

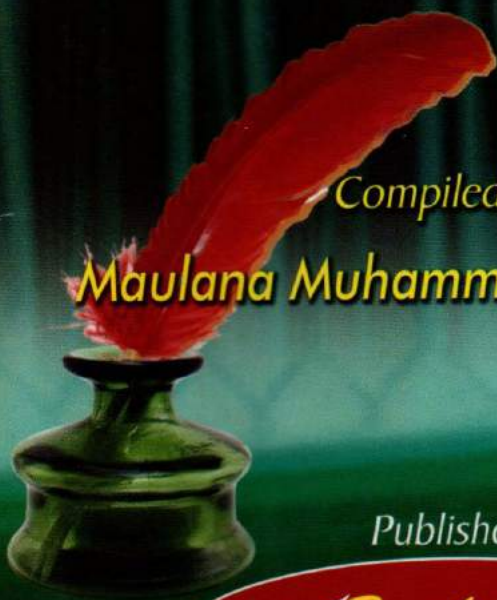
THE STUDY OF MAHDAVIYAT

Second Edition

*The study of Mahdavi beliefs in the light of the
"trustworthy" books of the Mahdavia Community*

Compiled by:

Maulana Muhammad Abdul Qavi



Publisher :

برکات *Barakaath* **بکدپو**
Book Depot

17-1-391/2/M/1, Khaja Bagh, Sayeedabad, Hyderabad. (A.P.)

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DEDICATION

- To those people, young and old, who's sense of honour and inner faith and love of the prophet (SAS) keeps them away from every word and deed that is against the Shariah and Sunnah.
- To those who, in search of the straight path their constancy on it are never afraid of any rebuke and torment.
- To those who never prefer any sort of greatness, any kind of wealth to the love and devotion and slavery of Hz. Muhammad Mustafa (SAS).
- To those whose inner faith and action and thought is the verifier of this couplet:

Reach up to Mustafa, for he himself is religion
If you fail to reach him, it would all be
arrogance.

Note: The original book of the writer is in Urdu language. This is its translation. So if anyone has any objection, then he may see its Urdu version ("Mutala e Mahdaviyat").

In the name of Allah

Letter addressed to the Murshids of the Mahdavia community

Janab....,

Assalam Alaikum

I have studied the books of your community. Particularly, I have gone through "Shawahid ul Wilayat" in detail. According to my own knowledge, I found in it a number of things which conflict with the beliefs of Islam. Before inviting the common Mahdavi people to reformation, in a brotherly manner, in the cause of justice and fair play, I consider it necessary to seek clarification from the murshids of Mahdavia community. My question to you is whether:

- (1) You have faith in the same beliefs and invite your community to follow them?
- (2) If yes, can you attest the same by the Qur'an, Sunnah, and *Ijma* (a consensus among traditional Islamic scholars)?
- (3) And if, in your opinion, like the belief of the "ahl-e-Sunna wal Jama'a", these are baseless and misleading, what then is your verdict on the authors of these books?
- (4) If these books are not trustworthy, what other books would you recommend for knowing the truth of your religion? Can we access any reformatory literature?
- (5) If you feel that I have been guilty of misappropriation in copying (from your sources), you have a right to point out. However, in the cause of truth and justice it is your responsibility to favour me with answers to the above queries.

My aim is not to insult and humiliate anybody but to investigate the straight path for Allah's sake and to invite all our brothers to follow it so that after death all of us might find peace and tranquility and Allah's favour.

I earnestly hope that you will also take it in this spirit and consider the matter at hand and favour me with a reply without touching upon unrelated issues.

Please clarify without concealing. May Allah have mercy upon you.

Well-wisher of his own and yours in the hereafter,

Muhammad Abdul Qavi

Letter addressed to The Islamic scholars:

I submit that persistent demand by some friends and the desire on my part to investigate and research prompted me to look into the books of the Mahdavia community inhabiting our area. In them, I found many things contrary to beliefs of Islam. Gathering relevant material from them, I am presenting it to you for investigation and research.

These people, by equating Muslims to people of the Books, have recommended similar treatment to them. Here, due to lack of information and awareness, many Muslims think that the difference between Islam and Mahdiviyat is just the advent and non-advent of Mehdi (AS), and consider Mehdi community is also just like Muslims of any other school of thought even though the Mehdiviyat is in extreme conflict with the basic beliefs of Islam. Since this is a matter pertaining to *Shariah*, kindly look into it carefully and determine their worth in the light of Islamic religious law and be rewarded by Allah.

Let it be clear that an enlightened section of the Mahdavi brethren being informed of the futility of such beliefs is eagerly waiting for the guidance of *Shariah*. It is possible that people with divine grace, by choosing the straight path might meet with success in the hereafter. May Allah reward you for this trouble and have mercy upon you!

Muhammad Abdul Qavi

Appraisal of the book by learned Islamic Scholars from across the country.

The Mahadavia community is an independent sect with distinct faith, which is at variance with the faith of the Muslim Umma. Its founder (Meeran Syed Muhammed Jaunpuri) has proclaimed himself as one receiving guidance direct from Allah and he has designated his flock as being different from the Muslims. Further, he has clarified that just as the followers of Musa (AS) are called Jews, the followers of Isa (AS) Christians, and those of Muhammed (SAS) Muslims, in the same way, 'my followers' are known to Allah by the name of 'Ulul-Albab' (people of intellect, deep discernment and contemplation). This shows that he considers himself as a confirmed prophet and also regards his community as a confirmed community. On the face of it, this very claim is sufficient to invite the excommunication on this group from the Islamic fold. But since the members of this community are culturally linked to common Muslims, and resemble them in many ways, Muslims in general are unaware of their un-Islamic faith. It was, therefore, necessary that the true face of their religion and its conflict with the Islamic faith was truthfully reflected before the Mahadavi brethren for their own guidance.

May Allah reward Maulana Muhammed Abdul Qawi, Director, Idara Ashraful-Uloom, Hyderabad, for his painstaking effort in grasping the basic tenets of this religion by studying deeply the authentic source-books of this religion with seriousness of purpose and with constancy. After establishing and arranging their anti-Islamic beliefs Maulana has urged the Mahadavi brethren, with sympathy and understanding, to recant their misleading beliefs and embrace the faith of the adherents of Islam instead.

We whole-heartedly support the outcome of this healthy research and would like to share Maulana's fervent appeal to the Mahadavia community and pray to Almighty Allah to bless him with on-going reward of virtue (sawab-e-jariya) and also to make this treatise an instrument of guidance of the Mahadavia brethren. Amen.

1. Mufti Muhammed Suleiman Mansoorpuri
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2. Moulana Syed Taher Hussain Gayavi
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PREFACE

Praise to Almighty Allah, Lord of the Worlds by Whose grace we have been blessed with the largesse of Islam. Had His mercy not been our support, we would not have been blessed with guidance. Benedictions on and salutations to that being of laudable qualities whose spiritual direction made it possible for us to gain cognizance of Allah and to be rewarded with the riches of inner faith. The Din brought to us by our beloved Prophet (SAS) is complete and perfect and his invitation to Islam is relevant for all ages and after him nobody's claim to Prophethood can be termed as divine nor can anyone's obedience replace the absolute obedience to the Prophet (SAS).

After Almighty's praise and encomiums of the Prophet (SAS), the writer of this article has to state that in his childhood often he used to hear about the Mahdavis who, in spite of being called Muslims, held their own unique and rigid set of ideas and beliefs and led their religious lives accordingly. For a long time I used to wonder why these people despite being so similar in social and cultural matters, especially in their physical appearance, in their use of the cloak and the tunic- why do they segregate themselves from other Muslims? And why don't they mingle with other Muslims in religious congregations and Islamic prayers? Why do they remain rigid and distinct even in mosques and in the performance of religious obligations? After a great deal of scrutiny and gathering of information, I could only understand that "the Mahdavis are convinced of the arrival of Mahdi whereas we are still waiting for him." But this discovery was not satisfactory. Therefore, my conscious mind was not prepared to accept that such a small and insignificant difference could be responsible for such huge dissimilarity in religious and cultural affairs and such a big disparity in social relationship. But owing to my peculiar and secluded upbringing- which prevented me from having any outside contacts or cultivating

friendship with children of my age- my inquiries were of no avail and I could not find a reasonable and convincing answer to this question. But then by Allah's grace I got an opportunity to serve the common people in religious matters, and about 24 years ago I started my career as an Imam, an orator and a Mufasssir (interpreter) of the Holy Qur'an at Masjid-e-Akbari of Akbar Bagh locality. By then, the Idara "Ashraf ul Uloom" was established and my contacts began to grow. People started approaching me for consultations on religious matters or for seeking answers to issues relating to *Shariah*. Some of these people used to question me about the religious position of their Mahdavi friends and even some Mahdavi youth used to approach me to know about the difference between them and their Sunni friends and also to know why their elders wanted them to keep their identity in tact.

During this time, perhaps in October 1993, there was a big uproar over certain portions of an article titled "**The necessity of advent of Mahdi for the completion of Din**", published in a local newspaper. The Sunni Muslim scholars issued *fatwas* against its author as well as the entire Mahdavia community and the Mahdavia community responded by scripting sterner articles against the validity of the *muftis* and their *fatwas*. I do not know whether anyone gained anything out of this war of words but I certainly did. The notion of an inquiry into the Mahdavia beliefs, which, till that time lay dormant in my mind, revived again. Accidentally during this time I chanced to locate a book titled "Hadya-e-Mahdavia" with a waste-paper vendor and purchased and looked into it. With reference to numerous Mahdavia books, such articles of faith have been mentioned in this book which not only differ from the thinking of Sunni Muslims but in a large measure come dangerously close to *kufir* (infidelity). Keeping the *fatwas* of the *muftis* of the three main religious universities of the state- namely, "Jamia Nizamia", "Dar ul Uloom", Hyderabad, and "Dar ul Uloom Sabil us Salaam", and the inquiries of the author of "Hadya-e-

Mahdavia”before me, I wrote an editorial for the January 1994 issue of the “Ashraf ul Uloom” Monthly (in which, instead of using argumentative invectives and curses I had used the style of a sincere invitation to reflection and deliberation). After reading it a couple of Mahdavis came to meet me. But I could not understand their motive for the meeting, nor could I understand the outcome of their discussion.

However, during my discussion with these people I gathered more information on the matter, which led me to believe that Mahdaviyat is not simply a group of Muslims with collateral differences but an altogether different religion with rigid rituals and beliefs, and a person who does not have any faith in their beliefs and does not confirm them, is in their view not at all a *momin*. In other words, **non-mahdavis are non-believers. Due to his confirmation of Mahdi’s claim and also because of the teachings of Mahdi, only a Mahdavi can be called a man of inner faith (momin).** Therefore, I thought that instead of drawing any conclusion from hearsay or from the *fatwas* by scholars of Islam or from the writings against ‘Mahdaviyat’ in books such as “Hadya-e-Mahdavia”, it would be appropriate to study the reliable literature of the scholars of this religion by going through the books published by them so that the truth comes out to the fore-directly and with certitude. My intention was to give complete and full information with discernment and confidence to the seekers of knowledge about this religion. So, when I began searching for books for this purpose, I got hold of the following books:

1. “Shawahid ul Wilayat” by Bandagimiyan Saiyyid Burhanuddin
2. “Panj Faza’il” by Bandagimiyan Saiyyid Ruhullah
3. “Jami-ul Usul” by Bandagimiyan Shah Qasim
4. “Hazda Aayaat wa Khulasat ul kalam” by Bandagimiyan Abdul Ghafoor Sajawandi

5. "Insaf Nama" also known as "Matan e- Shariif" by Bandagimiyan Waliji
6. Hujjat ul Munsifiin
7. "Khasa'is - e-Imam Mahdi-e-Mau'ud" by Bandagimiyan Abdul Malik Sajawandi
8. "Risala-e-Diiniyaat" @ Charagh-e-Diin-e-Mahdi" by Saiyyid Khudabaksh Rushdi
9. "Al Qaul ul Mubeen" by Bahr ul Uloom Saiyyid Ashraf Shamsi
10. "Kohl ul Jawahar li arabab- il Basa'ir" by Allama Saiyyid Nusrath sahib.

In addition to these, I came to lay my hands upon numerous pamphlets, booklets and treatises which were published on behalf of various Mahdavi organizations in Hyderabad. Some of these books, I merely glanced through; some others I studied in depth and the impressions which I formed in my mind after their study are as follows:

1. Mahdaviyat is based on the claim of Meeran Saiyyid Muhammad Jaunpuri to being Mahdi and its acceptance by some people of that period.
2. Accounts of the personal life of Meeran Saiyyid Muhammad Jaunpuri in Mahdavi literature differ vastly from those in history.
3. The prophecies regarding the arrival of Mahdi with peculiar signs and symbols on the fringe of the Doom's Day have been fitted in gratuitously on Meeran Saiyyid Muhammed Jaunpuri by his followers, and attempts have been made to show that he alone is true to those signs and symbols where as all scholars of Islam believe differently.
4. In 'Mahdaviyat', it is just not enough to accept Meeran Saiyyid Muhammad as a man of God, a man with a mission, or a spiritual guide but for to be *a man of inner faith (momin)*, it

is obligatory to consider him as "*the one appointed by Allah*", "*free from all sins*" and *the one obedience to whom is obligatory* (**muftariz ut ta'at**).

5. Even though, in 'Mahdaviyat' the fundamental beliefs of Muslims have not been denied in words yet the acceptance and confirmation of certain other beliefs has been made a condition for being a true believer (*momin*), and their denial has been shown as a pathway to 'kufr' as against all other Islamic scholars according to whom just as any reduction in the essentials of faith is *haram*; similarly, any addition to the essentials of faith is also *haram*

6. In 'mahdaviyat' the prophethood of Muhammad (SAS) and the sainthood of Meeran Saiyyid Muhammad have been supposed to be two distinct truths and two distinct periods and two distinct personalities have been presumed to represent them. Whereas Prophet Muhammad (SAS) is the master of one, Meeran Saiyyid Muhammad is master of the other and both essential and complementary to each other and therefore equal in status, which assumption is an insult to the exalted position of Prophet Muhammad (SAS) as also usurpation of the high office of prophethood. No one in Islam is prepared to concede such hypothetical division and its injunction from *Shariah* and the Mahdavis do not possess any relevant and acceptable argument in its favour. Whatever arguments they present on their own, are not worthy of notice vis-à-vis the basic faith of all Muslims

7. Therefore, in order to maintain that parity, all the prophetic terms and singularities meant only for Prophet Muhammad (SAS) are used untiringly and with solicitude for Meeran Saiyyid Muhammad Jaunpuri: *durud-sharif* for the veneration of Meeran Saiyyid Muhammad Jaunpuri; *azwaj-e-mutahharat* for his wives; *khulafa-e-rashidin* for his lieutenants; *sahaba-e-kiram* for his companions; *razi Allahu anhu* for his associates;

Khadija-e-zaman for his eldest wife; *Ayesha* for another wife; *Fatima Zahra* for his daughter; *Hasan* for his grandson; *Siddiq* for one of his lieutenants; *Faruuq* for another; *Badr* for a battle he fought; *mo'jizat* (miracles) for his supernatural deeds; *mubash'shar* for those who have been promised to be rewarded with entry into paradise. Those who have no faith in such terms run the risk of *hypocrisy* and even *kufr*.

8. In order to carry through assumption the *similarity* and *parity* not only in status but also in person, (which implies being two manifestations of the same reality), each and every important incident in the life of the Prophet (SAS)- from his birth to his leaving the world- has been handpicked and with some variation superimposed on the life and departure from this world of Meeran Saiyyid Muhammad Jaunpuri that even an ordinary student who has some knowledge of the great and unparalleled life of the Holy Prophet (SAS) can see through this **travesty** of truth. Similarity in name and some physical features is attested by some *ahadith* but total similarity and parity in all matters- in all events, incidents, circumstances, in miracles, attributes, even in person -so much so that there is not even a hair-breadth of difference between the two- is unintelligible not only to a scholar's intellect but even to the natural disposition of an ordinary Muslim.

9. Wherever in their books they deal with the proof of the advent of Mahdi, they show their prowess in narrating the *ahadith* which relate to the advent of Mahdi, their credibility and the unanimity of the Islamic scholars on them and the apprehension of *kufr*, etc., but when it comes to the person of Mahdi- when they have to prove that Meeran Saiyyid Muhammad is the Mahdi that has been talked about in the *ahadith*- they side-track from the issue or ignore it completely. Or in such case they exert themselves to argue yet again that Meeran Saiyyid Muhammad is the Prophet's peer or equal in every aspect and those who do not accept their contention are

destined for evil. After what the Imam and his associates have said, no proof is required in believing their words.

10. The beliefs and practices of their religion are entirely dependant on the sayings and teachings of Meeran Saiyyid Muhammad Jaunpuri and a few of his illustrious associates. There is very little reasoning based on the Holy Qur'an and the sayings of the Prophet (SAS). It is generally asserted that after what has been stated by Mahdi and his associates there is no need to seek ratification from other sources. On some occasions they quote verses from the Qur'an and also relate *ahadith* but their application to the theme of equality is not possible without distortion of the meanings of these verses. From time to time they quote the Sufi poets and often they refer to "Sheikh-e-Akbar", Ibn Arabi. First of all it is difficult to understand his philosophy; and secondly, in matters of fundamental beliefs of all Muslims, his statements do not carry much weight. In this connection, the observation of Mujaddid Alf-e-Sani is worth quoting: "The victories achieved in Madinah (Futuh-at-e-Madinah) or in other words, the *ahadith* of the Prophet (SAS) have rendered us able to do without the "Futuh-at-e-Makkiah" (conquests of Makkah) and the verses of the Holy Qur'an have rendered us able to do without 'Fusus.'" (These two are the names of the books written by Ibn Arabi). On account of it being in keeping with the demands of the intellect, this statement by Mujaddid Alf-e-Sani has the authority of a deciding assertion.

11. This is just a brief outline which this writer has scripted after a detailed study of all relevant books. At the end of the book, the biographical outline of Meeran Saiyyid Muhammad Jaunpuri with historical references has also been appended and in the concluding part of the essay a fervent appeal has been made to the Mahdavia fraternity, which is the prime motivator of this hard work.

12. So far as "Shawahid ul Wilayat" is concerned , I have managed to enclose the photostat copies of the extracts which I have taken from this book and also other books. The original extracts are with me for any evidence and reference.

