not only of the Mahdi (AHS), but also of the Quran, Prophet Mohammed (PBUH), and Allah and will go to hell.

AS PER THE NAQLIYAT:-

A few Naqliyats (sayings) of Mahdi Maud (AHS) which prove the authenticity of his claim to the Mahdiat are given below:

1. The Mahdi (AHS) said "Allah has sent me to this world to declare my Mahdiat at a time when Muslims all over the world, who claim to be the followers of Islam, have become the victim of customs, traditions and innovations. They have lost the real spirit and the basic objectives of Islam. Only a few Majzoobs (Holy people who are outwardly not in full possession of their senses) still follow the basics of the real religion of Islam". (NMAR, No. 6)
2. Mahdi Maud (AHS) said, "Allah has ordered, 'I have given the keys of the treasury of faith in your (Mahdi's) hands, and made you the Naser (supporter and defender) of Deen-e-Mohammedi and I am your Naser. Go and declare that you are the Promised Mahdi. Whoever accepts you, will be a Momin (believer) and whoever denies you, will be a Kafir (infidel)". (NMAR, No.7)
3. Allah further ordered that, "The knowledge of the ancient and modern sages and the Bayan (explanation) of the Four Books (including the Quran), is given to you by My desire". (NMAR, No.8)
4. The Mahdi (AHS) said, "Whatever explanation of the Quran I give, is based on the revelations and orders from Allah, and does not come from my own study or preparation. Whichever verse you show me, I read, and whatever knowledge is given to me by Allah, I impart to you. Every day I receive fresh learning from Allah". (NMAR, No.9)
5. He also said, "Allah has instructed me that The verse "SUMMA INNA ALAINA BAYANAHU" is in your favour and I have made you specifically, the holder of the Wilayat-e-Mohammedia, and I have given you the full capacity to follow (Ittiba-e-Taam) Prophet Mohammed (PBUH). He who accepts you, accepts me, and he who fails to acknowledge you, also fails to acknowledge me". (NMAR, No. 10)
6. The Mahdi (AHS) said, "Allah has shown me the grades of all the Prophets, Saints, Momineen and Mominath, and also the real position of each of his creations very clearly. I can see and examine every thing as if it were an article in my hand, like a goldsmith, who can ascertain the value of gold and silver". (NMAR, No.11)
7. The Mahdi (AHS) said, "I have been hearing a mysterious voice for the last twenty years, saying 'You are the Promised Mahdi', which I have kept to myself. Now that I have come to Badhli in Gujarat, I have received a firm order from Allah, saying, 'Why are you afraid of the people? Why are you not declaring that you are the Promised Mahdi?' Therefore, now I declare by the commandment of Allah, that I am the Promised Mahdi". (NMAR, No. 12)
8. The Ulema asked him "Do you say that Allah can be seen by human eyes in this perishable world". The Mahdi (AHS) said, "Allah is saying this not I. In the Quran Allah said, 'whoever is

blind in this world, will remain blind in the hereafter and yet further away from the road way'. (G.K.S. 17 A 72). Another verse says, 'And whoever hopeth to see Allah, let him do righteous work, and made non-sharers of the worship due unto his Allah'. (G.K.S. 19-III). 'How! Are they still in doubt about the meeting with their Lord Allah? Lo! Is not He surrounding all things?' (G.K.S. 41 A-54 P.344) The Ulema said, "The Ulema of the Ahle-Sunnat have taken these verses to mean the deedar (vision) in the hereafter". He replied that "The promise of Allah is absolute, it should not be limited, and all the Ulema of the Ahle-Sunnat have not said, that it is impossible in this world. What they have said would be properly understood". (NMAR, No.19)

9. The Ulema asked, "Do you call a MUSLIM a Kafir, and ask him to become a Momin?" The Mahdi (AHS) replied, "I have merely presented the religion of the Book of Allah. Whoever is called a Momin in the Book of Allah, I also call him a Momin, whoever is Kafir in the Book of Allah, is also called a Kafir by me. I never give any order myself. I am a follower of the Book of Allah. I encourage people to follow the path of Monotheism (Wahdanieth), and to worship Allah. I am appointed to do this by Allah. The Ulema are opposing me, but I am not aware of the reasons behind their opposition. If I have committed any mistake, I should be informed about it, so that we may work together to follow the Book of Allah, and spread its message. Allah also says, 'If you differ on any subject, refer the dispute to Allah', which means to the Book of Allah. Whoever has gone astray from the teachings of the Book of Allah, should repent. If he fails to confess and repent, he is liable to be killed. (NMAR, No.23)

10. It is to be noted here, that as the Mahdi (AHS) was following the Prophet Mohammed (PBUH) implicitly in condemning the worldly life, the worldly leaders and Ulema would inevitably oppose him. This in itself provides clear evidence of his Mahdiat. As stated in the Futuhat-e-Mecci, Hazrat Ibn-e-Arabi (RA) says "When Imam Mahdi makes his appearance, the worldly Ulema and Fuqahas (Islamic) Lawyers will openly oppose him because he will be a threat to their authority and control over the people. Definitely, the Mahdi is Allah's Hujjat (undisputable evidence), and, in his time, the equal of the Prophet (PBUH)". (I.N., P.16)

11. It was ordained by Allah, that Prophet Mohammed (PBUH) should invite people to the Basirath (Vision of Allah), and so also his follower, the Mahdi (AHS). As Prophet Mohammed (PBUH) being a Khalifatullah, was free from committing mistakes (Masoom-unil-Khata), the Mahdi (AHS) also being a Khalifatullah was equally free from mistakes, since he was following him in all respects. The Mahdi (AHS) preached whatever was revealed to him by Allah. Therefore, in respect of the Shariat, whatever he said would also be Shariat-e-Mohammedi. If Prophet Mohammed (PBUH) had been alive, he would have given the same orders the Mahdi (AHS) had given. This shows that the Mahdi (AHS), being a follower, did not introduce any new Shariat. (I.N., P17 / 18).

3) PROOF BY DIFFERENT EVENTS:-

1. Mir Zun-nun, the ruler of Farah, went with a large number of his soldiers, to ascertain the truth of the proclamation of the Mahdi (AHS) with the intention of killing him, in case he was

proved to be an impostor. He asked the Mahdi (AHS) that one of the signs of the True Mahdi was that sword would have no effect on him. The Mahdi (AHS) told him to try to wound him with sword. Thereupon he tried to hit him by sword, but mysteriously his arm became numb. Three times he tried, but failed. Ultimately he was thoroughly convinced that this was the Promised Mahdi (AHS) and became his follower. The event has been narrated in detail on PP (43) - It clearly shows that the Mahdi (AHS) was the True Promised Mahdi.

2. Muhr-e-Wilayat (Seal of Wilayat) - At Bidar, Miyan Shaik Momin Tawakkali (RZ), clearly saw the Muhr-e-Wilayat on the Mahdi's (AHS) back, and thus became his disciple (vide page 22). On another occasion, in Naherwals, Miyan Yousuf Soheet (RZ), requested the Mahdi (AHS) to permit him to see the Muhr-e-Wilayat. The Mahdi (AHS) removed his clothes and showed him the Muhr-e-Wilayat on his back. Thus there were two reliable eye witnesses to prove that the Mahdi (AHS) had, the Muhr-e-Wilayat, like the Muhr-e-Nabuwat of Prophet Mohammed (PBUH). (Sh. W.P.408). This is another clear proof of Hazrat Mahdi (AHS) being the Promised Mahdi.

3. Disappearance of the body from the grave:- The Mahdi (AHS) had openly declared before his passing away from this world, that if anyone had any doubt about his Mahdiat, he should look for his body, after it was placed in the grave. If it was found there, he would not be the Promised Mahdi. This is the most conclusive proof, which has ever been given by anyone after his death. Details have been given on P 100.

4. The Prophecy regarding battle of Badr-e-Wilayat:- At Kaha, the Mahdi (AHS) revealed to Bandagi Miyan Shah Khundmeer (RZ), that the battle of 'Quataloo-wa-Qutiloo (fighting to slay and be slain)', the fourth attribute of Wilayat-e-Mohammedia would be fulfilled by him. In the battle, he would be victorious on the first day, even if all the forces of the world were against him, and on the second day he would be martyred. This would be the Hujjat (final evidence) of his Mahdiat. This was another proof of the Mahdi (AHS)'s truthfulness (sadaqat). The details have been mentioned on PP. 64 to 66.

All the above cited events prove that Hazrat Syed Mohammed Jaunpuri was the True Promised Mehdi-e-Maud (AHS).

4) MORALS:-

The morals of the Mahdi (AHS) were the morals of Prophet Mohammed (PBUH), because he was Khalifatullah, and an implicit follower (Tabay-e-taam) of the Prophet (PBUH). The morals of the Prophet (PBUH) were described by the Quran as "and thou (standest) on an exalted standard of morals" (68-4- Pen). When, after the demise of Prophet Mohammed (PBUH), people asked Hazrat Ayesha (RZ) about the morals and life of the Prophet (PBUH), she replied; "Have you not read the Quran? His life was completely in accordance with the Quran".

The Mahdi (AHS), who was a Tabay-e-taam (complete follower) of Prophet Mohammed (PBUH), Masoom-unil-Khata (preserved from mistakes), and a Khalifatullah, also possessed the same morals and character, as the Prophet (PBUH). The Mahdi (AHS) said that 'If any person desires to examine my truthfulness, he should compare my affairs and practices with the Book of Allah (QURAN) and the sunnat-e-Rasoolullah'. (TNMAR, P. 21). Thus he has offered the Quran and Sunnat to verify his affairs, his sayings, and his practices in life, to prove his claim to the Mahdiat. Contemporary writers, historians and scholars, his admirers as well as his opponents, have paid glowing tributes to his exemplary and noble character, his piety, godliness, and implicit practising of the Shariat-e-Mohammedi throughout his life, strictly in accordance with the teachings of the Holy Quran. One of his critics, Shaik Ali, the author of 'Kanzul-Amal', wrote in 'Al Burhan-fi-Alamath-e-Mahdi', that 'Mahdi Maud was a most exalted noble person'.

5) CHARACTER:-

Regarding the moral character of Prophet Mohammed (PBUH), the Quran has declared 'O Prophet, verily you are of a very high noble character'. Prophet Mohammed (PBUH) said, regarding Mahdi Maud (AHS) "Yafqu Asari Wa la Youkhti (he will follow me implicitly, and will not commit any mistakes)". Mahdi Maud (AHS) said 'I am getting fresh commandments from God every day, and I am asked to say that I am the abd' (devotee) of Allah and the follower of Mohammed Rasoolullah (PBUH), (Qul, enni Abdullah tabey Mohammed Rasoolullah)". Thus, it is established that Mahdi Maud (AHS) was a complete follower of Prophet Mohammed (PBUH), not only in his practice and preaching but also in his character and morals. He could not commit any Khata (transgression) in following and obedience Prophet Mohammed (PBUH) as stated by him and thereby he was 'Masoom-unil-Khata' which is an unique distinction, not found in any body else in the ummah. The author of 'Kashful Haqaeq' says, "Mahdi Maud (AHS) himself, together with his knowledge, his claim, his position, his patience and his Tawakkul, in fact, in all matters, was equal to Prophet Mohammed (PBUH)". (Al M.M., P.378)

Like Prophet Mohammed (PBUH) he had humility of spirit, nobility of soul, austerity of conduct and stern devotion to duty. His hand was the most generous, his breast the most courageous, and his tongue the most forceful exponent of Haqaeq (Truths)-e-Quran. Modesty, kindness, patience and self-denial, pervaded his conduct, and therefore, he was showered with the affection of all around him. Those who saw him were filled with reverence, those who came near, loved him and devoted to the love of God.

He was endowed with a noble and magnificent personality, which attracted people from all walks of life. Thousands of people attended his Bayan-e-Quran, accepted Tark-e-Duniya, and embraced Mahadism. A few traits of his noble and distinguished character are given below.

6) KNOWLEDGE:-

Even before his Mahdiat, Hazrat Mahdi Maud (AHS) was endowed with extraordinary qualities. At the age of 7 years, he memorised the whole Quran. In his 12th year, he was given the title of 'Asad-ul-Ulema (Lion of the Ulema)' by Hazrat Shaik Daniyal (RZ) and 1700 eminent Ulema of Jaunpur. The author of 'Darbar-e-Akbari', stated "Syed Mohammed Jaunpuri essentially was a great scholar (Alim), who was perfect in the religious and inspired knowledge from Allah". The author of 'Mushahir-e-Islam' wrote, "The young Alim, and learned Sufi, Syed Mohammed, a fiery orator, was becoming the centre of attraction for the people".

7) OBLIGATIONS OF WILAYAT-E-MOHAMMEDI:-

Mahdi Maud (AHS) said, "Allah has ordained that, 'I have created you to shoulder the responsibility and obligation of the Wilayat-e-Mohammedia. Whatever I have given to Mohammed (PBUH), I have also given to you'." This assertion was also supported by a Hadith of the Prophet (PBUH), wherein he said, "The Mahdi is connected to me, he will follow me, and the religion which was started by me will be brought to its final completion by him". This tradition is in line with the verse in the Quran, which says "this Quran has been inspired in me, so that I may warn you, and he (the Mahdi) who will inherit the Quran will also warn you?" Therefore, his shouldering the responsibility of the Wilayat-e-Mohammedia showed that he was endowed with the highest spiritual power, equal to that of Prophet Mohammed (PBUH).

8) OPEN DECLARATION OF THE MAHDIAT:-

He openly declared that he was the Promised Mahdi (AHS), in big cities, in large gatherings, in the assemblies of Ulema and masha-e-kheen, before rulers and Kings, not only in India, but also abroad. He made his first declaration at Mecca in the year 901 Hijri during the Haj pilgrimage, the second one in the Jame-Masjid of Ahmedabad in 903 Hijri, and the third at Badhli in 905 Hijri, before a general assembly of learned persons, Ulema and scholars, numbering about 360. In this Dawa-e-Muakkada at Badhli he declared, "I, a humble devotee of Allah, under the commandment of Allah, declare that I am the true Promised Mahdi, the follower of Prophet Mohammed (PBUH), and the Caliph of Allah. Allah has made me the 'Khatim-e-Wilayat-e-Mohammedia. Whoever acknowledges me as the Mahdi is a believer, and whoever disbelieves me is a non believer. At the time of this declaration, I am in my complete senses, free from intoxication or trance. I have two witnesses for my claim; one is the Holy Book of Allah, and the other is the following of Prophet Mohammed (PBUH)". After this declaration, he wrote to a number of kings, inviting them to accept his claim, after due investigation. Facing with resignation, all the problems and hardships which confronted him, he remained firm in his claim and faith to the end. (Al.M.M., P. 282)

9) HIS PRACTICE OF THE SHARIAT:-

Throughout his life, he remained scrupulous follower of the Shariat-e-Mohammedi.

One day, some grapes were received as Futuh, which were being distributed among his followers. Miyan Hyder Mahajir (RZ) gave a bunch of grapes to Miyan Syed Hameed (RZ), Mahdi Maud's (AHS) son. The Mahdi (AHS) said, "Those grapes belong to the fuqras. Why did you give them to the child?" He said, "Miranji excuse me". The Mahdi (AHS) asked him to seek the forgiveness of all the fuqras. It is said that the Mahdi (AHS) took out a grape with his finger which Miyan Syed Hameed (RZ) had put in his mouth.

He could never tolerate any action or practice against the Shariat, even if it was based on the knowledge of Kashf (inspired knowledge). It is said that during a namaaz, one brother joined in when one or two rakaats were over. At the end, when Mahdi Maud (AHS) performed the salaam to the right, the brother got up to complete the remaining namaaz. After hearing about this, the Mahdi (AHS) enquired, why he had not waited for the second salaam. He said, "I knew by my Kashf, that the Paysh-Imam had not erred." The Mahdi (AHS), reprimanded him for ignoring the Shariat, on the basis of Kashf. During his long journeys in connection with his preaching he had to face very hard times, and even sometimes starve for days together, but he never went against the Shariat or tawakkal. Before leaving Jaunpur, he was in a divine trance for a period of twelve years, but he never missed the performance of a single obligatory Namaaz, five times a day.

Khaja Mohammed Ebaduallah (Akhtar) a noted contemporary author, in his book 'Mushahir-e-Islam', wrote in respect of Mahdi Maud (AHS), "Nobody has criticised his methods, even his worst opponents have acknowledged that during his time there was nobody who followed the Shariat more scrupulously than Syed Mohammed". (Al M.M., P. 385).

10) REVIVAL OF SUNNAT:-

One of the main purpose behind the advent of Mahdi Maud (AHS) was to revive the Sunnat and remove innovations, rituals and wrong practices as pointed out by Hazrat Ali Murtuza Karamullah Wajhu (RZ) in one of his sayings. Mahdi Maud (AHS) also said, "God has sent me at a time when the world is full of rituals, wrong practices and innovations in place of virtues faith and Sunnat. Whoever practices, rituals and innovations, will be deprived of the benefits of Wilayat-e-Mohammedia".

Throughout his life, he made strenuous efforts to remove this evil, by advocating the rules of the Shariat. Moulana Abul Kalam Azad mentioned in his 'Tazkira' that "During those days of materialism, fraud and deceit were rampant; to crown them all, the BIDAT and unlawful activities of the ignorant Sufis had made confusion worse confounded, and misled the people. Seeing this, Syed Mohammed raised his voice for the revival of the SHARIAT and the establishment of the Lawful".

