MAULUD

The First Ever Biography of Hazrat Syed Muhammad Mahdi Mau’ood\textsuperscript{AS}

Bandagi Miyan Hazrat Shah Abdur Rahman\textsuperscript{RZ}

English Translation by Hazrat \textit{Faqir} Syed Ziaullah Yadullahi

JAMIAT-E-MAHDAVIA
MATTADAHALLI, BANGALORE
MAULUD
The First Ever Biography of
Bandagi Miran Hazrat
Syed Muhammad Jaunpuri
Mahdi Mau’ood

Bandagi Miyan Hazrat
Shah Abdur Rahman

English Translation by
Hazrat Faqir Syed Ziaullah Yadullahi

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Publisher's Note</td>
<td>IV</td>
</tr>
<tr>
<td>Foreword</td>
<td>V</td>
</tr>
<tr>
<td>Preface</td>
<td>VIII</td>
</tr>
<tr>
<td>About the Author</td>
<td>XI</td>
</tr>
<tr>
<td>Introduction</td>
<td>13</td>
</tr>
<tr>
<td>Birth</td>
<td>13</td>
</tr>
<tr>
<td>Personality</td>
<td>19</td>
</tr>
<tr>
<td>Benefaction</td>
<td>20</td>
</tr>
<tr>
<td>First Words</td>
<td>24</td>
</tr>
<tr>
<td>Tasmiah Khwani</td>
<td>25</td>
</tr>
<tr>
<td>Education</td>
<td>26</td>
</tr>
<tr>
<td>Trust of the Prophet</td>
<td>28</td>
</tr>
<tr>
<td>Marriage</td>
<td>29</td>
</tr>
<tr>
<td>Victory</td>
<td>32</td>
</tr>
<tr>
<td>Unawareness</td>
<td>33</td>
</tr>
<tr>
<td>Next Five Years</td>
<td>35</td>
</tr>
<tr>
<td>Shah Dilawar RZ</td>
<td>36</td>
</tr>
<tr>
<td>Migration</td>
<td>37</td>
</tr>
<tr>
<td>Danapur</td>
<td>39</td>
</tr>
<tr>
<td>Reviving the Dead</td>
<td>42</td>
</tr>
<tr>
<td>Fire in Chanderi</td>
<td>44</td>
</tr>
<tr>
<td>Shah Nizam RZ</td>
<td>45</td>
</tr>
<tr>
<td>Mando</td>
<td>47</td>
</tr>
<tr>
<td>Generosity</td>
<td>48</td>
</tr>
<tr>
<td>Miran Ajmal RZ</td>
<td>49</td>
</tr>
<tr>
<td>Burhanpur</td>
<td>51</td>
</tr>
<tr>
<td>Ahmadnagar</td>
<td>52</td>
</tr>
<tr>
<td>Bidar</td>
<td>52</td>
</tr>
<tr>
<td>Muhr-e-Vilayat</td>
<td>53</td>
</tr>
<tr>
<td>Maulana Zia RZ</td>
<td>55</td>
</tr>
<tr>
<td>Gulbarga</td>
<td>56</td>
</tr>
<tr>
<td>Voyage to Makkaah</td>
<td>57</td>
</tr>
<tr>
<td>Ka’aba with its Lord</td>
<td>59</td>
</tr>
<tr>
<td>Hunger</td>
<td>60</td>
</tr>
<tr>
<td>Return Voyage</td>
<td>62</td>
</tr>
<tr>
<td>Haji Mali RZ</td>
<td>63</td>
</tr>
<tr>
<td>Hostility of Ulama</td>
<td>66</td>
</tr>
<tr>
<td>Shah Nei’mat RZ</td>
<td>67</td>
</tr>
<tr>
<td>NaHRUVALA</td>
<td>69</td>
</tr>
<tr>
<td>Siddiq-e-Vilayat RZ</td>
<td>74</td>
</tr>
<tr>
<td>THE DEBATE</td>
<td>75</td>
</tr>
<tr>
<td>THE CLAIM</td>
<td>76</td>
</tr>
<tr>
<td>KING INVITED</td>
<td>77</td>
</tr>
<tr>
<td>THE QUESTIONS</td>
<td>78</td>
</tr>
<tr>
<td>LEARNING</td>
<td>83</td>
</tr>
<tr>
<td>Towards Khorasan</td>
<td>84</td>
</tr>
<tr>
<td>Bibi Nurullah RZ</td>
<td>85</td>
</tr>
<tr>
<td>Nagaur</td>
<td>86</td>
</tr>
<tr>
<td>FOUGHT AND FALLEN</td>
<td>86</td>
</tr>
<tr>
<td>Kaha</td>
<td>88</td>
</tr>
<tr>
<td>Thatta</td>
<td>89</td>
</tr>
<tr>
<td>Iksir</td>
<td>92</td>
</tr>
<tr>
<td>Shaikh Sadruddin RZ</td>
<td>93</td>
</tr>
<tr>
<td>Trip to Gujarat</td>
<td>94</td>
</tr>
<tr>
<td>Return Trip</td>
<td>96</td>
</tr>
<tr>
<td>Arrival at Farah</td>
<td>98</td>
</tr>
<tr>
<td>Qandahar</td>
<td>101</td>
</tr>
</tbody>
</table>
In the name of Allah, Most Beneficent, Most Merciful.

Jamiat-e-Mahdavia, Bangalore is pleased to publish the English translation of Moulud, the first ever biography of Hazrat Imam MahdiAS.

This book, originally in Persian, was written by Hazrat Shah Abdur RahmanRZ, the son of Bandagi Miyan Shah NizamRZ, the fourth khalifa of Hazrat Imam MahdiAS. Its Urdu translation has been widely available in the community. Hazrat Syed Ziaullah Yadullahi Saheb has now translated this book into English.

Jamiat-e-Mahdavia, Bangalore since its inception in 1982, has operated out of the Jamat Khana at Matadahalli, R T Nagar, Bangalore to serve the religious needs of the Mahdavia Community in Bangalore. However, it is only recently that Jamiat-e-Mahdavia has started contributing to the publication of Mahdavia literature. This is the second book being published by us. The first book which we published was the English translation of Afzal Mu’jizat Al Mahdi (Supreme Miracles of MahdiAS) by Hazrat Syed Qasim Mujtahid-e-GirohRA. We plan to publish more books in the future, Insha Allah.