13. In the end, I would like to request the Mahdavia fraternity and their elders to take a serious note of the extracts of these books, with the honour of faith, especially those which relate to Meeran Saiyyid Muhammad's equality with the person of the Prophet of Islam (SAS) and even in places with the temerity of attempting a superior excellence of Meeran Saiyyid Muhammad Jaunpauri than of the Prophet of Islam (SAS), study them unagitatedly, with patience and tolerance without falling a victim to bigotry, and try to reach a sane conclusion. Allah knows that my intention is not one of acrimonious debate, bitter argument, unending quarrel and disputation; neither do I possess such talent nor do I have time for it. We are all eager and anxious for our success in the life hereafter which is not possible without healthy beliefs. Therefore, renouncing these unreliable and unauthentic beliefs, identifying oneself with the large and overwhelming majority of the Ummah i.e., the Muslims is the only path to peace, security and salvation. May Allah grant each one of us the divine guidance to accept and embrace the truth. Amen

I pray to Allah to grant this my humble endeavour for the guidance of this sincere and serious group, far flung from the rightful path due to misunderstanding, and make it an instrument of its guidance. Amen

Muhammad Abdul Qawi
8th Jamadi-ul-uula, 1429 AH

A FEW WORDS ABOUT "SHAWAHID UL WILAYAT"

This book is written by Bandagimiyan Saiyyid Burhan uddin, the great-grandson of Amir Saiyyid Khundmir, (beloved son-in-law and successor of Meeran sahib, and *Siddiq-e-Wilayat*), one of the most revered holy men of high rank and dignity. This book consists of 40 chapters and in each of the chapters the author has explored his views under one topic, and in his arrogance, after logical discussion, repeated this verse of the Qur'an: "Then which of the favours of your Lord will ye deny?" (55:13) and at the end of each topic, has warned those people who dare negate these assertions. Further, he has claimed to have made a thorough inquiry into the contents of this book, taken utmost precaution in presenting the material and in his own words, by selecting reliable and authentic material from the following books authored by the successors of the companions of Meeran Saiyyid Muhammad Jaunpuri: *Hujjat ul Munsifin*, *Insaf Nama*, *Matla ul Wilayat* and *Jannat ul Wilayat*, etc. he has edited this book. This book has been published by "Jami'at-e- Mahdavia Da'era Zamistanpur, Hyderabad, after comparing it with various other manuscript-copies. Therefore, for my inquiry into the Mahdavia beliefs I have preferred this book to other treatises. Also because of the fact that in the preface to this book it has been claimed that "these books by our virtuous ancestors are the rightful source for their successors" That is why, in the light of the extracts of this book I wish the readers to study "Mahdaviyat". Later, I will present important extracts from other treatises for the readers' acquaintance with Mahdavia beliefs. Before proceeding further, let us keep certain facts in mind:

1. I have not copied any writing indirectly quoting some other source but made an extract after reading that text myself. However, in order to avoid unnecessary details, I have restricted myself to what is essential. The books from which I

have copied are all in my possession. All possible precaution has been taken in copying from them.

2. In the writings of the author, as far as possible, I have tried to avoid any kind of explanation from my side except in case where the writing was so antiquated or knotty that without an explanatory note there was no solution. But such an eventuality has been rare and it has been distinguished by the use of parenthesis.

3. In my titles or the text, there is no scope for the use of those celebrated appellations which are employed for Meeran sahib and his successors because there was no such scope in my belief. But in the transcript, I have taken care not to violate the author's regard for his ancestors.

4. "Meeran sahib" implies the *Imam Mahdi* of the Mahdavis, i.e Saiyyid Muhammad Jaunpuri, who is the real orbit of this religion. *Amir-e-kabir* means his son-in-law Saiyyid Khundmir sahib and *Sani-e-Mahdi* means his son Saiyyid Mahmood sahib. The reported sayings and dictates of these three guides and a few other associates of Meeran Saiyyid Muhammad form the very basis of this religion.

5. All the titles have been given by me in which, as far as possible, the words of the Mahdavi writers have been given due credence. Further, for the explanation of their text whatever introductory or critical notes I have written, have been distanced from the author's writing so as to keep the misgivings of fallacy and deception at bay.

MAHDAVIA BELIEFS

1. The shrine of Meeran sahib is as holy as the Ka'batullah.

In the introductory part of the book, describing his visit to the shrine of his Imam Mahdi, the author writes:

[“ ...when I was exalted on visiting the purifying, holy, and illuminating shrine of the Imam of the East and the West, which indeed is as holy as ‘bait ul ateeq’”(khana-e-Kaaba)] p-5

On page 469 of his book, the author has used the same vocabulary to describe the shrine of Mahdi. He has called him the Imam of all the Easts and all the Wests, and called his grave as holy as the House of Allah, which is not only an overstatement of regard and a despised hyperbole but also an insult to the House of Allah.

2. Meeran sahib is the chief of the Universe (Sarwar-e-Ka'inat), possessor of all attributes of a prophet and the last of a series of saints.

At the request of a few friends to write some treatise describing the life and circumstances of Meeran sahib, and the author's intention for the same, he writes:

[“ so that all the people come to know from the beginning to the end, the circumstances of Hazrath Imam(A.S), the Chief of the Universe, whose person possesses all attributes of a prophet and who is the last in a series of Saints.”] P-6

This shows that (1) for the Mahdavis, the person of Saiyyid Muhammad Jaunpuri sahib was the “chief of the Universe” whereas for all Muslims, this appellation is applicable only to

Hazrath Muhammad (SAS), who says: "On the Day of Judgment, I will be the leader of all the children of Adam". (2) He had the attributes of the Prophet. The position of prophets is higher than that of all saints and other virtuous men. How could one be of the same rank as Prophet Muhammad (SAS)? This belief is also against the creed of Islam (3) He was the last in the series of Saints. According to the belief of Muslims, the door of Prophethood has been closed but the door of Sainthood is always open for the *Ummah* of the Prophet Muhammad (SAS). All Muslims are Saints of Allah though their ranks might vary. But sainthood has neither ended with anybody nor will end with anybody.

(3) Wherever in the Holy Qur'an, the word "*Noor*" has been used it means the Prophethood of Muhammad (SAS) as well as the Sainthood of Mahdi.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا
 أَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

Mankind! Verily there hath come to you a convincing proof from your Lord for we have sent unto you a light (that is manifest) (174: 4); people of the Book! there hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): there hath come to you from Allah a (new) light and a perspicuous Book," (15:5); Believe, therefore, in Allah and His Messenger, and the Light which We have sent down. And Allah is well acquainted with all that ye do." (8:64). Referring to these verses, the author says: "One ought to know that in these verses the word "Light" refers to the advent of the light of the Prophethood of Muhammad (SAS) and the light of the sainthood of Mahdi (p-10)

Whereas the learned exegists of the Holy Qur'an interpreted the word *Light* as either the Qur'an or the Prophet (SAS), and

all Muslims are united in this belief. But the Mahdavi people have included Meeran sahib in it, for which there can be no logical proof because this is exegesis by opinion, which is *haram* (forbidden)

(4) All Prophets and all Saints acquire knowledge from Meeran Sahib's fountain of knowledge.

This wonderful discovery by the author of the book is worth reading:

[“Consequently, the outcome is that all prophets and saints receive knowledge from the lamp of the last of Saints (Mahdi) and that is the reason why the last of saints (Mahdi) is called the *sun of guidance* and all other prophets and Saints are like heavenly stations. In this sense, the Chosen Prophet (SAS) has said that sainthood is superior to prophethood. (pp 12, 13)]”

In the above comparison, the author has disgraced the exalted position of Prophets before his own Imam in such a way that no man of faith can tolerate it. And the disjointed argument which he has offered in its support has no credibility in the treasure-house of *ahadith* nor is it worthy of protest for the scholars of *Hadith*. Even if it is supposed to be a *hadith*, it may help prove the superiority of Muhammad's Sainthood over the palpable directives of his Prophethood. How could it prove that Meeran sahib is the last Saint and all Prophets receive the light of knowledge and guidance from him?

(5) The rank of Meeran sahib before Allah is equal to that of our Prophet (SAS).

Naming an unreliable piece of writing, as *hadith*, a whole lot of philosophy has been structured:

["Meeran Saiyyid Khundmir has asserted that the Prophet (SAS) has commanded that every Prophet has his peer among his followers, i.e. he has his likeness, and no person can be like the Prophet (SAS) but he, whose rank before Allah is like the rank of the Prophet (SAS); when he thus got the rank of the Prophet (SAS) then surely he must be a *khalifa* of Allah and is also an equal of the last of Prophets (SAS) in his ummah, and Mahdi-e- Mau'ud (AS) is that person." p 14]

There is a consensus among all Muslims on this point that Hazrath Muhammad (SAS) is more excellent (*afzal*) and higher (*bartar*) than all other Prophets. How can any of his followers claim parity with him when not even a Prophet can claim equality with him? The Mahdavis have no proof of this argument that the position of Mahdi before Allah is equal to that of the Prophet (SAS). They do not have any absolute evidence; it is only their supposition, their wishful thinking.

(6) Meeran sahib is like the Prophet (SAS) in each and every matter.

Consider the following piece of writing and mourn the waywardness of their intellect and creed.

["If it is asked why Mahdi's name has not been mentioned clearly and unambiguously in the Qur'an When Allah has not left anything untouched in it then how is it that the mention of the name of Mahdi has been left out? It will then be said that the name of Mahdi has not been singled out because the name of Muhammad (SAS) has been focussed on (i.e., because of the mention of the name of the Prophet (SAS) there was no need to refer to the name of Mahdi (AS) since Mahdi's call of invitation to Islam is like Muhammad's call of invitation; his knowledge is like the knowledge of the Prophet (SAS); his band of followers is

like the band of the Prophet (SAS); his situation like that of the Prophet (SAS); and his trust in Allah is like that of the Prophet (SAS) and in most matters he is equal to the Prophet in physical features as well as in conduct.”p.15]

In addition to this, on pp-16, 17 indicating each attribute of the Prophet (SAS), an attempt has been made to equate Meeran sahib with the Prophet (SAS).

**“In short, all his attributes are like those of the personal attributes of the Prophet (SAS), neither less nor more.”
(p.17)**

(7) Meeran sahib is figuratively Muhammad, like Ahmad (SAS) himself, but is also the essence of Unity (Allah).

The firm faith of Bandagimiyan Amin Muhammad (whom the author describes as a man of God) in the eminence of Mahdi, which is an extreme case of exaggeration and excess {as is evident from these lines of poetry), is worth noticing:

O Mahdi of the last ages, significantly Muhammad, you arrived; Allah bless you, peer of Ahmed, you arrived. With the celebrated seal of Sainthood on your backs floating on the sea of truths, Ahmad without ‘m’, you arrived (p.17).

Ahmad without ‘m’ is ‘Ahad’ and ‘Ahad’ is only the self of Allah “Say: He is Allah the One.” (1:112)The last hemistich of the praise in verse would mean as if Allah has appeared on earth in the form of Mahdi. But since this claim was too dangerous, and the author did not want to renounce it too, therefore, in this book, he had to write a marginal note:

[“Persons with understanding alone can figure out this observation”p.90]

(8) Meeran sahib is higher in rank than Abu Bakr and Omer (May Allah be pleased with them).

By order of the *Ijma* (a consensus among traditional Islamic scholars), Mahdi alone is the complete follower of the Prophet (SAS) and such following cannot be made out for anyone else, even if they are the successors of the Prophet (SAS) because the successors of the Prophet (SAS), even though they are all high ranking perfect followers, yet Mahdi is superior to them, too, because Mahdi is equal to the Prophet (SAS) and 'the promised one' by the word of the Prophet (SAS) by clear arguments p18.

If only the author had presented some of those clear arguments! The *Ummah* treats Hz. Abu Bakr (May Allah be pleased with him) as superior to all human beings barring the Prophets.

(9) The virtues of Meeran sahib were absolutely and certainly marked out with the laudable virtues of the Prophet (SAS) in every way.

"The conformity of one Prophet with another and the conformity of one Messenger with another appear only in manners and not in palpable setting. But this is the uniqueness of the *Imam of the Universe* that he is in conformity with his leader (Hz. Muhammad) in all attributes of self which are the virtues of Muhammad (SAS) absolutely and with certitude in every way including the signs of his birth because Mahdi is the manifestation of Muhammad (SAS)" [pp.18, 19].

That is to say that Saiyyid Muhammad Jaunpuri is (God forbid!) the re-incarnation of the Prophet (SAS).

(10) The being of Meeran sahib was the very essence of the Light of the true God (Allah).

Let it be clear that the being of each of the Muhammads was the essence of the Light of the true God (Allah) in accordance with the dictum of the Qur'an: "أَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا We have sent unto you a light (that is) manifest" (174: 4) and also the *hadith*: "أَنَا مِنْ نُورِ اللَّهِ وَكُلُّ شَيْءٍ مِنْ نُورِي" "I am from Allah's Light and everything else is from my light." p25.

Readers must surely have understood as to what the author wants by the use of the expression "the very essence of Allah's Light." The question is: in accordance with the verse of the Qur'an and the *hadith*, which argument provided the justification for the inclusion of Saiyyid Muhammad Jaunpuri?

(11) The organs of Meeran sahib's body were also the light of the essence of Allah.

Narrating in detail the incident of a tooth that was broken, the author writes that in order to keep the tooth with them a dispute arose between his wife and brother-in-law. When the dispute intensified, Meeran sahib turned his attention to them and observed:

"This is Allah's Light. It will never separate from the essence of Allah. Thus, it was conclusively proved that the being of Mahdi was Allah's Light. That is why, Allah has stated his year of birth (847 AH) in this verse: "يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَوَجُودٌ مُبِينٌ" p.26.

This is a great slander! What an absurd argument! It has nothing to do with knowledge or intellect. The Arabic text quoted here is no Qur'anic verse. This 'verse' has been manufactured by the author. The second point is that Allah's command is revealed to the Prophet (SAS) through the medium of the Qur'an or *Hadith*. The need to reveal the date of Meeran sahib's birth is found neither in the Qur'an nor in any

Hadith. The question, therefore, arises: From where did it reach the Mahdavis?

(12) Meeran sahib's kunyat (family name) was 'dada'.

The world knows that the family name is either used in relation to one's children or as a nickname to denote some special qualities in a person comparable to some other substance or thing; but when in regard to the family name of Meeran sahib a question was put to his father, he gave this reply:

"My grandfather's name was Saiyyid Qasim. That is why, sometimes we call him Abul Qasim" (father of Qasim) p33

(13) Meeran sahib described his son-in-law as his own son?

Generally, impressed with the obedience and service of some youngster, people may call him 'son' or 'my son' figuratively, out of love. But Meeran sahib, impressed with the love and devotion of his son-in-law, gave him the unreasonable glad tidings of being his "own" son. Therefore, describing the singularities of Bandagimiyan Saiyyid Khundmir, the author writes:

"The tenth glad tidings is that when both Saiyyids together presented themselves before the "beloved of the two worlds" at Farah then in favour of one he said: 'The son returns as a son and to Bandagimiyan Saiyyid Khundmir, he gave the glad tidings of being his 'own' son.'" p. 293

It is unintelligible as to how one could be the 'own' son of two men? Maybe, this is a mystery which common people cannot comprehend.

(14) The son is an equal of the father.

In the same way, consider another wonderful thing. When a son (Saiyyid Shahabuddin) was born to him, Saiyyid Khundmir said this in his favour:

“People would say that a son is born to me, whereas a son is the equal of a father” p.511

Allah alone knows how the Mahdavi people solve such riddles or digest such crazy notions. Perhaps by virtue of applying such strange logic and believing in such bizarre philosophy, despite their Imam being a follower, they have accepted him as an equal of the Prophet (SAS). Very strange indeed!

(15) Meeran sahib was more far-sighted than Allah.

Meeran sahib possessed so much of knowledge and wisdom that the moment he was born, he was blessed with ‘Mahdivyat’, and asked to proclaim himself the ‘Mahdi’. In reply to Allah, he said: the proclamation which you are commanding me to undertake is not opportune now:

“ Immediately after my birth, Allah commanded me thus: O Saiyyid Muhammad, proclaim yourself the Mahdi and invite people towards Me; but this slave digested it and replied: O Lord! Jesus Christ (PBUH) had invited people in his childhood; a number of them had been subjected to conflict. I fear the Ummah of Muhammad (SAS) may also be subjected to such conflict and consequently reject my invitation.”p.34

In this manner, as if by convincing Almighty Allah of its expediency, he digested Allah’s own Command, i.e. did not obey it. Good God! So far, we have not come across any Prophet who has offered his advice to the Almighty and also passed over His Command. What standing does Mahdi have to clash with Allah’s injunction?

(16) Seeing Meeran sahib was like seeing Allah

When Sheikh Daniyal ... who was one of the major Saints of his family and times, and Hz. Khizr (AS) often used to visit him...saw him,

“He was so overjoyed as if he had seen Allah” p. 35

And when Khwaja Khizr saw him, he said:

“This is the boy we had been looking for since long. Now Almighty Allah has revealed him” Ibid.

(17) Whatever knowledge (cognizance) of Allah Meeran sahib had received, even a drop of that knowledge, Prophets and Messengers of Allah would not be able to stand.

By gulping down and absorbing this entire ocean which the Prophets and Messengers of Allah could not even stand a drop of, Meeran sahib was swayed only to the extent that for seven years he was in such ecstasy that he did not eat even one morsel of food. Then for five years, he remained in a state of alternating delirium and discretion, and when his first wife asked him the reason, he replied:

“There have been so many flashes of Divinity in succession that one drop from these rivers would be enough for any Messenger of Allah or any ideal Saint to lose his discretion for the rest of his life”. p. 48

As a consequence, for seven years he was in a state of delirium, and for five years he was subjected to a combination of oblivion and divine intoxication. He did not eat anything during the first seven years and whatever he ate during the next five years accounted for 17½ seers”

(18) Meeran sahib was the owner of the treasure of *iman* (inner faith).

The first time the brilliance of divinity flashed upon him, Allah directed him thus: Saiyyid Muhammad! We blessed you with the knowledge of Our Book, and also blessed you with the knowledge of Allah's Intention and regarded you as the chief of the men of Faith, and put in your hands the key to the treasures of Faith (the divine guidance to be led in the right way). We have made you the defender of the *Din* of Muhammad (and from our Essence bestowed such regard on affinity with you that) your denial is our denial and our denial is your denial." pp. 50, 391

Whereas innumerable dictums of the Holy Qur'an and the *Hadith* reveal that the overflow of Faith and Guidance is the bounty of Allah, and none else has a share in it. For example, "إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ"

"It is true thou wilt not be able to guide everyone whom thou lovest; but Allah guides those whom He will..." (56:28)

(19) One of the Companions of Meeran sahib knew the secrets of men's hearts.

Regarding his fifth *khalifa*, Miyan Dilawer, Meeran sahib has this to say:

"Glory is to Almighty Allah who has revealed all species of knowledge from Earth to Heaven to Miyan Dilawer, like unto one who is holding a mustard seed in the palm of his hand." Further, Meeran sahib also said: "Miyan Dilawer knows the secrets of the people's hearts better." pp. 55, 56.

While in contrast, in the Qur'an and the Hadith, such complete and exhaustive knowledge has been shown to be the attribute of Allah only and the knowledge of His creatures is deficient.

(20) Each and every moment used to be a new God for him

It is reported that Hz. Imam (AS) called Miyan Sheikh Bheek the surrogate of Hazrath Isa (AS). When Miyan Bheek was overtaken by a strong desire for God realization and in reply to each query he only repeated "Everything is God." (*Hama Haq ast*). The Imam of Saints repeated thrice: "Why are you imprisoned with the ancient God? Why don't you proceed? Then the Imam recited this couplet: "I am fed up with your ancient God; for me, each moment is a new God" p. 58.

To keep on bestowing the position of Prophethood was a common practice with Meeran sahib and why wouldn't he? He has been granted dominion over inner faith. Prophethood apart, in the above mentioned writing the point worth considering is: What interpretation the scholars of Mahdavia offer to the instruction of Meeran sahib to a disciple for abandoning the ancient God and pushing on, and about himself, the glad tidings of finding a new God. The followers of Islam consider such views simply as atheism.

(21) The burial of the dead body of Meeran Sahib's son led to the forgiveness of the sins of 18, 000 dead persons. There were 18,000 graves in the graveyard in which his youngest son Miyan Saiyyid Ajmal was buried.