11) TAWAKKAL:-

It is said that if any futuh was received unexpectedly, he would enquire from his fuqras, whether anybody was in a serious condition due to severe starvation. If it was badly required, he would accept, otherwise he would refuse even though the bearer was insistent. During the course of his Hijrat, while moving from place to place he would leave the eatables and provisions behind. It was always his practice to be above want and remain unconcerned with worldly affairs. He would advise his companions not to entertain any hope or expectations from people; whatever was considered absolutely necessary should be sought from Allah alone. One should surrender oneself completely to Allah, and His mercy. The real tawakkal would be to remain always in search of Allah by total submission to the will of Allah, because for a seeker of Allah, nothing is required, except Allah.

12) GENEROSITY:-

As against the charity given by kings, the charity given by Godly persons knows no bounds. They give as much as they have, without caring for their own needs. Once, Prophet Mohammed (PBUH) gave a man goats, which fully covered the space between two hills. When this man returned to his tribe, he told all of them to become Muslims, because Mohammed (PBUH) gave most generously without caring for his becoming poor himself. (M.S.A.P. 128). This sort of giving proves two things; first, that the giver has so much confidence in Allah that he does not bother about his own future wants.

Secondly, that he is not interested in worldly wealth. The same generosity was shown by Mahdi Maud (AHS), when he received sixty bags full of gold coins (Ashrafis) and jewels, and one tasbeeh (chain) of pure emeralds, costing about Rs. one crore at that time, from Ghiyas-uddin Khilji, King of Mandu, as futuh (present). He distributed the wealth among the people who were following the carriages containing the wealth. After it has almost all been distributed, a 'Dafnawas' (beggar) came and asked for charity. There was nothing left, except for the emerald tasbeeh (chain), which the Mahdi (AHS), lifted with a stick and generously threw towards the beggar. Miyan Salamullah (RZ) exclaimed, 'Miranji, it was a very valuable thing', He answered, "Allah says that the wealth of the entire world had no value at all for him. His generosity was like the generosity of Prophet Mohammed (PBUH), which proves that he was the true follower of Prophet Mohammed (PBUH) in all respects.

13) RESIGNATION:-

Mahdi (AHS) always surrendered himself to the will of Allah, and acted according to His divine directions. While he was staying at Mandu, the Mahdi (AHS) arranged for feeding of

the poor, in connection with the 'Uras (annual ceremony)' of Prophet Mohammed (PBUH). His son, Miyan Syed Mahmood (RZ) was supervising the preparation of the food. The latter was standing near the 'Daig (cooking pot)' holding his, six month old younger brother, Miyan Syed Ajmal (RZ) in his arms. All of a sudden the baby fell into the boiling pot and died instantly. Miyan Syed Mahmood (RZ) who was greatly shocked and grieved, shut himself in a room to mourn. When he heard about this, Imamana Mahdi (AHS) went to console him, and said, "Don't be grieved: had he lived longer, he would have reached your position". This shows that Hazrat Imamana Mahdi (AHS) was not grieved like an ordinary man, over the sudden, tragic death of his son, but on the contrary, he consoled his son, Miyan Syed Mahmood (RZ). This was undoubtedly an act of surrender and resignation before the will of God. (M.S.A., P. 131)

14) FORGIVENESS:-

On the instructions of the Qazi of Farah, the Police not only seized the weapons which the Mahdi (AHS) and his Fuqras had, but also all their belongings. They even became violent. The Ruler of the city, Sarwar Khan, had a dream the same night, that Prophet Mohammed (PBUH) was saying, "My son is being so badly tortured in your jurisdiction". The Ruler then developed a severe stomach ache. He summoned the Police Commissioner at once, and enquired into the matter. Then he rushed to see Mahdi Maud (AHS), and requested his pardon and forgiveness, for the trouble given to him and his fuqras by the police. He asked him to furnish him with a list of articles which had been taken away.

The Mahdi (AHS) said, "We have not lost anything, we have nothing except Allah, and he is with us". The Mahdi (AHS) gave him his Paskhurda, and the stomach ache was relieved. The Ruler was deeply moved by the matchless magnanimity and Prophetic manners of the Mahdi (AHS), and became his disciple.

15) BAR-E-WILAYAT:-

One day at Kaha, Hazrat Mahdi Maud (AHS) told Syed Khundmeer (RZ) "Qatiloo-Wa-Qutiloo (fight to slay or be slain) is the fourth attribute of Wilayat-e-Mohammedia, and its responsibility has been entrusted to you, by Allah. Since no one can overcome the Caliph of Allah, you will perform this duty in my place. The holder of the 'Bar-e-Wilayat' will eventually be martyred; his head will be separated, from his body, and the skin will be removed. However, even if all the world is against you, on the first day you will be victorious even if you are alone. On the second day, you will be martyred. Remember, this fact will be a Hujjat of my Mahdiat. If it does not happen know that I was not the Promised Mahdi. I am revealing this as per the orders from Allah, and not from my own self".

(Sh.W.P. 297)

In Gujarat, the Mahdawis were subjected to a lot of oppression, simply because they had acknowledged Hazrat Syed Mohammed Jaunpuri as the Mahdi-e-Maud (AHS), and were strictly following the teachings of Islam. Their number was increasing day-by-day, under the

leadership of Hazrat Bandagi Miyan Syed Khundmeer (RZ), the second Caliph of Mahdi Maud (AHS). Becoming jealous, the worldly Ulema passed fatwas against the Mahdawis, announcing that the Sawab (Reward) for the murder of a Mahdawi, would be equivalent to that given for the murders of a number of dacoits. This encouraged the people to start their atrocities against the Mahdawis. They started killing some innocent Mahdawis, who were residing in the towns. Their houses were burnt, some of them were buried alive, and crushed inside the walls. Their foreheads were branded with heated iron crowbars, and all sorts of inhuman atrocities were practiced against them.

At this stage Miyan Syed Khundmeer (RZ) sent an Istefta (request for a decision on the basis of Shariat) to the Ulema, asking them to issue their fatwa against a Mufti (the Alim who issues a fatwa), who had passed a fatwa against those Muslims who had faith in Allah and his Rasool, and practiced their commandments. They were neither going against the Shariat, nor committing any unlawful actions. They were innocent and peace loving people, who always kept themselves busy in the worship of Allah. Accordingly, the Ulema passed a fatwa, saying that the Mufti himself was to be killed. On the basis of this fatwa, Miyan Syed Khundmeer (RZ) issued an order to kill those Mufties who signed fatwas to kill Mahdawis. First, Mullah Hameed Bohara was killed in Ahmedabad by Malik Gowhar Shah (RZ). This created terror among the Mufties. They approached the young and inexperienced Sultan Muzzffar Shah, and misled him, saying that the Mahdawis under the leadership of Miyan Syed Khundmeer (RZ) had become a danger to his kingdom. Somehow they succeeded in persuading the king to order the army to take action against Miyan Syed Khundmeer (RZ) and his followers in the Daira, (The place where the Mahdawis settled down).

A well-equipped army, under the command of Aain-ul-mulk, consisting of sixteen thousand mounted soldiers, four thousand Habshis, mace-bearers, infantry, gun carriages and a number of elephants, reached Khanbel, to attack the Daira of Hazrat Siddique-e-Wilayat, Miyan Syed Khundmeer (RZ). The Commander of the army was surprised to see a band of only sixty fuqras (seekers of Allah) without proper armament, ready to face the army. He re-arranged his army, sending the gun carriages and elephants to the rear, and placing the infantry in the front, considering it sufficient to overcome only sixty fuqras. The battle took place on 12th Shawwal 930 H.

Some mysterious events were noticed on the battle-field. When Siddique-e-Wilayat (RZ) under divine instructions pulled out his sword about four inches and looked towards the sky, he saw thousands of angels with swords in their hands standing in the same position. He understood the intention of Allah and put away his sword. Initially, he used only a spear for fighting, when it broke, he took a lash, which proved to be a symbol of terror. A single lash was enough to cut one of the enemy, together with his horse, into two pieces. In this way hundreds of them were killed. His lash completely demoralised the king's army. Miyan Syed Khundmeer (RZ) was aware that mysterious divine forces were working to accomplish the Hujjat-e-Mahdi-e-Moud (AHS). He was therefore confident, that even a spear and lash were enough to crush and defeat

the enemy. His lash worked wonders and caused more devastation than a sword. The defensive battle valiantly fought by the Bandagi Miyan (RZ) and his sixty fuqras change the whole complexion of the battle.

Thousands of enemy soldiers were killed by their own cannon-fire, and crushed by the outraged elephants. In short, the enemy faced a crushing defeat, resulting in the victory of Siddique-e-Wilayat (RZ) and his fuqras. They chased the King's forces for two miles, causing them heavy losses.

The forty infantry (piyadah) fuqras, who has been left to guard the small gate of the Daira, by the orders of Bandagi Miyan (RZ) were forbidden to cross over the safety line drawn by him. They were martyred by the enemy, as they could not go beyond the marked line, to fight in the battle field. When Bandagi Miyan (RZ), and his fuqras were returning from the battle field, they found some enemy soldiers coming round the side of the Daira. The fuqras encircled and challenged them, but because they begged for mercy in the name of Mahdi Maud (AHS), they were released. After reaching the Daira, when Bandagi Miyan (RZ) saw the bodies of the martyred fuqras, he regretted having left the soldiers go. The way in which the martyred fuqras sacrificed their lives, in obeying the orders of their leader showed great discipline of character and faithful adherence to their leader. Had they crossed the line, they could have killed all the soldiers of the enemy. This defeat was immensely humiliating for the Commander of the Sultan's forces. Therefore, he re-assembled his army, and on 14th Shawwal 930 and again attacked the Fuqras at Sudrasan. In this battle, Hazrat Shah Khundmeer (RZ) and his fuqras fought valiantly, and as willed by Allah, were martyred.

After the battle Aain-ul-mulk and his officers came to see the bodies of the brave martyrs. One of the officers went near the body of Miyan Syed Khanji (RA), misbehaved, and tried to take the sword from his hand. Mysteriously, the dead body moved swiftly and wielded the sword on him so forcefully, that he was cut into two pieces. Then the body again lay down as before. Upon seeing this miracle, Aain-ul-Mulk immediately gave orders to remove the sacred heads from the bodies of Hazrat Siddique-e-Wilayat and six important leaders to Show to the Sultan. No one was able to lift the head of Hazrat Siddique-e-Wilayat (RZ) to place it in the basket. The Commander was advised to call Hazrat Malik Alhadad (RZ) his Caliph, to do this. When Malik (RZ) came near, the head smiled thrice. Malik (RZ) kissed it, lifted it with ease and placed it in the basket. After seeing this supernatural phenomenon, Aain-ul-Mulk was terrified and lost no time in taking all the heads to Patan. When the heads arrived at Patan, it was time for Namaaz. All the heads rolled out, Bandagi Miyan's (RZ) head moved forward, the other heads lined up behind, and the Namaaz performed.

(Hashia Shareef, P. 179)

Meanwhile, as soon as the enemies left the battle field, Hazrat Malik Alhadad (RZ) took charge of the bodies of the martyrs, and buried them at Sudrasan.

When Aain-ul-Mulk saw the heads performing Namaaz he feared that some such supernatural phenomenon might occur in the Darbar of the Sultan, so he gave order for removing the skins of the heads, and for filling the skins with husks. The bones of the heads were buried at Patan. The skins were taken to Chapaneer, and after being presented before the Sultan, they were buried in a Mahdawi's garden near the tomb of Shah Raju Bin Shah Khutab-e-Alam Bukhari.

In this way, the body of the Hazrat Bandaqi Miyan (RZ) was buried at Sudrasan, the bones of his head at Patan, and the skin at Chapaneer. The prophecy of Mahdi Maud (AHS) regarding the separation of the body, head and skin came true. Thus, the 'Amanath (deposit)' of a hundred heads, was repaid to Allah by Bandagi Miyan (RZ). This also completed the Hujjat (proof) of the Mahdiat of Mahdi Maud (AHS).

16) APPEARANCE AND FEATURES:-

Mahdi-e-Maud (AHS) being TABA-E-TAAM (a perfect follower), was said to have almost the same appearance and features as Prophet Mohammed (PBUH). He said whoever desired to see Prophet Mohammed (PBUH) should look at him. He also said that if Prophet Ibrahim (PBUH), Prophet Mohammed (PBUH) and he were to exist at the same time, no one would be able to distinguish between them. Once, Miyan Syed Mahmood (RZ) the son of Mahdi (AHS), while staying at Chapaneer, happened to see both Hazrat Mahdi (AHS) and Prophet Mohammed (PBUH) in a dream, but was unable to identify his father, because both had similar features. It was only "when the Mahdi (AHS) pointed towards Prophet Mohammed (PBUH) and said, Bhai Mahmood, pay your respects to Prophet Mohammed (PBUH) your great grandfather" then he realised who was who, and paid his respects.
(Sh- W. P.264)

It is stated that, like Prophet Mohammed (PBUH) Mahdi Maud (AHS) had a dignified personality, with good features. He was of medium height neither very tall nor very short, but strangely, in the midst of other people, he looked taller than anybody else. His complexion was fair. His forehead was broad and shining, nose large and slightly aquiline. His perspiration was clear and fragrant. When Miyan Dilawar (RZ) regained his consciousness at Danapur, he is stated to have said, "I can smell the miraculous fragrance of my master Mahdi (AHS)". He journeyed in the direction of the smell, and reached Ahmedabad, where the Mahdi (AHS) was then staying. His face was a source of delight for others; whoever saw him once, became his admirer. He was truthful and soft spoken. The first sentence he spoke as a child was 'Mahdi Maud Aamad (the Promised Mahdi has come)'. This in itself is enough evidence to prove that he was the true Promised Mahdi (AHS).
(Al-M.M., P.156)

17) FINALITY OF DEEN:-

Prophet Mohammed (PBUH) said "Imam-e-Mahdi (AHS) will bring 'Deen (the religion)' to its final conclusion, in the same way as I have established it during the earlier period". The Prophet (PBUH) also said, "Allah will finalise the Deen (Religion) through the Mahdi". The word 'Deen' has been explained in the following tradition; Hazrat Umar (RZ) said. "One day while we were sitting with Prophet Mohammed (PBUH), a person not known to any of us who was dressed in white, having black hair, came and sat before the Prophet (PBUH). He asked, "O Mohammed, tell me about Islam". The Prophet (PBUH) explained that you must bear witness that there is no Allah except Allah, and Mohammed (PBUH) is His messenger. You must perform Namaaz (prayer) pay 'Zakaat' observe the fasts, and perform Haj, if capable of it. The man said, "What you say is correct". Hazrat Umar (RZ) said. "We were surprised that he himself put the question, and then he himself endorsed the truth of the reply". Again he asked, "Tell me about Eman (Faith)". The Prophet (PBUH) said, "You should have faith in Allah, his angels, his books, his Prophets, the day of Judgement, destiny of good or evil from Allah". He said, "What you say is correct". Then he asked about 'Ehasan'. The Prophet (PBUH) said, "You should pray to Allah as if you are seeing Him, and if you cannot see Him, at least you must be certain that He is seeing You". Again he said, "What you say is correct", and left the place. Prophet Mohammed (PBUH) asked Umar (RZ) "Did you knew who he was?" Umar (RZ) said "Only Allah and his messenger knew him". Prophet Mohammed (PBUH) told him "He was the angel 'Gabriel' and he had come here to teach you your DEEN".

This tradition makes it clear that Deen has three components Islam, Eman and Ehsan. In the beginning, Eman and Islam were explained and the Shariat was completed. In the third stage practising of 'Ehsan' was stressed.

According to the explanation of 'Ehsan' given by Prophet Mohammed (PBUH) two things are established, one is that a vision of Allah is possible, and the other is that the final and ultimate result, or object of prayer is seeing Allah, which is considered to be the climax of Ehsan.

The calls to Islam and Eman are directed towards all classes of people. But the call to Ehsan is specific and exceptional. A routine performance of Namaaz bears no comparison with the Namaaz performed with high devotion and complete absorption in the vision of Allah. One example is the Namaaz of Hazrat Ali (RZ), when an arrow was removed from his body, but he realised it only after the Namaaz was over. This was the result of deep devotion and the practice of Ehsan. The Prophet's (PBUH) teachings regarding Islam and Eman were given to all, but the teachings of Ehsan, were given only to a few selected companions, who were capable, and fully equipped with the light of Eman, deep love for, and devotion of Allah.

Hazrat Ibn-e-Huraira (RZ) said, "Prophet Mohammed (PBUH) gave me two plates; one, I have brought out, but if I bring out the other my throat will be cut". The other plate is stated to be the secret teachings of Ehsan. This indicates that during the period of Prophet Mohammed

(PBUH), Islam and Eman were open to all, but the teaching of Ehsan was selective. However, during the time of Mahdi Maud (AHS) the teaching of Ehsan was open to all. The author of 'Makhzanul Dalail' wrote, "Mahdi Maud (AHS) was deputed by Allah to preach and teach Ehsan openly to one and all".

Mullah Abdul Khader Badauni has written in "Najath-Al-Rashid" that, Hazrat Shaik Burhanuddin of Kalpi achieved perfection within three days of being taught Ehsan by Hazrat Shaik Alhadad (RZ) of Bari. By this, we can well imagine what must have been the effect of the teaching of Ehsan by Mahdi Maud (AHS) himself.