This book is published with contributions from the descendants of Bandagi Miyan Shah NizamRZ who wanted to present this English translation of the book written by their grandfather, Miyan Abdur RahmanRZ, to the Mahdavia world. May Allah reward them for their efforts and may He bless them with Iman - Ameen.

January 1, 2007
Syed Amjad
Secretary,
Jamiat-e-Mahdavia, Bangalore
FOREWORD

*Maulud Sharif* is the first biography ever written of Hazrat Bandagi Miran Syed Muhammad Jaunpuri Mahdi al-Mau'ood AS.

The author, Hazrat Shah Abdur Rahman RZ was the son of Hazrat Bandagi Miyan Shah Nizam RZ, a very close companion of the Imam AS. Hazrat Abdur Rahman RZ was born in Farah in Afghanistan a few months before the demise of the Imam AS. His father brought him up and meticulously educated him despite the most trying and adverse conditions prevailing at the time. It is difficult to imagine them now because we are living in a materialistic atmosphere shorn of all spirituality and piety—norms that were strictly adhered to during those times.

An instance of how Hazrat Shah Nizam RZ trained his son is to be found in the books of *naqliat* [narratives].

One day, Hazrat Shah Nizam RZ and Hazrat Malik Ma'roof RZ were sitting in the mosque after the zuhr prayers. The Shah RZ told the Malik RZ, “Give your daughter in marriage to Miyan Shah Abdur Rahman RZ.” The Malik RZ agreed to the proposal. Then the Shah RZ told Hazrat Miyan Abdur Rahman RZ, “Your marriage will take place this evening. Take two tinkas [local coins] from the money in the niche of the hujra [room]. Buy some soap, wash your clothes and those of the bride and bring them back.” He did as told. Later in the evening, the nikah ceremony was performed. The Shah RZ and the son went to the house of Hazrat Malik Ma’roof RZ and took the bride, who was of tender age, to their home. The next morning the news of the marriage spread. The Shah RZ’s *murids* brought some clothes, some food and cash. The Shah RZ distributed everything as *sawaiyath* among the inmates of the *daira*. Three days went by. The couple had been starving. In the morning on the fourth day, Miyan Abdur Rahman RZ went out to answer the call of nature. While returning, he found some grains of wheat on the way where the carts carrying the corn of wheat had passed. He collected them and brought home. Hazrat Shah Nizam RZ was sitting in the *Jama’at Khana*. The Shah RZ asked the son what it was. He told the details. The Shah RZ said, “Go and throw the grains where they were lying.” When Miyan Abdur Rahman RZ returned after throwing away the grains, the Shah RZ said, “O Miyan Abdur Rahman! In the earlier days, such a thing was allowed for the awlia-Allah. But in the era of Hazrat Imam Mahdi AS, it is not allowed. That is why I asked you to throw the grains at the place where you had picked them.” A *pahr* [about three hours] later, Raje Muradi and Raje Soon [sisters of King Mahmood Begadha of Gujarat] sent bread, sweets, fruits and other eatables. The Shah RZ said, “Allah has sent this. Distribute it as *sawaiyath*. This bounty is for the newly married couple.”

This narrative shows that the *murshid* of the *daira* was in abject penury. The donations that were received were distributed equally among the inmates of the *daira*, despite the fact that the son and daughter-in-law of the *murshid* were starving for the previous three days. The grains that were brought did not belong to anybody. Miyan Abdur Rahman RZ collected them, as they were lying there unclaimed. Their collection and bringing were worldly economic activity that marred the trust in Allah [tawakkul]. A *faqir* has to trust in Allah and he can take what is offered to him unsolicited and without asking for it. Here, this rule had been violated. As such, the Shah RZ asked his son to return the grain to where it was lying. The son acted upon the orders of his father who was his *murshid* too.

Such was the training the Shah RZ imparted to his son.

Compare this with our own conditions and see if we, in the present circumstances, can subject ourselves to such strict discipline, piety and truthfulness in an effort to live our lives to win the pleasure of Allah. Can we?

The answer would be a flat ‘No’.
The result was that Miyan Abdur Rahman\textsuperscript{RZ} became a hafiz of Quran and an accomplished scholar with good command over the Arabic and Persian languages. He had an inimitable style of writing. He has collected all the information about the life of the Imam\textsuperscript{AS} from his companions and compiled his biography. This is the most authentic account of the life of the Imam\textsuperscript{AS}. All other biographies were written much later on the basis of what the authors had heard from the mushids of later generations. A careful study of this book will give a correct perspective of the conditions prevailing during the period of Hazrat Syed Muhammad Jaunpuri Mahdi al-Mau'ood\textsuperscript{AS}.

—Faqir Syed Khalilulla

Bangalore, January 1, 2007

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### PREFACE

On a cool January day this year, the telephone rang around noon. I picked up the receiver. To my pleasant surprise it was Hazrat Faqir Abul Fatah Syed Nusrat, son of the great Mahdavi scholar, As’ad-ul-Ulama Hazrat Abu Sayeed Syed Mahmood\textsuperscript{RA}, from Chicago. I have never met him. But he appeared to be familiar.

Among other things, he asked me to translate the Maulud Sharif into English. I had read it many times. And every time I read it, I enjoyed reading it. It is short, concise, crisp and to the point. Its author is Bandagi Miyan Hazrat Shah Abdur Rahman\textsuperscript{RZ}. His is a unique style. He uses Quranic phrases in such a way that they appear to be coined for his writings. And they hide in themselves deep meanings. When one reads the text and realizes the Quranic connotations of the phrases, one enjoys the depth of the meaning of his writings.

I had just finished the first draft of my analysis of the book Sainthood and Revelatory Discourse by Dr David Emmanuel Singh a couple of days earlier and had a couple of weeks at hand to take some rest. I decided to implement the suggestion to translate Maulud Sharif instead of lazing and relaxing. The exercise was interesting and rewarding. I enjoyed every moment of it.