"Allah has instructed me thus: 'Saiyyid Muhammad! Because of Saiyyid Ajmal, We have granted forgiveness from sin to all dwellers of the graves, for ever'" p 66

(22) One of the Companions of Meeran sahib had the sum total of all the virtues found in the person of Hz Abu Bakr (May Allah be pleased with him).

Once, a discussion was on among the disciples of Meeran sahib regarding the excellent qualities of Hz. Abu Bakr, who is attributed with over 300 singularities. Shah Nizam, one of the Companions of Meeran sahibs queried: "Are we attributed with one such virtue?"

Hearing this Mahdi (AS) said 'with his own auspicious tongue: "Each one of those virtues is in you, too." p.71

(23) Meeran sahib walked on the grave of Khwaja Banda Nawaz wearing shoes.

When Meeran sahib reached Gulbarga, he visited the shrine of Saiyyid Muhammad Gesu Daraz (Rah). He closed the door of the shrine and remained inside the shrine for a long time. When he emerged from the shrine, someone asked him why he took so long to visit? He replied thus:

"The spirit of Saiyyid Muhammad (Khwaja Banda Nawaz) greeted me, and with all possible care escorted me to his grave and with an eloquent endeavour urged me to walk on his grave wearing my shoes. 'Until the dust on your shoes touches my grave, my sense of shame will not leave me; this sense of shame has been distressing me since the time I laid a claim to being the Mahdi, Ultimately, I had to walk on his grave three times to and fro with my shoes." p 83

This incident has taken place with the grave of a person about whom Meeran sahib had himself said that he was the guide to the right way and master of the whole world and from his person emerges the sweet smell of the Messenger of Allah; and that those who did not show him appreciation and regard,

Allah will call them to account on the Day of Judgment. (Ibid) Despite lavishing such praise on him, what is the meaning of all this indignity and humiliation? And what was his slipup? By claiming to be the Mahdi he had tried to snatch away that title from Meeran sahib. How could he get away without insult and humiliation for such a big lapse? The Mahdavi brethren must pause here and consider: If this is the punishment for trying to usurp the position of Mahdi, what punishment should be meted out to a person for usurping the position of the Prophet (SAS) [*Wilayat-e-Muhammadi*] without any privilege and reason?

(24) Instead of the sailors, the dead Saints tugged the boat of Meeran sahib.

During his journey for Hajj, when he passed through a habitation where there was the shrine of a sage, one of his companions wondered in his heart as to why Meeran sahib did not visit his shrine. This suspicion was disclosed to Mahdi. He then looked at his companion in such a way that his gaze removed the curtains of sense perception from his eyes and an invisible world opened out before him. Then that companion saw a strange sight:

“All the Saints, who lie buried in different parts of India are present on this occasion and with long ropes wound around their shoulders, tugging his boat” p. 89

(25) Firstly, Meeran sahib was Allah’s lover. Then Allah became his lover.

Once, Meeran sahib was resting. A disciple sitting nearby thought how old he must be. Without a question being put to him, Meeran sahib replied on his own:

'For thirty years I was in love with Allah. It is almost thirty years since Allah is in love with this fistful of dust.' It is also reported that he recited this couplet in the Hindi language:

I am in love with my sweetheart and my sweetheart dotes on metoo

I am a wreath on my sweetheart's head; my sweetheart is a garland around my neck (pp 89, 90)

The same observation is reported on p.343 also.

In his interpretation of this unintelligible disclosure, the author of the book, complicating it further, writes in this strain:

"It is a custom in India that on the wedding day a wreath of flowers is worn on the head and a garland of flowers around the neck. Here Imam Mahdi says I am a wreath on my Lord's head and my Lord is a garland around my (Meeran sahib's) neck. This is a reference to "I am Ahmad without 'm'. Only a person with perception will understand this" p. 90

Glory to Allah! By becoming a wreath, Meeran sahib occupies a seat on Allah's head, and turning poor Allah into a garland, puts him around his own neck. What an absurd idea! Would any guide and leader indulge in such illogical talk?

(26) After the Prophet (SAS) Meeran sahib alone is a perfect man.

Subsequent to reaching Makkah, when he started circumambulating the 'Kaba',

Whichever Arab saw him Allah made him to observe that here is a perfect man who has come after the Prophet (SAS). [Ibid]

There is no difficulty with the good impression on the Arabs but the statement “has come after the Prophet (SAS)” needs attention because if the perfect man means a Prophet, then this is a denial of the end to Prophethood; and if it means a perfect Saint, it is a denial of facts. Is the Prophet’s ‘Ummah’ so barren that its knowledge and cognizance could not produce one single ‘perfect man’ in 900 years when within a few years, by his own presumption, Meeran sahib prepared an ‘Ummah’ comparable to prophets? Were Abu Bakr and Omer not perfect men? Were not Osman and Ali perfect men? (May Allah be pleased with them) How can such claims which are so vague and so far- removed from knowledge and intellect be credited with legitimacy?

(27) Meeran sahib is the Lord of the ‘Ka’ba’ and the ‘ka’ba’ circumambulates him.

When Meeran sahib went for the Hajj, (read about this incident, rather accident by forcing your mind to do so) during the circumambulation he inquired from one of his disciples and 4th *khalifa*, Shah Nizam:

“What sign did you notice when you visited the Ka’ba for the first time, and what sign do you see now?” Miyan Shah Nizam replied: The first time I had seen the ‘Ka’ba’ without the Lord of the Ka’ba. This time, I saw it with the Lord. Again, Meeran sahib inquired: “Miyan Nizam! Do you notice anything else? He replied: Yes, Miranji, (I see that) the Ka’ba is circumambulating Hz. Miranji and saying :(Let them worship the Lord of this House, 3: 106) p. 91 فليعبُدُوا رَبَّ هَذَا الْبَيْتِ

That is to say, instead of Meeran sahib circumambulating the Ka’ba, the Ka’ba began circumambulating Meeran sahib. But not only was the Kaba circumambulating Meeran sahib, but also by its action was verbally inducing people to

circumambulate the Lord of the Ka'ba. Perhaps, that is the reason why the author considers the Imam's *shrine* to be as sacred as the Ka'ba.

(28) By seeing Meeran sahib both the seeing of Allah as well as the purpose of Hajj were achieved.

A person, Haji Mali, who always used to be anxious about seeing Allah, after being disappointed with all other religious mendicants, pious men and scholars, thinking that the Ka'ba is called the House of Allah, and no house remains without its owner- set out on a journey to Ka'ba....He set out for the Hajj, but on his way, he chanced to meet a godly man. Haji Mali requested him to help him see Allah. The godly man replied saying: You fool! This task is not attainable for everyone. Nearby, lives a pious man, Saiyyid Muhammad Khuda Baksh; approach him for fulfilling your heart's desire. Therefore, taking two flower garlands, he immediately rushed to meet him and asked the gathering who among them could get him to see Allah. Hearing this:

“Hazrath Imam, the Protector of Sainthood, spoke from his pearl-scattering tongue: Come and see! When the man approached the Imam of Saints, and saw him, he said: Enough, whatever was my goal (the seeing of Allah) has been achieved (by seeing you)

But that man was unable to bear the sight of the Imam or of Allah and passed away in three days time. He was thus deprived of the honour of performing the Hajj.

But Meeran sahib gave him the title of “Miyan Haji” His name was different but the reason for calling him “Haji” was that his desire of the Hajj was fulfilled at that very spot. pp.108, 109

How could a man desiring to see Allah achieve his goal by seeing Meeran Sahib? And how could a man desiring to perform the Hajj have his desire fulfilled by a mere glance at Meeran Sahib and the title of Haji also bestowed on him? To raise the curtain from this mystery is the responsibility of the Mahdavi scholars.

(29) But for the difference of nomenclature, the function of *Nubuwwat* (Prophethood) and *Mahdiyat* is essentially the same.

By starting a discussion with reference to men of perception, the author writes that there are two pillars of Prophethood- one is claim (to Prophethood), the other is manifestation of the miracle or the talent of Prophethood. Further, by imagining this hypothesis, he goes on to write that on this basis these ought to be the two pillars of *Mahdiyat* too.

“For, there is only a difference of nomenclature between Prophethood and *Mahdiyat*. The function and the purpose are the same p. 112

Therefore, when Meeran Sahib repeated his claim to *Mahdiyat*, it meant that one essential obligation of *Mahdiyat* was fulfilled. But when the scholars and righteous men saw in him through experience and inspiration attributes and potential for *Mahdiyat* then the second obligation was also fulfilled. This was the inference of his research. But in his passion for proving *Mahdiyat*, in his quick movement of wordiness, he forgot how he has made a mess of prophethood declaring that there is only the difference of nomenclature between prophethood and *Mahdiyat*. It may remain hidden from the eyes of Meeran sahib's faithful followers; but how can it evade the gaze of those who love justice?

(30) The tongue of the son-in-law of Meeran sahib was unwavering like the tongue of prophethood.

Once, Saiyyid Khundmir was offering *salat*. In the state of *salat* angels arrived and placing a saw on his head cut his body into two and cleansed it of all human impurities and then addressing him Allah spoke about the obligation conferred on him and asked him: "What would you offer me as thanksgiving?" Saiyyid Khundmir replied saying that he did not possess anything worthwhile except his head, which he would like to offer as a sacrifice. Allah asserted that was what He wanted. In reply Saiyyid Khundmir said: "I possess but one head; were I to have a hundred heads, I would have sacrificed them all". Accordingly, in a battle which he fought, one hundred of his companions had their heads cut off. Commenting on the words 'one hundred heads' uttered by him and subsequently the chopping off of 100 heads and with reference to other experiences of the family, the author writes:

"Whatever words Bandagimiyan Saiyyid Khundmir uttered, were never ineffective just as the speech of the Prophet (SAS) and of Mahdi (AS) was never ineffective."
P. 136

(31) "Nur-un 'alaa Nur" confirms the truth of the son-in-law of Meeran Sahib.

During the critical explanation (exigesis) of "اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ" Allah is the Light of the heavens and the earth" [35: 24], addressing his son-in-law, Meeran sahib says:

"By *mishkwath* is meant your chest; *misbah* means Allah's *Tajalli* (flash of brilliance); *zujajah* means your heart; and by *shajarah* is meant my *being* because on the fourth heavens my name is *Mubarak*." By relationship with me, you became 'Nur-un 'alaa Nur'" p.138

The author has further made it clear that this entire 'ruku' of the Qura'nic verse has been revealed in favour of

Bandagimiyan (Saiyyid Khundmir) only. Even averting the attention from when the Qur'an was revealed and when Bandagimiyan was born, all exegetes and scholars of 'Din' have interpreted, in this verse, the word 'Nur' to mean the real Light of Allah (The Most High), not the light of any of his creatures.

(32) Meeran sahib does not say or do anything without the prior instruction of Allah.

Once, he thus explained:

[“ Whatever meaning of the Qura'n issue from my tongue, they are from Allah's mandate and Allah's instruction...Whatever I say and do and recite is all from Allah's Order. What all Allah reveals I recite and what meaning Allah teaches; the same I deliver” " علمت من الله بلا
واسطة جديد اليوم
pp. 163, 341

His community uses the title *Asad ul ulema* to describe Meeran sahib; but the construction of this Arabic sentence is beyond the pale of our comprehension.

(33) Meeran sahib has the knowledge of the ancients and the aftermost; and he who denies him is a kafir

During the course of a detailed address Allah also directed him thus:

“We have bestowed upon you the knowledge of the ancients and the aftermost and the knowledge of the meanings of the Qur'an, committed unto you the key to the treasures of *iman* (inner faith); made you the defender of the Din of Muhammad (SAS); Go out and invite (people to the right way); whosoever accepts you is a *momin* and he who denies, is a *kafir* p.163

(34) The cognizance of Meeran sahib alone is the cognizance of Allah.

Almighty Allah commands thus:

“O Saiyyid Muhammad! He, who had cognizance of you, had cognizance of me; and He, who did not have cognizance of you, did not have cognizance of me, too” p 163

(35) Most of the Companions of Meeran sahib were more excellent and more perfect than all other saints and scholars (of religion).

“The ‘sahaba’ (Companions) of Imam (AS), masters of inspiration and true faith-were more excellent and more perfect than all (other) Saints and scholars.”

Let it be clear that among Muslims the term *sahabi* (plural: *sahaba*) is used only for the companions of the Messenger of Allah (SAS). The use of this term for anyone else is mere fallacy.

(36) Meeran sahib is no less than any of the Prophets.

Talking about the certainty of his faith that there can be no flaw in Meeran sahib’s inspiration, and asserting that he is different from other ordinary saints among the ancients, the author writes:

“The invitation (to the right way) of Meeran sahib resembles that of other prophets (therefore, there is no probability of his committing any sin). Decidedly, to call him a Prophet is not correct because there would be no prophet after our Prophet (SAS) but even if someone is sent to this ‘Umma’, he will be called a saint, not a prophet. Thus, the essence of Mahdi is different from that of other saints since he has laid such claim which is not applicable

to others except to prophets- not even to the saints. Other Saints were neither eligible for such claim nor did they lay such claim. p 167

If one were to read carefully what he has claimed, it would become clear that according to his creed Meeran sahib is a Prophet only; but to call him a Prophet is not correct owing to this difficulty that Prophet Muhammad has been unanimously accepted as the last Prophet. Then this sentence: 'if someone descends on this Umma', is worth attention. Do prophets and saints descend from heaven?

(37) "Piran Patan", the birth place of Meeran sahib is nicknamed "Umm ul Qur'a"

When, by the command of Almighty Allah, Imam Mahdi disclosed his claim to 'Mahdiyat' then the city of "Umm ul Qur'a", which is the place of birth of the Imam, (Guide unto the way of salvation) i.e. Nahr wala Ishq, also known as "Piran Patan". p 168

The world knows that in the Holy Qur'an, the venerable Makkah has been nicknamed "Umm ul Qura" but the author has, it seems, vowed to prove the equality of Meeran sahib by indulging in such manipulation.

(38) Meeran sahib was endowed with all qualities of Prophets and Messengers of Allah.

Scholars of pleasing words and virtuous men of prosperous circumstances (of that province)...finding Hz. Meeran Saiyyid Muhammad endowed with all qualities of Prophets and Messengers of Allah, and knowing him for a true reporter with all sincerity and conviction joined this group, which has been described as: "أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ"

وَالصَّالِحِينَ وَالصَّالِحِينَ وَالصَّالِحِينَ ... “are in the company of those on whom is the Grace of Allah,-of the Prophets (who teach), the Sincere (lovers of Truth), the martyres, and the Righteous (who do good):” [69:4] p. 170

One ought to remember that according to Mahdavis, Prophets, true or sincere friends, martyrs and pious men in this verse, without any evidence, means Mahdavia community.

(39) According to Meeran sahib, the name of our beloved Prophet was Muhammad Abdullah and not Muhammad bin Abdullah:

“He said the father of the ‘abode and asylum of apostleship’, Apostle Muhammad, was a pagan; how could he be named Abdullah (a servant of Allah); surely, it must be an error of the copier. In fact, the expression is Muhammad Abdullah; and Mahdi is also (Muhammad) Abdullah (a servant of Allah).” p. 177

The inference: There is absolutely no difference between the two- neither in name nor in status.

(40) The companions of Meeran sahib held the positions of Prophets. In fact, they could have gone even further.

In Kaha, eighty-four of the companions of the Imam were killed, who, with the auspicious tongue of the Imam received the glad tidings of the ranks of Prophets, especially, Bandagimiyān Azizullah and Miyan Makhdoom... The Imam said in their favour: Each one of them has been blessed with the rank of Ibrahim Khalilullah (PBUH). Had they been living, they would have gone beyond his (Hz. Ibrahim’s) status.

(41) All companions of Meeran sahib- each one of them- was possessor of eternal inner faith (*iman*).

Let it be clear that once, at this same place, during their journey, Imam (AS), by the bidding of Allah, casting a benign look at his Companions, big and small, favoured them with the glad tidings of perennial inner faith. p212.

For Muslims at large, nobody can have the assurance of perennial inner faith. In *Ahadith-e-sahiha* (confirmed ahadith), at many places, Muslims have been warned against the untrustworthiness of the ending. In view of Allah's freedom from want, all saints, even the companions of the Prophet (SAS), were scared of the unscrupulousness of termination and deprivation of faith and prayed for protection from them. The Prophet (SAS) not only used to instruct his followers to keep being apprehensive about it but also feared that those who were not afraid were liable to be terminated. As against the inspiration of prophets and saints, the inspiration of Meeran sahib gave his followers the glad tidings of perennial inner faith. Strange, indeed!

(42) Meeran sahib did not owe his knowledge to the ancients, nor did he benefit from any book of exegesis.

"I never study any exegesis at any time. Whatever verse (of the Holy Qur'an) comes up without the aid of any agency, and whatever *bayan* (unfolding) is taught by Allah, by His command the meaning of that verse is provided. p.231

(43) For attesting the veracity of his statements, prophets of Allah stood to his right and left.

A question was put to him demanding demonstration of proof by which he would affirm seeing Allah:

In reply, he said that evidence is obtained by the statements of two witnesses. Then by gesticulating with his hands to his right and left he stated that Muhammad the Apostle of Allah (SAS) and Ibrahim Khalilullah (PBUH), who are witnesses in this case, are standing right here on the spot. Whatever you want to know, ask them to let you know:
p.232.

(44) Meeran sahib's *iman* (inner faith) and the Prophet's *iman* (inner faith) are the same.

In a discussion, some scholars opined that if Hz. Abu Bakr's *iman* is weighed against the *iman* of all other Muslims, the scale of Abu Bakr's *iman* would tilt in his favour. It shows that Hz. Abu Bakr has more excellence and eminence than all other followers of Islam. In reply to this query, they quipped: Abu Bakr's *iman* is more or the Prophet's? The answer was that the Prophet's *iman* is more than that of Abu Bakr. The Imam replied: "Our *iman* is Muhammad Mustafa's *iman*. He was asked: You are a follower of the Prophet (SAS): How can your *iman* be (equal to) that of the Prophet's (SAS)? Hz Mahdi replied: I have entered this Ummah in the same manner in which the Prophet has." p. 237

(45) With Meeran sahib, no receptacle was necessary for the understanding of the Holy Qur'an.

Meeran sahib declared that for grasping the meaning of the Holy Qur'an, the light of *iman* is sufficient p. 241.

All Muslims are united in the belief that for the unfolding of the Qur'an and for its exegesis, the verses of the Qur'an, sayings of the Prophet (SAS), traditions of the Companions of the Prophet (SAS), words of the immediate followers of the

Companions of the Prophet (SAS), Arabic dictionary and sound intelligence at the least are necessary and inevitable. Any interpretation of the Qur'an, without these accompaniments would be personal opinion, not what is willed or intended by Allah.

(46) Meeran sahib has come to reveal those meanings of the Qur'an, which were never heard during the time of the Prophet (SAS).

Those sayings of the Prophet (SAS), in which it has been reported about Mahdi that at his birth and during his time...which is on the fringe of the Day of Judgment, he will dig up so many treasures from the earth and distribute them among the people that every person will become rich and comfortable. As against the apparent and unanimous meaning, Meeran sahib unfolds yet another strange inquiry. He asserts:

"The scholars were unable to know the real meaning of the saying of the Prophet (SAS). To dig up treasures from the earth and distribute them among the people is the job of *Dajjal* [Anti-Christ] (How can it be of Mahdi?) The Hadith simply means that Mahdi would reveal the hidden treasure of sainthood and proclaim those meanings of the Qur'an, which were not heard during the time of the Prophet (SAS) pp. 244-45

Such meanings of the Qur'an which were not heard during the time of the Prophet (SAS) and the person who uttered them later did not adduce them from the Qur'an and the *sunnah*, the scholars of Islam call them atheism and bad religion.