Bandagi Shah Burhan (RZ) had written regarding Bandagi Miyan Syed Shabbuddin (Shabul Haq) (RZ), that one day Bandagi Malik Peer Mohammed (RZ) asked Bandagi Miyan Shabul Haq (RZ) what was the reason behind the delay in the 'TAHREEM (Opening recitation for Namaaz)'. He replied, "Bhai Peer Mohammed, the Namaaz which is performed without the vision of Allah has no value. I recite the Tahreem only after I find myself in the presence of Allah". Bandagi Miyan Syed Shabbuddin (RZ) belonged to the group of Tabaien (those who came after the companions). We can, therefore, imagine what must have been the nature of the prayers offered by the companions of the Mahdi (AHS).
(M.S.A., PP. 151 to 152)

6

CHAPTER
TEACHINGS

TEACHINGS BY MAHDI (AHS):

Mahdi Maud (AHS) said that he had not brought out a new religion. He only professed that as the Mahdi, he had been commissioned by Allah to restore Islam to its pristine purity. He did not confine himself to the interpretations of any of the four orthodox schools of jurisprudence of the Aaimma-e-Mujtahadeen (four Imams), but claimed to follow strictly, the religion according to the Quran, and Sunnah of Prophet Mohammed (PBUH). He said Allah, His Prophet and His Book, were his only guides. Nor did he accept blindly, the interpretations available in any of the existing commentaries of the Quran. He explained the true meaning of the verses in accordance with Divine revelations. (NMAR No. 49). He said, "The accuracy of any of my Naqals (saying or practice) should be tested against the Quran and Hadith. If it tallies, it may be considered correct, otherwise it may be abandoned. It might have been understood or quoted wrongly. He also said "There are differences in the Traditions; if any Tradition is not in accordance with the Quran, my preaching and practice, it is not correct" (NMAR 1-2). He asserted that he was the Khalifatullah and Khatim-e-Wilayat-e-Mohammedia and laid great emphasis on the teaching of Tariqat and Haqiqat, in accordance with the Shariat-e-Mohammedia.

According to Prophet Mohammed (PBUH), Mahdi Maud (AHS) was his perfect follower (Tabai-taam) and safe from committing mistakes (Masoom-unil-Khata). Mahdi Maud (AHS) issued only such orders as were revealed to him by Allah. The real Shariat-e-Mohammedia lied in the orders of Mahdi Maud (AHS), so much so, that even if Prophet Mohammed (PBUH) had been alive, he would have given the same orders, which were given by Mahdi Maud (AHS), and would have retained all his orders, as they were.

(Khol-ul-Jawaher Vol. I - P.63)

FARAIZ-E-WILAYAT:

Divine obligations, according to the Quran, are of two types. First the Divine orders which were known as obligations, and declared by Prophet Mohammed (PBUH) in terms of the Shariat. Secondly, the Divine orders which are known as the Faraiz-e-Wilayat-e-Mohammedia, openly declared by Mahdi Maud (AHS). The obligations of WILAYAT were not declared openly by Prophet Mohammed (PBUH), since it was the beginning of Islam. His teachings regarding the Shariat, even though simple and clear, took twenty three years, to complete. After a period of nine hundred years, when the Shariat and Islamic jurisprudence were completed, the Khalifatullah, Mahdi Maud (AHS) was sent by Allah, to openly declare the obligations of Wilayat-e-Mohammedia. As the 'Khalifatullah' and a true follower of Prophet Mohammed

(PBUH), he was entrusted with the mission of bringing Islam, the religion of Allah, to a final conclusion. The teachings of Mahdi (AHS), as Khatim-e-Wilayat-e-Mohammedia are as important as the teachings of Prophet Mohammed (PBUH), because they cover all the three aspects of Deen, Islam, Eman and Ehsan, and are based on the Quran. Therefore, they are to be believed and practiced as pelt of the Islamic faith. Disbelief will mean disbelief in the obligation enjoined in the Quran, and the preachings of the Prophet Mohammed (PBUH). Being the Khalifatullah, Mahdi Maud (AHS) was getting Divine calls directly from Allah, which he would communicate and explain to his followers. He explained the verses of the Quran in such a marvelous way that the listener would say, "such an explanation cannot be given by anyone, except the Khalifatullah, who was taught by Allah alone". By virtue of his being a perfect and true follower of Prophet Mohammed (PBUH), he was preserved from committing mistakes (Masoom-unil-Khata). As such, his teachings are based on truth, and are as binding and obligatory as the teachings of Prophet Mohammed (PBUH). They are known as Faraiz-e-Wilayat (obligations in Wilayat), based on the Quranic verses, and Traditions of Prophet Mohammed (PBUH). Details furnished below:-

1. TARK-E-DUNIYA (to renounce the world).
2. SOHABAT-E-SADIKHEEN (company of the righteous).
3. UZLAT-AZ-KHALQ (seclusion from public).
4. ZIKR-E-DAWAM (continuous remembrance).
5. TAWAKKAL (contentment).
6. TALAB-E-DEEDAR-E-KHUDA (to seek the Vision of Allah).
7. HIJRAT (Immigration or migration).

TARK-E-DUNIYA:

Tark-e-Duniya means to make oneself free from the pleasures of the world. 'World' means the worldly life, with ego and love for worldly belongings. Such a greedy life is forbidden in Islam, because it leads to egotism, selfishness and unlawful activities. Excessive indulgence in worldly living, and craze for accumulating wealth and property will make a man forgetful of Allah, and the hereafter. Allah says, "Those who are content and satisfied with the pleasures of the worldly life and its luxuries, forgetting the benevolence and teachings of God, are bound for hell, in the hereafter". Prophet Mohammed (PBUH) said in one of his Traditions, "I am not sorry for your poverty, but I am afraid of your accumulation of Wealth, which will make you spent thrift, selfish, arrogant and complacent like the earlier ummas (nations)". Allah also says in the Quran, "Fair in the eyes of men, is the love of things they covet; women and sons; Heaped uphoards of gold and silver, horses branded (for blood and excellence); and wealth of cattle, and well-titled land. Such are the possessions of this worldly life. But in nearness to God is the best of the Goals (to return to)". (G.K.5, 3-14 Al-e-Imran).

There is clear condemnation of the world in this verse. Therefore Mahdi Maud (AHS) also condemned the worldly life with its possessions. He said, "The love of the world is the root cause of all sins, and its abandonment is in reality the basis of each prayer. Only those who

have abandoned the world are true seekers of Allah and true believers". Some of the companions of Prophet Mohammed (PBUH) known as 'Ashab-e-Suffa' followed the same practice of abandonment of the world for the sake of Allah.

'Duniya' stands opposite to 'DEEN'. 'Duniya' refers to the period preceding death, including all those doings which are opposite to Deen. In other words, all prohibitions in Deen are called Duniya. There are a number of verses and Traditions wherein Duniya has been severely condemned, and Momins have been warned to keep away from it or else it will lead them to hell. Therefore, it is incumbent on Muslims to keep away from the materialistic world, which has been condemned by Allah and His Prophet (PBUH). Once, Prophet Mohammed (PBUH) was asked, "What is Duniya"? He said, "Duniya is your ego and self; when you kill it, then there is no Duniya for you". Tark-e-Duniya therefore means giving up forbidden things by controlling one's selfishness and ego. This is exactly the real Deen and real Islam. It is quite different from Monkery (Rohabaniyat), where natural powers are suspended and made ineffective. There is no Rohabaniyat in Islam. If the religious duties are performed by utilising the natural powers in a legitimate way, and ego and selfishness, are avoided, when the cause of Islam is served it cannot be called Rohabaniyat. It will be known as piety (Zohad' Fiddeen), which is synonymous with Tark-e-Duniya. A Tark-e-Duniya Faqir is considered more pious than a common Momin, because of the piety (Taqwa).

Mahdi Maud (AHS) said, "If a person has love and regard for Allah, Mohammed (PBUH), Mahdi and their companions, and he is sincere in his desire to abandon the world, and is firm in his belief in his religion, he should not be called a Munafiq (hypocrite) or Kafir". (NMAR, No. 132 - P 85-86). "But, he said, If he is a seeker of the world, and is occupied in the pursuit of worldly wealth and power, he is a Kafir, and doomed to go to hell". This is said clearly in the Quran thus; "Those who so desireth the life of the world and its pomp, we shall repay them their deeds herein, and therein they will not be wronged. Those are they for whom is naught in the hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless". (G.K. Hud. P-11, 15, 16). Similarly, in another verse of the Quran, Allah says, "Then as for him who rebelled, and chose the life of the world, Lo! hell will be his home. But as for him who feared to stand before his Allah and restrained his soul from lust. Lo! the Garden will be his home". (G.K.P-30-A-37-41, An-Naziat).

In view of the number of verses in the Quran, wherein, the world and the worldly life have been condemned, Mahdi Maud (AHS) had declared that love of the worldly wealth i.e., living with egoistic-self and worldly wealth i.e., property, wives and sons, love of whom makes a person negligent towards Allah, should be given up. This negligence is HARAAM (un-lawful). Having a wife and children however, is not Haraam. Similarly, as per the Quran and Traditions, Mahdi Maud (AHS) said, earning money by fair means for the basic necessities of life is permissible for a Momin, but one should be a Momin first, and should ascertain from the Quran as to who is a Momin. Earning a basic livelihood is allowed, without being greedy and lustful and without exceeding the limits prescribed in the religion.

SOHABAT-E-SADIKHEEN:

Allah said in the Quran, "Oh! Ye who believe, have fear of Allah, and keep company with SADIKHEEN (Truthful)". (Quran Tauba, 9-11). SADIKHEEN means, those who are truthful, in Deen (religion), in their belief, in their speech, and in practice (Tafseer-e-Khashaf). Mahdi Maud (AHS) declared it obligatory to keep company with such people, with whom Allah's ZIKR and ways of reaching Allah become easy. Sadikheen are those pious and religious leaders who have perfected themselves in the precept and practice of the religions of Islam by virtue of their keeping company with the righteous Murshid-i-Kamil. Mahdi Maud (AHS) said, "Even if any one prays to Allah for a thousand years and the prayers have been accepted, it is not equal to the effect of a single look at him by me".

(NMAR-P.75 / 48)

Allah has said in the Quran, "Find a means to reach Allah". The Sadikheen are the best means of reaching Allah. Without the company of the Sadikheen and Murshideen, the methods for the Love of Allah and the methods of praying cannot be practised properly. Therefore, Sohabat-e-Sadikheen has been made obligatory in the Mahdawi tenets.

(S.M.M.,P.89)

UZLAT-AZ-KHALQ:

Seclusion is known as UZLAT-AZ-KHALQ. Prior to attaining his Prophet-hood, Prophet Mohammed (PBUH), used to go to the cave of Hira for meditation. This cave was in a secluded place, on hill not far from Mecca. It was there, that one night, the first revelation came to him, when he was forty years old. For total concentration during prayers, it is necessary to keep away from people (Khalq). It is ordained by Allah in the Quran that, "so remember the name of Allah and devote thyself with a complete devotion". (Quran-Muzzammil 73-8-"Wazkurisma Rab-bika-wa-Tabbattal Elaihi Tabtila"). For a seeker of Allah, it is essential to cultivate a great love for Allah (Ishq). Without this love, one cannot reach Him. Mahdi Maud (AHS) in accordance with Divine orders, made Uzlat-az-Khalq obligatory, so that the devotee might keep his complete attention constantly towards Allah, by severing contact with relatives and others. Contact should also be cut with all those whose objective is the pursuit of wealth and worldly pleasures. The worldly life and its pleasures are a myth. "TABATTUL" means to relinquish the world, and all material things, in order to seek the favour of Allah in the hereafter, with complete devotion. This can be accomplished only when seclusion is adopted, Tark-e-Duniya means leaving the love, lust and passion of the world. These are what make a man commit all sorts of sins, and unlawful actions. Therefore, one has to abandon the world, and contact with worldly people, and keep oneself aloof, for total concentration and devotion in meditation. Mahdi Maud (AHS) asked "What is the attribute required to enable a seeker of Allah to reach Him"? He himself replied, "It is the Deep Love of Allah". How can one achieve this love of Allah? By constantly keeping the attention of one's heart towards Allah, without deviation towards others, and keeping oneself away from the Lovers of the world. (I.N., P-12)

ZIKR-E-DAWAM:

Zikr-e-Dawam means the regular and continuous remembrance of Allah. The purpose behind the advent of Mahdi Maud (AHS) was to preach Divine Love, with the object of achieving the vision of Allah in this world. One of the primary conditions for the vision of Allah, is the constant ZIKR of Allah. The Quran says, "Such as remember Allah standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say); our Allah; Thou created not this in vain. Glory be to Thee! Preserve us from the doom of Fire". (G.K. S.3-A 191)

This means that in all situations ZIKR-ULLAH should continue whether a person is standing, sitting or reclining. In another verse Allah says, "Oh ye who believe! Remember Allah with much remembrance". (G.K.S. 22-41). This clear Divine order is an essential obligation, not a discretionary one. In view of these specific Divine orders, Mahdi Maud (AHS), made ZIKR-E-KASEER or ZIKR-E-DAWAM, one of the most important duties and obligations for his followers. It does not mean only a formal repetition of the name of Allah, but implies the performance of Zikrullah in a state of utter absorption in Allah.

In another verse, Allah, said in the Quran, "When ye have performed the act of worship, remember Allah, standing, sitting and reclining". (G.K. IV-103). This means that Zikr-e-Dawam is to be continued day and night and not a single breath should pass without ZIKR. The period between dawn and sun-rise is known as Sultan-ul-Nihar, and the period between Asar to Esha is called Sultan-ul-Lael. Mahdi Maud (AHS) stressed that the "Recitation of Zikr sitting in a mosque or in some other peaceful place should not be missed during both these periods. Zikr should purge the hearts of believers. Just as a spark sets ablaze a whole room containing cotton, and reduces it to ashes, so should the sparks of LAILAHA ILLALLAH, purge from the heart of the believer, the love of everything except God". (NMAR 201). If one is oblivious of Allah while eating, drinking or doing any other work, he is considered to have indulged in an unlawful act. Once, the Ulema enquired of the Mahdi (AHS) if he had forbidden the acquiring of knowledge. He replied, "I believe in complete obedience to the injunction given by Prophet Mohammed (PBUH); whatever is not forbidden by the Prophet (PBUH) cannot be forbidden by me. I have made ZIKR-E-DAWAM obligatory in accordance with the command of Allah and Prophet Mohammed (PBUH). Anything likely to interfere with ZIKR is unlawful (Haraam). Be it the acquisition of knowledge, earning a livelihood, mixing with people, eating or sleeping. Anything which makes people forgetful or heedless of Allah is forbidden". (Nos. 196, 197, 198, 201, 202, 203, 206, 207).

ZIKR-E-KHAFI:

Mahdi Maud (AHS) laid particular stress on Zikr-e-Khafi (concealed recitation). It should follow each incoming and outgoing breath not allowing a single breath to pass without ZIKR. One should always be aware of one's breathing, in order to achieve regularity and perfection. This is the best and most effective type of ZIKR, which is followed by Mahdawis. By ensuring of each breath with the ZIKR, the purpose of the Mahdawis is to keep the heart constantly

towards Allah. The heart gets rest and peace through Zikrullah. Allah says in the Quran. "Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest" This rest for the heart is the basis for attaining the vision of Allah which is the cherished and ultimate objective of a Momin. (NMAR-Tawzihat, P. 102). The importance of ZIKRULLAH is further made clear in the Quran where it says, "Remembrance of Allah is greatest". (G.K.29-45 Ankabooth)

There are no preconditions for the recitation of ZIKRULLAH. It should be practised at all times, and at every stage of life, whether standing, sitting, or reclining. The constant, regular and devoted practice of a Zikr-e-Khafi (concealed recitation) alone will create a deep love for Allah in one's heart, which will ultimately lead one to achieve the vision of Allah. (Deedar-e-Ilahi). (NMAR, P.102 - Tawozihat).

TAWAKKAL:

TAWAKKAL means that one should have complete trust in Allah, and believe that He alone is the protector of life, provider of food, and ever watchful of one's actions. Tawakkal (Trust in Allah / resignation) is also an obligation as per the teachings of Mahdi Maud (AHS) in the light of the Quranic injunctions. Allah says, "They only are the (true) believers whose hearts feel fear when (the name of) Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith.

And who trust in their Allah; who establish worship and spend of that we have bestowed on them. Those are they who are in truth believers. For them are grades (of honour) with their Allah, and pardon, and a bountiful provision". (H Quran, Al-Anfal 8 - 2 to 4)

Tawakkal is considered one of the main characteristics of Momin and an essential element of faith. Allah said in the Quran. "Have trust in Allah, if you are a Momin". (HQ-Al-Imran)

As Tawakkal is a basic element of faith, it becomes obligatory for all Momins. Thus, Mahdi Maud (AHS) has also made Tawakkal obligatory for each Momin. Regarding food, Allah has said in several verses, that He alone is the giver of food. For instances, "Lo! Allah! He it is that giveth livelihood, the Allah of unbreakable might". (G.K.51-A 58-P 26-27 Hud).

Another verse says, "And there is not a beast on the earth but the sustenance thereof dependeth of Allah." (G.K.11-6 Hud).

Thus, it is made clear that Allah alone is the real provider of food for all living beings. There are varying grades of Tawakkal. After making some effort when one leaves the result to Allah it is an ordinary grade of Tawakkal. The highest grade is when one surrenders one self to the will of Allah, without making any effort. One depends only on Allah, and accepts whatever may happen, with grace, the Tawakkal followed by Prophet Mohammed (PBUH), his pious companions, as well as Mahdi Maud (AHS) and his companions, was of the highest grade.