The book traces the biography from the birth of the Imam\textsuperscript{AS}, takes us through his childhood, his school days, his memorizing the whole of the Quran at the age of seven, his acquiring the mastery of all the religious sciences, including the hadis, fiqh, the schools of the mazhabs of the four Imams, the zahiri ilm, scholastic theology, and other branches of knowledge by the time he was 12. He was so brilliant in his learning and exposition of the nuances and intricacies of the written and spoken word that the scholars of Jaunpur and Danapur unanimously conferred on him the title, Asad al-Ulama [Lion among the Learned] at the same age. He showed
his martial skills on the battlefield in a war between the king of Jaunpur, Sultan Husain Sharqi, and that of Gaur in Bangal, Rai Dalpat, and won the day for the Sultan. Then he started his life long migratory journey of over 16,000 kms through land and ocean to propagate the religion of Allah and explain the purport of the word of the Supreme Being [Kalamullah] in accordance with His commands revealed to him directly without the medium of an Angel day after day. He covered parts of north and west India, came as far down south as Bijapur [in Karnataka] and sailed to Arabia for the obligatory pilgrimage to Makkah, returned to India and covering the north west regions went to Khorasan and Afghanistan. His last camp was the city of Farah Mubarak. There he breathed his last after accomplishing his divine mission of imparting the knowledge of the Ultimate Truth to the earthly humans, raising them from the most humiliating depths of the Nasut to the dizzying heights of Lahut. And Hazrat Shah Abdur Rahman[^2] has skillfully painted the picture of so precious a life with his characteristic aplomb. May Allah be pleased with him! May He guide us to the straight path of the virtuous on whom He has bestowed His Grace; and not of those who earn His anger nor of those who go astray! Ameen!

—Faqir Syed Ziaullah Yadullahi

Bangalore,

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### List of Abbreviations:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>SLM</td>
<td>Sall Allahu Alahi-o-Sallam</td>
</tr>
<tr>
<td>AS</td>
<td>Alaihis Salam</td>
</tr>
<tr>
<td>RZ</td>
<td>Razi Allahu Anhu/Anha/Anhum</td>
</tr>
<tr>
<td>RH</td>
<td>Rahmatullahi Alaigh</td>
</tr>
<tr>
<td>MMP</td>
<td>Translation of Quran by Muhammad Marmaduke Pickthall</td>
</tr>
<tr>
<td>AMD</td>
<td>Tafsirul Quran by Abdul Majid Daryabadi</td>
</tr>
</tbody>
</table>
ABOUT THE AUTHOR

Hazrat Malik Sulaiman RA writes:

A son was born in the house of Hazrat Bandagi Miyan Shah Nizam Darya-e-Wahda-Asham RZ (one who drinks ocean of unity) at Farah Mubarak, in Afghanistan. Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS was informed of it. He went to the house of the Shah RZ. In accordance with the practice of Prophet Muhammad SLM, the Imam AS performed the ritual of pronouncing the azan and iqamat in the ears of the newborn. He named the baby as Abd ar-Rahman.

The mother of the child could not nurse it, as she was weak due to hunger and penury. Hazrat Shah RZ took the baby and placed it at the feet of the Imam AS. The child started suckling the big toe of his foot. When the child was satisfied, the father took it home. Whenever the child started crying the Shah RZ used to take it to the Imam AS and leave it at his feet. This became a daily routine. One day, the Shah RZ told the Imam AS, “Khundkar!” Abdur Rahman does not suckle. He is content with the bounty of the Khundkar.” The Imam AS replied, “Why would he drink milk? He drinks nur (light, divine luminosity).” This went on for nearly two years.

Hazrat Shah Nizam RZ initiated Hazrat Shah Abdur Rahman RZ into the Saintly Order of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS. He remained in the company of his father, the Shah RZ.

The Imam AS showered great love and benevolence on Miyan Abdur Rahman RZ. Based on this, the companions of Hazrat Imam Mahdi AS addressed the junior Shah, as a Muhajir-e-Mahdi AS. They gave him an equal share of sawaiyyat as befits a full-fledged companion of the Imam AS.

Hazrat Shah Abdur Rahman RZ was a hafiz (he who memorises the whole of Quran) and had a good command over Arabic and Persian. He has written this Maulud in chaste Persian, with a liberal sprinkling of Arabic. The members of the Mahdavia community have great respect for him and this book.

He had met Hazrat Khwaja Khiz AS too. He was around 32 when his father, Hazrat Bandagi Miyan Shah Nizam RZ, the fourth Khalifa of Hazrat Imam Mahdi AS, died.

Hazrat Syed Dilawar Goray Miyan RA adds: Hazrat Bandagi Miyan Shah Abdur Rahman RZ wrote this Maulud during the period of the companions RZ of Hazrat Imam Mahdi AS. This is the first biography of the Imam AS. It is a major source of information about the Imam AS and his times. It is being copied generation after generation until this day. It has reached us through the virtuous (sadiqin).

Of late, some members of our community have distorted the commandments of Hazrat Imam Syed Muhammad Mahdi Mau’ood AS, as the Jews and Christians had distorted the Old and New Testaments in the past. In view of the recent distortions, we are presenting the original Maulud, with its (Urdu) translation. Hence, we respectfully submit that it is the first duty of the readers to consider all material that is contrary to this Maulud as the insinuations of the Devil — (Hazrat) Syed Dilawar Goray Miyan RA.

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1 The author of Tarikh-e-Sulaimani, a manuscript.
2 Later, to become the fourth of Khalifa of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS.
3 Khundkar means teacher or a respected elderly person, and usually the murids address their murshid as Khundkar.

4 Tarikh-e-Sulaimani, a manuscript, Gulshan 8, Chaman 2, as quoted in the introduction of Maulud, p.2.
5 The translator of the Maulud into Urdu.
INTRODUCTION

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Lord of the Worlds Who has guided us to the Straight way. Had He not guided us, we would never have become the guided. And I begin His praises with the name of Allah; whose is the Kingdom in the Heavens and the Earth. He is All-Powerful. Salutations to His Habib (Friend) Hazrat Prophet MuhammadSLM, his descendants, companionsRZ, their descendants and wives. Salutations also to his (Prophet MuhammadSLM's) Tabe-e-Huda (Follower in Guidance), who is the Lord of the Era and the inheritor of the Prophet of Allah, the Merciful, the Master of the knowledge of the Book (Quran) and the knowledge of the iman (Faith), the Knower of the knowledge of the (Divine) Realities and one who explains His Pleasure. Salutations also to his descendants, companionsRZ and their descendants and wives and all those who follow the Guidance of the ImamAS until the Day of Judgement, that is, on the Truthful, the Martyrs. These people are the best of friends of the Apostles of Allah in Paradise. This is the Grace and Bounty of Allah. Verily, Allah is the Knower, the Wise. This is what We rehearse unto thee of the Signs and the Message of Wisdom.6

BIRTH

Hazrat Bibi AaminaRA, the mother of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’oodAS was a pious, virtuous woman of a pure nature, a sincere worshipper who performed sajdas (prostrations), observed fasts, was a perfect follower of the path of Shariat, and avoided the wrongful path of the astray. She also performed karamaat (wonder works). She was also a learned woman. She used to fast during the day and spend her nights in remembrance of Allah.