(47) By the command of the Sustainer of the worlds, Meeran sahib is the chief of the ancients and the aftermost.

On one occasion he said:

Mahdi asserted that “(when) the spirits of the ancients and the aftermost were in attendance, from Almighty Allah there was a command (for me): “Saiyyid Muhammad! Accept the headship of all these spirits”p. 246

While it is clear that among the followers of Islam, nobody except the Prophet (SAS) can hold the office of headship.

(48) The knowledge of Meeran sahib encompasses all prophets, saints and all created beings.

“Almighty Allah has blessed this servant with the knowledge of the ranks of all prophets, saints, *momin*s (believing men) and *mominat* (believing women) and the circumstances of all created beings in such a way as if someone holds some object in the palm of his hand and revolving it from side to side knows it fully well like a ‘shroff’ does in order to know the pure gold and silver from the impure.” p. 246

According to the Qur’an and the *Hadith*, an attribute of Almighty Allah alone can be the enclosure of such knowledge, not any created being: ‘...ان الله قد احاط بكل شىء علما’...Allah comprehends all things in (His) knowledge.” (12: 65). We do not find such claims even in the elevated instructions of the chief of the Prophets and Messengers of Allah, Hz. Muhammad Mustafa (SAS). It is to be remembered that besides him, this extent of knowledge was also available to his second successor, Saiyyid Khundmir sahib as well as his fifth successor, Saiyyid Dilawer sahib, which has already been described in the earlier pages.

(49) To distinguish between Meeran sahib and prophet (SAS) is harmful.

A distinguished believer in Meeran sahib, Bandagi Malik, has said:

There is no distinction between the Muhammadain, (the two Muhammads), i.e.the Prophet and Mahdi (AS) and between the *saiyyidain*, i.e. Meeran Saiyyid Mahmood and Meeran Saiyyid Khundmir (May Allah be pleased with them). To differentiate (between the ranks of the two) is harmful for the person who does so. p 275

(50) The son and son-in-law of Meeran sahib were favoured directly by the grace of Allah, the Most High.

About Meeran Saiyyid Mahmood (son of Meeran sahib):

“Allah, the Most High ordains: O Saiyyid Muhammad! Each one of the two brothers, who has been selected to be to your right and left, receives abundance from Our Grace directly, without any agency. If I had not made you Mahdi, not sent Muhammad as a Prophet, not created the heavens and the earth, even if I had not rendered My Divinity visible, still both these beings would have attained to this position and deserved it, too.”pp. 277, 388

In other words, if nobody were to get any rank, even if Allah, the Most High had not rendered His Divinity visible, even then Meeran sahib's son and son-in-law would have retained their rank. God alone knows, what all Meeran sahib has said in passionate love for his son and son-in-law and where was the necessity for such talk?

(51) Many Prophets had wished for Meeran sahib's company.

Allah, the Most High, (since eternity) after making this servant the Promised Mahdi, had introduced him to all the

prophets. For this reason, most prophets had desired to be in company of this humble servant (of God). p 280

Please read more details on serial No.s: 84 & 113

(52) The status of Meeran sahib's son and son-in-law:

In the verse of the Holy Qur'an: "Walawlaa Fazlullaahi alaykum WA Rahmatuhu lat-taba'tumush- Shaytaana illaa qaliilaa." "Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan." (83: 4)

Hz. Imam, by Order of Allah the Omniscient, while giving the meanings of this verse had said that "illa qaleela" (with the exception of a few) means brother Saiyyid Mahmood and brother Saiyyid Khundmir." p 282

By which reason and principle he has meant both, only Meeran sahib could have told us; but he is no more. Let the Mahdavi scholars tell us whether they acknowledge Meeran sahib as a Prophet or as Mahdi? If they acknowledge him as Mahdi then he is a follower (*Ummati*), and all followers, including Mahdi are bound by the Qur'an and the *hadith* and in the Qur'an and the *hadith*, there is no evidence for this claim. And if they acknowledge him as a Prophet, they should first prove their belief (*aqeeda*), which they cannot do till Doom's Day. This matter is also as incomprehensible as a riddle that Meeran sahib calls his son-in-law as his own son while he addresses his own son as his brother: The faculty of speech is lost in thought wondering what to say to this!

(53) In the divine court nobody is equal to some of Meeran sahib's companions

Some venturesome followers of Meeran sahib after being killed in a battle, each one of them, miraculously holding his

head in his hand, under the leadership of Miyan Saiyyid Khundmir, presented themselves before Meeran sahib. Meeran sahib mentioned their sacrifices and acts of bravery before Allah, the Most High.

“Allah’s edict was received: “O Saiyyid Muhammad! Know and be informed that in the divine court nobody else is equal to them.” p. 283

(54) In the entire *Ummah*, Meeran sahib’s son and son-in-law alone are perfect Muslims.

“Among all Prophets and Messengers of Allah, (only) *Muhammadain khatimain* (AS) [Muhammad the Prophet and Muhammad the Mahdi) are definitely and certainly perfect Muslims, and among their Companions, only these two *Saiyidain siddiqain* of the last *Muhammadain*, (Miyan Saiyyid Mahmood and Miyan Saiyyid Khundmir) have become perfect Muslims”...p 284

It only means that in the whole of humanity, there are only four perfect Muslims, and all other Muslims, including prophets, saints, ...(God forbid!) were imperfect Muslims. Far be it from God! This is Meeran sahib’s all-encompassing knowledge that in this family rule- nay politics- there is no mention even of Abu Bakr, Omer, Osman and Ali (May Allah be pleased with them), while the entire Muslim community rates them as the most perfect and high among the followers of Islam.

(55) Meeran sahib’s son, Saiyyid Mahmood is the master of the “*maqam-e-mahmood*” [the praiseworthy place promised to Muhammad (SAS)]

Mentioning the rank and status of Mahdi the second, the author has mentioned these glad tidings first:

The first glad tidings are naming him as Bandagi Meeran Saiyyid Mahmood (because) his being the master of "maqam-e-mahmood" is by the tongue of the Promised Mahdi. This alone was an incontestible glad tidings (and this is such a mystery which only those who know shall understand) p. 284

(56) With Allah there is nobody greater than Meeran sahib's son.

Going a step further, there is this disclosure that when Meeran sahib's son Saiyyid Ajmal passed away, his brother Saiyyid Mahmood was very dispirited because after a quarrel with him Saiyyid Ajmal had jumped into the fire in a fury or was pushed into it. Allah did not feel good about his distress and for consolation:

Allah's decree was received: "O Saiyyid Muhammad! Go and inform Saiyyid Mahmood that with us nobody else is greater than he." p 285

Despite so much of appeasing by Allah, the Most High, notwithstanding such slip-up, after a long time when his son was killed in a fire accident, he sharply reacted thus:

"O avenger! You have taken revenge for that incident."

(57) Meeran sahib's son-in-law acquired the status which all the Prophets and Messengers of Allah had longed for.

On one occasion (Meeran sahib) told his son-in-law:

"Rejoice! The dignity of sainthood which all the Prophets and Messengers of Allah had desired, (which was not granted to them), Allah has conferred on you.p 297

This strange information is available in their books.

(58) Meeran sahib's son-in-law confirms the truth of Al-Kawthar:

Addressing Saiyyid Khundmir, Meeran sahib asserted:

Allah, the Most High Instructs that in (the Qur'anic verse): " انا اعطيناك الكوثر " [To thee have we granted the abundance], (1:108), al_Kawsar means your being. P.302

Scholars and commentators of the Holy Qur'an have given various interpretations of al-KAWSAR but no commentary no *hadith* has hinted that it means Khundmir sahib. Mahdavi people might accept such strange disclosures because according to their creed, Meeran sahib was sent to unfold the Holy Qur'an, in a way in which it was not unfolded during the days of Prophethood

(59) Meeran sahib's son-in-law was himself Allah.

In connection with Meran sahib's glad tidings about Saiyyid Khundmir sahib, the author has quoted this *naql* (narrative) that after his spiritual training and instruction, Meeran sahib had asserted that

"Only Allah sees Allah. (In the same way), Allah's direction: "الله نُورُ السَّمَوَاتِ وَالْأَرْضِ" [Allah is the Light of the heavens and the earth], (35: 24), till the last 'ruku' he explained as pertaining to Bandagimiyan (Saiyyid Khundmir). p 292

In other words, instead of Allah, he described his son-in-law as the "Light of the heavens and the earth"

(60) Meeran sahib and the Prophet (SAS) are the two nomenclatures of the same being:

“When Imam (AS) arrived at Farah, he developed fever, which continued for 6-7 days. The intensity of this temperature was identical to the one developed by the Prophet (SAS) since the two [the last Saint and the last Prophet (SAS)] were nonetheless one being. p 315

(61) Meeran sahib perfected the ‘Din’ in the same way as the Prophet (SAS) did.

(The Imam) asserted: Just as (in the final stage of his life), the Prophet (SAS) had addressed them with “الْيَوْمَ اكْمَلْتُ لَكُمْ” [This day have I perfected your religion for you...] (3: 5) I, too, receive this commandment from Allah: “O Saiyyid Muhammad, (you, too) address your companions with this same verse.” p 316

(62) Meeran sahib asserted: “We are in the category of prophets.

He asserted: “We belong to the category of prophets, who inherit external household goods from others nor do they bequeath them to any of their descendants.” On the basis of this instruction, after the passing of Imam (AS), Bandagimiyan Saiyyid Mahmood gifted the Imam’s robe and swords etc., to religious mendicants and did not distribute his personal belongings among his heirs.” p. 316

(63) Meeran sahib was higher in rank than all the prophets

Of the elegies written on his death, this hemistich is worth consideration:

(Translation of the line from Persian): “Allah has blessed him with excellence over the prophets.” p.324

The meaning is clear: Allah has granted him eminence over all the Prophets.

(64) Meeran sahib and the Prophet (SAS) are essentially one in being as well as in attributes:

“ In the entire Qur’an, wherever the Prophet (SAS) has been mentioned by name, in fact, the same name also refers to Hz. Muhammad Mahdi (AS) because the Prophet (SAS) has asserted that Mahdi will bear my name, and in attributes and in spirit both [i.e. the Prophet (SAS) and Mahdi] are positively and certainly one and the same.” p 334

(65) Meeran sahib occupied the position of the Prophet, both apparently as well as intrinsically.

(By choosing the same name with which each one of them is dubbed), Allah, the Most Holy

“Caused the follower to attain to the position of the leader apparently as well as intrinsically The Prophet (SAS) is called Abul Qasim because he distributed the bounty of the termination of prophethood. In the same manner, the Imam of the last age also distributed the bounty of the termination of sainthood.” p 235

Glory to Allah! By the sameness of the dubbed name, the argument for the sameness of apparent as well as intrinsic gradations of rank is nothing short of a marvel in the academic world!

(66) From Hz. Adam (AS) to Hz Isa (AS), all Prophets are beneficiaries of the bounty of Meeran sahib.

An adherent of Meeran sahib has said this in his praise:
(Translation from the original in Persian)

All prophets from Adam (AS) to Isa (AS) have received beauty and light from your bounty. (p 335)

An example of such exaggeration in faith, leaving aside unfortunate ones like Mirza Qadyani and Chinna Basweshwar, is difficult to find even among the other misguided

(67) Allah, the Most High Himself has become blood-money for those who died during the time of Meeran sahib.

Many a person during the time of that Allah's 'khalifa', by becoming martyrs in the way of Allah, have gained Allah's essence as the price of blood. p338

One has only to marvel at the knowledge and wisdom (of such people). Think for your self- can the High Essence of Allah Who is the Creator and Master of the beings of all his servants, be the blood-money of any created and owned servant's being?

(68) The denier of Meeran sahib's instructions shall be called to account before Allah

He asserted: "Whatever commandment I relate, it is from Allah and by the order of Allah. Whoever denies even one word of these commandments, he will be called to account before Allah. p 340

(69) Meeran sahib was the light of Allah's Light, and mystery of His Mystery. His status is beyond description. His disregard is Allah's disregard

Mahdi (AS) asserted by the command of Allah, the Most High:

“I have been commanded by Allah, the Most High: O My Light’s light! My Mystery’s mystery! And O the treasure of My Cognizance! I have sacrificed my Kingdom for you, O Muhammad!” p 342

In its elucidation, the author of the book has made it clear that the Prophet (SAS) is the light of Allah’s Light and mystery of His mystery. When the *Al-Qalam* (the Supreme Pen) was ordered to write the name of Allah’s light and mystery-Muhammad (SAS), it dared not do it, had trembled and cracked. It should be considered now: when it dared not write the name of Allah’s light and mystery i.e. Hz. Muhammad then what can be the status of the light of Light and mystery of Mystery, i.e. Saiyyid Muhammad Jaunpuri? Therefore, none dare describe the light of Light and mystery of Mystery and the treasure of Allah’s cognizance and Allah’s beloved (Meeran Saiyyid Muhammad Jaunpuri. That is why, in this connection there is freedom from evil in resting content with Meeran Saiyyid Khundmir’s clarification. He has stated that

“The promised Mahdi departed as he had arrived. Nobody knew him as he ought to have been known. In this connection, Bandagimiyan recited this verse from the Holy Qur’an: “وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ” [“No just estimate of Allah do they make...” 1: 6] they did not esteem Allah as they ought to have done. Only those who can understand will understand this.” p: 343

The question here is: what, after all, Meeran sahib is? Mystery of Allah or Light of Allah, or mystery of Mystery, light of Light, or Allah Himself This is an enigma which nobody except those like the author of the book, who are acquainted with mysteries, will understand. It would have been a great favour if he had not indulged in such an incomprehensible talk. As far as we understand, at least Miyan Saiyyid Khundmir cannot be unaware of this mystery as his seraphic eyes had

seen in their very first meeting that this was not Mahdi but Allah Himself in the form of Mahdi. Therefore, regarding those persons who show disregard to him, he is also quoting this verse from the Qur'an: "وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ" (They did not esteem Allah as they ought to have done) 1:6.

(70) Meeran sahib's 'Ummah' is permanent, like the 'Ummahs' of other Prophets, and it bears the name: *ul-ul albaab*

About the Qur'anic verse "الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا..." [Men who remember Allah standing..."] (191: 3), he asserted that Allah, the Most High decrees:

"O Saiyyid Muhammad this verse is only about the eminence of your community." Then (Hz. Mahdi) asserted: Just as the followers of Hz. Musa (AS) are called "Jews", the followers of Hz. Isa(AS) are called Christians, the followers of Hz. Muhammad (SAS), Muslims, similarly, the title of our community is *ul-ul albaab*(men of understanding) p. 347

Thank God, the title of his community was not *Ummat-e-Muhammadiyah!* It is to be understood here that after naming the people of Hz. Muhammad (SAS) as distinct, like the people of Hz. Musa(AS) and Isa (AS), he is mentioning his own people; it boils down to the fact that he considers himself as a Prophet and his people as distinct people. After all this, is not the talk of being the perfect follower of Muhammad (SAS), all wordiness and treachery?

(71) Seeing Meeran sahib is like seeing the Prophet (SAS)

By the order of Allah, Hz. Mahdi kept asserting a number of times: A person who has not seen Muhammad, he ought to see me. Further, said he: If this servant (of

Allah), Ibrahim Khalilullah, and the Prophet Muhammad were to be contemporaries then (because of the similarity of the apparent and the intrinsic (qualities), it would have been difficult for anyone to tell us apart-nobody could say who is Mahdi, who is Rasuulullah and who is Khalilullah.”
p. 352

(72) A person who would like to know about the appearance (features) of Meeran sahib, he ought to read in the books about the appearance (features) of the Prophet (SAS) as there is no difference between the two.

“Whatever description there was of the features of the Messenger of Allah, the same description, from beginning to end, of the features of Hz. Mahdi, Allah, the Most High revealed because in accordance with the incisive evidence and mature argument, each one of the two beings was in fact one existence,(p.353)... Thus, whoever wants to have a look at the appearance (features) of Hz. Mahdi, it is necessary and expedient that he takes a look at the appearance (features) of the Prophet (SAS).” p. 354

(73) Allah could be seen in the person of Meeran sahib.

It is reported by Saiyyid Khundmir, who, in his very first meeting with this Prophet-like person (seeing him) commented: “ Let those eyes be blinded which think that they have seen Mahdi; this humble servant has seen his Allah in the person of Mahdi” p. 358

Therefore, another adherent has said this in his glory:

Carrying the seal of sainthood on your renowned back
afloat on the sea of truths, Ahmad without ‘m’ you arrived.
p.358

Let the Mahdavis clarify whether seeing Allah in the person of Mahdi, and Mahdi's coming into the world as Ahmad without 'm' i.e. "Ahad"- isn't the Hindu creed of the transmigration of souls?

(74) Meeran sahib was protected against all sin (*ma'soom an al khata*)

"The entire discourse of Mahdi being free from sin is proven. Other saints are not protected against sin because protection against sin is peculiarly ascribed or attributed to this same Mahdi, and a thing which is ascribed to one particular person is not found in others."

Further on, quoting this assertion of Hz. Abu Bakr: "What all I say, if it is true, it is from Allah, and if it is untrue, it is from Satan and me, (the author) proves Meeran sahib's innocence and his excellence over Hz, Abu Bakr(May Allah be pleased with him)

"As a consequence, we came to know from this assertion that he too was not protected against sin, and Mahdi's innocence is conclusively proved...Accordingly, this is the evidence of the fact that Mahdi (AS) is higher than Abu Bakr and others in excellence." pp. 371 – 372

Hz. Abu Bakr's declaration is in accordance with the Qur'an and Sunnah. By which evidence is Meeran sahib's innocence absolute?

(75) Without the medium of Meeran sahib, even the prophets could not see Allah:

With reference to *Fusuusul hikam* the author has recounted the allusion of Meeran sahib being higher in excellence than all other prophets:

“Whoever is Prophet and Messenger of Allah, (he) receives light of cognizance from the lamp of the last messenger; and whoever is from among the Saints of Allah, he finds light from the lamp of the last Saint so much so that even the Messengers of Allah do not see Allah without the lamp of the last saint (Saiyyid Muhammad Mahdi). Thus, it became evident that the last of Saints is higher in excellence than other saints. p 375

(76) On Doom’s Day, all saints will gather under Meeran sahib’s flag.

On Doom’s Day, except the last of the prophets and the last of the saints, none else would be master of the flag. All Prophets and Messengers will gather under the flag of the last of Messengers, and all saints will be present under the flag of the last of the saints: p 376

On the contrary, the Muslims believe that all human beings will gather under the flag of Hz. Muhammad (SAS) and he alone will be the chief of all human kind. But what is the cure for the devil of equality and parity in everything that has got hold of this community?

(77) Without the medium of Meeran sahib even the Prophet (SAS) could not attain cognizance of Allah.

All Prophets and Messengers attain cognizance of Allah from the last Prophet (SAS) on account of the termination of Apostleship with him; and the last Prophet himself draws the bounty of cognizance from his intrinsic state which is the last Saint because of the termination of sainthood on him. p 375

The above extract is slightly at variance with the Urdu text but faithfully in keeping with the text in Persian. Let there be no ambiguity here that when Hz. Muhammad draws the bounty of cognizance of Allah from his own intrinsic state, why so much of fuss over it? But no, the Mahdavis believe that their Imam (Mahdi) alone is the intrinsic state of the Prophet (SAS), as is mentioned on page 13 of the book under study. Moreover, when this subject is being discussed in respect of the virtues and excellent qualities of Saiyyid Muhammad Jaunpuri sahib then it is clear that the object of the author is determined and as such there is no scope for any ambiguity in it.