Mahdi Maud (AHS) said, that whatever a person earns as per the Shariat, through his legitimate efforts is Halal-e-Taeb. Halal-e-Tayyab is that which comes suddenly or unexpectedly. Halal is questionable before God, whereas Halal-e-Tayyab is not. This occupies the highest place in the order of Tawakkal. In Tawakkal, demanding or asking for anything, is unlawful (Haraam), even if one is in acute distress. Even in critical situations when some of the followers of the Mahdi (AHS) died due to hunger, there was not a single instance of a demand being made by them. The following important features of the Tawakkal, which were followed in Mahdawi Dairas are noted below:-

1. If anyone brought Futuh (unsolicited gifts in the name of Allah) regularly without a break, it was treated as a fixed income, and refused. (vide 135 NMAR).
2. If the Futuh, sent to the Daira, was earmarked for particular Fuqras, it was refused (vide R. 149, 150, 151 NMAR).
3. If a person from the Daira went to the residence of a rich man, and he was given something for himself, or for the Daira, it was neither treated as Futuh nor used. It was refused. (vide R. 72, 153 NMAR).
4. If any rich person desired to take a faqeer from the Daira, in order to send Futuh or Ushr he was refused, and Fuqras were not allowed to go out of Dairas. (vide R. 152, 156 NMAR).
5. If any relative wished to give something on account of the relationship, instead of giving for the sake of Allah, it was not accepted. (vide R. 157 NMAR).
6. To purchase anything from a Mahdawi merchant with the intention of getting some concession, was prohibited. Once, when a few Fuqras, bought butter milk from a Mahdawi it was thrown out along with the pots. (NMAR vide R. 76)
7. Expecting a Futuh, or waiting for it, was considered contrary to Tawakkal. (Vide R. 71 NMAR).
8. Whatever was received in the name of Allah, was to be used, and not stored for the next day. (vide R. 136 NMAR).
9. It is said that when Bibi Alhadadi (RZ), wife of the Mahdi (AHS) expired, a piece of gold was found in her damni. Mahdi Maud (AHS) ordered that it should be heated and branded on her forehead, according to the practice of Prophet Mohammed (PBUH). When Miyan Salamullah (RZ), who was attending to the digging of her grave, heard this, he rushed to the Mahdi (AHS) and swore that the gold belonged to Bibi Fatima (RZ), her daughter, and not to Bibi Alhadadi (RZ). The Mahdi Maud (AHS) gave orders for it to be returned to its owner. He said, "I know Bibi was a 'muttawakkil' and seeker of Allah". (NMAR, No. 136).

Allah says, "They who hoard up gold and silver and spend it not in the way of Allah, upto them give tidings (O Mohammed) of a painful doom, on the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them). Here is that which ye hoarded for yourselves. Now taste of what ye used to hold". (G.K.P.11-A 34-35 Repentance - TAWOBA).

There are also Traditions on this subject, wherein Prophet Mohammed (PBUH) warned that if a person left behind gold and silver, after his death, he would be branded with the same heated gold and silver in the hereafter.

Mahdawis were discouraged to earn beyond the level of bare subsistence. Those who earned money through a profession had to contribute one tenth of their income as USHR, as per the Shariat. Mahdi Maud (AHS) said that taking up a profession or business was permitted by the Shariat only in so far as it did not interfere with one's quest for Allah, and did not tempt one to indulge in unlawful pursuits.

The criterion for demarcating the limit was whether there was an aversion to, or love for, material prosperity and worldly power. If prayers and obedience to the laws of the Shariat resulted in a swing towards worldly power and authority, the seeker, Mahdi Maud (AHS) held, was doomed to go to hell. He considered a person covetous of the world, if he wished to enhance his income from one "Cheetal" one day to two "Cheetals" the next, or indulged in earning a livelihood for three consecutive days. The Mahdawis believed that "Each new day brings new provisions". Whatever Futuh (a gift given in the name of Allah), was received, was equally distributed among the Fuqras (inmates of the Daira). Any tendency to store the Futuh, after it had met the needs of the day, was always discouraged. Under very extraordinary circumstances, storage was permissible, but only to suffice for two or three times. Many of them thought it their duty to empty their cooking pots at night of everything, even the salt and flour, and let them remain upside down. For the love of Allah, Muttawakkaleen Fuqras would forsake their families, relations and dependents, courting voluntarily the hardships of poverty, hunger and self mortification. They were required to cease to depend on their family members for the fulfillment of their basic needs, and to look to Allah even for water or salt. Once Mahdi Maud (AHS), holding bread in his hands, said "This is a curtain between man and Allah". It was meant to stress that one should not forget Allah, in one's efforts to earn money for food. Food is not the sole object of a man's life. It is required only to maintain health and vitality. The purpose of health and vitality is to enable a person to worship Allah, in order to attain salvation and Divine Light. At the same time, one must not forget to spread the message of Islam.

One should understand that whatever food one gets, is not the result of one's own puny efforts alone, because one's resources are limited. Whatever one gets in this world, is due to the grace of Allah.

Taking the instance of an agriculturist, his efforts are limited to ploughing the land and sowing the seeds, but for a good crop he is dependent on the grace of Allah for favourable seasonal conditions and timely rains, which are beyond his own powers. Therefore, he should consider

a good crop as a gift from God, rather than due to his own efforts. That will make him realise that his share is fixed by Allah according to his requirements. Whatever is in excess, belongs to those who have nothing to eat and wear. Though it legally belongs to him, in fact, it is not meant for him.

Mahdi Maud (AHS) said, "Tawakkal in respect of food, is not the real Tawakkal, because Allah Himself has promised that the supply of food is His responsibility to one and all under the sun. If you have faith in the promise of God you are a Momin, otherwise you are not a Momin. The real Tawakkal should be in respect of Allah Himself, and your endeavour day and night should be only to see Him".

Mahdi Maud (AHS) made it compulsory for the giver of Futuh, to give in the name of Allah, and for the recipient to accept it on behalf of Allah, in order to maintain the link between man and the Master of all the universe. That is why, unless something is given in the name of Allah, it is not accepted by a Mahdawi. It is essential to maintain the dignity of Tawakkal, so that one does not lose sight of the real food giver, Allah. The giver should feel no pride for giving, and the recipient should feel no shame for accepting it as a favor.

TALAB-E-DEEDAR-E-KHUDA:

The Ulema, asked Mahdi Maud (AHS) "Do you say that in this perishable world Allah can be seen through the eyes of ordinary mortals?" Mahdi Maud (AHS) said, "Allah is saying this, not I". He quoted the following verses from the Quran, wherein it is said:-

1. "And whoever hopeth for meeting with his Allah, let him do righteous work, and make no sharer of the worship due unto his Allah". (G.K.S. 18-A. 110, The Cave).
2. "Who is blind here will be blind in the hereafter, and yet further away from the Road". (G.K.S. 17-A. 72, The Children of Israel).
3. "How! Are they still in doubt about the meeting with their Allah? Lo! is not He surrounding all things? (G.K.S. 41-A 54).

The Ulema from Herat said, the Ulema Ahle-Sunnat have taken these verses to mean Deedar in the hereafter. Mahdi Maud (AHS) replied, "The promise of Allah is absolute, it is not restricted, and none of the Ahle-Sunnat Ulema have ever denied the possibility of Deedar in this world".

When one has faith, and believes in the unitary existence of Allah, it is natural to experience a desire to see Him. When we hear about the extraordinary qualities and Divine powers of a human dignitary or a holy person, we develop a great regard for him; we try to learn more about him, and if possible, to have a look at him during our lifetime. In the same way, when we realise, and acknowledge, the greatness of Allah, who is omnipotent (all-powerful),

omnipresent (all present everywhere) and omniscient (all knowing), and worship Him with total devotion, it is natural to develop an anxiety to see Him. This desire is known as Talab-e-Deedar-e-Khuda, which Mahdi Maud (AHS) has declared to be obligatory. He said that a real Momin is one who has seen Allah with his own eyes, or in his heart, or in a dream. If he has had no chance to experience even one of these three at least he must develop the deep desire for this vision, and continue his quest. Only then he will be treated as a 'Momin-e-Hukmi (Momin under orders)'. (NMAR, No. 188).

Mahdi Maud (AHS) asked, "What is the essential requirement that a man should have, in order to be able to reach Allah?" He himself replied that, it is Deep Love (Ishq). "How should one achieve this LOVE?" He answered, "By constantly keeping the attention of the heart towards Allah". (NMAR, No. 189). Progress in the quest for a vision of Allah depends on the quality and intensity of one's practice, and devotion in one's prayers. Belief in the oneness of Allah (monotheism), regular performance of Namaaz, observing the fasts Haj and Zakaat are enough for a man to be called a believer and follower of Allah and His Prophet (PBUH). But to achieve spiritual heights and the vision of Allah, it is necessary to develop a Deep Love for Allah, to keep company with the Kamileen and Sadikheen, besides giving up the pleasures of the worldly life, practising Zikr-e-Dawam, observing Tawakkal and devotedly worshipping Allah. However, finally the achievement of Deedar-e-Khuda, mainly depends on the mercy and grace of Allah.

Mahdi Maud (AHS) said that Prophet Mohammed (PBUH) himself, had seen Allah in this abode of trial (in the world). References are also available from books, wherein sages have recorded having seen Allah, and no one disbelieved them.

HIJRAT:

(Migration)

If the open practice of Islamic religious duties, and the preservation of the religion are not possible at any place, there are Divine orders to leave that place, and migrate elsewhere. In one Tradition, Prophet Mohammed (PBUH) has said, "Whoever leaves and migrates to another place, for the sake of the preservation of the religion, even though it may be short distance away, he will be entitled to go to Paradise, and will remain there in the company of his father Ibrahim (PBUH), and his Prophet Mohammed (PBUH)". Allah says, "Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask, In what were ye engaged? They will say: we were oppressed in the land. (The angels) will say: was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end". (G.K. 4-97 Women). This verse is in respect of Munafiqeen (hypocrites), and the punishment for non-immigrants is hell. Therefore, migration has been made obligatory by Mahdi Maud (AHS) under the orders of Allah. 'Migration' has two aspects external and internal. It may be necessary to physically leave a place (external Hijrat), or one may opt for Tark-e-Duniya, which is called internal Hijrat. Similarly if a person leaves his

home, and goes to live with his Murshid to acquire the benefit of his company, this is also a form of Hijrat. Thus, the teachings of Mahdi Maud (AHS), along with external Hijrat, also include internal Hijrat, which occupies the highest position in the battle against self. (vide Towzhihat NMAR No. 268 P.125).

According to Mahdi Maud (AHS), this does not contradict any of the verses of orders in the Quran. Hence, Hijrat continues to be an obligation, even today. He looked upon a migrant from Gujarat to Khurasan, whose heart turned towards his homeland as an unrighteous person. (NMAR, No. 96-97-98-117).

The property of a deceased immigrant could not be inherited by his successors, if they were living outside the Daira. In such a case, it was distributed amongst the inmates of the Daira, since they had left their homes, their families, and worldly affairs, for the sake of Allah, and confined themselves entirely with the life in the Daira. (NMAR, No.106). This is in keeping with the orders given in the Quran, and Sunnat. Hazrat Abu Bakar (RZ), the first Caliph of Prophet Mohammed (PBUH), refused to handover the garden of Fidak, owned by the Prophet (PBUH), to his daughter Hazrat Bibi Fatima (RZ), after his death. Similarly, property left by an inmate of a Daira was not considered personal property, since all possessions were received in the name of Allah. It was therefore, distributed among the other inmates of the Daira.

USHR:

Ushr is one tenth of a person's income, which is required to be given to the Murshid and needy persons in the name of Allah. Allah says in the Quran, "O, Ye who believe, spend of the good things which ye have earned, and of that which we bring forth from the earth for you". (G.K.S. 11-A 267-The Cow).

Even, during Prophet Mohammed's (PBUH) time, Ushr was paid, generally from agricultural produce. But Mahdi Maud (AHS) made it obligatory to pay USHR, whatever the sources of income, whether from a profession, or produce or received as a donation, and whatever might be the quantity. All Mahdawis pay one tenth of their income as USHR, apart from Zakaat, which is a separate obligation in Islam.

SAWIYAT:

Mahdi Maud (AHS) said that whatever Futuh (a gift given in the name of Allah) or Ushr was received in the Daira, should be distributed equally to all the inmates of the Daira. Sawiyat, therefore, implied a fair and just distribution of the income acquired from all sources, among the inmates of the Daira, strictly according to individual needs. Each inmate's share was fixed. Nobody could obtain more than his allotted share. Once, when grapes were received in the Daira at Farah, Miyan Hyder Mahajir (RZ) put one grape in the mouth of Mahdi Maud's (AHS) son, Miyan Syed Hameed (RZ), Mahdi Maud (AHS) remarked "The grapes belong to the "Fuqras" of the Daira; why did you give it to the child", Miyan Mahajir (RZ) requested the Mahdi (AHS) to pardon him. The Hazrat (AHS) told him to seek forgiveness from all the

Fuqras, and then, he removed the grape from the child's mouth. (NMAR No. 141). To ensure equal distribution, sometimes Mahdi Maud (AHS) himself would supervise the distribution of the "FUTUH". The distributor was not allowed to look at the face of the recipient, lest he be swayed by some personal consideration. Once Malik Sharfuddin (RZ), who was distributing the Sawiyat, looked at the person's face, and enquired about his share. Mahdi Maud (AHS) said, "Don't look at the face of a recipient, ask him with your eyes lowered, so that there is no room for any consideration". (NMAR, No. 139).

JIHAD (HOLY WAR):-

Mahdi Maud (AHS), said Jihad can be of two types; one is waged against the enemies of Allah, known as Jihad-e-Asghar, which is fought on a battlefield, with swords and other weapons. The Quran says, "You fight in the way of Allah with those who want to slaughter you, but don't transgress limits, for Allah Loveth not transgressors." (H.Q. S. II - 190). The second type of Jihad, known as Jihad-e-Akbar, is fought within oneself; its weapons are contentment, righteousness, and self-denial. Allah says in the Quran, "Oh, believers adopt righteousness, seek the favour of Allah and keep on struggling in the way of Allah, so that you may get salvation". Mahdi Maud (AHS) said Jihad is an obligatory duty for a Momin, whether it is external or internal. (Al M.M., P. 457)

TAWOBA:

TAWOBA (Penitence) is obligatory for all believers. The Penitent must seek pardon from Allah, promising not to commit any more sins in future. Allah says in the Quran, "Oh believers, confess your sins before Allah and seek His pardon. Those who confess their sins, and reform themselves, and trust Allah with purity in their faith, will be the associates of believers, who will be rewarded soon". (Al M.M. P. 457).

There are two kinds of Tawoba. One is performed when a person is earning his livelihood and is physically fit and healthy. The other is performed by a person who has given up worldly pleasures and adopted a pious life. Committing worldly sins will be out of the question for him, since he has left the worldly life. His sins will be of a different nature, such as negligence (Ghaflat) of Allah is unlawful (Haraam). In such a case he must seek pardon from Allah. Therefore, Tawoba is obligatory for a sinner whether he is a wage earner or a Tark-e-Duniya Faqeer, and it must be performed soon after the sin is committed. Only those who confess their sins and seek pardon from Allah will be rewarded in the hereafter.

Other Beliefs:

1. Acknowledgement of the Mahdi (AHS):- It must be acknowledged that the advent of the Promised Mahdi is an accepted belief in Islam, according to the Holy Quran and several Traditions. The belief that Hazrat Syed Mohammed, son of Syed Abdulla Chishti Jaunpuri (also known as Syed Khan), was the real Promised Mahdi (AHS), should be accepted with faith and Deep Love. It must be believed that the Promised Mahdi (AHS) was the Khalifatullah, sent

by Allah as the Saviour of the Ummat-e-Mohammedia, and his was the final Wilayat-e-Mohammedia (Khatim-e-Wilayat-e-Mohammedia).

2. It must be believed that he received fresh sermons from Allah every day, with or without a middle link, as he has stated. Therefore, his orders and explanations of the Quran and Traditions, were directly from Allah and anyone refusing to accept these orders, will be punished by Allah.
3. It must be believed that Khatim-e-Nabuwat and Khatim-e-Wilayat have equal status, both being attributes of the Haqiqat-e-Mohammedi. Nabuwat and Wilayat are the two attributes of Prophet Mohammed (PBUH). The former is represented by Prophet Mohammed (PBUH), and the latter by Hazrat Mahdi-e-Maud (AHS).
4. It should be believed that whichever Traditions are in agreement with the sermons, practice, and disposition (Hal) of Mahdi Maud (AHS), and with the Quran, are correct, otherwise they should be abandoned.
5. It should be believed that the preaching, practice and disposition of Mahdi Maud (AHS), were in perfect agreement with the Quran and Sunnat of Prophet Mohammed (PBUH).
6. It should be believed, that the advent of the Mahdi (AHS) was mainly intended for preaching the commandments of WILAYAT, since the commandments of NABUWAT were already completely given by Prophet Mohammed (PBUH). It must be also believed that the Bayan-e-Quran (explanation of the Quran) as per Murad-e-Illahi (desire of Allah) was given by Mahdi Maud (AHS).
7. It must be believed that as stated by the Mahdi (AHS), the real faith (Eman) is Allah himself (Eman Zaat-e-Khuda Asst.).
8. The Mahdi (AHS) said, that his religion is the following of Kitab-ullah and Rasool-ullah.

7**CHAPTER
INVITATION TO KINGS
AND THEIR ACKNOWLEDGMENTS****1. Sultan of Gujarat, Mahmood Beghda:**

After making his declaration of Mahdiat at Badli, the Mahdi (AHS) wrote to Mahmood Beghda, Sultan of Gujarat, inviting him to accept it. In "Risale-Qual-Al-Mahmood", Hazrat Haji Syed Ali (RA) has recorded this letter, written in Arabic. The English translation is produced hereunder.