One day very early in the morning, she fell in a reverie and saw that the moon, or, according to another report, the sun descended from the heavens, entered her garments and went out of her sleeve. The higher it rose the brighter it became. She fell unconscious and fell into a jazbah-e-Haq (divine absorption). Her brother, Qayyam al-Mulk, was informed. He too was learned man, a pious and perfect follower of Shariat. When he came and saw his sister, he said, “There is nothing to be sorry about it. This is a divine absorption.” Sometime later, she recovered. The Malik asked her for details. When she gave the details, he said, “It appears that Allah Most High will cause through you the birth of the Seal of the Saints (Khatam al-Awlia).” Then, he touched her feet, and said, “O! My sister! You have made our seven generations proud. But the condition is that you do not share this information with others, friends or foes.”

In short, four months later, she used to hear voices that said, “This is Mahdi Mau’ood.” At the end of the period, she gave birth to a son on a Monday, in the year 847 AH in Jaunpur (now in Uttar Pradesh, India). The Seal of Prophets, Hazrat MuhammadSLM too was born on Monday. The ProphetSLM has said, “I was born on Monday. I like to eat one day and remain hungry the next. I will be called on Monday and I will die on Monday.”

All the idols fell on their faces on the day of the birth of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’oodAS and an unknown angel, announced loudly, “Truth has (now) arrived, and Falsehood perished: For Falshood is (by its nature) bound to perish.” 7

6 Quran, S. 3: 58 AYA.

7 Quran, S. 17: 81 AYA.
Hazrat Prophet MuhammadSLM has said, “Mahdi is from me, will follow in my footsteps and will not err.”

Hazrat Miyan DaniyalRZ, who was the afzal-e-zaman and murshid-e-dauran (superior of the time and spiritual guide of the age), heard the angel’s voice of the arrival of the Truth and later came to know that the idols in the temples had fallen facedown. He realised that an esteemed person was born on that day. Then he was in search of what had happened. He got the information that Allah had in His infinite Grace and Mercy bestowed a son to Hazrat Miran Syed AbdullahRA. In his reply the ShaikhRZ said, “This is a good day, the day of the birth of the Promised Mahdi and the birth of the Promised Mahdi was the testimony to the previous khalifas of Allah.” The ShaikhRZ called Miran Syed AbdullahRA and asked for the details about the child. The MiranRA said, “When the child was delivered, it was free of blood and filth. On the night of the birth, the lamps in the houses in the town went out and people were running hither and thither in a strange manifestation (of light)8 as the lamp that had been lighted by the lamp of the Vilayat-e-Muhammadi (Sainthood of Prophet MuhammadSLM), was born.

Allah has said, “Allah is the light of the heavens and the earth. The parable of His light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well neigh luminous, though fire scarce touched it; Light upon Light! Allah doth guide whom He will to His light: Allah doth set forth Parables for men; and Allah doth know all things.”9

Allah further says: “But Allah will choose for His special Mercy whom He will---for Allah is Lord of Grace abounding.”10 Here His special Mercy is the Prophet-hood and the Sainthood. And the two of them, that is, the Seal of Prophet-hood and the Seal of Sainthood are equal at all times, in all places, in all words, deeds and situations (ahwil).

Hazrat Bandagi Miyan Shah DilawarRZ narrates that Hazrat Imam MahdiAS said, “Even as I was delivered into this world, Allah commanded, ‘He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.’”11 He further said, “At that time itself, Allah imparted the teachings of all the four (heavenly) Books.12 If this banda (servant) were to recite the Torah (Old Testament), people would be amazed and would ask, ‘How do you know?’ Then they would think that Hazrat MusaAS (Moses) had reappeared. However, this banda has assimilated it. If this banda were to recite the Bible, people would have said, ‘The MasihAS ibn MaryamAS is manifested again.’ Similarly, if this banda were to recite the Psalms of David, people would have said, ‘It is David.’ If this banda were to recite the Quran, the people would have said, ‘This distinguished person (mard-e-aziz) is Hazrat Muhammad RasoolallahSLM that has manifested again.’ People would have succumbed to doubts. They would have started to affirm the nabuwat, but this banda has assimilated it also by the Grace of Allah, because Allah has sent this banda to bear the burden of the Vilayat of Prophet MuhammadSLM.”

Hazrat Imam MahdiAS has said, “Allah Most High tells me, ‘O Syed Muhammad! We have created you specifically to bear the

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8 On the night of the birth of Hazrat Imam Mahdi Mau’oodAS, the whole of Jaunpur was flooded in a manifestation-like light, which covered the buildings, the trees and stones around. People were astounded to see this strange light and ran helter skelter. The lamps had gone out and would not light until the morning. This was a miracle of the birth of the Promised MahdiAS.

9 Quran, S. 24: 35 AYA.
10 Quran, S. 2: 105 AYA.
11 Quran, S. 57: 3 AYA.
12 The four (heavenly) books are the Psalms of David, Torah, Bible and Quran.
Bandagi Miyan Shah Abdur Rahman RZ

burden of the Sainthood (Vilayat) of Our Habib (Friend, that is, Prophet Muhammad SLM). Hence, we make you to perfectly perform the aadab (etiquette) of the Shariat. This is Our Favour and Mercy upon you.”

Further, it is narrated that Hazrat Imam Mahdi AS has said, “Allah Most High has given me all that He had given to Hazrat Prophet Muhammad SLM. Whatever He has given me; He had given it to Hazrat Prophet Muhammad SLM. He had neither given it to anybody before Prophet Muhammad SLM, nor will He give it to anybody after me.”

In short, Hazrat Syed Abdullah RA told Hazrat Bandagi Miyan Shaikh Daniyal RZ, “When the child was born, it had covered the private parts of its body with its palms. When the child was clothed, it would withdraw its hands from its private parts. When the child was unclothed, it would place its hands as before to cover its private parts. The crying of this august baby was not like that of other babies. The voice of the baby would attract the attention of the listeners.”

The Shaikh al-Islam (Daniyal RZ) then asked, “How have you named the baby?” Hazrat Syed Abdullah RA said, “Last night I dreamt that Hazrat Prophet Muhammad SLM has arrived. He told me, ‘I have named the child after me.’ Accordingly, I have named the child as Miran Syed Muhammad.”

Hazrat Prophet Muhammad SLM has said, “Mahdi is from me. His name will be my name. His father’s name would be like my father’s name. His mother’s name would be like my mother’s name.”