(78) In status Meeran sahib was equal to the Messenger of Allah (SAS).

Even though the excellence of Abu Bakr (May Allah be pleased with him) over all other followers of Islam is proved by well-known and trustworthy *ahadith* yet Hz. Mahdi was equal to the Messenger of Allah. That is why, Allah revealed the excellence of Mahdi to some prophets and Abu Bakr Siddiq (May Allah be pleased with him), etc. Bandagimiyan Allahdad Hameed, a companion of Hz. Mahdi, says this in one of his poems:
Allah has granted him excellence over the prophets. He has blessed him with the authority of intercession p 376

The question is: where did He reveal this? As against the unanimous authority of *Ijma*, only on the basis of the claim of Mahdi should such insolence to the eminence of Abu Bakr (May Allah be pleased with him), such deprivation of right, nay dishonesty, be accepted?

(79) The obedience to Meeran sahib being as obligatory as that to the Prophet (SAS) is a decisive matter (of faith) If Saiyyid Muhammad (Mahdi) was to be a contemporary of the successors of Muhammad (SAS), pious men of old,

Imams and the highest authorities in jurisprudence, they would all be his imitators.

Because his khilafat (lieutenancy) of Allah and his Messenger is decisively proved as also the fact of his being appointed by Allah, and his obedience being as decisively obligatory as that of the Prophet (SAS). And this privilege is not proved for the lieutenants of the Prophet (SAS). Hence, this matter is no secret. Thus it has become apparent that Hz. Mahdi alone is higher in excellence than them. p 382

It is true that obedience to the Prophet's successors is not proved by the Qur'an and Hadith as obedience to the Prophet (SAS) is. But has obedience to Mahdi being as obligatory as obedience to the Prophet (SAS) been proved? If only the author could take the trouble to explain!

(80) For human beings to be accepted or outcast is first decided by Meeran sahib.

He asserted that before this servant of Allah (the acceptance of human beings) is renewed. Whoever is acceptable to me, he (alone) is acceptable to Allah. And he, who is not true before me, he will be a reprobate before Allah. p 388

(81) No exegesis (interpretation of the Holy Qur'an) that contradicts Meeran sahib's interpretation is trustworthy.

(He) asserted that whichever edict and whichever interpretation in the books of exegesis is at variance with this humble servant's interpretation, is not true. And whatever deed I perform and whatever interpretation I offer, that is due to Allah's teaching and Mustafa's obedience. (p 389)

All this while a major portion of his utterances is neither in keeping with the teachings of Allah, nor in accordance with the demands of the obedience of Mustafa (SAS)!

(82) Meeran sahib's Satan had converted to Islam.

(He) asserted:

"The Satan of this humble servant has converted to Islam" as there is a similar story about the Satan of the Prophet (SAS): The non-believer has been the twin of each person. The twins of these two are Muslims. (p 390)

(83) Those *Mohajirs* (emigrants) who had returned home without the permission of Meeran sahib are hypocrites

A *Mohajir* (an emigrant) who stepped out of his house but returned home without the permission of Hz.Mahdi is a hypocrite by the command of Allah, the Most High because Hz. Mahdi was the perfect follower of the Prophet (SAS), and *hijrat* (emigration) with the Prophet (SAS) was obligatory. The order of being hypocrites was particularly about those who deserted Hz. Mahdi, which was not the case with Abu Bakr and Omer. Thus, it became apparent that Hz. Mahdi is higher in excellence than these two. p 391

Hypocrisy is a disease of the heart and nobody except the Omniscient and the *Khabir* (The Knower of Inner Truth) knows the condition of the hearts. It is not fair for anybody to charge someone else with real hypocrisy after the departure from this world of the Prophet (SAS). But the Mahdavis have decided not to leave untouched any singularity of the Prophet (SAS) without somehow making their Imam to share it with the Prophet (SAS). Thus, here also, imagining him to be the Prophet (SAS), the author has unjustifiably charged the disobedient followers of his Imam as hypocrites.

(84) Most Prophets were wishing to be Mahdavis and prayed for it.

Most Prophets and Messengers of Allah were desirous of the company of Mahdi (AS) in their supplications they urged the Almighty to include them among the adherents of Muhammad and the followers of Mahdi p 392

Then after narrating a story about “the twelve Prophets who had desired to become the followers of the Prophet (SAS), he writes:

“Therefore, it is conclusively proved that this excellence and this high status has not been granted to anyone except the Muhammadain Khatimain, the two Muhammads- the last Prophet and the last Saint- because these two have been the chiefs of all creatures.” p 393

It is difficult to understand how the desire to be a follower of the Prophet (SAS) proved the presence of the aspiration to be the companion of Mahdi, and that too, decisively! Is this a religion or a museum?

(85) Meeran shahib’s account and the Holy Qur’an are the proofs; it is difficult for the *Ahadith* to be accurate.

The sun of brilliancy (Meeran sahib) [AS] asserted that there are differences in *ahadith*; their authenticity is difficult (to establish); [therefore] whichever *hadith* corresponds to the Holy Qur’an and this humble servant’s account is true. p 389

This is the range of Meeran sahib’s knowledge. Here the followers of Islam are considering the preservation of *hadith* as a sort of miracle; and there is a mechanism for establishing its soundness. Whatever disagreement is felt in them, it is not

there in reality, but yes, it may be so imagined by virtue of want of knowledge. Even then to confirm it with the Holy Qur'an can be understood. But how can one judge the veracity of Meeran sahib's account?

(86) The excellences of Meeran sahib's community cannot be found elsewhere because the members of this community hold the positions of prophets.

The community of Hz. Mahdi (AS) carries Allah's promise of eternal paradise because Allah has invested it with such singularities which cannot be proved to be possessed by others. For example, Allah's commandments: قَسُوفَ يَأْتِي اللَّهُ قَسُوفَ يَأْتِي اللَّهُ [“... soon will Allah produce a people whom He will love as they will love Him (54:5), “فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا [“...if these (their descendants) reject them, behold! We shall entrust their charge to a new people...”] (89:6) “وَأَنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ” [“if ye turn back (from the Path), He will substitute in your stead another people” (38: 47) etc.; many such verses confirm the Mahdavia community only. Hz. Muhammad (SAS) has given glad tidings of the members of this community with the glad tidings of being of his own status and no such glad tidings are clear about others. p 349

With the claim that there are many *ahadith* available that might be cited as proof of this, he has quoted only three narratives as specimens. Even ignoring the standing of these *ahadith*, none of these establish the excellence of the community of Mahdi because they only refer positively to the excellences of Muslims living in the period just preceding the Doom's Day and are eternal in nature, not applicable to one particular group. And the verses which have been quoted in the text (of the book), have been caused to stick to themselves without exegetic reason or proof merely by Meeran sahib's claim or coarse deception and alteration of words from their proper

meanings. And all this because Meeran sahib and his lieutenants have already hinted that for understanding the Qur'an, inner faith alone is sufficient; there was no need either of any *hadith* or of referring to past scholars! Further, he writes:

In order to know the status of the persons who have received glad tidings about their station and post of honour (i.e. the Mahdavis); one has first to know the position of the Prophet (SAS). p. 396

It is obvious that any community that is equal in status to the Prophet (SAS), how come, its cognizance is possible without the cognizance of the Prophet (SAS) (we seek refuge from Satan the reprobate); وَالْعِيَاذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ further, he says:

By way of justice it ought to be realized what would be the dignity of its leader (Imam Mahdi) when his community holds such a privilege. Accordingly, it is obvious that Hz. Mahdi is higher in excellence than all. pp: 396,397

(87) The excellences of Meeran sahib cannot be written down in a lifetime:

The singularities of Meeran sahib which are proven by the hadith of the Prophet (SAS) and verses of the Holy Qur'an are so numerous that if one continues writing them down all one's lifetime, even then they will not be completed. p 400

Let it be for a month if not for a lifetime. If he were to write but a few, the followers would have been helped in accepting them!

(88) The blessings of Meeran sahib are like the blessings of the Prophet (SAS)

The twenty-third miracle is that Mahdi asserted that one glance of his is better than a thousand years of religious service. This is the reason why all miraculous powers-whether they were of his glance or of his leavings (*pas-khurda*) - were all like those of the Prophet (SAS) p 411

On this misplaced audacity, what comment can be made except quoting this hemistich?

“How can there be any comparison between the earth and the high heavens?!”

(89) Meeran sahib was the essence of the origin and the extremity.

The thirtieth miracle is that he, the sun of sainthood, manifestation of guidance and the essence of the origin and the extremity, whomsoever he wanted, by the command of Allah, could bless him with guidance. p 417

(90) Meeran sahib's *Iman* (Inner faith) is by its own essence, Allah.

A person questioned Meeran sahib about the essential quality of *Iman* (Inner faith). His reply was:

“My faith is the essence of Allah and your faith is the remembrance of Allah. p 436

(91) Meeran sahib has based *Shariat* and *Tariqat* on four essential elements:

The four ordinances on which the whole of *Shariat* and *Tariqat* depend are:

1. Confirming the truth of Mahdi
2. Renunciation
3. Emigration from household, family
4. Company of the truthful

[That is why, Meeran Saiyyid Mahmood asserted that if a person renounces the world but would not have the honour of the company of the truthful then such a person is (hanging) between the craving for the world and renunciation. It is essential for him to fulfill the obligation of emigration and company of the truthful; otherwise, he would not be blessed with *Din* (religion). P.478 Foot note p: 99]

Prophet Muhammad (SAS) is the Prophet and guide of all Muslims and his unconditional obedience is the absolute obligation of each Muslim. The four essential elements on which he based his religion are totally different from those prescribed by Saiyyid Muhammad Jaunpuri sahib, and the Prophet (SAS) never asserted them to be the basis of religion. Who then has the boldness and impudence to declare them as the stipulation of religion?

The second point worth considering is that in the light of these fundamentals, a majority of Mahdavis are not destined for having any piece of religion because out of the four essential elements, except the confirmation of the truth of Mahdi, they do not possess any element of religion these days. In this way, these poor folk have neither belonged to the Sunni nor to the Mahdavia faith.

(92) Meeran sahib's son holding the position of the Prophet (SAS) and his son-in-law, that of Mahdi.

Hz. Imam Mahdi has associated these Saiyyidain of high rank

(Saiyyid Mahmood and Saiyyid Khundmir) with traversing the regions of prophethood and sainthood (*sayr-e-Nubuwwat* and *sayr-e-Wilayat*) respectively and blessed one with the glad tidings of attaining the position of Muhammad (SAS) and the other with holding the rank of Mahdi. p 490

(93) The Prophet (SAS) admires Meeran sahib's son:

Expressing his insufficiency to describe the virtues of Meeran Saiyyid Mahmood, he briefly narrates in these lines of poetry:

“Who has the power, the ability to express to unfold and interpret the excellences of the second Mahdi. The prophet and Mahdi have praised him. His eminence is manifest in the dictum of the Qur'an: “man salaha min aaba” p 490

Let it be clear that according to the belief of the Mahdavi's the 8th verse of al-mumin, [The Believer] among the supplications of the porters of the Empyrean (where the throne of God is) “...wa man- salaha min aabaaa-'i him”[('and to the righteous among their fathers' 8 :40) means Meeran sahib's son, the second Mahdi.

(94) Allah Himself praises the son-in-law of Meeran sahib:

How can I scatter praise on Khundmir When Allah Himself recites His encomium on him.the Prophet and Mahdi have both asserted The explicit dictum *sulatan-an-nasiira* [(an authority to aid (me) 80:17] p 491

Let it be clear that the Mahdavi's understand Miyan Saiyyid Khundmir as the verifier of *sulatan- an nasiira*

(95) The person who drank the vomit of Meeran sahib was given the glad tidings of the birth of a son equal in rank to the Prophet Yahya (AS):

One day, Meeran sahib had nausea and to vomited. Bandagi Miyan Abdul Majeed, who was present there at that time gathered (the vomit) in his hands and swallowed. Hz. Imam (AS), addressing him asserted: "Brother! Allah will bless you with a son who will be equal in rank to the Prophet Yahya (AS). p 527

The Mahdavi's believe that it was not a vomit but God's Light. That is the reason why Miyan Abdul Majeed was nicknamed "the one who swallowed light" (Nur nosh). Please read more details about it on S.No.114.

(96) The following practices were made obligatory through Meeran sahib

The author asserts that in the days of the last Prophet, the principles of religion, the directives of Islam, the pillars of *Iman* (Inner faith), the definition of *Iman* were all described and everybody knows about them.

Along with these, during the time of the last of saints, the prophet's equal, also, some more (directives) in the light of definitive arguments of the Book of Allah and in conformity with the *sunnah* of the prophet became known:

1. One obligation is to confirm the truth of Mahdi and to believe in *taswiyat*, i.e. to believe in Hz, Mahdi's equality with the Prophet (SAS) [despite the analogies of follower and leader, father and son]. Similarly, to believe in his authority to issue orders and counter-orders and to believe that his denial is *kufr* (infidelity).

2. *Tark-e-dunya* (renunciation). Hz. Mahdi has described the love of this world as *kufr*. I have been sent to render (people) without authority and without work.
3. To renounce the attachments of the world.
4. To renounce one's own country.
5. Emigration in the cause of Allah.
6. Company of the truthful.
7. Solitude in assembly.
8. Lawfully acquired and agreeable subsistence.
9. Night vigil by turns. pp 440-450

(97) Meeran sahib's first wife, by an edict of the Qur'an, was "the pride of the women of the worlds."

Hz. Mahdi had four wives... one of them, "the pride of the women of the worlds" by an edict of the Qur'an, Khadija of the time and chief of the women, was the daughter of Hz. Mahdi's uncle, Miyan Saiyyid Jalaluddin.... The auspicious name of this lady in Persian was Bibi Kalan, in Arabic, Atyatullah and in Hindi, Bibi Allahdati. p 458

The study of *Shawahid ul Wilayat* ends here. Extracts from other books of this community follow:

(98) Meeran sahib was not from human species.

Writing about the virtues of God's select servants which according to Hz. Ibn Abbas (May Allah be pleased with him), are thirty in number, but forty according to Meeran Sahib, the writer has claimed that all these virtues were present in the person of Meeran sahib. Thereafter, he has stated the judicious management of this in the following words:

"I say that Allah, the Most High, has adorned the person of the Imam with the ornaments of the mentioned virtues so

that persons with perception study these virtues and derive pleasure from them so much so that they spontaneously exclaim that he (Meeran sahib) is no human being!. Hazda Aayaat p 6

(99) Meeran sahib was one whose obedience was made obligatory.

Thus it became apparent that here the one who obeyed (Meeran sahib) the other who was obeyed [The Prophet (SAS)] is a person who was ordered to invite (people to the right way) and also one whose obedience is obligatory and in the totality of circumstances he is equal to the one whom he obeys (The Prophet SAS) p 7

(100) The aroma of Meeran sahib used to be scattered up to about six thousand miles.

A dervish arrived at that place. He met the Imam (AS) and informed him that he had come from a distance of about six thousand miles: "I was busy with my work when all of a sudden I felt a sweet smell in my nostrils. I was given to understand by God that Mahdi has been sent to a particular place and that after becoming major he has emigrated in the way of Allah; go and become his disciple." (Hujjatul Munsifin pp 5-6)

(101) Meeran sahib begot nobody nor was he begotten by anybody.

When the second Mahdi, Meeran Saiyyid Mahmood was asked why he did not act like his father, he replied in all humility:

"Who am I that you equate me with the Imam when Hz. Mahdi has asserted that neither had he begot anybody nor was he begotten by anyone." Panj Faza'il: p 14

In the foot- note, the author has tried to do some explaining but when the readers go through it, they will know that this contention is difficult to support.

(102) Meeran sahib asserted that he was *Allah Rabb-ul-aalamiin* (the sustainer of the worlds).

It is reported that one day in Farah, Mahdi (AS) came before Bandagimiyan Shah Naimat and asserted:

“I am Allah, the sustainer of the worlds.” Surprised, shah naimat asked the Imam: Miranji, are you the essence of Allah? (Mahdi) replied:” I am what I am- a human being. But this humble servant is the essence of Allah.” Panj Faza’il p 55

Shah Naimat repeated this question thrice and every time Meeran sahib replied with the same insistence: I am what I am- a human being. But this humble servant is the essence of Allah.”

(103) Was Meeran sahib God?

It is reported that Meeran sahib once received a copy of the Qur’an from somewhere, which he gifted to Miyan Shah Nizam, one of his successors. One day, as he was watching Shah Nizam recite from the same copy, an adherent arrived to meet him. Meeran sahib stopped him with a gesture but later, explaining his act asserted:

“At the time of your arrival, Allah, with his own tongue, was providing his servant with knowledge from the Holy Qur’an. If you had taken a few steps forward, you would certainly have been burnt by Allah’s glory.” (Panj Faza’il p: 68)

After going through all these Mahdviyat views and ideas, I just feel to pray that Allah May protect every muslim till the very last breath from being led astray and from losing mental equilibrium after receiving guidance. Amen.

From the book: **Hujjat ul Munsifin**

This book is by Bandagimiyan Waliji who is the son of Bandagimiyan Yusuff, who is said to be a companion of Meeran sahib. In other words, according to the belief of the Mahdavi's, the author is the son and follower of a companion and there are a number of incidents reported in this book which he has heard directly in the assemblies of the companions of Mahdi. Therefore, he calls those who believe in these accounts as just and those who do not as unjust.

(104) All of Allah's treasures are in possession of Meeran sahib

When Meeran sahib was voyaging for a pilgrimage to the Holy Ka'ba, on his way a tempest arose in the sea, and the ship was caught in a whirlpool. Meeran sahib's brother-in-law came running up to him, raising a hue and cry. Meeran sahib was deeply immersed in meditation. He spoke to Meeran sahib about the ship caught in the tempest. Meeran sahib only said:

" Why do you report it all to me? Do I have any control over God's will?

At this, his brother-in-law replied: "If it is true that you do not have any control over God's will,

"Then declare under an oath that you do not have in your hands the keys to all God's treasures?"

Meeran sahib could not take a false oath. So he only laughed at the secret of his power being unraveled.

He raised his head and looked up at the sky and at the river. The tempest ceased at once, and the destination was reached even though there were 15 days left for the

completion of the voyage.” “If only you had waited to see why God had raised this tempest”

Soon afterwards, Meeran sahib admonished his brother-in-law for seeking an intervention in God's decisions. Impressed by this incident, the author presented this couplet to the glory of Meeran sahib:

O my chief, if you are the treasurer of Allah's grace, be kind to me. In fact, you are not a treasurer; you are yourself the master of grace” p. 9

(105) Not confirming the truth of Mahdi is paganism.

One day a person came to Meeran sahib and complained to him that he was suffering from the evil suggestions of paganism. On hearing this, Meeran sahib passed his hand over his belly in such a way that his crooked heart immediately straightened and the condition of his evil suggestions came to an end. Reporting this incident, the author has presented a couplet in honour of Meeran sahib:

You are skilled; you are the chief of all guides; if I don't call you Mahdi, I'll become a pagan; you are a witness to this. p 16

Also, consider this couplet:

I turn to your eye-brow for my prayer I am at a loss, (not knowing) where to prostrate myself p 17

I.e. before Mahdi or before Allah

This praise is also worth consideration:

If the fire-worshipper and the believer were to see her tresses or her face; the believer would be disgusted with Islam and the fire-worshipper with his paganism p 19

For an infidel to be disgusted with his paganism may mean credit to somebody; but a believer turning his back on Islam is no credit whatsoever.