"Bandah (a person obedient to Allah) Syed Mohammed Bin Syed Abdullah, in obedience to the commandment of Allah, has declared himself as Mahdi Maud, Khalifatullah and Khatim-e-Wilayat-e-Mohammedia. The Book of Allah (Quran) and the Traditions of Prophet Mohammed (PBUH) are the two witnesses for my claim of Mahdiat. I am the Promised Mahdi, who was to appear before the end of the world, as per a Tradition of Prophet Mohammed (PBUH). I am the one who has been mentioned in the Holy Books. I am he, who under the orders of Allah and his Prophet (PBUH) will call the people towards Baseerath (Vision of Allah). While making this claim, I am not under the influence of intoxicants, or in a trance. I am hale and healthy and in full possession of my senses. Allah has given me the right type of food. I have my family, but I am not dependent on anyone except Allah. I do not seek property or position, nor am I interested in political power. I consider it superfluous. I have given up worldly pleasures. Allah has commissioned me to invite people towards Him, and has made it obligatory to follow me. He, who obeys me, obeys Allah, and he who fails to obey me, fails to obey Allah. Have faith in me and obey my orders, so that you may get deliverance in the hereafter. If you disbelieve me, you will be severely punished by Allah. Beware of the torment of the Day, when mountains will fly like fine sand in the air. You may ascertain the truth of my claim. If I am found to be wrong, you can tell me. If I refuse to be convinced, you may kill me because wherever I go, I will preach my tenets, and if, according to you, I am wrong, people will be misguided, and the consequences will recoil on you. If I am proved correct, follow and assist me. Fear Allah, and punishment in the hereafter. My Salaam to he who follows this guidance. (Al M.M. P. 387-388) (A.Q.A.M., P. 28-29).

After writing this letter, he waited for four and a half months at Badhli, but there was no reply from the Sultan. He also wrote the same letter to other rulers and Ulema. It is stated that Sultan Mahmood Beghda, who had faith in the Mahdi (AHS), sent this letter to Mullah Moinuddin of Patan. Mullah Moinuddin sent a group of Ulema to the Mahdi (AHS) with a list of questions, which were satisfactorily answered by Mahdi Maud (AHS). These questions and their answers

have already been listed earlier. (See Page 33). However, due to jealousy, they misguided the Sultan, and persuaded him to issue orders for the Ekhrāj (exile) of the Mahdi (AHS) from Gujarat. Before receiving these orders from the Sultan, the Mahdi (AHS) had already received a revelation from Allah, telling him to proceed to Khurasan.

2. Sultan Ghiyasuddin Khilji of Mandu:-

Sultan Ghiyasuddin Khilji, son of Sultan Mahmood Khilji, was the King of Mandu, when Imamana Mahdi Maud (AHS) arrived there. He was a religious-minded and pious king. When the Sultan heard about the marvelous and illuminating Bayan-e-Quran of Mahdi Maud (AHS) at public meetings, he sent a messenger to apologize to the Mahdi (AHS) for his inability to meet him personally, on account of his being under the arrest of his son Naseeruddin, who was ruling the State. Therefore, he requested the Mahdi (AHS) to send two representatives, so that he might express his inner feelings before them. The Mahdi (AHS), sent Miyan Syed Salamullah (RZ) (his brother-in-law) and Miyan Abu Bakar (RZ) (his son-in-law) to the Sultan, who received them with great regard and respect. After he learned from them about the morals and character of the Mahdi (AHS), and details of his missionary activities, he acknowledged him as the Promised Mahdi (AHS). He asked them to bear witness to his acceptance, whenever the Mahdi (AHS) openly declared his Mahdiat. He requested them to convey his regards and respects to him, and the fact that he had acknowledged him. He also asked them to convey the Mahdi (AHS), his requests; his blessings for Allah's approval for having lived under oppression, for ending it with faith, and for the death of a martyr. The Mahdi (AHS) said that all his three desires were approved by Allah.

3. Ahmed Nizam Shah, Burhan Nizam Shah, Ismail Nizam Shah, Kings of Ahmednagar:-

When the Mahdi (AHS) arrived in Ahmednagar in 900 H., Ahmed Nizam Shah was the ruler and construction of the Bagh-e-Nizam fort was in progress. When the Sultan heard about the Mahdi (AHS)'s piety, and the popularity of his Quranic lectures, he became anxious to see Mahdi Maud (AHS). He had long cherished a desire for a son. On his way to see him, he thought that if the Mahdi Maud (AHS) was a great Wali, he should know his desire. When he reached there the Mahdi (AHS) was reciting the Bayan-e-Quran. During the Bayan, he gave some useful suggestions to the Sultan, and after finishing the Bayan he gave him his pan PASKHURDA and said that both the Sultan and his Malika should take it. It was given without the Sultan having expressed his desire for a son. By the grace of Allah, the Sultan was favoured with the birth of a son, who succeeded him to the throne, as Burhan Nizam Shah. Both father and son remained devoted Mahdawis throughout their lives.

Burhan Nizam became the disciple of Hazrat Shah-e-Nimath (RZ), the third Khalifa of the Mahdi (AHS). He invited the companions, Muhajireen the Tabayeen of Mahdi Maud (AHS), such as Shah Nimath (RZ), Shah Nizam (RZ) and Shah Dilawar (RZ) etc. From Gujarat to Ahmednagar, during the reign of Burhan Shah, a large number of Mahdawis settled down in

Chichond, Ahmednagar and Daulatabad.

Being a faithful devotee of the Mahdi (AHS), the king also had great respect and regard for his family members. Thus, he offered his daughter Fatima Begum in marriage, to Syed Miranji (RA) Bin Syed Hameed (RZ) Bin Mahdi (AHS), which was reluctantly approved by Hazrat Bibi Malkan (RZ), wife of Mahdi Maud (AHS). She was afraid, because the grandson of the Mahdi (AHS) might not indulge in worldly luxury or go against the traditions of his forefathers. However, with the consent of all the Muhajireen, the marriage was performed in Ahmednagar.

The Sultan used to attend the Bayan-e-Quran sessions of the companions of the Mahdi (AHS). He received "Basharat-e-Eman (good news of his Eman)" from Shah-e-Dilawar (RZ), fifth Khalifa of the Mahdi (AHS). He died in the year 961 H, after ruling the State for 47 years.

Ismail Nizam shah, son of Burhan Nizam Shah, who was the next ruler became a devoted Mahdawi after overcoming some internal family troubles. Jamal Khan Mahdawi was his trusted commander, controlling all military operations. The King recruited thousands of Mahdawi soldiers for his forces. There were nearly ten thousand Mahdawi soldiers in his army, who took part boldly and courageously in all the military operations during his regime. A number of them were also awarded high positions in the administration of the State.

4. Zubdat-ul-Mulk, Ruler of Jaloor:-

Zubdat-ul-Mulk Malik Usman Khan, son of Malik Hasan Khan, was a Lohani Pathan. His forefathers, who were rulers of Bihar during the period of the Toghlaquia Kings conquered Jaloor and overthrew the Rajput King. When Hasan Khan died, his second son, Malik Usman Khan, titled Zubdat-ul-Mulk, became the ruler after his elder brother Malik Salar Khan had ruled for a brief period. Zubdat-ul-Mulk was said to be a very pious, generous and brave ruler.

When the Mahdi (AHS) arrived in Jaloor in 906 or 907 H, and started preaching and his Bayan-e-Quran, he became very famous. Zubdat-ul-Mulk also attended his Bayan-e-Quran, and after duly ascertaining his claim, accepted him as the Promised Mahdi (AHS), and became his disciple.

5. Shah Beg Arghun-Governor of Qandhar:-

When Mahdi Maud (AHS) reached Qandhar, Shah Beg Arghun was the Governor, appointed by Mirza Sultan Hussain Bin Mansoor of Khurasan. Soon, the Mahdi (AHS) became very popular on account of his Bayan-e-Quran. The Ulema were jealous and persuaded the ruler to summon the Mahdi (AHS), in order to examine his claim. Therefore, he invited the Mahdi (AHS) to Jamia Masjid, and after listening to his Bayan-e-Quran, he was deeply impressed and accepted him as the Promised Mahdi (AHS). All those present, including the Ulema, who had come with him, also acknowledged the Mahdi (AHS), and became his followers. For details, please refer to page (41).

6. Mir Zun-Nun, Governor of Farah:-

When the Mahdi (AHS) arrived at Farah, he camped at Sara-e-Haji Malik Sikandar on the outskirts of Farah. For details of Mir Zun-Nun's becoming a disciple of Hazrat Mahdi Maud (AHS), please refer to pages (62 to 64).

7. Sultan Husain Mirza of Khurasan:-

The Sultan was a learned and religious minded King. He was a great patron of the Ulema. It is stated that during his period there were nearly 1200 Ulema and Masha-e-kheen in his capital, Herat. He used to hold regular discussions with the Ulema. When he received the report from Mir Zun-Nun, the Governor of Farah, regarding the arrival and claim of the Mahdi (AHS), he sent a group of selected Ulema for further information. When the Ulema reported that they were convinced of the truth of the Mahdi's (AHS) claim, he acknowledged his Mahdiat and became his disciple. (Pl. see page 46).

UMARA (Nobles):-

Beside these Rulers, a number of great nobles and courtiers acknowledged the Mahdi (AHS) and became his followers. The names of a few of them are noted here:

1. Faraad-ul-Mulk and Saleem Khan: These nobles were highly trusted by the Sultan of Gujarat.

During Mahdi Maud's (AHS) stay at Jamia Masjid in Chapaneer, he became very famous on account of his Bayan-e-Quran and paskhurda. Large numbers attended his lectures. Sultan Mahmood Beghda of Gujarat sent two of his trusted nobles Farhad-ul-Mulk and Saleem Khan to the Mahdi (AHS) for more information about him. When they arrived, the Mahdi (AHS) was reciting the Bayan-e-Quran. After hearing it, they were deeply impressed and became his disciples.

2. Begum Raj-e-Muradi and Begum Raj-e-Soon, the two sisters of the Sultan, after duly ascertaining the truth of the Mahdi's (AHS) claim became his disciples. Similarly, Fateh Khan, the Sultan's nephew, who was one of his nobles, also became his follower.

3. Notable among the other nobles of the Sultan, who became his disciples were, Malik Husain Sar Andaz Khani, Malik Abdul Lateef **Sherza** Khani, Malik Fakhruddin Qatlu Khani, Malik Sharfuddin, Jagirdar of Sudrasan, Malik Alahadad (RZ), Khaliph-e-Guroh bin Malik Ahmed, Malik Bakhan Malik Hummad bin Malik Ahmed etc., all hailing from Gujarat. Mubazirul Mulk Malik Naseeruddin, Governor of Patan, who was a very courageous general, and a great noble, also became his disciple.

4. In Sind, Darya Khan, Commander-in-Chief of Jam Nanda, the ruler of Thatta's army also became the Mahdi's (AHS) disciple.

8

CHAPTER
MIRACLES

There were innumerable Miracles associated with Mahdi Maud (AHS) from even before his birth to the end of his life in this world. Miracles are supernatural events, attributed to Prophets (PBUT). They were also attributed to the Mahdi (AHS), as he was the Khalifatullah (Caliph of Allah) like the Prophets (PBUT), and Khatim-e-Wilayat-e-Mohammedia. The purpose of miracles is to furnish irrefutable proof of the Prophet's (PBUH) claim. A person who has witnessed a miracle would not be able to exhibit a similar example, or to contradict the same with valid reasons. To witness a miracle is in itself a valid proof of the miracle.

1. Prophet Mohammed's (PBUH) greatest miracle to prove his Nabuwat (prophethood) was the Quran, which was revealed to him. Similarly, the greatest miracles of the Mahdi (AHS) were his Bayan-e-Quran and Deedar-e-Khuda (vision of Allah). Allah had said in the Quran, "Summa-inna-aalaina Bayanahu (The Real explanation of the Quran will come from us)". The Mahdi (AHS) said, "This verse is regarding me. My Bayan-e-Quran (Explanation of the Quran) is always based directly on what I learn from Allah".

Shaikh Abul Fazal in his 'Aaeen-e-Akbari' says, regarding the Bayan-e-Quran of the Mahdi (AHS), "The influence of his Bayan-e-Quran was so tremendous that the audience would be spellbound, and some of them would lose consciousness. When he explained the Quran before thousands of people, the brightness of the supernatural light on his face, was enough to make them Tremble in their hearts. Each word coming out of his mouth, being the inspired expression of Quran would leave a deep impression on the hearts of his listeners." (Al M.M. P. 403).

The miracle of his voice was that, the people who were sitting far away from him, would be able to hear it as well as those sitting very close to him. Deeply impressed by his Bayan-e-Quran, hundred and thousands of people would decide to accept Tark-e-Duniya and became his followers.

2. His claim regarding "Deedar-e-Khuda" in this world could not be challenged. However, the Ulema of Gujarat became jealous, and tried to have a fatwa (religious order) passed for his death. When it was given to Moulana Mohammed Raj, a great Alim and teacher of his day to sign, he refused, and asked the Ulema, "Have you acquired knowledge, only to pass a fatwa of death for a Syed?"

The Ulema, who had been sent by Sultan-e-Khurasan, asked Mahdi Maud (AHS) to produce witnesses to vouch for his having seen Allah. He pointed to his right, and to his left, and said that Mohammed Rasoolullah (PBUH) and Prophet Ibrahim Khaleelullah (PBUH) were

standing there as witnesses. Shah Nizam (RZ) and Shah Dilawar (RZ) as per the shariat, were the two other witnesses. Seeing this, the Ulema of Khurasan announced, 'O, Ameer-e-Ameeran (Leader of leaders) and Peer-e-Peeran (Saint of saints), your word alone is enough for us'. They told Shaikh-ul-Islam of Khurasan that Syed Mohammed was 'one of the symbols of Allah'. (For details please read pages 46). (vide Al M.M. P. 345).

A number of other Ulema and historians, both Mahdawi and non-Mahdawi, have admitted that he was a great Wali-e-Allah. Shah Wali-ullah Dehlavi has stated "Syed Mohammed was an Alim-e-Haq (Alim of God) and Wasil-Billah (having utter communion with Allah)". (Al M.M. P. 404).

A few of the miracles, which occurred at the time of his birth, have been described earlier. Those miracles, not so far mentioned, are briefly described below:

3. A dry stick was planted in the earth by Mahdi-e-Maud (AHS), and it grew into a green plant. One day, Bandagi Miyan Syed Salamullah (RZ) asked the Mahdi (AHS) that according to a saying by the Ulema, one of the symbols of the Mahdi (AHS), would be that, he would turn dried trees into green ones. At that time, the Mahdi (AHS) was using a Miswak (a softened stick for cleaning, the teeth). He planted it in the ground, and at once it turned into a green plant with leaves. He then told Miyan Salamullah (RZ), "The meaning behind this saying was, that dried up hearts would be enlightened by the Mahdi".
4. Like Prophet Mohammed (PBUH), he did not have a "Sayah (Shadow)". After seeing this miracle, a number of people acknowledged him as the Mahdi (AHS).
5. Anyone who kissed or shook his hand would enjoy the fragrance of his body for several days. His fragrance would linger in the air for a long time, wherever he went. The instance of Bandagi Miyan Shah Dilawar (RZ) smelling, and following his fragrance from Danapur, hundreds of miles away from Ahmedabad, where the Mahdi was, has been stated earlier.
6. No fly would sit on his body. A number of people acknowledged him as the Mahdi (AHS), on seeing this miracle.
7. Wherever he went, he recited the Bayan-e-Quran in the language of the local people. This miracle of knowing all the languages of the world was given by Allah to all His Prophets (PBUT) and Messengers (PBUT).
8. Mahdi Maud (AHS) declared that if anybody had any doubts regarding his Mahdiat, he could keep the Tawarate, Bible, Zaboor and Quran in front of him, and compare his oral reading of the Books. If any mistake was found, then he should not be believed to be the Promised Mahdi (AHS). This was a clear miracle, and a perfect Hujjat (proof) of his Mahdiat.
9. When the Mahdi (AHS) approached within forty miles of any city, the residents would

know about his arrival in advance and the news would spread that Mahdi Maud (AHS) was coming. The sound of "Haza Mahdi (this is Mahdi)" would be heard from all the trees and stones lying on his way, by pious people.

10. Mahdi Maud (AHS) would be able to tell the name or ancestry of a person without prior knowledge. He told the names not only of Malik Bakkhan (RZ) and Miyan Syed Khundmeer (RZ), but also a number of other people. Any newcomer meeting him, witnessed this miracle.

11. Any person, however big tyrant or mischievous ruler, when he met Mahdi Maud (AHS), would bow his head and become his follower. The examples of the Raja of Jaisalmer, Shah Beg Ameer-e-Qandhar and Mir Zun-Nun have already been given.

12. When he started on his journey to Khurasan, he was told that for miles together water would not be available; but, by the grace of Allah clouds would appear from time to time, and there would be heavy rainfall. Throughout the long journey, there was no scarcity of water, wherever he stopped.

13. During the journey, wherever he camped at night, a copper wall was mysteriously erected all around the Daira. One night, Miyan Hyder Mahajir (RZ) wanted to go out in search of his horse, but he could not find an exit anywhere. Next day, when he brought this to Mahdi Maud's (AHS) notice, he said, "Wherever we camp at night, Allah erects a copper wall all round the Daira, therefore no one should think of going out, till the advent of dawn."

14. One day, when the Mahdi (AHS) went for a bath in the Sabarmathi river, he asked a stranger who was also bathing there, to massage his back. He came, and did this. Then, the Hazrat (AHS) told him to sit down, so that he might also massage his back in turn. When Hazrat Mahdi (AHS) put his hand on the man's back, the latter lost consciousness, and was exposed to mysterious happenings.

15. In Mecca, during the circumambulation of the Kabatullah the Mahdi (AHS) asked Bandagi Miyan Shah Nizam (RZ). "What are you seeing now, which is different from your previous visit?" He answered, "Miranji, at that time I only saw the Kabatullah, without its' master, but now, I am seeing it with its master." Hazrat Mahdi (AHS) again enquired, "Do you see anything else?" He replied, "Yes. The Kabatullah is circumambulating around Miranji (Mahdi-e-Maud) (AHS)".