Hazrat Shaikh Daniyal RZ asked, “How is his appearance and complexion?” Hazrat Syed Abdullah RA said, “He is of wheatish complexion. He has a bright forehead, raised nose and joined brows.” Hazrat Prophet Muhammad SLM has said, “Mahdi is from me. He would have a bright forehead, raised nose and joined brows.”

Maulud

Hazrat Shaikh RZ congratulated Hazrat Syed Abdullah RA and said good-bye.

However, during its childhood, it manifested so many miracles that the ‘arifeen (saints) said with certainty, “There are great secrets in this child. Many people would be eagerly waiting for the secrets to manifest. Verily, this child will distribute unknown treasures. In addition, this downpour of the Mercy will convert the evils of the Created (makhluq) into eternal Cure.”

A tradition of Hazrat Prophet Muhammad SLM says: “He (Mahdi) will fill the earth with justice as it would be filled with injustice and oppression.” This will manifest itself with his dawat (call). Furthermore, he would open the hearts of the people of the Arab and Ajam13 (Arab and non-Arab countries).14

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13 Ajam means non-Arab countries.

14 Hazrat Bandagi Abdul Malik Sujawandi RA has written: Besides, the Tradition reported by Ali ibn Hazli, who quoted his father as saying, “I entered the presence of Hazrat Prophet Muhammad SLM in a situation where the soul of the Prophet SLM had been taken away. Hazrat Bibi Fatima RZ was standing near the head of Hazrat Prophet SLM. The Tradition is long. Towards the end of the Tradition, Hazrat Prophet Muhammad SLM is quoted as having said, ‘O Fatima! By the zath of God who sent me with the Truth, the Mahdi of this ummah (community) is from you (that is, from Fatima RZ). That would be when the mischief of the world would manifest and the paths severed. They would plunder each other. Neither the elders have mercy on the younger ones or the younger ones any respect for the elders. Then Allah Most High will send a person who will conquer the forts of zalalat (going astray).’ (For details of husun az-zalalat, see Muqaddima Siraj Al-Absar, p. 842.) He will open the closed hearts. He will establish din during the Last Era as I (Hazrat Prophet Muhammad SLM) did during the early period (of Islam). Abu Naim Isfahani in the matter of Hazrat Imam Mahdi AS has reported this Hadis with suitable authorities.
PERSONALITY

Now, let us listen to the details of the appearance of Hazrat Imam Mahdi. The face and life of Hazrat Imam Mahdi was like those of the Seal of Prophet-hood. Hazrat Imam Mahdi has stated, “If Hazrat Prophet Ibrahim Khaleelullah (Abraham), Hazrat Prophet Muhammad SLM and this banda (servant) had lived during one and the same period, nobody would have been able to distinguish one from the other from among us.”

The details of the appearance of Hazrat Imam Mahdi: His face was bright. His curly hair was of medium length. The head was large, the forehead broad. His eyes were like those of the Bani Israil. They were big and brilliant. The pupils were black. The white of the eyes was spotless with a reddish tinge. His eyebrows were jointed and eyelashes long. His beard was thick. His cheeks were bright, the nose raised and the ears of medium size. The neck was medium; the limbs were long, the shoulders wide, the palms of the hand strong and the fingers long. The right cheek sported a black beauty spot. There was the Seal of Sainthood on his right shoulder. The chest, the thighs and the shins were medium, the feet well balanced, the bones large and the organs were soft. His body permeated the fragrance of roses, the saliva of his mouth was like musk and ambergris and his limbs were very fragrant as if he had just used perfumes.

He had a pleasant appearance, which was a cause of comfort. He had a dignified face. He was a good conversationalist. His voice was soft. He was very eloquent; one would not get tired of listening to him. He used to weep much and laugh little. His majestic talk would be full of wisdom. He had vast knowledge. His company was fascinating and delightful.

BENEFICATION

Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mauood AS has said, “Allah Most High has kept no good deed (hasanah) concealed from His mahbub (beloved). Which good deed is there that Hazrat Prophet Muhammad SLM has not performed? He was mushtari (planet Jupiter) in favour of the seekers of Allah. He was mirrikh (planet Mars) in case of His opponents. His zath was the garden of bravery and a bouquet from the flower garden of Prophet-hood. His nutq (word) was the divine speech. His commandment was the divine and pristine commandment. His heart was the treasure of the secrets of Quran. His body was the bearer of the divine Trust (amanat). His conversation was the panacea for the aching hearts in the divine Love (muhabbat). His words were affection and love for

Maulud

His religion would bestow faith (iman) from Allah. He used to be smiling always. He was very kind. Bravery was writ large on his face. The face exhibited his generosity. He was true to his word. His deeds were like those of the Prophet SLM. His situation was in conformity with the Quran. In addition, the miracle was that he appeared to be taller than the tallest, while standing and sitting among them. His shoulders appeared to be higher than those of the others. He used to sleep little and talk little. He would meet people scarcely. The sins of those who met him were washed away.

He used to give profuse sermons on Quran. He would forgive the sinners. He used to hide the shortcomings of others. Wherever he went, good fortune would follow his feet. His anger was scarce. He would soon become happy. He would listen to others with rapt attention and in reply say only what was right. He used to support the religion of Allah and the practice of Prophet Muhammad SLM. He would demolish all innovations, habits and customs. In this respect, he was not like the other saints who took a lenient view and distinguished between the good and the bad innovations (bid’aat).
Bandagi Miyan Shah Abdur Rahman

the sorrowful and separated persons. His discourses were for the entire Creation (khalayaq). His call (dawat) was for the rejection of all relationships ('ala'iq).15 Obedience to him was obligatory on the humans and the jinn (spirit or genii). His discourse (bayan) was a commandment for his supporters and opponents alike. His existence was illuminating. His blessed title was the equal of Muhammad Mahmood (the praised and the commendable) because he is the perfect follower (tabe'-e-taam) of Hazrat Prophet Muhammad (the praised). He had been sent for all, the special and the ordinary. His talk was sweet. His voice was soft. He was the friend (munis), a sympathiser of the orphans. He respected the indigents (fuqara), clashed against the foolish, visited the sick and consoled them. His chest was a treasure of Allah. His heart was the house of Allah. His soul was the secret of Allah. His colour was the colour of Allah. His hair was halter for the fiqara. His body odour was the fresh whiff of the morning air. His face was the very appearance of a heart-ravisher.