Note: A number of things included in this book have already appeared in "Shawahid ul Wilayat." In order to avoid repetition, they have been left out. However let us remember that as a book this composition is anterior to "shawahid ul Wilayat" and the same things are found in this book .too. This confirms the veracity of the Mahdavi opinions and beliefs.

From the book: BAYYANAT UL LAH:

This book was written by Hz. Saiyyid Minsa Miyan, son of Faqir Saiyyid Qasu Miyan Ahmednagari. Even though a major portion of the book is devoted to the repudiation of Saiyyid Abul A'la Mowdoodi's negation of the concept of Mahdi yet at the same time, the author has also tried to prove his self-assertions with references to the most trustworthy books of the Mahdavia community.

(106) Meeran sahib is the prayer of Khalil (Ibrahim) and glad tidings of the Messiah.

After proving the Prophet (SAS) to be the prayer of Khalil (Ibrahim) "رَبَّنَا وَأَبْعَثْ فِيهِمْ" [Our Lord! send amongst them a Messenger of their own, who shall rehearse thy Signs to them and instruct them in Scripture and Wisdom, and purify them: For thou art the Exalted in Might, the Wise." and the glad tidings of Jesus in accordance with the Qur'anic verse-129 of Al-Baqarah and verse 6 of Battle Array (As-Saff): "And remember, إِذْ قَالَ عِيسَىٰ بَنُ مَرْيَمَ، Jesus, the son of Mary, said: O children of Israel! I am the messenger of Allah (sent) to you, confirming the Taurat (which came) before me and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad."

He writes:

O greatly valued! Our Imam of exalted position (Saiyyid Muhammad Jaunpuri) is also the prayer of Khalil (Ibrahim) and glad tidings of Jesus p 23

Then as proof of this claim quoting verse 124 of Al-Baqarah: [And remember that Ibrahim was tried by his Lord with certain Commands, which he fulfilled: وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبَّهُ He said: "I will make thee an Imam to the people. He pleaded: "وَمِنْ

ذُرِّيَّتِي” And also (Imams) from my offspring!” He answered: “But My Promise is not within the reach of evil-doers.”] He showed that Ibahim’s assertion “And also (Imams) from my offspring” means Saiyyid Muhammad Jaunpuri.

It is related about Hz. Mahdi who asserted that Allah has commanded me that the prayer which Ibahim made in respect of making Imams in his offspring, the Imam refers only to you and to no one else. p 24

After proving by his self-asserted claim that Mahdi was the prayer of Ibahim, the author tries to prove him to be the glad tidings of Jesus by referring to the Bible- the Yuhanna-chapt.14

That Farqalit, whom my Father will send by the name of Pericletos, he will tell you everything and he will remind you of everything I have told you. The Islamic scholar, Jalaluddin says that “Farqalit’ is a Hebrew word, which means the one who distinguishes between truth and untruth; it means “the manifestation of sainthood”, who is the intrinsic of prophethood, i.e. Mahdi. This writing of ours proves that ‘the last of the Prophets (SAS) and the ‘last of the saints’ of the Sainthood of Muhammad (SAS) are both the prayer of Ibahim and the bearers of glad tidings of Jesus Christ (the spirit of the Holy Ghost) pp: 26 - 27

Even a common Muslim and an ordinarily educated person can discern how clear is the correspondence of the prayer of Ibahim and the glad tidings of Jesus Christ to the Prophet (SAS) and how with all kinds of vague and unrelated expositions it is being tried to impose it on Saiyyid Muhammad Jaunpuri. How regrettable! Is there any limit to this longing for equality [with the Prophet (SAS)]?!

(107) Meeran sahib is the manifestation of the spirit of the Prophet (SAS) and also the Wilayat (Sainthood) of the Prophet (SAS)

Hz. Mahdi (AS) has asserted that wherever in the Book of Allah Prophet Muhammad (SAS) is addressed (by Allah), there he, too is being addressed (by Allah) because the being of Mahdi is the manifestation of the other mode of the Sainthood of Muhammad (SAS). Therefore, Muhammad and Mahdi are both one being with the same attributes; there is no difference even of a hair's breadth between the two; or understand it this way: they are the body and soul of each other. The body is dead without the soul and the soul does not manifest itself without the body. Even though the soul is veiled, its concealment cannot be a reason for its denial. Thus, Prophethood and Sainthood are the two offices of Hz. Muhammad (SAS). His being is the manifestation of Prophethood; and the office of 'Wilayat' was manifested by his son, the beloved of Fatima, the darling child of Hz. Imam Hussain. Since the being of the Prophet receives bounties from his own Wilayat (Saiyyid Muhammad Jaunpuri) and takes it to God's creatures through Prophethood, therefore, in the Holy Qur'an, the fact of two beings addressed as one is no wonder. pp: 51- 52

(108) Prophecies about Mahdi are vaguely described in the Qur'an just as the prophecies about the Prophet (SAS) were in early scriptures.

Imam Mahdi has asserted by the command of Allah that in the Holy Qur'an, especially at 18 places, he and the Mahdavia community have been mentioned... In the Qur'an, these prophecies (about Mahdi) have been described so vaguely and in symbols and gestures as the prophecies have been mentioned (vaguely) in the Books of Prophets... These prophecies (about Mahdi) which we

believe in) are proven not by the statement of some interpreter of the Qur'an but by the assertion of Imam Mahdi, God's lieutenant (Khalifa), who is free from all sin (ma'suum), in which there is no element of doubt. Any statement against this (the assertion of Mahdi) by any interpreter of the Qur'an, however great a scholar he might be, will be deemed as cancelled. p 52

Here one thing worth considering is that in the Books on Prophets the author says that the Prophet (SAS) has been mentioned vaguely whereas his mention was so clear that the Qur'an says: "يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ" ["...know this as they know their own sons"] (146: 2). Accordingly, scholars of the people of the Books who later converted to Islam confessed to the presence of all such clarifications about the Prophet (SAS), which are also mentioned in *Ahadith*.

(109) The meanings of the Qur'an were revealed to Mahdi while only the words of the Qur'an were revealed to the Prophet (SAS)!

Under the caption: "The purpose and the need for sending Mahdi", the author has stated the following four objectives:

1. Unfolding of the Qur'an (Bayan).
2. The completion of the teaching of *Ihsan*.
3. To take the Din of Muhammad to the very heights (of perfection).
4. To liberate the *Ummah* of Muhammad (SAS) from perdition

(a) As proof of the first objective, by quoting the four verses of

Ar-Rahman:

1. الرَّحْمَنُ The Most Gracious.
2. عَلَّمَ الْقُرْآنَ It is He Who has taught the Qur'an...
3. خَلَقَ الْإِنْسَانَ He has created man:
4. عَلَّمَهُ الْبَيَانَ He has taught him an intelligent speech.

He has made such alterations in its translation and interpretation:

Translation: Allah the Most High, by sending Muhammad (SAS) taught him the Qur'an through Gabriel and by sending Mahdi taught him the "Bayan" of Qur'an without any agency. In these verses, Allah, the Most High has disclosed two things:

- (1) Revelation of the Qur'an on the Prophet (SAS)**
- (2) Revelation of the *bayan* (unfolding of the Qur'an) on the last of Saints (Mahdi).... Thus, it shows that it is the job of the Prophets to bring the Books but it is the job of Mahdi to bring its *Bayan* (unfolding)...It is also evident that Allah could not come for *bayan* of the Qur'an. He therefore sent Mahdi by teaching him the *bayan* of the Qur'an without any agency...Hz. Imam asserts that Allah, the Most High, commands: "He has created man.", in which 'Al-Insaan' (man) means only your being, no one else. pp. 141- 144**

(110) Meeran sahib made it obligatory on every man and woman to see Allah.

(b) As a proof for the second objective, first, he has narrated the *Hadith-e- Jibra'il*, in which the meanings of the word *Ihsan* have been arbitrarily given as "seeing Allah", and secondly, in the 72nd verse of Al-Asra (The children of Israel-XVII): "مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ" "But these who were blind in this world, will be blind in the Hereafter, and most astray from the path", the meanings of the word 'blind' have been given as " the ones who are deprived of seeing Allah" and in the above said verse, given the interpretation of the verse as under:

Anyone who remained blind in this world without seeing Allah, he remained blind in the Hereafter too. It means that Allah ought to be seen in this world. If one does not see

Allah in this world, one will also be deprived of seeing Allah in the Hereafter...In the days of Prophethood; the Prophet (SAS) did not invite all to see Allah. Only a few able Companions were invited....(But) the perfect manifestation of the 'Wilayat' of the exalted presence of both worlds, Muhammad (SAS), the Imam of high rank, emigrating from the city of Jaunpur, wherever he propagated the knowledge of *Ihsan*, there, in the *bayan* (unfolding) of the Qur'an, invited people to seeing Allah and proved from the Qur'an that seeing Allah in this world is possible and its desire is obligatory on each man and woman by the Command of Allah and he blessed hundreds of thousands of confirmers (Mahdavi's) with this bounty.

[Note: In Islam, 'Ihsan' is the Muslim responsibility to obtain perfection, or excellence in worship, such that Muslims try to worship God (Allah) as if they see Him, and although they cannot see Him, they undoubtedly believe that He is watching over them.] It is worth noticing here that the Prophet (SAS) did not extend general invitation for seeing Allah; only some Companions were favoured by it. On the contrary, Meeran sahib invited all to see Allah, and the common people as well as the elite of his community were all honoured by it...God forbid!... Either the Prophet (SAS) did not possess the gift of Mahdi or among his Companions but for a few, no one was able to see Allah whereas in the Mahdavia community, hundreds of thousands were able to see Him. For an answer, let us go back to the author of this book and also applaud him for his strange power of logic and his alteration in the translation of the Qur'anic verses!

The issue of seeing Allah is not among the essentials of Prophethood; on the contrary, it is related to the Wilayat (Sainthood) of Muhammad (SAS), i.e. the office of Mahdi.

Accordingly, after the appearance of Mahdi when the Mahdavia community emerged, which was capable of uplifting this burden then Meeran sahib fulfilled his responsibility [of completing the Din of Muhammad (SAS)], as if until the appearance of Mahdi and the emergence of the Mahdavia community, the Din of Islam was imperfect. May God protect us from such fables!

(112)By putting an end to differences in Din, Meeran sahib established the best Din of the earliest period.

(d) In order to prove the fourth objective, after putting together unnecessary and unrelated and complex arguments, the author arranges the first few hypothetical preludes

When differences arose in Islam, it became difficult to attain salvation by practicing it. Therefore, there arose the need to establish the Din of the early period of Islam on the straight road of Prophethood, by beating off these differences, and it is evident that the person who fulfills this necessity, should be the one who invites people to God, and should also be free from fault.

In order to prove, after these self asserted and hypothetical preludes, the forcefully deduced conclusion i.e. the need for Mahdi to be free from sin and to be instructed by God, the author asserts:

It has become apparent that Mahdi (AS) will follow in the footsteps of the Prophet (SAS) without any deviation and acquiring direct knowledge from Allah and His Prophet, establish Islam of the earliest period and avert the difference of Din so that its followers may get salvation. pp: 167- 169 This, our piece of writing has proved that Hz. Mahdi, in his invitation in connection with the propagation of Mahdism purged the Din of Islam of differences and

presenting the Islam of the earliest period saved the *Ummah* of Muhammad (SAS) from perdition. But this honour is only for those who have confirmed the truth of Mahdi, just as in the days of Prophethood also, those who confirmed the truth of Muhammad (SAS) were entitled to receive his blessings. p.173

Now, it is the duty of Mahdavi murshids to solve this enigma: Sometimes it is said that Mahdi has come to proclaim that which was never heard during the days of the Prophet (SAS); sometimes it is said that he has brought the Commandments of Allah directly; similarly, it is also reported that he receives fresh instructions from Allah every day. Also, sometimes, maintaining that the obligations of Prophethood are, in fact, the teachings of Prophethood, the permanent obligations of Din are described in the period of emergence of Wilayat. And sometimes, it is said that Mahdi is a perfect follower of the Prophet (SAS), that he is an *Ummati* of the Prophet (SAS) and that he is the promoter of the Islam of the earliest period.

What then is true among all these conflicting claims?

One thing is certain: all of them cannot be true at the same time! Mahdi should either be a mere *Ummati* and a Saint of a high rank or a Prophet. Let the Murshids specify what they believe.

(113) Prophets have aspired to attain the rank of Mahdi or at least to be an 'Ummati' of Mahdi.

At Sl. No. 84, with reference to "Shawahid ul Wilayat" it has been briefly reported that even the Prophets had aspired to become the 'Ummati's of Mahdi. For further interpretation please go through the book under study:

This is the office of Wilayat (Sainthood) whose manifestation is Hz. Mahdi (AS) and (even) the great

Prophets have desired to attain to this office. Therefore, it is written in "Aqd-ur-durar": When Musa (PBUH) during the study of the first volume of "Taurat" saw the rank of the Qaa'yem-e- Aal-e-Muhammad i.e Mahdi, he prayed to Allah: O Allah, make me Qaa'yem-e- Aal -e- Muhammad. Thus came the Commandment of Allah: "O Musa! But Mahdi will be from the progeny of Ahmad (How can you get this position?)

Then again when Musa (AS) saw the reference to Mahdi in the second and third volume of the "Taurat" [This is strange indeed! Does Taurat consist of more than one volume?!], his heart yet again yearned to attain Mahdi's position, and he prayed to God in this regard, but this time also, he got a disappointing reply. For confirmation of this narrative in Abu Jafer bin Ali's *Aqd- ur- durar*, the author has presented an account from his religion's trustworthy book *Haashiya*:

Allah, the Most High had given the glad tidings about Mahdi and the group of Mahdi to Musa. Musa (AS) had prayed to God to make him Mahdi. Came the edict from Allah: "O Musa! (How could you come to crave this position? People of your calibre will be in this community. Then Allah blessed Hz. Isa (AS) with the Bible, and in the Bible also there was news about Mahdi and the group of Mahdi. [Isa (AS) also aspired for Mahdi's place]. He prayed to Allah to send him during the time of Mahdavi's. Accordingly, Allah accepted his plea and Isa (AS) was lifted upto the heavens alive. (Similarly), Allah had blessed Hz. Ibrahim (AS) with a scripture; it also contained the glad tidings of Mahdi and the group of Mahdi. Ibrahim (AS) prayed to Allah: O Allah! Let my name keep flowing on the tongues of Mahdavi's. Accordingly, Allah accepted his prayer. This is the reason why we recite *durud-e-Ibrahim* in each *salat*. Qaalal lahu ta'ala "وَأَجْعَلْ لِي لِسَانَ صِدْقٍ"

في الآخِرِينَ ["Grant me honourable mention on the tongue of truth among the latest (generations)]; 84: 26] pp: 44, 45

(114) Even Meeran sahib's vomit is the light of Divinity. There is no difference between it and the spittle.

On Sl. No.95, the incident of Miyan Abdul-Majeed gulping down Meeran sahib's vomit is narrated and also the glad tidings of Meeran sahib that Miyan Majeed would soon have a son, who would rise to be equal in status to a Prophet. In response to criticism of this act of Miyan Abdul Majeed by some Mahdavi's themselves, the author tries to justify this act under the caption: "Removing a misunderstanding." He writes:

The fact is that the spittle, the leavings (*pas-khurda*), and the vomit (are such things) in which there is no marked difference. Until a thing which is eaten does not come out in the form of excrement, it will not become dirty. And then the assertion of the Khalifa of Allah (Mahdi), "This is no vomit; this is the *Light of the Divine*", is enough for our satisfaction. p. 173

Later, comparing this act to Hz.Omer kissing the *Hajr-e-Aswad* (Black Stone), which act is also apparently against reason, the author tells us that this act was acceptable because it was performed by way of imitation of the Prophet (SAS). He justifies the gulping down of the vomit on grounds of devotion and has assured us that it is no objectionable matter. Those who have objected to it have done so because of total unacquaintance and naiveté about the position of Imam Mahdi.

This book has been written by Bandagimiyan Waliji, who is the son of Bandagimiyan Yusuff, one of the illustrious Companions of Meeran sahib. The author also has the distinction of enjoying the company of the community's leaders and people of rank. Some extracts from this book are being presented for the readers. This book consists of 20 chapters and 20 divisions. Most of the topics treated in it are those which have already appeared in “Shawahid-ul Wilayat”. In order to avoid repetition, only those topics which are different from others are being presented here.

(115) Any connection with Meeran sahib's dog, even with its feet (front paws) is an honour for a human being.

After praise of Allah and encomiums of the Prophet (SAS), let it be clear that this religious mendicant, nay, the humblest of mendicants, the humblest among the dogs of the shrine of Saiyyid Muhammad Mahdi-e-Mau'ood, Wali, son of Yusuff, a name without a title, has this to say... There was a dog in the monastery of Hz. Mahdi (AS). The manner in which the dog died, I pray Allah to grant me that sort of death at the monastery by the favours of Hz. Mahdi and the chief of all Saiyids, Bandagimiyan Saiyyid Khundmir (RA). But what position does this vile creature hold to desire such kind of death? O Allah let this despicable creature be buried under the feet of this dog! pp

3 - 4

Allah, the Most High, by asserting: [“وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ”] We have honoured the sons of Adam;” (70: 17)] and “لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ” [We have indeed created man in the best of moulds,” [4: 95] is treating all human beings as superior to all other creatures but unfortunately, the author is considering

it an honour to connect him to a dog, to crave his death, is thinking it an honour to be gathered under the dog's feet.

(116) Without specifying Meeran sahib it is not enough believing in the promised Mahdi.

If some person says that he believes in Mahdi but not in this Mahdi (Saiyyid Muhammad Jaunpuri) his example is of a person who would have said during the days of the Prophet (SAS): 'I believe in Muhammad (SAS) but I do not consider this Muhammad as Muhammad, the Prophet of Allah.' p 14

So, just as this inner faith was not trustworthy, in the same manner, without specifying Saiyyid Muhammad Jaunpuri, the inner faith of the person who believes in Mahdi, will not be trustworthy.

(117) Whatever Meeran sahib has asserted, in fact, that alone is the real *Shariah*, the *Shariah* of Muhammad (SAS).

Thus Mahdi will not give instruction but only which the angel will put into him from Allah, (that angel) whom Allah has sent for his support and strength, and this alone is the real shariah, the *Shariah* of Muhammad, so much so that if Muhammad was to be alive, and the commandments brought by Mahdi were brought before him, the Prophet (SAS) would have given the same orders which the promised Mahdi asserted. This shows that the command of Mahdi is the same as the shariah of Muhammad. p 17

When they claim that "Mahdi will give the same command which is conveyed to him by an angel from Allah" then wherefrom is the conclusion that his edicts only are the real shariat of Muhammad (SAS) drawn and proved? رَبِّ اَعُوْذُ بِكَ اِنْ اَكُوْنَ مِنَ الْجَاهِلِيْنَ

counted among the ignorant' It is also to be considered that here the agency of an angel is being accepted in getting orders from Allah, even though many a time it has been claimed that Mahdi receives instructions from Allah directly without the agency of Gabriel. It is therefore said: A liar has no memory.

(118) During the time when Meeran sahib arrived, all Muslims except the frenzied ascetics (*majzuub*) had lost their way.