16. One day, in Farah, the Mahdi (AHS) was reciting the Bayan-e-Quran, between Namaaz-e-Asar and Namaaz-e-Maghrib. A party of Jinnath which was passing by stopped to listen. After the Bayan-e-Quran they came to see the Mahdi (AHS), and acknowledged his Mahdiat. A similar miracle had occurred with Prophet Mohammed (PBUH).

17. Mahdi Maud (AHS), prior to his demise, offered Namaaz-e-Vitar (last prayer in namaaz-e-Isha) after the performance of Namaaz-e-Jumma (Friday) in the Jamia-Masjid in Farah. Several

Ulema and others were present. One great Alim observed "If he is indeed Mahdi Maud (AHS), he will not come to the next Namaaz-e-Jumma. I have read that Prophet Mohammed (PBUH) also performed the Namaaz-e-Vitar one Jumma, and passed away before the next". Miraculously, the Mahdi (AHS) also passed away before the next Jumma.

18. After the demise of Mahdi Maud (AHS), when the coffin (janaza) was ready, a dispute arose between the people of Farah and of Reich, regarding the place of his burial. The people from Farah wanted him to be buried in Farah, since he had been residing there, and had also expired in the same place. The people of Reich argued, on the other hand, that he used to go there for the Namaaz-e-Jumma, and was always very kind to them, therefore, they said, he should be buried in Reich. Both parties remained adamant, and swords were drawn for a bloody fight. At this stage, both Hazrat Syed Mahmood (RZ) and Hazrat Syed Khundmeer (RZ) intervened, and said that the two parties need not fight. As the successors of the Mahdi (AHS), they had the right to decide the place of burial. They said that the Mahdi (AHS) would be buried at a place of his own choosing. When the coffin reached a spot which was equidistant from Farah and Reich, it became so heavy, that nobody had the strength to move it further. The people saw this miracle, and were convinced that the burial was destined to take place at that central spot. They all agreed to this, and built the Roza (Tomb) there.

19. The Mahdi (AHS) recited the Bayan-e-Quran, according to direct teachings received from Allah, without the means of an Angel. Sultan Mirza Husain of Herat sent a learned party of Ulema along with Mullah Ali Fayaz, to record his Bayan-e-Quran in writing. During the Bayan-e-Quran, all the four Ulema recorded the Bayan but at the end, when they compared their notes, they found that none of them tallied. They were surprised, and placed the matter before the Mahdi (AHS). After perusing the records, he said that he had never recited it, as it was in the written version. Once again when he repeated his Bayan, the Ulema were surprised, and apologized for recording the Bayan-e-Quran. They admitted their mistake in trying to record the same. This showed that the miraculous Bayan-e-Quran directly revealed by Allah to His Khalifatullah, Mahdi Maud (AHS) as per Muradullah (the will of Allah) could not be put into writing using ordinary words. It was just like the revelation of the Quran, made to Prophet Mohammed (PBUH) by Allah. If it has been possible to record the Bayan-e-Quran, it would have become another Quran (or a true version of the Quran). Therefore, to ask for a written version of the Bayan-e-Quran by the Mahdi (AHS) would have been an imprudent demand.

20. The most outstanding miracle was the battle of Badr-e-Wilayat, which was the last "Hujjat" (proof) of the Mahdiat of Mahdi Maud (AHS). This has already been described in the earlier pages. Please vide pages (62 to 64). The victory on the first day of Bandagi Miyan Khundmeer (RZ) and his sixty insufficiently armed Fuqras, against the well-equipped large army of the Sultan-e-Gujarat, was a miraculous victory. On the second day, the martyrdom of Bandagi Miyan Khundmeer (RZ) and his followers, provided valid proof of the truth of Mahdi Maud's (AHS) prophecy, and also completed the Hujjat-e- Mahdiat. (Sh.W – P. 405 to 425).

21. One day, one of the Mahdi's (AHS) teeth fell out. Bibi Alhadadi (RZ), considering it sacred, wanted to preserve it, but her brother Miyan Salamullah (RZ) opposed her, and also wanted it

to keep with him as a Tabarruk (benediction). The Mahdi (AHS) told them "Do not quarrel, the tooth is light, and light will not remain departed". Later, Bibi Alhadadi (RZ) wrapped the holy tooth in a cloth, put it in a box, and locked it. After a few days, when she opened the box, the tooth had disappeared. (NMAR No. 283).

22. One day the Mahdi (AHS) was reciting the Bayan-e-Quran. One Alim, said that the same meaning was not to be found in the Books of Tafaseer (commentaries). The Hazrat (AHS) said, "Whether it is found in the Books of Tafaseer or not, is it not as per the rules of Arabic language". The Alim answered, "It is, but if it is in Tafaseer, it would be more convincing and believable". The Hazrat (AHS) asked him to bring his Book of Tafaseer for his perusal. The alim went and read it once again, but he could not find that meaning. So, he brought the book, and placed that page before the Mahdi (AHS). When the Mahdi (AHS) put his finger on the margin of that page, and asked him to read the Tafaseer, he found the meanings given by the Mahdi (AHS) were written there. He was amazed. He fell on his feet and acknowledged him as the Promised Mahdi (AHS). After seeing this miracle a number of other people in the gathering, also acknowledged Mahdi Maud (AHS). (NMAR - P. R. No. 293).

23. After the demise of the Mahdi (AHS), all his companions resolved to leave the city, because the soul of the Mahdi (AHS) told them that a catastrophe was going to occur there. Therefore, they all left the place. After they had left, a big catastrophe as predicted by the Mahdi's (AHS) soul took place in the city. (NMAR - R. No. 300).

24. Mahdi Maud (AHS) in his last moments said, "If anyone has any doubts about my Mahdiat, he should look for my body, after it is placed in the grave. If it is found there, then I was not Mahdi Maud (AHS)". At the time of burial, when the body was placed in the grave, Hazrat Syed Mahmood (RZ) opened the shroud, and found it empty. This miracle was seen by all the Sahabis and Muhajireen who found that the prophecy of the Mahdi (AHS) had come true. This was the most astonishing Miracle, which finally established the "Hujjat" (proof) of his Mahdiat.

9

CHAPTER LAST DAYS AND DEMISE

Events preceding the Demise of the Mahdi (AHS):

When the Mahdi (AHS) attained the age of 63 years at Farah, he learnt from Allah that he would be leaving this world the same year, and that he would also be buried there. Earlier, Bandagi Miyan Dilawar (RZ) was also given an indication to this effect, in his dream. He informed the Mahdi (AHS), who confirmed it.

It is said that the Mahdi (AHS) used to go occasionally to Reich, near Farah, for prayers on Fridays. When he went to the Jama Masjid in Reich, for prayers on his last Friday, he stopped for a while at one particular place on the way. When his companions asked the reason for his halt, he replied that it had been revealed to him, that it was going to be a sacred place. After his passing away from this world he was laid to rest there, and his Rauzah (mausoleum) was built on the same spot. Thereby the place became sacred.

After performing his Friday prayers, he changed his usual routine and performed the prayer of VITAR (Last prayer after Narnaaz-e-Esha) loudly. On seeing this, Mullah Ali Faiyaz started weeping. When the Mahdi (AHS) asked him why he was weeping, he said, "The sun of Wilayet is likely to set shortly". He also said that he had read a Hadith saying that Prophet Mohammed (PBUH), had also performed the VITAR prayer after his last Friday prayers. Performing the Namaaz-e-Vitar on the last Friday of his life, was no doubt, an open declaration that he would not be alive to perform the Namaaz-e-Jumma on the coming Friday. His knowing in advance the time of his passing away, and acting in exactly the same way as Prophet Mohammed (PBUH) was an extra ordinary phenomenon and could not have happened to anyone but a Khalifatullah. This fact itself is a solid proof for anyone to accept the Mahdi (AHS) as the promised Mahdi. Moulana Mahmood (RZ), Mouiana Abdul Shakoor (RZ), and Moulana Guul (RZ), who were there, held the same view, and asked the Mahdi (AHS) Questions regarding his father's name, day of birth, day of declaration and how long he had been preaching. He told them that his father's name was Syed Abdullah, both the day of birth and day of declaration were Mondays, and he had been preaching for 23 years. With this similarity to Prophet Mohammed (PBUH) they were convinced that he was the real Mahdi (AHS), and became his disciples.

Immediately after his return from the Masjid, he developed fever. He summoned all his followers and recited the verse from the Quran saying that, "This day I have perfected for you, your faith and completed my favour upon you, and I am well pleased with Islam as your religion". (The Holy Quran 5

- 3). This again, was the same verse which had been recited by Prophet Mohammed (PBUH),

during his address on his last Haj. After listening to the Mahdi's (AHS) bayaan, his companions were alarmed, and took it as an indication of his leaving this world. His illness was becoming more severe day by day.

LAST DAYS:

When his last moments arrived, he called all his companions and followers and said, "Whoever comes into this world, one day he has to leave it. Even the Khatim-e-Nabi, could not remain. I will also be not here. Whatever I have preached was according to the orders of Allah, as revealed to me by Him. My duty was to preach and practise, which I have done. Now it will be your responsibility to put what I have taught you into action. If you fail to act, you will repent". Hearing these words, all those present, felt great grief and anguish, and started weeping. The Mahdi (AHS) said, "Your grief is natural. Those who passed away before me, were lucky, those who are left behind me, have to carry the burden".

Then, looking towards the sky he prayed, "Oh! Allah, I entrust all of them to You, take them in Your custody and protection." Then he turned towards his followers and said, "Brothers! There is no "FANA (mortality)" for Prophet Mohammed (PBUH) and for Mahdi Maud himself, they only move from one home to another. If any of you still have any doubt regarding my Mahdiat and want to test it, look for me after my body is placed in the grave. If you find my body there, know that I was not the Mahdi. So long as you follow my objectives and teachings, I am with you. When you forget to remember Allah, and to seek the vision of Allah, which are the fundamentals to my teachings; when you fall prey to the luxuries of the worldly life; when you stop despising wealth and worldly possessions; when you are courted by worldly rich people; when you are no longer opposed to, or troubled by them; when you become victim to your own inordinate desires; then think that I am no longer with you, and that will be the proper time for weeping. But I hope, Insha-Allah that the Mahdi and Mahdawis will continue to exist till the last day of the world". Then he wished them all good-bye by saying, "As-salamu-alaikum", and all of them dispersed.

SPECIAL INSTRUCTIONS TO SAYEDAIN:

Thereafter, he called Miran Syed Mahmood (RZ) and Miyan Syed Khundmeer (RZ) to him, and gave them special instructions. He told Miran Syed Mahmood (RZ), his first caliph, to look after all the Ahl-e-Baith, and Muhajireen. He said, "All my followers are like coal in a fire, some are fully bright, some half-lighted, and some have caught little fire. Those who are half-completed will be completed in the company of Bhai Syed Mahmood (RZ) and by his teachings".

He said Miyan Syed Khundmeer (RZ) would be responsible for the attribute of "QAATALOO-wa-QUTILOO (fight to slay or be slain)" on his (the Mahdi's AHS) behalf. He asked Miyan Syed Khundmeer (RZ) to go to Gujarat after his demise, because the battle would take place in

Gujarat.

It is said that, at that time Mehdi Maud (AHS) was with Bibi Buwanji (RZ), and wanted to move to the room of Bibi Malkan (RZ) as per his schedule. In view of his weakness, Bibi Malkan (RZ) and his companions requested him to remain in the same room, since it was comparatively more comfortable. He refused, and said, "You are showing consideration for me, but not giving due regard to the Shariat". Thereupon, he got up, and was taken to the room of Bibi Malkan (RZ). There, he lay down on a leaf mat, keeping his head in Miyan Ameen Mohammed's (RZ) lap, thereby proving to be a true follower of the Sunnat-e-Nabawi till his last moment. (S.M.M., PP. 71 -75)

DEMISE:

On nineteenth Ziqada, 910 Hijri, Thursday (or Monday, as per another version) when he was lying in Bibi Malkan (RZ)'s room at the time of the chaasth prayers (at 11 AM) with his head in Miyan Syed Khundmeer's (RZ) lap, he recited the verse saying, "Say: This is my Way: I call on Allah with sure knowledge (Basirath-Vision of Allah), I and whosoever followeth me (Mahdi AHS). Glory be to Allah! And I am not of the idolaters (Mushrikeen)". (S-12-108). He also said "We are both (the Prophet PBUH and himself) not from the Mushrikeen (idolaters)". Miyan Syed Khundmeer (RZ) desired Miyan Syed Mahmood (RZ), to get a clarification of the word Mushrikeen, in a soft tone. Immediately, Mahdi Maud (AHS) opened his eyes and clarified, "Brother Syed Khundmeer (RZ), whosoever saw Allah confined, he is a Mushrik," and continued "now I am resting, all should observe silence". He covered his body from head to foot with a sheet. After a while, when Miyan Syed Khundmeer (RZ), put his hand on his chest, he found that he had passed away, and announced, "Razaina-bi-qazai-illahi inna lillahi wa inna illaihi Rajioon (We bow to the will of Allah, we come from Allah, and go back to Allah)". All the Ahl-e-Baith, and his followers were plunged into deep grief. At that time, Miran Syed Mahmood (RZ), not only controlled his own grief, but also consoled all the Ahl-e-Baith and followers.

A few chronograms of his demise are:

1. Maza MAHDI-910 H (AL-BADAUNI P. 421 - Vol. I).
2. Imam-e-Zamana Amad-o-Raft 910 H.
3. Mahdi Maud Aamud-o-Raft-910 H.
4. Tumma Ishq-910 H.
5. Khundmeer-910 H.

(Al.M.M., P.370)

The chronogram of the demise of Mahdi (AHS) 910 H was astonishingly the same chronogram found in letters of the word "Khundmeer (910)". This rare combination of both the chronograms is a clear indication of the manifestation of deep oneness of the virtuous selves of Mahdi (AHS) and Miyan Syed Khundmeer (RZ). This also proves the attainment of saer-e-

wilayat, absorption in the virtuous self of Mahdi (AHS) by Miyan Syed Khundmeer (RZ) as well as being his (Mahdi's) Badl-e-Zath (Substitute of self), who completed the fourth attribute of "QAATALOO-WA-QUTILOO (fight to slay or be slain)" in the battle.

BURIAL:

The body was taken to the Masjid, and given a ritual bath. When the coffin was ready, a dispute arose between the people of Farah and Reich about the place of burial. The people of Farah argued that he had been residing in Farah and also expired there, whereas the people of Reich claimed that he was going there to perform the Namaaz-e-Jumma, and was very kind to them. Both parties remained adamant, and swords were drawn for a battle. At that point, both the Sayedain, Hazrat Syed Mahmood (RZ) and Hazrat Syed Khundmeer (RZ) intervened, and said that the parties need not fight amongst themselves. As the successors of the Mahdi (AHS), only they had the right to decide the place of burial. They said that his burial would take place at the place of his choice. When the coffin reached a central point between Farah and Reich, it became so heavy, that no one had the strength to move it further.

When the people saw this miracle, they were convinced that the burial was destined to take place at that spot. They were happy that miraculously justice had been done, to the satisfaction of both the parties.

The funeral prayers were performed by Miran Syed Mahmood (RZ) at the old Idgah of Farah.

DISAPPEARANCE OF THE BODY:

After placing the body in the grave, Miran Syed Mahmood (RZ) reminded the followers about Mahdi Maud's (AHS) words, that "If anyone wants to test the truth of my Mahdiat, he should look for my body after placing it in the grave". Accordingly, when they looked for the body, the shroud was found empty, and the body had disappeared. All those present seeing the empty shroud (Kafan), were greatly astonished at the miraculous disappearance of the body, and acknowledged that the Mahdi's (AHS) prophecy had come true.

According to one account, when Miran Syed Mahmood (RZ) came out, after having placed his father's body in the grave, his face had undergone a change, and had become quite similar to the face of the Mahdi (AHS). After the burial, all his companions and Muhajireen were plunged into deep grief. In their sorrow said repeatedly that, "MAHDI MAUD (AHS) is no longer with us, we have been deprived of his divine presence". Bandagi Miyan Syed Khundmeer (RZ) consoled them, and pointing towards Miran Syed Mahmood (RZ), he said, "Brothers, look here, Sani-e-Mahdi Maud is here with us".

Everyone looked at him and found to their surprise that the face and features of Miran Syed Mahmood (RZ) had become exactly like Mahdi Maud's (AHS). Henceforth, he was known as SANI-E-MAHDI. (Al. M.M., P 368).

The return of his Companions from Farah to Gujarat:

Within a week of the passing away of the Mahdi (AHS), Miyan Syed Khundmeer (RZ) was divinely instructed by The soul of Mahdi (AHS) to proceed to Gujarat. It was the will of Allah that he should be there, since the fight to slay and be slain was going to take place in Gujarat. Hazrat Syed Mahmood (RZ), said that he, too, had received the same revelation, and so he allowed him to go. Bandagi Miyan (RZ) left Farah for Gujarat at once, whereas Hazrat Bandagi Miran Syed Mahmood (RZ), stayed on at Farah, along with the followers of Hazrat Imamana (AHS), for a period of one year. During this period, he continued the mission of Hazrat Mahdi Maud (AHS), by preaching the tenets of Mahdiism, and giving the Bayan-e-Quran. The result was a further increase in the number of followers. He left Farah for Gujarat, when he was advised by Mahdi Maud's (AHS) soul, that a tyrant was going to invade the place. Only a few companions of Mahdi Maud (AHS), namely Allama Sadruddin (RZ), Mullah Ali Faiyaz (RZ), Mullah Durwesh Harvi (RZ), Mullah Haji Farhi (RZ) and Mullah Mohammed Zahid (RZ), remained in Farah. (Sawane Mahdi Maud, P. 78). Mullah Durwesh Harvi (RZ), who was a great Alim, wrote a number of books proving the claim of the Mahdiat, which became very famous in those cities.