His height was like the slim and tall cypress tree of the unseen gardens. His forehead was brighter and more brilliant than the sun. His support (mahmil) is the Blessed Allah, the Best of Creators.16 His call (Dawat) is the Most Just of the Judges.17 His temperament was the Most Merciful of those who show mercy.18 The morning smiles with the nur (luminosity) of his face. The worldly monarchs who draw the bounty of the perfume from musk and ambergris are the beggars of his street. The East and the West are tied with one of his hairs. All the

crowned princes of the immanence come to him with sadaqat (Truth). The definition of his group is “Allah will bring a people whom He loveth and who love Him.”19 A beautiful flower of his bouquet is “he who has come from his Lord with a clear proof.”20 The Quranic Verse, “Say thou: ‘This is my way: I do invite unto Allah — on evidence clear as seeing with one’s eyes, — I and whoever follows me,”21 is associated with Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood. The Quranic Verse, “...God will be All-sufficient for thee...” is the glad tidings for the Imam22. The term ‘ullil- ‘albaab’ is the glad tidings for the group of Hazrat Imam23.

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15 His call (dawat) was for the abandoning the relationships, giving up the effort to eke out a livelihood and remain in perfect dependence on God who bestowed sustenance.
16 Quran, S. 23: 14 MMP. The Quranic Verse says: “... So blessed be Allah, the best of Creators.”
17 Quran, S. 11: 45 MMP. The Verse says, “…Surely Thy promise is the Truth and Thou art the Most Just of the Judges.”
18 Quran, S. 12: 92 MMP. The Verse reads. “...He is the Most Merciful of those who show mercy.”
19 Quran, S. 5: 54 MMP. The Verse says, “O ye who believe! Whoso of you becometh a renegade from his religion (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah and fearing not the blame of any blamer....”
20 Quran, S. 11: 17 MMP. The Verse reads, “Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! It is the Truth from thy Lord; but most of mankind believe not.”
21 Quran, S. 12: 108 AYA. The verse says: Say thou (O Prophet): “This is my way: I do invite unto Allah — on evidence clear as seeing with one’s eyes, — I and whoever follows me. Glory to Allah! And never will I join gods with Allah!”
22 Quran, S. 8: 64 MMP. The Verse says, “O Prophet! Allah is sufficient for thee and those who follow thee of the believers”. Here the term ‘follows’ is interpreted as the ‘perfect following (tabe’-e-taam)’.
23 Quran, S. 3: 190-191 MMP. The Verse says, “…The men of understanding. Such as remember Allah, standing, sitting and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou created not this in vain. Glory be to Thee! Preserve us from the doom of Fire.” It is narrated that Hazrat Imam has said, “Allah has told me that ‘ullil ‘albaab’ means only your group. (Please see Anwar-al-‘uyun, by Hazrat Syed Qasim Mujtahid Giroh). It is obvious from this divine commandment as related by Hazrat Imam Syed Muhammad Mahdi Mau’ood, Muradullah that the attribute of the group of the
All the leaders (nuqaba) and nobles (shurafa) draw their shares from the khirman (barn or produce) of the ImamAS. The qutb 24 and the Ghous 25 are the mu’tamadin (trustworthies). The abdul26 and autad27 are the mu’taqidin (devotees) of the ImamAS. All awlia-Allah (saints of Allah) draw their faiz (bounty) from the Vilayat of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’oodAS, which is the Vilayat of Hazrat Prophet MuhammadSLM. Hazrat Prophet MuhammadSLM’s saying, “I am from the nur (light) of Allah,” is its qiwam (essence). His call (dawat) of zikr-e-dawam (perpetual remembrance of Allah) is on the entire makhluq (humankind). His generosity is for the whole of humanity. His sawaiyyat (equal distribution of what Allah gives without asking) is for all the fuqara, irrespective of whether they are special or ordinary. The perfect emulation of the Seal of Prophet-hood, Hazrat MuhammadSLM, is for Hazrat Imam MahdiAS alone. Mahdi Mau’oodAS is his name. His munkir (he who denies the MahdiAS) will be humbled. O Allah! Make me live in this community. Make me die in this community. In addition, on the Day of Resurrection, judge me with the Islamic Testification and tasdiq (of Hazrat Imam MahdiAS).28

Maulud

FIRST WORDS

When the time for the ImamAS to talk arrived, the first words he uttered were, “Mahdi Mau’ood has come.” Sometimes, he used to recite these words.

One day, Hazrat Shaikh DaniyalRZ asked Hazrat Miran Syed AbdullahRA, “Is Miran Syed Muhammad happy?” Miran Syed AbdullahRA said, “Yes.” Again, the ShaikhRZ asked, “How is the chal (character) of Hazrat Miran Syed Muhammad?” In reply, Hazrat Syed AbdullahRA said, “His word and deed appear to be in conformity of the Shariat of Prophet MuhammadSLM. We cannot describe his condition but strange attributes appear in his zath (essence). Sometimes we see something like a seal on his back. We do not see his excrements, though we try to see them.”

It came to the mind of Hazrat Shaikh DaniyalRZ that this was the time for the appearance of Mahdi Mau’oodAS and that this child could certainly be Mahdi Mau’oodAS. He congratulated Hazrat Miran Syed AbdullahRA and took leave of him.

The ShaikhRZ had a khanqah in the city of Jaunpur where people used to learn. Hazrat Syed AhmadRA, elder brother of Hazrat Miran Syed MuhammadAS, was a student of this school. One day, the ShaikhRZ asked Hazrat Syed AhmadRA to bring Hazrat Syed MuhammadAS to the school. Accordingly, Hazrat Syed AhmadRA started to go to the school with his younger brother, Hazrat Syed MuhammadAS. When they reached near the school, the ShaikhRZ got up from his seat and came a few steps to welcome Hazrat Syed MuhammadAS, took him to the school and made him sit on his own seat. Then he sat down near the seat. The ShaikhRZ treated him with great hospitality and respect. He went bare-foot for some distance to give him a respectful send off. The ShaikhRZ was so happy at the visit of the ImamAS as if he had seen the zath-e-anwar (i.e., Khuda or God).

ImamAS is to remain in the remembrance of Allah standing, sitting and reclining, that is, always.

24 A title or degree of rank among religious mendicant, a lord, a chief. — Urdu English Dictionary, p.547.

25 A title of Muslim saints who spend most of their time in God-worship and it is commonly believed that they are so engrossed in worship that their head and limbs fall asunder. — Urdu English Dictionary, p. 519.