It is reported that Hz. Mahdi asserted: "Allah sent me as Mahdi when the Din was gone from this world but remained only with the *frenzied ascetics*." p 21

(119) The reason behind the denial of Meeran sahib as being the denial of Allah.

During the first splendour of Divinity, (*Tajallii-e-Uluhiyat*) Meeran sahib was blessed with the offices of the knowledge of Allah's intention, the inheritance of the Qur'an and the authority of the men of faith and it was commanded on behalf of the *Divinity* that your denial is my denial. Explaining it further, the author writes:

Why not? Mahdi's being is the singular Wilayat (Sainthood) of Muhammad. That is why, the Prophet (SAS), while narrating the Command of the Divinity, gave the glad tidings of Wilayat. "Had you not existed, I would not have revealed My Lordship. O light of My Light, mystery of My Mystery, O the treasure of My Cognizance, I have sacrificed My kingdom for you, My Muhammad! Thus, how could the denial of such Mahdi not be the denial of Allah? This discourse we have heard directly from Mahdi (AS). We are not telling it ourselves; no matter whether one accepts it or not. For us the command of

Mahdi is the decisive proof. There is a saying: He, who sights the crescent, will have to fast. p. 37

(120) To offer salat following those who deny Meeran sahib is not right.

Hz. Meeran Saiyyid Muhammad Mahdi (AS) has forbidden his followers from offering salat following those who deny him and says that if they have done it by mistake, they should offer it afresh. p 40

Some people had gone to city on an errand. There, they joined a salat congregation in a mosque. When Meeran sahib came to know about it, he ordered them to offer their salat afresh. His followers asked him, 'our people go to city, two or three together; we are asked not to join the salat of those who do not believe in Mahdi, what would happen to our collective salat if we offer salat individually?' In reply to this query Mahdi asserted:

Some of you go together and form a group of Mahdavi's and offer salat.... Then after some reflection, he told them: Why do you visit such places where you have to offer salat behind the deniers of Mahdi?(Ibid). Accordingly, when a denier of Mahdi wished to lead the offering of salat, Bandagimiyan Saiyyid khundmir pulled him back and told him that you are a denier of ,Mahdi (salat in your imitation will not be acceptable). p. 41

(121) Meeran sahib forbade his followers from acquiring more and more knowledge:

Meeran sahib asserted that a person who reads much is disgraced. He desires more and more of this world, and in case he does not desire this world, he is arrogant.

Therefore, do as I say: (i.e. instead of acquiring more knowledge, spend time remembering Allah) p 215 Hz. Mahdi forbade the seekers of Allah from studying the Qur'an as well as gaining other kinds of knowledge except *dhikr* (remembrance of Allah [frequently]) p.243

(122) Educated persons could not accept Meeran sahib as Mahdi; therefore, he forbade people from acquiring knowledge.

Bandagi Miyan Naimat humbly stated before Hz. Mahdi: If you grant permission, I would like to read (study). Hz. Mahdi prohibited him from it and said: Had you been educated, you would not have accepted my Mahdiyyat. * A follower asked him: if you permit me I would like to read during siesta; better go to sleep, he was told. *It was said about a person that he recited the Qur'an frequently; will it be useful for him? Bandagimiyan (RA) asserted: If the Qur'an is recited by way of "يَتْلُوْنَهُ حَقَّ تِلَاوَتِهِ" [study it as it should be studied" 2:121] even then between God and man, the curtain of light comes as a barrier. On the other hand, by the mention of God, the curtain of light is torn. p 209

(123) According to Meeran sahib, without being emptied of the knowledge of the apparent, knowledge of the intrinsic is not possible.

Hz. Mahdi (AS) has said: whoever is illiterate, Allah blesses him with inspired knowledge. And if He wishes to bless any scholar, He makes him an artificial illiterate; then He blesses him with inspired knowledge. In my own case, before laying claim to Mahdiyyat, whatever knowledge I possessed, I was made to forget it; thereafter, I was blessed with knowledge, he asserted. One who is not illiterate, Allah does not bless him with inspired knowledge. Either

one is a real illiterate or an artificial illiterate. In other words, his other knowledge is drained out of him. pp 211, 212

It is incomprehensible as to what is the reason for the conflict and clash between the knowledge of the apparent (knowledge of *Shariat*) and the knowledge of the intrinsic (spiritual knowledge). When all branches of knowledge are from God, where is the question of a difference between them? “لَوْ كَانَ مِنْ لَدُنِّ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ إِخْتِلَافًا كَثِيرًا” [Had it been from other than Allah, they would surely have found therein much discrepancy” (82: 4)]. Islamic scholars consider *Shariat* (knowledge of the apparent) without *tariqat* (knowledge of the intrinsic) as impiety and *Tariqat* (knowledge of the intrinsic) without *Shariat* (knowledge of the apparent) infidelity and a combination of both as Truth. The fact is that after the emergence of this thesis of Meeran sahib we came to know why his utterances are often against the *Shariat* of Muhammad (SAS). When the knowledge of the apparent was blotted out, he himself would not know what all he is saying passes the test of *Shariat* or not.

(124)The arrangement of Din through Meeran sahib

Imam (AS) asserted: “Allah has sent us specifically so that those commands and elucidations which pertain to the Wilayat of Muhammad (SAS) should be disclosed through Mahdi (SAS)”...This issue he has clarified in a manner which has been narrated by Malik Pir Muhammad:

Adam Safiullah sowed the seed of the wheat of Din; Nuh Naji ullah irrigated its land; Ibrahim harvested it and Muhammad the Prophet ground it into flour and prepared bread, tasted some of it himself and preserved the rest for his son, Mahdi. Then came Mahdi and caused it to be tasted by Mohajirs (his Companions) and Saiyyid Khundmir (RA). Therefore, those who set out on a *Spiritual*

journey in quest of Truth say that the unfolding of the Qur'an will be undertaken by the two Muhammads- Muhammad the Prophet and Muhammad the Mahdi. pp 265, 266

It is strange that sometimes they say that the task of the Prophet is to be a receptacle of revelation and the task of Mahdi is its unfolding; but now they say that the task of both is the unfolding of the Qur'an.

(125)The strange definition of bid'at (innovation in religion)

Whatever is against the practice of Mahdi and friends of Mahdi is bid'at and the Prophet (SAS) has asserted that each heresy is depravity and each depravity is in Hell. p 342

From the Book: "JAAME'UL USUUL"

This book is written by Mujtahed-e-Guroh-e-Mahdavia, Bandagimiyan Shah Qasim. In view of the importance of the science of beliefs (Ilm-e-aqaid) - that only the light of beliefs reflects on the existence and actions of man- the author has described the Mahdavia beliefs briefly but with conjunctive reliance and trustworthy allusion. During my study some of its writings have been copied for the readers' consideration.

(126) Without a belief in both Prophethood and Sainthood, belief in the unity of God is not complete.

Among beliefs an important belief is the unity of Allah and the cognizance of the attributes of His essence and its key lies in the belief of Prophethood and Sainthood. Without it, the opening of the door of unity and the raising of the curtain from the seeing of God is not possible. pp: 1 - 2

(127) The Wilayat of Muhammad (SAS) is not only present in the being of Meeran sahib; his very being is the Wilayat of Muhammad.

The Prophet (SAS) has asserted: ** "Wilayat (Sainthood) is higher in rank than Nubuwwat (Prophethood). The same Wilayat is present in the being of Mahdi, and the entire Wilayat is in the emergence of Mahdi and Muhammad's Wilayat is the being of Saiyyid Muhammad, son of Saiyyid Abdullah; and he alone is the promised Mahdi whose advent took place in 905 H after the advent of the Prophet (SAS) p 2

**** Let it be clear that this hadith on which the entire edifice of the Mahdavi religion stands is not at all a hadith according to scholars of the *Hadith*. At best it is the statement of some pious man and the meaning of this statement is different for the Sunni Muslims than it is for the Mahdavi's.**

(128) The denier of Meeran sahib's Wilayat is the denier of *Nubuwwat*.

It is a fact that Mahdi arrived and departed. He who denied the excellence of the Wilayat of the being of Mahdi, he denied the glory of Prophethood... and he who denied Mahdi, also denied all revelations to the Prophet (SAS).

(129) In the Mahdavi religion it is obligatory to have *Iman* (inner faith) in the following; their denial is *kufur*.

1. To consider 'Nubuwwat' like the moon and the Wilayat like the sun is *Iman* (inner faith); not to consider like this is *kufur*.
2. The conviction of Allah's Commandment reaching Meeran sahib without the agency of Gabriel is inner faith (*iman*), and its denial is *kufur*.
3. It is *iman* to have the assurance that Meeran sahib has been appointed to unfold the Qur'an; its denial is 'kufur'
4. Meeran sahib saw Allah without a veil in between in this world. Believing in this is *iman*, not believing is *kufur*.
5. To regard Muhammad the Prophet and Muhammad the Mahdi as equal (in status) in reality is *iman* and not regarding (as equal) is *kufur* with the glory of Muhammad.
6. To regard *iman* as the essence of Allah, uncreated and un-wordy, is essential; its denial is *kufur*.
7. To regard *iman* and the confirmation of Mahdi as one because *iman* is the essence of Allah and Mahdi is the glory of Allah's essence.
8. Similarly, seeing Allah and confirmation of Mahdi is *iman*; its denial is hypocrisy.
9. It is essential to see Allah in this world either with the physical eyes or with the eyes of the heart, or in a dream, and its denial is *kufur*.

10. The desire to see Allah, concealed remembrance of Allah on condition of perpetuity, renunciation of the life of this world, renunciation of attachments, company of the truthful, emigration from one's country- all these actions are obligatory (*fardh*). Renouncing them is like renouncing the *salat* and the fasting, and their denial is *kufr*.
11. To regard the battle of Bandagimiyan (Saiyyid Khundmir) like the battle of Badr is just and not regarding it like Badr of the Prophet (SAS) is hypocrisy and denying in plain words is *kufr*.
12. To regard Mahdi as the last of Saints is confirming the truth of Mahdi. Anyone who says that there can be a Saint after him; he is the rejecter of Mahdi's termination (of Sainthood)
13. For Mahdavi's, it is essential to believe that Prophets are of the ranks of Saints; he who denies such truth positively is the rejecter of Mahdi's Mahdiyati.
14. It is essential not to regard the word of Mahdi and the word of the jurist Imams as of equal weight. He who regards their word being of equal importance is a hypocrite.
15. It is obligatory to believe that the *shab-e-qadr* occurs on the 27th of Ramadan; it is also obligatory to offer two *raka'ts* of *salat* in imitation of Mahdi, and a person who does not have faith in it and who considers it as unnecessary, is a heretic, nay but a hypocrite.
16. To receive instruction from a perfect religious guide (*murshid*) and to gain the conviction of the confirmation of Mahdi is also obligatory and a major ingredient of Din. A person who denies its obligation, is a hypocrite.
17. One who denies Mahdi is a *kafir* and a person who keeps silent is also a *kafir*.

Let it be remembered that *Mahdi* everywhere refers to Saiyyid Muhammad Jaunpuri. It does not refer to any other Mahdi.

(130) it is essential to call the wonders worked by Meeran Sahib as miracles (*mo'jizaat*) and not marvels (*karamaat*).

And those wonders which were worked by Mahdi, they are called *mo'jizaat* (*miracles*); we should not call them *karamaat* (*marvels*), especially those which were reflected during his *da'awat* (invitation to the right way)- they alone are the most singular miracles- for example, a tooth-stick turning into a tree, stones chanting the praise of Allah in the palm of his hand, everything openly giving evidence of his Mahdiat, his becoming immune to the sword, water and fire, etc. p 5

(131) Meeran sahib has the authority to issue a mandate, and his Din is absolute.

Whatever word of the jurist Imams is in favour of the word of Mahdi, is right; otherwise, there is a flaw in their jurisprudence because Mahdi has the authority to issue a mandate...and the Din of Mahdi is absolute. p 8

(132) All Companions of Meeran sahib have the authority to guide and they are like stars.

All Companions of Meeran sahib have the authority to guide, and they alone are the guides of the Mahdavi's. Their analogy is that hadith which describes that 'all my Companions are like stars; you may follow any one of them and find the right path.' (p.8) Whatever differences are reported among them, they cannot be ascertained; hence, it is better for us to keep silent as the Prophet (SAS) has forbidden us from commenting on his Companions. p 12

(133) A person who adds to or takes away from what Meeran sahib has commanded, is not a Muslim.

Meeran Saiyyid Khundmir has asserted: whoever has added to or taken away from Mahdi's command, there is no scope left for us to count him as a Muslim p. 11

(134) Meeran sahib's wife has a choice position in Allah's presence. Her company and connection is the cause for certain remission of sins.

We believe that Bibi Allahdati has a singular position in Allah's presence, and it is a fact that the paradise is her inheritance. Mahdi asserted that Bibi Allahdati is absolved of all sins. Also her progeny for seven generations is absolved of all sins; her neighbour is absolved of all sins. Those women who kept her company are cleared of all sins; whoever passed under the shadow of her wall is absolved of all sins; and whoever drank water from her pot is cleansed of sins; whoever assisted her, who purchased provisions from the market for her- they are all granted pardon.p13

(135) He who did not regard Meeran sahib's commands as true is a hypocrite.

After throwing light on hypocrisy and its upshot... to be thrown into the lowest layers of hell, never to come out of it... the author writes:

And the hypocrites are known especially by three actions:

- 1. Not to be convinced of the kufir of the deniers of Mahdi**
- 2. Not to believe as true the commands of Mahdi.**
- 3. To offer *salat* in imitation of a non-Mahdavi priest with cheerfulness and without a doubt. pp 15, 16**

(136)The rule regarding the deniers of Mahdi is like the rule about the people of the Book.

Mentioning the rules of *halal* and *haram*, the author writes:

- 1. If, by mistake, a person has offered *salat* in imitation of a denier of Mahdi, it is required of him that he repeats his *salat*.**
- 2. It is valid to eat an animal slaughtered lawfully by the deniers of Mahdi.**
- 3. It is valid to marry the daughters of the deniers of Mahdi.**
- 4. Marrying Mahdavi girls to the deniers of Mahdi is unanimously forbidden.**
- 5. After offering of *salat*, supplicating to Allah with hands uplifted is not proper since it is the practice of the deniers of Mahdi.**
- 6. after offering the obligated *salat*, offering *nawafil* (voluntary prayers not prescribed by religion) is prohibited.**
- 7. It being a characteristic of the deniers of Mahdi, the telling of beads is prohibited.**
- 8. Praying for the dead at the graves (praying for the remission of their sins) of the deniers of Mahdi is prohibited except in case where they had died prior to the advent of Mahdi.**
- 9. It is prohibited to join in the funeral prayer of the denier of Mahdi.**
- 10. And without (valid) reason, any friendly intercourse with 'outsiders' (deniers of Mahdi) is unwarranted. pp 16, 17**

(137) Nobody knows the terms of the Qur'an except Mahdi.

And know it for certain that nobody knows thoroughly the terms of the Qur'an except Mahdi. p 19

Even this assertion is wanting in proof and is a claim not supported by evidence.

From the book: "PANJ FAZA'IL"

This book was written by Bandagimiyan Saiyyid Ruhullah about 350 years ago. In 1094 H during a religious debate, the contemporary scholars after critically examining its contents, excluded all unreliable material from it and retained whatever was trustworthy. In other words, the elite of the community came to hold unanimous opinion on its trustworthiness. The author is the offspring of Meeran sahib's first wife, whose progeny is absolved of all sins for seven generations. The author belongs to the fifth generation. Apart from having this honour, there are a variety of excellent qualities which may be seen in the original treatise, or in the "Tareekh-e-Sulaimani." The main theme of this book is the excellent qualities and ability of the five lieutenants (*khulafa*) of Meeran sahib. A few extracts from this book are presented for the information of the readers.

(138)The excellent qualities of the first khalifa of Meeran sahib, Saiyyid Mahmood, the second Mahdi:

1. Allah Himself named him and commanded:

"The name of my beloved Muhammad on the Empyrean is Mahmood. So have I named your son. Let him be remembered by this name."

2. When he was a 14-year old, under the spell of a passion for the true God, he fell down. Allah the highest commanded Meeran sahib to look after him. Meeran sahib asserted that each and every organ of his body, nay but the hairs of his body stood on end, and turned into "Laa Ila'haa Illal'lah" ["There is none worthy of worship except Allah.]."

3. Whatever was Meeran sahib blessed with by Allah, he was blessed with the same. That is the reason why he is called the second Mahdi. 4. He was the inheritor of Meeran sahib's intrinsic abundance, master of his heart's dwelling, and a crown upon his head.

5. Contrary to his wishes, a match-maker duped him into marrying a black girl of a tender age. He felt depressed and sorrowful, and turned aside to sleep separately on the bridal bed. A *Divine* voice persuaded him to view the girl favourably. "The girl is nearly related to me; accept her" Then the Prophet (SAS) himself came to visit him and assured him that the girl was decent and deserving. Accordingly, on the recommendation of Allah and the Prophet (SAS) he made her his own and began to love her.
6. When he began to live happily immersed in his wife on the estate granted to him by the sultan, one night in order to shake him from negligence, the Prophet (SAS) and Muhammad *Muradullah* came to visit him as he was sleeping with his wife, asked him to come out of the room and told him: "This is not the place for you" (that you should not be sleeping with your wife, ignoring the call of duty. You should turn to God instead). Finding himself out of doors the next morning, he understood the message and went to join his father.
7. When Meeran sahib's daughter-in-law entered his house, Meeran sahib stood up and embraced her and offered her a seat on his pillow and said: This is how a daughter-in-law should be treated with respect.
8. About the Qur'anic verse in Al-Ahzab, "Innal muslimeena wal muslimaat", Meeran sahib said: This verse has been revealed in favour of the couple, i.e. "muslimeen" means Meeran Saiyyid Mahmood and "muslimaat" means Bibi Kad Bano.
9. When a dispute arose between him and his 18-month old brother as to who was more venerable before Allah, the younger brother got so angry with the elder one that in a fit of passion he jumped into the fire and died. Meeran Saiyyid Mahmood was greatly distressed by this incident and his condition immensely altered. At this, Allah commanded Mahdi to give him the glad tidings that God has not created anybody with his rank.
10. He and his father held the same rank on the Empyrean; they were both two bodies and one soul.

11. There was no difference between the bearing of Meeran sahib and his son. Due to this reason, he is called the Siddiq of Wilayat. 12. Meeran sahib asserted: "Even if one prayed for a thousand years, that prayer was not comparable to a glance of his.

13. All the nine particulars which are mentioned in the verses of Surah *Najm* "فَأَوْحِيَ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ" [So did (Allah) convey the inspiration to His Servant – (conveyed) what He (meant) to convey. 10: 53] are in his favour.

(139) Excellences of Meeran Saiyyid Khundmir, the second khalifa of Meeran sahib

1. Meeran sahib desired (Saiyyid Khundmir's) fistful of dust (at the time of his burial).

2. He was the chief of martyrs.

3. He was the perfect verifier of the Qur'anic verse: "وَأَوْرَثْنَا" *وَإِنَّا عَرَضْنَا الْأَمَانَةَ* ["Then we have given the Book for inheritance to such of our servants as we have chosen:"32: 35]

4. In the Qur'anic verse of Al-Ahzaab, "إِنَّا عَرَضْنَا الْأَمَانَةَ" ["We did indeed Offer the Trust..." (72: 33), "but man undertook it" refers to Meeran Saiyyid Khundmir himself.