Within a few months of the departure of Hazrat Syed Mahmood Sani-e-Mahdi (RZ) to Gujarat, Ismail Shah Safvi, who belonged to the Imamia (Shia) sect, and was a strong opponent of the Ahle-Sunnat came to power, and destroyed a number of sacred places. He sent a troop of 500 soldiers to destroy the tomb of Hazrat Mahdi Maud (AHS), but all of them died in a mysterious storm which blew up, and thus failed in the attempt. Subsequently, in 980 H Sultan Khasim Iraqi had his capital in Farah. He laid the foundations for the construction of a large mausoleum over the grave of Mahdi Maud (AHS) with great devotion and respect, which was completed during the reign of Sultan Yagan. This mausoleum still exists.

Wives and descendants:

The Mahdi's (AHS) first wife, Bibi Alhadadi (RZ), was the daughter of his uncle, Syed Jalaluddin. He married her in Jaunpur in 866H, when he was nineteen years old. She had two sons, Syed Mahmood Sani-e-Mahdi (RZ) and Syed Ajmal (RZ). Hazrat Syed Ajmal (RZ) died when he was a child. They had two daughters, Bibi Khunza (RZ) who married Syed Abubakar (RZ) and Bibi Fatima (RZ) who married Malik Burhanuddin (RZ). After his death, she married Hazrat Syed Khundmeer Siddiq-e-Wilayat (RZ).

The Mahdi's (AHS) second wife was the daughter of the Raja of Kalpi, who recovered her senses, on taking the Paskhurda given by the Imamana (AHS). Pleased at the recovery of his daughter, the Raja offered her to Hazrat Imamana (AHS). On the insistence of Bibi Alhadadi (RZ), she was married to him. She was then given the name of Bibi Bhika (RZ).

Hazrat Mahdi Maud (AHS) married (third wife) Bibi Malkan (RZ) the daughter of Miyan Lad-

Shah Mahajir Patani (RZ) who belonged to the Bayani tribe after the passing away of Hazrat Bibi Alhadadi. She bore him one son and one daughter, namely Syed Hameed (RZ), and Bibi Hadaitullah (RZ). The latter was given in marriage to Moulana Abul-Fatah (RZ), a descendant of Hazrat Abu Bakar (RZ). He was one of the great Alims of his time.

The fourth wife of Hazrat Imamana (AHS) was Bibi Buwan (RZ). She was a descendant of Hazrat Khaja Moinuddin Chishti (RA). She had only one son, Syed Ibrahim (RZ).

The Mahdi's (AHS) fifth wife was Bibi Bhanmati (RZ), a niece of the Raja of Jaisalmer. She also had only one son, Hazrat Syed Ali (RZ) who was buried alive in the wall of a prison in Ahmadabad, by the Mahdi's (AHS) opponents.

10

CHAPTER
KHULAFAs

Among the followers of Mahdi Maud (AHS) twelve were given the Basharat (good omen) of having absolute Faith (Eman-e-Kamil) by the Mahdi (AHS). Five of them were eminent companions and Khulafa (Caliphs). To narrate the full contribution of the Khulafa would require a separate book, which will be done later, Insha-Allah. Here, a brief sketch of their activities will suffice, to give an idea of their outstanding contribution in carrying on the traditions and the teachings of the Mahdi (AHS).

Mahdi Maud (AHS), was succeeded by his five eminent companions, namely Bandagi Miran Syed Mahmood (RZ) (First Khalifa), Bandagi Miyan Syed Khundmeer (RZ) (Second Khalifa), Bandagi Miyan Shah Nimath (RZ) (Third Khalifa), Bandagi Miyan Shah Nizam (RZ) (Fourth Khalifa) and Bandagi Miyan Shah Dilawar (RZ) (Fifth Khalifa). They followed scrupulously, the teachings and traditions of the Mahdi (AHS), and continued his mission with great zeal and enthusiasm. On account of their high spiritual attainments, all of them were holders of spiritual excellence and virtue. They achieved great success and popularity, in spreading the mission of Mahdi Maud (AHS) inspite of the hardships they were subjected to, by court Ulema and rulers. The persecution perpetrated on them and other Mahdawis, far from suppressing them, served only as fuel to the fire of their determination to spread their message of Mahdawiat throughout India. It remained a strong force for more than two centuries.

Gujarat became an important centre of the Mahdawi mission, where most of the eminent companions, Khulafa, and a number of Muhajireen who had returned from Farah, concentrated their efforts in spreading Mahdawiat. The Mahdi (AHS) has always spoken highly of Gujarat, such as when he called it, "The mine of Love" and "The gem in a ring".

A brief account of the missionary activities of the five eminent Khulafa of the Mahdi (AHS), which gave a great impetus to Mahdawiat, is given here.

Bandagi Miran Syed Mahmood, Sani-e-Mahdi (RZ):

Bandagi Miran Syed Mahmood (RZ), the eldest son of Hazrat Mahdi Maud (AHS), was born in Jaunpur in the year 867 or 869 H. When the Mahdi (AHS) left Jaunpur for Hijrat (migration) and camped at Danapur, Hazrat Bibi Alhadadi (RZ), his wife, had a revelation, telling her that her husband was the Promised Mahdi (AHS), and that he was the Khatim-e-Wilayat-e-Mohammedia. When she narrated this to the Mahdi (AHS) he said, "It is true. It has also been revealed to me several times that I am the Promised Mahdi, but I have kept it secret, because

it was not a final order; and I thought it should be revealed at the appropriate time". On hearing this, the Bibi (RZ) immediately acknowledged his Mahdiat. This conversation was overheard by Syed Mahmood (RZ), his son, and Miyan Shah-e-Dilawar (RZ). Hazrat Syed Mahmood (RZ) went into a spiritual trance, and fell down. The Mahdi (AHS) took him to his room and told Hazrat Bibi (RZ), "All the parts of his body have become, 'La Ilaha Illallah (there is no God, except Allah, i.e. perfect communion with Allah)'"'. He gave Basharat (good omen) to Syed Mahmood (RZ), and said, "Whatever knowledge and 'FAIZ (favour)' was given to me by Allah, the same has been inherently given to him also, by Allah through me". After Syed Mahmood (RZ) regained consciousness, he acknowledged the Mahdi (AHS), and received his preaching. Hazrat Miyan Dilawar (RZ) also acknowledged him, received his preaching, and became unconscious. (S-M.M.P. 117).

It is said that when the Mahdi (AHS) went to Patan. Miran Syed Mahmood (RZ) asked him, "What is the difference between Tark-e-Duniya by a poor person, and a wealthy person?" Mahdi Maud (AHS) said, "There is a lot of difference. A man will be blessed in proportion to the wealth which he has renounced". Thereupon Miran Syed Mahmood (RZ) took his permission to earn a livelihood, and went to Chapaneer. Before he left, he married Bibi Khoob Kalan (RZ), who was a very virtuous lady.

In Chapaneer, with the help of Malik Osman Badiwal, a noble man at the Court of Sultan Mahmood Beghda, Miran Syed Mahmood (RZ) was awarded Mansab (post) of two hundred horsemen, besides Peeram Gaon and Sanjur as Jagir. Bibi Khoob Kalan (RZ) passed away at Chapaneer. After some time, he married Bibi Kad Banu (RZ), the daughter of Malik Osman. She was very obedient and affectionate to her husband. Then, on receipt of a letter from his maternal uncle, Miyan Salamullah (RZ), which conveyed a message from the Mahdi (AHS), he left Chapaneer for Farah.

(For details pl. vide pages 47-48).

Hazrat Miran Syed Mahmood (RZ) stayed at Farah for about one year after the demise of the Mahdi (AHS). Thereafter, he went to Bhiloot in Hadhanpur, Gujarat, where he established his Daira to preach the tenets of the Mahdiat. He held weekly meetings, known as "Ijma", and requested his followers to point out if they found even a slight deviation in his teachings from those of the Mahdi (AHS). He persuaded the other eminent Khulafa to disperse to different places, and establish their own Dairas throughout Gujarat, and Malawa, in order to preach the tenets of the Mahdiat.

His growing popularity and the increase in the number of Mahdawis became a source of jealousy for the Court Ulema. They misled the Sultan, and managed to persuade him to issue orders for his arrest. He was taken to Ahmedabad and imprisoned. A heavy iron chain weighing one and a quarter mound was tied to his feet. After hearing the news of his arrest, Bandagi Miyan Khundmeer (RZ) became restless. He rushed to the prison and asked Sani-e-Mahdi (RZ) to allow him to break open the doors of the jail and release him. Sani-e-Mahdi (RZ) said "Allah is all powerful; he alone will release me. You must wait, and desist from doing

anything for my sake". After forty days of torture in the prison, at the intervention of the Sultan's Mahdawi sisters, he was released. However, the wounds on his feet caused him a lot of suffering, and he was martyred at Bhiloot at the age of 53 years on 4th Ramazan 918 H / 13th November 1515, within two and a half months of his return to the Daira. He was laid to rest at Bhiloot. After the passing away of the Mahdi (AHS) he was known as Sani-e-Mahdi (Similar to the Mehdi (AHS)). For more details, please refer to page 98) (S-M.M., P. 152, 153).

Bandagi Miyan Shah Khundmeer (RZ):

Bandagi Miyan Syed Khundmeer (RZ) was descendent of Imam Musa-al-Kazim, and was born in 886 H / 1481-82. There were twelve generations between Bandagi Miyan Syed Khundmeer (RZ) and Hazrat Imam Musa Kazim (P. F. P.P.76). His father, Syed Musa, alias Syed Chajju, had five hundred soldiers under his command. His maternal uncle, Malik Nasiruddin Mubariz-ul-Mulk also held the important position of Governor under the Sultan of Gujarat. From his childhood, he was inclined towards religion. He remained in search of a perfect orthodox Sufi, but could not find anyone suitable. Soon after the arrival of the Mahdi (AHS) in Patan, he rushed to meet him, and received a cordial welcome from the Mahdi (AHS), who said, "Come, brother Syed Khundmeer (RZ)". As soon as the Mahdi (AHS) looked at him, he was favoured with the vision of Allah, and lost consciousness. On regaining his consciousness, he said, "My eyes may go blind, if I saw the Mahdi (AHS) in between. I saw only my Allah at that moment". The Imamana (AHS) said, "True, he alone can see Allah, whose self is merged into the self of Allah (i.e. one who can come out of his confined self existence and merge in absolute oneness)". On another occasion, during Namaaz, he offered as a humble gift to Allah, not only his own head, but another hundred heads; this gift was accepted by Allah.

The Mahdi (AHS) said, "Syed Khundmeer (RZ) had the capacity, the lamp was ready with fuel and wick, and required only lighting, which was accomplished with the light of Wilayat-e-Mohammedia". Miyan Khundmeer (RZ) always enjoyed the love and affection of the Mahdi (AHS) for his goodness, faithfulness and high spiritual attainments.

As per the prophecy of Mahdi Maud (AHS), Bandagi Miyan Khundmeer (RZ) fought the battle of Badr-e-wilayat - Khanbale and Sudrasan, on behalf of the Mahdi (AHS), in order to fulfill the fourth attribute of Qataloo-wo-Qutiloo (fighting to slay and be slain), which proved the ultimate Hujjat (evidence) of the Mahdi (AHS). For details please vide pages 62 to 64.

Bandagi Miyan (RZ), except for a short period, when he was asked by the Mahdi (AHS) at Kaha, to go to Gujarat, always accompanied the Mahdi (AHS). He was with him during his last moment at Farah. At the instructions from the soul of the Mahdi (AHS) at Farah, he came back to Gujarat; since the fourth attribute of the Imamana (AHS) was going to be fulfilled there. During the twenty years that he stayed in Gujarat, on account of the persecution of the Court Ulema he was exiled from 20 places and faced difficulties and tortures of all kinds, for the sake of Allah.

Bandagi Miyan (RZ) wrote a number of treatises to popularise the teachings of the Mahdi (AHS) namely Aqida-e-Sharifa, Maqсад-e-Awwal, Risal-e-Kalan, Maqсад-e-Sani, Maktub-e-Multani, Risal-e-Bazul-Ayat, Risal-e-Al-Maiyar and Risal-e-Khatmul-wilayat, Risal-e-Kalan or Ummur Risala became very popular even with non-Mahdawis, and Humayan Pasha and Sultan Qutab Shah, are said to have got illuminated copies of it prepared.

A number of works in prose and poetry in Persian, and local dialects, were written in the next two centuries, which disseminated the teachings of Mahdi Maud (AHS), and at the same time, described the events leading to the martyrdom and sacrifice of Bandagi Miyan Shah Khundmeer (RZ).

A number of biographies on Shah Khundmeer (RZ) were also written in Persian prose, the most popular being HADIQAT-ul-HAQAIQ, in two volumes, by Miyan Syed Burhan-ud-Din (RA). A new publication in Hyderabad, ARMAGHAN-E-WILAYAT, by Abdul Majeed Mujeeb Aarafi, consisting of 2000 musadas published in 1983, gives an impressive account of the martyrdom (Shahadat) of Bandagi Miyan Shah Khundmeer (RZ) in Urdu.

Bandagi Miyan Shah Nimath (RZ):

Bandagi Miyan Shah Nimath (RZ) was the third famous Khalifa of the Mahdi (AHS). He was the son of Shaik Bade, a noble man in the court of Sultan-e-Gujarat. Once he killed the son of a courtier, Abdullah Habshi. Fearing arrest and punishment, he left Ahmedabad with twenty five or thirty men, and took robbery in and around the city. On hearing the call of Namaaz, near Sola Santhej, he went to see Mahdi Maud (AHS). Deeply impressed by the Bayan-e-Quran of Mahdi (AHS), he repented for his sins and sought forgiveness. Mahdi (AHS) directed him to meet all those persons, whom he had troubled, to obtain their forgiveness. He approached the concerned persons and sought their pardon.

After seeing him in the changed condition, they forgave his sins. Then he returned to Mahdi (AHS) and accepted Tark-e-Duniya and continued to remain in his company. After passing away of the Mahdi (AHS), at Farah he returned to Gujarat, along with Bandagi Miran Sani-e-Mahdi (RZ). Thereafter he rose to great spiritual heights and became the third Khalifa of Mahdi (AHS).

He was outspoken, and a scrupulous follower of the Mahdi (AHS). He was very strict about eradicating 'Bidat' (innovations) and thus the Mahdi (AHS) called him "Miqraz-e-Bidat (The Scissors of Bidat)".

He was a great Mutawakkal and did not accept any "Futuh" unless he found himself in acute distress. After establishing Dairas at Patan, Jaloor and Ahmedabad, he shifted to Ahmednagar. Sultan Burhan Nizam Shah of Ahmednagar became his disciple and remained faithfully devoted to the Mahdiat, till his death. From Ahmednagar, he moved his Daira to Mahagoan near Lowghad, where he was martyred at the age of 61 years, along with his 17 companions

on 22nd Shaban 935 H. by Kafashdar Khan, the Commander of the Lowghad fort. He was laid to rest at Mahagoan village, situated in the west of Poona. (For more details, please see pages (27-28))

Bandagi Miyan Shah Nizam (RZ):

Bandagi Miyan Shah Nizam (RZ) was the Mahdi's (AHS) fourth Khalifa. He was a descendent of Hazrat Shaik Fareed-uddin Gunj-e-Shaker (RA). Being the elder son of Shaik Khudawand, Ruler of Jais, he succeeded his father to the throne. He was a "HAFIZ-E-QURAN (memorizer of the Quran)", and more interested in religion than in ruling the State. Therefore, he entrusted the State to his younger brother, and proceeded on the Haj Pilgrimage, where he continued his search for a "Peer-e-Kamil (perfect religious guide)". After performing the Haj, he went to Madina to pay his respects at the Prophet's (PBUH) Roza. There he met Shaik-ul-Islam, an old and saintly person, and expressed a desire to be his disciple. Learning of his high spiritual ambitions, the Shaik advised him to wait for the appearance of Mahdi Maud (AHS), which was due in the near future, so that his objective might be realised. After going around Syria and Iraq, Shah Nizam (RZ) returned to India, and stayed at Chapaneer in Gujarat. At the instances of Salim Khan, one of the nobles at the court of Sultan Mahmood Beghda, he went to Jamia Masjid, to see the Mahdi (AHS). Mahdi Maud (AHS) welcomed him, and preached the ZIKR-E-KHAFI (concealed recitation) to him. Soon after, he went into a spiritual trance. The Mahdi (AHS) gave him his Paskhurda, and he regained some consciousness. After three days, before leaving for Mandu, the Mahdi (AHS) went to his room, and said, "As-Salamu-Alaikum, be a brave man". He then regained complete consciousness, and accompanied the Imamana (AHS) on his journey.

He remained with the Mahdi (AHS) for about eleven years. After the demise of the Imamana (AHS) he returned from Farah, and established his Daira at Radhanpur in Gujarat. Later, he moved his Daira to Anundra in Kadi village. He was a great preacher of Mahdiat. After living for a period of 30 years as the fourth Khalifa of the Imamana (AHS), he passed away at the age of 68 years on 8th Ziqada 940 H / 1533-34. Of his four sons, Miyan Abdul Rahman (RZ), the author of Seerat-e-Mahdi Maud (AHS) (Moulud) became very famous and rose to a very high eminence.