26 Abdal means saints not known to the public moving from place to place occasionally, in the interest of divine administration. — Urdu English Dictionary, p. 26.

27 Autad are a body of saints whose number at one time in the world is just four. — Urdu English Dictionary, p. 83.

28 This is a supplication recited by the Mahdawis.
TASMIAH KHWANI

When the time for schooling came and the Imam^AS^ became four years, four months and four days old, Hazrat Miran Syed Abdullah^RA^ arranged for a feast and sent word to Hazrat Shaikh Daniyal^RZ^, “Today is the tasmiah khwani of Hazrat Syed Muhammad^AS^. Please come and make Hazrat Syed Muhammad^AS^ recite the bismillah.”^29 The Shaikh^RZ^ came to the house of Hazrat Syed Abdullah^RA^. The child was made to sit on a stage. The Shaikh^RZ^ himself stood beside the stage. All the guests, including the ulama, fuqaha, atqia,^30^ and nobles of the king’s court, stood around the stage. Around the same time, Hazrat Khizr^AS^ too arrived. However, nobody among the guests noticed or recognised Hazrat Khizr^AS^. However, Hazrat Syed Muhammad^AS^ recognised him and stood up to receive him respectfully. Everybody was perplexed at this and wondered whom Hazrat Syed Muhammad^AS^ had honoured. Hazrat Shaikh Daniyal^RZ^ went into a muraqabah (meditation). When he raised his head, he saw that Hazrat Khwaja Khizr^AS^ was among the guests. He invited the Khwaja^AS^ very respectfully to come near. Both the Shaikh^RZ^ and the Khwaja^AS^ made Hazrat Syed Muhammad^AS^ sit on the stage. They sat on the ground. Hazrat Khwaja Ilyas^AS^, Hazrat Prophet Esa^AS^ (Jesus) and Prophet Idris^AS^ too arrived there at the command of Allah Most High.

When the time to recite the Bismillah arrived, the Shaikh^RZ^ requested Hazrat Khwaja Khizr^AS^ to perform the ritual. Hazrat Khwaja Khizr^AS^ said, “You perform the ritual. Allah Most High has specifically sent me. (He had commanded that) My Habib (friend) recites the Bismillah and you say Ameen (amen). (The Ameen is said at the end of the Fatiha.)”

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^29 Tasmiah khwani is the ceremony to mark the beginning of the education of a child. A respected elderly person or a murshid makes the child recite Bismillah and the first chapter of Quran, Fatiha.

^30 Devout God-fearing people.

Maulud

Accordingly, Hazrat Shaikh Daniyal^RZ^ helped Hazrat Syed Muhammad^AS^ recite the Bismillah and Fatiha. Hazrat Khwaja Khizr^AS^ said Ameen in aloud voice.

Then Hazrat Syed Muhammad^AS^ was sent to the school of Hazrat Shaikh Daniyal^RZ^, who was an alim billah (who had received his knowledge from Allah), the teacher of Shariat and a murshid of Tariqat. Hazrat Syed Muhammad^AS^ sat in the school.

Whenever Hazrat Syed Muhammad^AS^ came to the school to learn the zahiri ilm (the manifest knowledge), the Shaikh^RZ^ used to give great respect to the Imam^AS^ and prevailed upon all others to respect to him. This made Hazrat Syed Ahmad^RA^ a little jealous of his younger brother, Hazrat Syed Muhammad^AS^.

Hazrat Khwaja Khizr^AS^ came to meet Hazrat Shaikh^RZ^ as usual. After he departed, the Shaikh^RZ^, as a test, asked Hazrat Syed Ahmad^RA^, who the visitor was. Hazrat Syed Ahmad^RA^ said he did not know. Then he asked the same question to Hazrat Syed Muhammad^AS^. He said, “That was Hazrat Khwaja Khizr^AS^.” Hazrat Shaikh^RZ^ consolingly told Hazrat Syed Ahmad^RA^, “This brother of yours is a great man. You are not aware of the greatness Allah has bestowed on him. Allah willing, you will come to know of it.” It was now that Hazrat Syed Ahmad^RA^ realised the greatness of his younger brother. After that, Hazrat Syed Ahmad^RA^ began to give more respect to Hazrat Syed Muhammad^AS^.

EDUCATION

When Hazrat Shaikh Daniyal^RZ^ recited one section (ruku’) of the Quran, Hazrat Syed Muhammad^AS^ would read a whole part
Bandagi Miyan Shah Abdur Rahman

(juz) of the Book. He committed to memory the whole of Quran by the time he was seven years. After that, when the Shaikh explained a part of any book, the Imam would explain the whole of the book with questions and answers and the purport and the sum total of the knowledge in it.

When the Imam reached the age of twelve years, he had mastered all branches of religious knowledge. Whenever a difficult issue was encountered, all the ulama of the school got their unsolved issues solved by the Imam.

It is narrated that two ulama were entangled in solving a difficult issue for over six months. No alim could solve their problem. One day the Imam asked them what had perplexed them. They said, “Miranji! For a long time we wanted and we were in search, but our difficulties were not solved by any alim.” They read out their problems at the instance of Hazrat Syed Muhammad AS. Immediately, Hazrat Syed Muhammad AS solved their problem.

Even Hazrat Shaikh Daniyal got his problems solved by the Imam. Because of this, all the ulama unanimously conferred the title Asad al-Ulama (Lion among the Learned) on Hazrat Syed Muhammad AS.

In short, from the day Hazrat Syed Muhammad AS went to sit in the school of Hazrat Shaikh Daniyal, Hazrat Khwaja Khizr AS regularly visited it every Thursday and asked a few questions of Hazrat Imam AS as a test. When the Shaikh could not solve them, he would ask Hazrat Syed Muhammad AS. The Imam would solve them in one answer.

31 The Quran consists of 30 parts (juz) and 114 chapters (surahs). Ruku’ is a section of the part or the chapter.

32 Quran, S. 33: 72 AYA.
After this, Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood\textsuperscript{AS} gave the religious instruction (\textit{talqin}) to Hazrat Khwaja\textsuperscript{AS}. Then the Khwaja\textsuperscript{AS} came out of the seclusion and told Hazrat Shaikh\textsuperscript{RZ}, “This zath is Mahdi Mau’ood\textsuperscript{AS}. I have affirmed and confirmed (\textit{tasdiq}) his being Mahdi Mau’ood\textsuperscript{AS}. I have received the \textit{talqin} also. You also perform the \textit{tasdiq} and receive \textit{talqin}.” The Shaikh\textsuperscript{RZ} did as told. Then, Hazrat Syed Ahmad\textsuperscript{RA} followed suit.