5. In verse 80 of Bani Israel, "سَلْطَانًا نَّصِيرًا" ["an authority to aid (me)" (80: 17], he was the one who was intended.

6. He was the verifier of "وَأَخْرَجُوا مِنْ دِيَارِهِمْ" (those who were driven out...195: 3) by the word of Allah, the Most High.

7. He was constantly in travel. He shuttled between the earth and the Empyrean every day.

8. He did not have to earn his livelihood; it was provided to him by God every now and then.

9. Mahdi and he were one being.

10. In Wilayat, his position was that of Asadullah-il-ghalib (i.e. he was like Hz.Ali (May Allah be pleased with him).

11. His wife, i.e. the daughter of Mahdi was "Fatima-tuz-Zahra of Wilayat, the lady of Paradise."

12. Allah's attraction had made him His own.

13. When he, with immense humility refused to be a 'murshid' (spiritual guide), came a voice from the invisible world: O Saiyyid Khundmir, I have exalted you and made you eligible to be the successor of Saiyyid Muhammad, made the Qur'an your inheritance, unfolded the meaning of the Qur'an to you and blessed you with inspiration to know about my intention "(Despite all such encouragement by Allah he still felt hesitant and went about carving excuses then he was admonished with anger mixed with flattery): Leave aside such excuses because I am badly in need of you; go back to your monastery; where is it you are going?" Accordingly, he returned to his task of spiritual guidance.

14. In verse 83 of An- Nisaa, he was the verifier of "يَسْتَيْطُونَ" [would have known it from them (direct). (83: 4)].

15. His confirmation of Mahdi was so shrewd that in devotion of Mahdi from the beginning to the end of the Qur'an, from each and every word he could prove the being of Mahdi.

16. His head was cut off and taken by Allah Himself. In the meantime, he offered the 'Asr' salat even without his head. Then Allah returned the head to him and installed it on his body and said that your head is a thing committed to our trust; whenever we want, you should return it.

17. Allah, the Most High was his son's companion and always used to play with him.

18. Even in early childhood, his son used to look into "Lawhi Mahfuuz" (the tablet preserved) and report the news; and whatever he said was sure to happen.

19. He was not bound by Allah's command; Mahdi's Command was enough for him.

(140) The excellences of Meeran sahib's third khalifa, Shah Naimat

1. He was the bearer of Meeran sahib's three attributes.
2. Allah had commanded Meeran sahib to take him in his protection.

3. The verse of the Qur'an "وَلَا يَأْتَلُ أُولُو الْفَضْلِ مِنْكُمْ"

[Let not those among you who are endued with grace" 24: 22] is in his favour- so Allah Himself has commanded.

4. Allah had made him light personified from head to foot

5. Among the Companions of Mahdi his position was like that of Hz. Omer Faruq.(May Allah be pleased with him)

6. He was the second Osman (May Allah be pleased with him) in modesty.

7. Meeran sahib had blessed him with the title "the shears of heresy" 8. Meeran sahib and he were but one being.

9. Allah had granted remission of sins to him and his children.

10. By the Command of Allah, he was granted Meeran sahib's robe of honour as well as succession.

11. Sometimes he became God; sometimes he became God's creature; at times, he became God Himself; at other times, he began to see God and sometimes God used to tell him: "I am you and you are Me.", etc.

(141)The excellences of Meeran sahib's fourth khalifa, Miyan Shah Nizam

1. Even before he came to meet Meeran sahib, Allah had commanded Mahdi saying that a servant of mine is coming to see you, receive him well.

2. About him Meeran sahib has asserted: "Nizam did not remain himself.He has become Unity from head to foot."

3. He had in him all the qualities and manners of the Prophet (SAS).

4. Meeran sahib had blessed him with the title of the lamp of Wilayat.

5. Whenever he brought forth a sigh, the Empyrean shook violently and was about to fall down.

6. Everything from the highest heavens to the earth was within the grasp of his inspiration.

7. God had adjudged him through Miran sahib as the verifier of the Qur'anic verse "رَجَالٌ لَا تُلَهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ" ["(By men whom

neither trade nor sale can divert from the Remembrance of Allah" 37: 24)"]

8. Whenever his child felt hungry, he put his thumb into his mouth and caused him to drink in the Divine Light (*Nur*); thereafter, the child ceased to be hungry.

9. He kept watch over Allah's *Ilm-e-qadeem* (*Ilm-e-zaati*) and caused the destiny to change by insistence.

10. He said that Allah's bounty came unacquired directly either to the Prophets or comes to us. Others have to work for it.

11. His one solitary glance took a Brahmin to such spiritual heights that the moment his soul departed from his body, the angels took it to the highest heaven.

12. When he wore a light garment of thorns, Allah commanded all angels of heaven to wear a similar dress for three days.

(142)The excellences of Meeran sahib's fifth khalifa, Shah Dilawer

1. In the words of Meeran sahib, he was a doctor of the heart. People were advised to seek his guidance in all matters.

2. Meeran sahib once asserted that no one except God knows his status.

3 All realities from the highest heavens to the under part of the world were manifest to him like a mustard seed in the palm of one's hand.

4. His bounty will continue to overflow until Doom's Day.

5. On God's Command he was appointed a successor to Meeran sahib.

6. He used to be present with everyone. Meeran sahib once told him: "I am the first and you are the last."

7. He too had seen God with his own eyes in this world.

8. He who had not seen Hz. Abu Bakr ought to see him.

9. Allah used to send greetings to his son every day.

10. His devotees were the brothers of the Prophet (SAS) and held his status.

11. Four of them were even higher in status than the rest.

12. Allah used to send blessings on his cell in the wee hours.
13. To circumambulate his cell thrice is equal to the performance of Hajj and it leads to seeing Allah.
14. The Qur'anic verse "التَّائِبُونَ الْعَابِدُونَ" ["Those that turn (to Allah) in repentance..."] (112:9) has been revealed in his favour.

Copied from the treatise "khasa'es-e-Imam Mahdi Saiyyid Muhammad Jaunpuri:

(143)The peculiarities and distinctions of Meeran sahib, which no one else possesses:

This treatise was written by Miyan Abdul Malik Sajawandi, who was the successor of Miyan Shah Dilawer, regarded as a great scholar and a holy man by the community. He wrote a special treatise on the particularities and excellences of his Imam Mahdi. These particularities are presented to the readers without any comments. All these particularities are stunning and soul-distracting and the power of writing caves in while describing the 12th particularity. But the need to bring these realities to light has compelled me to copy them.

The first particularity: Without any agency, by God's command and by decisive proof which has been acquired by contemplation and observation, to invite God's creatures to God; whereas apart from him, the sciences of all other Saints are related to seeking proofs and hearsay; and "laisal khabaru kal mo'a'ena" (any hearsay cannot be as reliable as observation).

The second Particularity: Mahdi was appointed for inviting God's creatures to God in the same manner in which the Prophet (SAS) was (appointed by God).

The third particularity: Mahdi being *khalifatullah* (khalifa of Allah) is established by the assertion of the Prophet (SAS) without any difference of opinion. Nobody else has this privilege. Even the khilafat of Hz. Abu Bakr is not established by the assertion of the Prophet (SAS).

The fourth particularity: The preservation of the *Ummah* from perdition will be undertaken by only three persons, namely the Prophet (SAS), Mahdi and Isa (AS) [Jesus Christ]. No one else has this distinction.

The fifth particularity: Din will be completed by him and he is the last saint. No other saint possesses this singularity.

The sixth peculiarity: He has more excellence than all other saints. Even Abu Bakr does not possess this virtue; nay but no other saint from Adam until Doom's Day, will have this privilege.

The seventh particularity: Without acquiring the conditions of Wilayat (Sainthood), he was in essence a wali (saint) when Adam was between water and mire (was not yet created). Even Abu Bakr (RA) does not possess this rank.

The eighth particularity: His other self had converted to Islam and instead of instructing him to do evil, prompted him to do good.

The ninth particularity: Allah had appointed him to the task of the scrutiny and correction of the spirits. Accordingly, he is familiar with the spirits and ranks of the *Momins* who belonged to the past and who will be arriving until the Doom's Day.

The tenth particularity: On Doom's Day, all saints will gather under his banner and this excellence will not be enjoyed by any other saint.

The eleventh particularity: Hijrat (emigration) along with him is obligatory.

The twelfth particularity: Whoever came out of his house (to follow him) but returned back without Permission is a hypocrite..Not one of the above peculiarrities is available to Hz. Abu Bakr (RA). When he (Abu Bakr) does not own it, it means nobody among the ancients or the moderns has it. Thus, it becomes known that in this universe nobody is higher in excellence than Meeran sahib. Even the Prophet (SAS) is not higher in excellence than him) because he (Mahdi) is the intrinsic of the Prophet (SAS) and his Wilayat, and it is evident that the hidden is superior to the apparent.

Note: Let it be clear that all these particularities have been jotted down regarding Meeran sahib only. No other person or the absolute Mahdi is intended.

From the treatise, Hazda Ayaat:

This treatise is authored by Miyan Abdul Ghafoor Sajawandi, son of Abdul Majeed Sajawandi, who is one of the great sages of the community. The two sayings of Meeran sahib which relate to the interpretation of the Qur'an, form the subject-matter of this treatise. In this, he has claimed that there are in all eighteen verses in the Qur'an which are meant exclusively either for Imam Mahdi or for his community. I thought it was befitting that I presented these inversions in the Qur'an to my readers:

(144) In all some 18 verses of the Qur'an have been specified in praise of Meeran sahib and his community.

1. In verse 124 of Al-baqarah, regarding “ومن ذريتي” Meeran sahib asserted “Allah, the Most High has commanded me that the Muslim Imam for whom Ibrahim prayed to God to belong to his progeny (that Imam) is none else but your own being. P- 3
2. In Al Imran, verse 20, regarding “مَنْ اتَّبَعَنِي”, Meeran sahib asserted: Allah has Commanded me that this “man” is particular and this means only your being, none else.” p 6
3. In Al-i-Imran, verse 7, under “الاولي الاباب”, Meeran sahib asserted: “Allah has Commanded me that “ulul albaab” means your community only, none else.
4. Under chapter “Ma’ida”, verse 54, “فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ”, Meeran sahib asserted: “God has commanded me that this community means your community, and none else.”
5. In Chapter Al- An’am, 19, under “wa man balagh” Meeran sahib asserted: “Allah has commanded me that this “man” is particular, and it means your being and nothing else.” p.16
6. In Chapter Al-An’am, verse 89, under “- فَقَدْ وَكَلْنَا بِهَا قَوْمًا”, Meeran sahib asserted: “Allah Has commanded me that this community means your community and none else.” p. 17

7. In Chapter Al- Anfa'l, verse 64, under “وَمَنْ اتَّبَعَكَ”, Meeran sahib asserted: “Allah has commanded me that this “man” is particular; and it means your being and not an outsider.”

8. In accordance with the intention of Allah, Meeran sahib has thus given the interpretation of Chapter Hud, Verse 1: “This is a Book whose verses have been strengthened by the tongue of Muhammad (SAS); then they will be unfolded in detail by the tongue of Mahdi (AS), (direct) from the Omniscient and the Knower of Inner Truth.”

p. 21

9. In Chapter Huud, verse 17, under “أَفَمَنْ كَانَ”, Meeran sahib has asserted: “Allah has commanded me that this “man” is particular, and this only means your being, nothing else.” p. 22

10. In Chapter “Yusuff”, verse 108, under “وَمَنْ اتَّبَعِدِي”, Meeran sahib asserted: “Allah has Commanded me that the “man” of “manit’ taba’a ni” is particular and it means your being, and none else is included in it. p. 26

11. Under Chapter Al- Fatir, verse 32 Meeran sahib has asserted: “Allah has Commanded me that the ‘inheritors of the Book’ means your community, none other. p. 27

12. In regard to Chapter Muhammad, verse 38, Meeran sahib has asserted: “Allah has commanded me that ‘this community’ means your community only, none else. p. 30

13. Under “Al- Insaan”, verse 3, Chapter Al- Rahman, Meeran sahib has asserted: “ Allah has commanded me that *insaan* means only your being (p. 31) and ‘bayaan’(unfolding) means those particular meanings which were not revealed during the period of prophethood (Ibid: Shawahid ul Wilayat).

14. Under Chapter ‘waaqi’a’, verse 14, “وَقَلِيلٌ مِنَ الْآخِرِينَ”, Meeran sahib asserts: “Allah Commands me that in “قَلِيلٌ مِنَ الْآخِرِينَ”, “الاولين” means Companions of the Prophet (SAS) and their successors, and in “وَقَلِيلٌ مِنَ الْآخِرِينَ”, “الآخِرِينَ” means your community only. p.32 (Ibid)

15. The same Command underlies “ثَلَاثَةٌ مِنَ الْآخِرِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ”.

16. Meran sahib has claimed that in verse 3 of Chapter “Jum’a”, under “وَالْآخِرِينَ مِنْهُمْ”, “Allah has Commanded me that

“مِنْ ، ”مِنْهُمْ“ means your community only and in ”وَآخِرِينَ مِنْهُمْ“ the ”الرَّسُولِ“ is hidden, and (that rasul) means your (Mahdi's) being.” p.33

17. Under Chapter “Al-qyamah”, verse 19, ”ان علينا بيانه“ , Meeran sahib asserted by the Command of Allah: “Its unfolding is our responsibility i.e..by the tongue of the promised Mahdi and he (Mahdi) is your being, i.e. We have made it obligatory on you, the unfolding of this Qur’an by Our instruction.” p.35

18. In chapter “Bayyanah”verse 4, under “Al-Bayyanah” he asserted: “Allah has Commanded me that in the verse ”الَّذِينَ ”أوتوا الكتاب“ means the scholars of your period, and “Bayyanah” means the promised Mahdi (AS) and that is your being.” p.38

Needs close consideration:

(1) It ought to be remembered that Meeran sahib interprets the coming down of the revelation as a Command. According to his claims and the beliefs of the Mahdavi's, he received instructions directly from Allah whereas there is no such scope among the beliefs of the Sunni Muslims. This is because revelations and inspirations in case of Prophets are decisive proofs, and among non-Prophets, even if he is a Mahdi, they are no proof but their trustworthiness is conditioned by their concurrence with the Qur’an and the Sunnah. Therefore, all the claims made by Meeran sahib under the above Qur’anic verses have no substance whatsoever since they are without any evidence.

(2) The author of the treatise, after quoting Meeran sahib, comments: “whatever Meeran sahib has said that is the truth.” Then he tries to come up with some clarifications and some evidence in support of his assertions. But after studying them a just man's conscience cries out that these turnings of language from obvious meanings have no relation to the principles of exegesis; it is merely a stretching and straining (of words) . If the need arises, we will talk about them in detail. As for now,

our aim is to show how Meeran sahib by murdering the unanimously consented principles by mere claims, has made alterations in the meanings of the Qur'an, and how his followers have made disjointed efforts in order to carry him through. "Allah speaks the truth; and it is He Who guides on to the right path."

In the name of Allah

A MESSAGE TO THE MAHDAVI BRETHREN

Life is very short and death is certain. And everyone knows that death does not mean extinction; but it is (meant) to be called to account and for answering, and after death one has to pass through a very fearful phase. Then one has also to encounter the accomplishment of eternal honour and exoneration, or eternal disgrace and shame. Any person who believes in the *Hereafter* does not desire success in any other thing more than in the next world. We are also in quest of the same and certainly you must also be aiming for that too. And this also everybody knows that salvation ...whether in this world or in the world to come..lies only in obedience to the Prophet (SAS). No other science except the Qur'an and *Sunnah* can lead us on to the straight path. The Prophet (SAS) has brought these two guides for the human kind, induced people to follow them, invited them to seek guidance from them, and leaving behind these two guides for the coming generations, departed from this world.

Please remember! The salvation of all human beings lies only in obeying the Qur'an and Sunnah irrespective of whether one is a common man, a Ghouse, Qutub, Wali, Mahdi... even upon re-emergency of Prophet Isa (AS), his salvation also will depend upon his following these guides.

This only means that after the Prophet (SAS), no one else can acquire the office of absolute obedience. The blank endorsement of the Prophet's obedience is everyone's religious duty and obligation. As against this, in the Mahdavi religion, despite the claim of their Imam being a "perfect follower" of Muhammad (SAS)...there are claims of his being the one who is imitated, his being appointed by Allah, sent by Allah, and one who is taught by Allah directly without the

agency of an angel. Similarly, there are claims of his word being proof, and of his position being at par with the Prophet, etc. and on some score higher in excellence than that of the Prophet. Apart from various claims which go against the Qur'an and Sunnah, the above -mentioned beliefs are enough to lead one astray from the straight path. No Sunni scholar from the times of the Companions of the Prophet (SAS) to this day is convinced of the validity of these assertions and arguments in their defense. If any person made such pronouncements and continued to insist upon them then the overwhelming majority of Muslims expelled him from the *Millat*. And if any one from among the holy men made a rare irresponsible statement then in view of his predominant remarks being in conformity with the teachings of the Qur'an and Sunnah, such statement was ascribed to a state of God-intoxication and ecstasy, the assertor was declared excusable and the assertion was declared **dead**. Sometimes, definitively punishment was inflicted; but in no case, statements which contradicted the Qur'an and Sunnah were accepted as trustworthy and right. But it is strange that you people not only accepted such pronouncements of your ancestors without any alteration but also made them an essential and acceptable element of your inner faith and a prerequisite for being Muslims when such beliefs are contradictory to the fundamental and unanimously agreed beliefs of Islam.

This is the only thing which has segregated "Mahdaviyat" from the overwhelming majority of Muslims, i.e. Islam" It is now apparent that there can be no other way of truth and justice and sincere loyalty to Allah and His Prophet (SAS) than to commit all such beliefs which go against the teachings of the Qur'an and Sunnah, and all such matters which confront the beliefs of the "Islam" and the propagators of such creed to Allah... Who only knows what is inside the hearts of the people... to treat them in accordance with their intentions and objectives... and in the light of the Qur'an and Sunnah deny the validity of such

beliefs and renounce them and thus win over the favour of Allah and His Prophet (SAS).

I, therefore, appeal to all of you, **earnestly and sympathetically**, to free yourselves from religious prejudice and think of your success and welfare in the world to come, and become bold in resorting to the Qur'an and the Sunnah, and their unanimous interpretation ... which has stood the test of time from the period of the Companions of the Prophet (SAS) to this day. If you dare do it, it will certainly be your enterprising step, which might be a little annoying in this world but will definitely save you from the unbearable torment of the world to come. It all depends upon your firm resolve.

Your well-wisher in the world to come,

DEDICATION

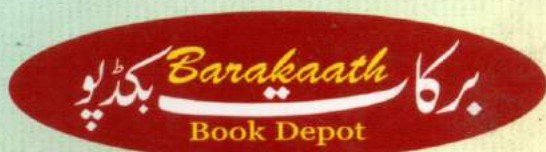
● To those people, young and old, who's sense of honour and inner faith and love of the prophet (ﷺ) keeps them away from every word and deed that is against the Shariah and Sunnah.

● To those who, in search of the straight path and their constancy on it are never afraid of any rebuke and torment.

● To those who never prefer any sort of greatness, any kind of wealth to the love and devotion and slavery of Hz. Muhammad Mustafa (ﷺ).

● To those whose inner faith and action and thought is the verifier of this couplet:

Reach up to Mustafa, for he himself is religion If you fail to reach him, it would all be arrogance.



17-1-391/2/M/1, Khaja Bagh, Sayeedabad, Hyderabad. (A.P.)