Bandagi Miyan Shah Dilawar (RZ):

The fifth eminent Khalifa of the Mahdi (AHS), was the nephew of Raja Rai Dalpath, the ruler of Goud (Bengal). He was one of the captives of the war in which Sultan Husain Sharqi defeated Rai Dalpath. At that time, he was about 12 years of age and was very handsome. He was adopted by the Sultan's sister, Saleema Khatoon, who had no children. He was from the beginning inclined towards religious matters, and was always found in deep thought. It is said that once, while he was asleep, he heard the words "La-ilaha-Illallah, Mohammed-ur-Rasoolallah (there is no Allah, except Allah, and Mohammed is His messenger). After that, he lost all interest in worldly affairs. When he was brought before the Mahdi Maud (AHS), he

observed, "This is not Dilawar; but Shah Dilawar. He is my favorite and Allah's favorite". From then onwards he was called Shah Dilawar.

The Mahdi (AHS) preached ZIKR-E-KHAFI (concealed recitation) to him, after which he entered in a spiritual trance. It is said that his heart became so enlightened that, right from the earth to highest heaven, everything was clearly visible to him.

At Danapur, when he saw Bibi Alhadadi (RZ), wife of the Mahdi (AHS) and Syed Mahmood (RZ), son of the Mahdi (AHS), acknowledging the Mahdi (AHS), he also acknowledged him, and became his disciple. Soon after the acknowledgement, he went into a spiritual trance. In this condition, he was not able to accompany the Mahdi (AHS) on his journey. Therefore, he was left in the Mosque of Miyan Durraj (RZ) at Danapur.

According to his spiritual directions, the Mahdi (AHS) left Danapur, and went to Arabia to perform the Haj Pilgrimage. Then, he returned to Gujarat, and stayed in Ahmedabad. Miyan Dilawar (RZ) suddenly regained consciousness, and smelt a pleasant perfume. He said, "It is the perfume of my Master, the Mahdi (AHS)". Following the perfume, he reached Ahmedabad, and appeared before the Mahdi (AHS). From then on, he accompanied the Imamana (AHS) throughout his life. He left this world on 2nd Ziqada 945 H / 1537-38 in his Daira, which was in Borekheda, west of Aurangabad, near Chalisgaon, in Maharashtra. There were 1400 Fuqras in his Daira, of whom twelve were his Khulafa. Miyan Abdul Malik Sajawandi (RZ), one of his Khulafa was a great Alim, and the author of 'Siraj-ul-Absar' written in reply to the Risala-Alrud, of Shaik Ali Muttaqi Muhaddis.

Others:

Besides these five blessed Khulafa, the names of the other seven blessed Khulafa are noted below:

1. Hazrat Malik Gowher (RZ):-

He was a noble, very close to Sultan Ghyiasuddin Khilji of Malwah. He expired at Thatta, Sindh on 14 Zilhaj, 914 Hijri.

2. Hazrat Malik Burhanuddin (RZ):-

He was one of the very learned and renowned noble men of his time in Ahmedabad. Bibi Khunza Fatima (RZ), daughter of the Mahdi (AHS) was his wife. He left this world in the month of Jamadi-al-Akhir in the year 915 H. in Ached Moteda town, about 3 miles from Ahmedabad.

3. Hazrat Shah Abdul Majeed Noori (RZ):-

He was a descendent of Hazrat Gunj-e-Shaker (RA), and a renowned Mashaik of Delhi. He was martyred on 18th Muharram 918 Hijri, and laid to rest in Nainpura, near Ahmedabad.

4. Hazrat Shah Ameen Mohammed (RZ):-

The brother of Shah Abdul Majeed Noori (RZ), he was a great scholar and a renowned Persian poet. He breathed his last in Daulatabad, in the year 935 Hijri.

5. Hazrat Malikji (RZ):-

He was a scholar, and the Moghal ruler of Nagoor, in Marwad, Rajasthan. The Mahdi (AHS) called him the 'Prince of Lahoot (a divinely state)'. He left this world on 19th Muharram 930 H. in Salar Chichond, near Ahmednagar.

6. Hazrat Moulana Miyan Yousuf (RZ):-

He was another great scholar, and an eminent noble of Ahmedabad. His mortal remains were entombed at Chandanala tank near Ahmedabad.

7. Hazrat Malik Maroof (RZ):-

He was the descendent of Siddiq-e-Akbar, Hazrat Abu Bakar (RZ), and a maternal cousin of Bandagi Miyan Shah Khundmeer (RZ). He was held in high esteem by the Sultan of Gujarat. He was laid to rest at Jaloor in Rajasthan.

11**CHAPTER
QURAN AND SUNNAT**

Students of History are not unaware that the majority of Muslim Ulema and leaders, failed to discharge their religious duties during the ninth and tenth centuries Hijri. Instead, they began to indulge in worldly affairs. More details will be found in TAZKIRA by Moulana Abdul Kalam Azad. One can imagine the fate of ordinary Muslims, when the Ulema and other religious leaders were busy following worldly pursuits.

At this stage, therefore, there was a keen necessity for the advent of a Divine Guide, with the qualities of Khalifatullah and Masoom-Unil-Khata, to revive the Shariat and to renew faith in Islam. He was also needed to explain clearly the message of the Quran, and to infuse the true spirit of Islam into the hearts of Muslims. It was essential to make them realise that their every action, their life and death were all under the command of Allah, and they should conduct themselves in accordance with the Book of Allah, and Sunnat-e-Rasoolallah.

A Jamaat (party) was also required to execute the orders, as pointed out in the Quran: "that there should be a Jamaat amongst you to invite people towards virtue and to prohibit them from doing wrong".

Allah promised in the Quran, that, "He will shortly bring a Jamaat, which will be loved by Allah and Allah will be loved by the Jamaat".

Thus, from His great mercy and benevolence, Allah sent Hazrat Syed Mohammed Jaunpuri as his Khalifa (AHS). He bestowed on him all the powers and spiritual qualities of a Prophet, so as to fulfill the necessity for a Divine Guide, to lead the followers of Islam. As per the Traditions of Prophet Mohammed (PBUH), he was designated as Mahdi-e-Maud (Promised Mahdi), Khalifatullah, Masoom-unil-Khata (free from wrong) and Khatim-e-Wilayat-e-Mohammedia.

Those who acknowledged Mahdi Maud (AHS) in the past followed him only after ascertaining that he possessed the requisite qualities, morals, character, miracles etc., of a Prophet. His divine qualities were evident soon after his birth, and during his childhood. Even before his declaration of Mahdiat, he became very famous for his learning, piousness, and impressive lectures on the Quran, and was called 'SAYYEDIL AWOLIA (Leader of the Awolia)'.

He remained in a spiritual trance for a period of twelve years, during seven of which, he did not eat any food. However, at every call for Namaaz (Azaan), he would gain a little consciousness, and offer Namaaz regularly. Never in his life, did he go against the Shariat. His greatness amongst the Awolias, far beyond the reach or imagination of anyone, was clearly found in his implicit following of the Shariat at all times. His preaching of Tariqat and Marifat

was so perfect that there was no room for the slightest departure from the Shariat, or any scope for committing shirk (infidelity). This complete obedience to the Shariat, resulted in putting a stop to all kinds of deceit and fraud.

Regarding the faith and practices of earlier Saints, the Mahdi (AHS) observed, "Our brothers, whose objective was to reach 'KHUDA', have no doubt achieved their objective, because they were sincere in their pursuit, but they have taken a roundabout route, leaving the nearer one". His companions asked him, "Miranji, which is the nearer route, and which is the roundabout one?" Mahdi Maud (AHS) said, "Why did they not surrender themselves to Allah, which was the nearest route, as per Shariat-e-Mohammedia? Why did they observe life-long fasting, of their own will? Why did they forego lawful and Halal (religiously approved) food? Why did they remain upside down in wells, for years together, when there were no orders for such things from Allah? Allah said, "Whoever follows Tawakkal (resignation) Allah is enough for him". Why did they not observe the fast of Tawakkal? They should have completely surrendered themselves to Allah (Resignation). "To surrender our own wishes before the will of Allah, is resignation".

He once observed, "Surrender, and be lucky (Bay-Ikhtiyar Shao Bakhtiyar Bash)".

The Mahdi (AHS) was recognised by historians as the greatest of the Awolia, Alim-e-Haq and Wasil Billah (merged with Allah), throughout the Islamic world. His morals and character were similar to those of Prophet Mohammed (PBUH). After the final declaration of Mahdiat at Badhli in 905 Hijri, the Mahdi (AHS) wrote letters to the Sultan of Gujarat and other Kings, inviting them to accept him as the Promised Mahdi (AHS). He made his declaration openly in other State capitals, big cities and in large gatherings, and said that he was prepared to be slain, if his claim was proved false.

He influenced thousands of people with his spiritual powers, and illuminating Bayan-e-Quran. He laid a lot of stress on "DEEDAR-E-KHUDA" in this world. He invited people to see Allah and said, "The only true believer is one who will see Allah, either with the eyes in his head, or in his heart, or in his dreams. At least he should be keenly desirous of seeing Him". He asserted that he had seen Allah, not only with his own eyes, but also through the eyes of every fur (Ruan) in his body. He exhorted everyone to love Allah, and seek His love through ardent devotion to Him.

He travelled thousands of miles from Jaunpur, from Eastern India to the South, and in the West upto Afghanistan, preaching the Mahdiat in the light of the Quran and Hadith. There was not a single instance throughout his life, when he was overpowered by anyone, either a ruler or the Ulema, physically or intellectually, during his preaching and discussions. He always depended upon Allah, who alone could lead one to the right path. Though he faced a lot of opposition from the Court Ulema, due to their jealousy and persecution, he remained as steadfast as a rock, true to his claim of Mahdiat till the end, like the earlier Prophets (PBUT).

The principles and teachings of Mahdawia constitute the highest ideals in Islam, and no other sect of Muslims will be found to be as much in agreement with the earlier saints and seniors of Ahle-Sunnat as the Mahdawis. Generally, it is assumed that only the followers of Imam-e-Abu Hanifa (RA) are Ahle-Sunnat, whereas, in fact, the followers of any of the four Imams are counted as Ahle-Sunnat. Mahdawis do not follow only anyone of the four Imams. The Mahdi (AHS) ordered them to follow the supreme doctrine of all the four Imams. He showed through example, the supreme methods, which are to be followed by Mahdawis. As such the tenets of the Mahdawis generally agree with those of one or the other Imam. Mahdawis are the true Ahle-Sunnat more than any other sect, because Imam Mahdi (AHS) being a perfect follower (tabe-taam) of Rasoolallah (PBUH), has shown us how to truly follow the Sunnat. Over and above this, we believe in all the four Imams, and follow the method of Aaliyeth (highest / truest). The Prophet (PBUH) defined Sunnat as "Ma inna alaihee wa Ashabi" i.e. "On which I and my companions are".

As a matter of fact, the Mahdi (AHS) claimed, "If anyone wants to ascertain my truthfulness, he should compare my affairs and practice with the Book of Allah and Sunnat-e-Rasoolallah". Further he said: "My religion is the Book of Allah, and following of Rasoolallah". That is why our principles, tenets and beliefs are completely and necessarily, in agreement with the Book and Sunnat. The most important thing is, that our acceptance of Mahdi Maud (AHS), has made us more careful than anyone else in the following of the Quran and Sunnat. Therefore, even today, after five hundred years, we Mahdawis present the Book of Allah and the Sunnat-e-Rasoolallah, in support of our authenticity, as was done by Imam Mahdi (AHS). The Mahdawis have not formulated separate books containing traditions (Hadith), Fiqha and Kalam. Therefore, our arguments are based on the books compiled by senior Imams of the Ahle-Sunnat and found authentic by them. The finality of our argument is based on our belief that Imam Mahdi (AHS), was Khalifatullah and Masoom-unil-khata; as such, we believe that every order given by him, is in agreement with the Quran and Sunnat, and we accept the same with full confidence, not requiring any further evidence or proof.

These days, the people who raise doubts about the advent of the Mahdi or about the truthfulness of Syed Mohammed Jaunpuri (AHS) appear to have based their arguments on the unreliable thought of IBN KHULDOON, and the unfounded objections raised on Mahdawi religion mostly in 'HADIYA-MAHDIWIYA', written by Zaman Khan Shahjehanpuri.

Regarding the criticism of Ibn Khuldoon, Moulana Manazir Ahsan Geelani, in his book 'Makatib-e-Imam-e-Ghazali' has refuted his objection on the grounds that he was only a historian and his status as a Muhaddis has no value. The belief in the advent of the Mahdi is the accepted one by the Ahle-Sunnat.

(Vide P. 9 of TNMAR)

Replies to the objections raised in 'Hadiya-Mahdiwiva' have been given in detail in 'Khatamul-Huda Sablus-sawi' written by Moulana Syed Shah Mohammed (RA) in 1289 Hijri, and published in 1291 Hijri in Bangalore; and 'Khol-ul-Jawaher' written by Moulana

Syed Nusrat (RA) in 1290 Hijri. Both these books were published in Zaman Khan's life time, but he was unable to contradict a single argument given in either of the two books mentioned above.

In the past, Bandagi Miyan Abdul Malik Sujjawandi (RA) who was a famous Alim and a Khalifa of Shah Dilawar (RZ) had written 'Sirajul Absar', in reply to the criticism of Mullah Shaik Ali Muttaqi in his Risala Al-Rud. Recently, a voluminous book called Muqaddimah Sirajul Absar, by Hazrat Syed Mustafa Tashrifullahi (RA) was published in the year 1963 A.D. This book counters the objections raised by Ibn Hajar Macci, Shaik Ali Muttaqi, Asad Macci and Zaman Khan Shahjehanpuri etc., very thoroughly.

My Peer-o-Murshid, Asad-ul-Ulema Hazrat Moulana Abu Sayeed Syed Mahmood Sahib Tashreefullahi (RA), has translated 302 NAQLIYAT collected by Bandagi Miyan Abdul Rasheed (RZ) and published in the year 1369 H, from Persian into Urdu. This book which is collection of the Naqliyat (sayings) of Hazrat Imamana Mahdi-e-Maud (AHS) is held to be of great importance by the Mahdawia community. Hazrat Peer-o-Murshid (RA) has added explanatory notes, known as TAWOZIHAT, to enable the reader to understand these Naqliyat easily. In the Tawozihat, he has also dealt with some of the objections raised by Zaman Khan Shahjehanpuri in his book, Hadiya-Mahdiwiya, in a masterly and authoritative manner.

Besides the books already mentioned, there are a number of other books, written by eminent Mahdawia Ulema and scholars, refuting the objections raised against the Mahdi (AHS), and proving his authenticity in the light of historical facts, the Quran and Hadith.

As Mahdawis, it is for us to follow faithfully the teachings and practices of the Mahdi (AHS) in their true spirit, and become true Mahdawis. I pray, "May Allah give us the good sense to follow the right path shown to us by Him in the Quran, through Khatim-ul-Ambia, Prophet Mohammed (PBUH) and Khatim-e-Wilayat-e-Mohammedia Hazrat Imamana Mahdi-e-Maud (AHS). AAMEEN"

**A happy coincidence
as per the Arabic numerical system**

**"THE MAHDI MAUD" TAREEKH
adds up to 1410 Hijri (year of publication)**

Bibliography

S.No	Name of the Book	Name of the Author	Abbreviations
1	The meaning of the Glorious Kuran	Translation by M.M.M. Pickthal	M.G.K.
2	The Holy Quran	A. Yousuf Ali Lahore	H.Q.
3	Maktoob-e-Multani	Bandagi Miyan Syed Khudmir (RZ)	M.M.
4	Insaf-Nama	Bandagi Miyan Wali Bin Yousuf (RA)	I.N.
5	Sirath-e-Imam Mahdi Maud (Moulud)	Shah Abdul Rahman (RA)	S.I.M.M.
6	Naqliat	Bandagi Miyan Abdul Rasheed (RZ)	NMAR
	Tawozihat	Hazrat Abu-Sayeed Syed Mahmood (Murshid) Miyan (RA)	TNMAR
7	Matla-ul-Wilayat	Bandagi Miyan Yousuf (RA)	M.W.
8	Jannat-ul-Wilayat	Moulana Miyan Mansoor Khan (RA)	M.W.
9	Shawahid-ul-Wilayat	Miyan Syed Burhanuddin (RA)	Sh.W.
10	Sawaneh Mahdi Maud	Moulana Syed Wali (RA)	S.M.M.
11	Al-Mahdi Maud	Allama Syed Hussain Mahmoodi (RA)	Al-M.M.
12	Muqaddimah-Siraj-ul-Absar	Miyan Syed Mustafa Tashrifullahi (RA)	M.S.A.
13	Siratul Iman	Moulana Abu Sayeed Syed Mahmood (RA)	S.I.
14	Muntakhab-ul-Tawarik	Al-Badaoni	A.B.
15	Aaqida-e-Sharifa	Hazrat Bandagi Miyan Syed Khundmeer (RZ)	A.S.
16	Panj Fazail	B. Miyan Ruhullah (RA)	P.F.

17	Khol-ul-Jawaher	Moulana Moulwi Syed Nusrath Sahib (RA)	K.J.
18	Jawahirul Hadith	Abdul Karim Shah (English Version)	J.H.
19	The Life of the Prophet (SAWS)	Sarwat Saulat	L.P.
20	New Age Encyclopedia		N.A.E.
21	Advanced twentieth Century Dictionary	Bashir Ahmed Qureshi	
22	Urdu English Dictionary	Doctor Abdul Haq	
23	Oxford Dictionary		
24	Tazkira	Moulana Abdul Kalam Azad	
25	Al-Qual-Al-Mahmood	Hazrath Haji Syed Ali (RA)	A.Q.A.M.

Other Abbreviations

(PBUH) - Peace be upon
him (AHS) - Alai-His-Salam
(RZ) - Razi Allah Anhu
(R.A) - Rahamatullah Alaihe