When Prophet Muhammad\textsuperscript{SML} handed over the Trust of his Vilayat to Hazrat Khwaja Khizr\textsuperscript{AS}, he moistened a date with his saliva and gave it to Hazrat Khwaja Khizr\textsuperscript{AS} and said, “Give this to the Imam Aakhir az-Zaman (Leader of the Last Era, that is, Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood\textsuperscript{AS}).” The trust also was to be handed to the Mahdi Mau’ood\textsuperscript{AS}.

It is narrated that Hazrat Khwaja Khizr\textsuperscript{AS} handed over the date to Hazrat Imam Syed Muhammad Mahdi Mau’ood\textsuperscript{AS} when he was alone with the Imam\textsuperscript{AS} at the time of handing over the Trust of the Prophet Muhammad\textsuperscript{SML} to him at the Khokhri Masjid. The Khwaja\textsuperscript{AS} had preserved the date in his headgear. He told the Imam\textsuperscript{AS}, “This is the \textit{pashkurd\textsuperscript{a}} (sacred left-over) of Prophet Muhammad\textsuperscript{SML}. Please take it.” The Imam\textsuperscript{AS} said, “Yes.” Then the Khwaja\textsuperscript{AS} told the Imam\textsuperscript{AS}, “Allah’s command for you is that whenever a person comes to you with the desire to become your murid (disciple), instruct him in zikr-e-khafi (hidden remembrance of Allah).”

MARRIAGE

Some time after this, the engagement of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood\textsuperscript{AS} with his paternal uncle, Hazrat Miyan Syed Jalaluddin\textsuperscript{RA}’s daughter, Hazrat Bibi Ilahditi\textsuperscript{RZ} was announced. Subsequently, the marriage took place.

Maulud

Meanwhile, Hazrat Shaikh Daniyal\textsuperscript{RZ} called the Imam\textsuperscript{AS} as Syed al-Awliya (the Chief of the Saints). The fame of the Imam\textsuperscript{AS} as the saint became widespread.

In short, after a considerable time, the king of Jaunpur, Sultan Husain Sharqi, who was in the rank of a perfect saint and Amir-e-‘adil (just ruler), had great respect for the Imam\textsuperscript{AS}. So much so, that it was difficult for him to live without meeting the Imam\textsuperscript{AS}. He had received the \textit{tarbiat} and \textit{talqin} from Hazrat Imam\textsuperscript{AS}. The king was not given to fighting the infidels without the guidance and company of Hazrat Imam Syed Muhammad Mahdi Mau’ood\textsuperscript{AS}. He had achieved great spiritual ranks by his religious exercises. He would not fight a war without first ascertaining the opinion of the soul of Hazrat Prophet Muhammad\textsuperscript{SML}. He fought seven wars with the (prophetical) sanction. First Hazrat Imam Mahdi\textsuperscript{AS} would get the inspiration from the soul of Hazrat Prophet Muhammad\textsuperscript{SML}, and then the sultan would get the information.

During a sermon one day, Hazrat Imam Mahdi\textsuperscript{AS} said, “Being subservient to a Muslim monarch is permitted. Being subservient to an infidel is not permitted.” The Sultan, who was present during the sermon, became annoyed, as he was the feudatory chieftain subject to a non-Muslim king.

The king respectfully told the Imam\textsuperscript{AS}, “Whatever the Hazrat\textsuperscript{AS} has said is true. However, we are disappointed because the non-Muslim monarch is powerful and can destroy all the Muslims. But if now your eminence were to help us, I will never submit to the non-Muslim king.” The Imam\textsuperscript{AS} said, “Allah will help His religion.”

With the hope that Allah will help His religion, the king offered a few lakh (hundred thousand) \textit{tinkas} (local coins) to the Imam\textsuperscript{AS} for preparing for the war and said, “Hazrat Prophet Muhammad\textsuperscript{SML} too had accepted such money for the \textit{ghazis} (people who fought a religious war and survived).” The king also deployed some virtuous people to serve the Imam\textsuperscript{AS}.
One day the blessed soul of Hazrat Prophet MuhammadSLM informed Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’oodAS, “We have given the region of Gaur (in Bengal) to you.” Subsequently, Sultan Husain Sharqi too got the information that he would conquer the region of Gaur. Immediately the Sultan came to Hazrat Imam MahdiAS and told him, “I have seen Hazrat Prophet MuhammadSLM in a dream. He said, ‘The conquest of Gaur has been given to you.’” The ImamAS replied, “We too have been informed that we would conquer the region of Gaur.”

After this, Hazrat ImamAS and the Sultan marched towards Gaur. The monarch of Gaur, Dalp at, travelled a long distance (of seventy leagues) and fought the war. He had an army of three hundred thousand trained soldiers and mounted fighters. They had always emerged victorious. They fought so vigorously that the army of the Sultan was defeated. However, Hazrat ImamAS steadfastly continued to remain on the battlefield with his 313 people.

Meanwhile, the Sultan repeatedly sent word to the ImamAS that the enemy had defeated him and that the ImamAS too should retreat. Hazrat Imam MahdiAS said, “Today the victory is ours, God willing. Wait for some time.”

When the flag of the kingdom of the Raja Dalpat appeared, the ImamAS recited the Quranic Verse, “Nasrum-minallaahi wa fat-hun-qariib”33 He spurred his horse. When they advanced, a white brave elephant with a huge golden chain in its trunk came forward and attacked. It was routing the Sultan’s army. The ImamAS said Bismillah and fired an arrow. The arrow pierced the forehead of the elephant, which turned, fell and died.

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33 Quran, S. 61: 13 AYA. The verse means, “…Help from Allah and a speedy victory…”

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Maulud

VICTORY

Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’oodAS, along with the devotees of the Truth, those joined with the zath-e-mutlaq (the absolute essence, that is, God) and the slayers of the infidels went ahead to defeat the army of Rai Dalpat. This was in accordance with the Quranic Verse, “…But those who were convinced that they must meet Allah, said, ‘How oft, by Allah’s will, hath a small force vanquished a big one? Allah is with those who steadfastly persevere.’”34 They recited the supplication: “Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.”35 They defeated the army of Rai Dalpat by the command of the Lord. In addition, Hazrat Mahdi Mau’oodAS killed the infidels. “Some among them did not favour some others among them. Neither did a big one turn towards the small one, nor did the small one turn to the big one.”

By that time, Rai Dalpat who had reached the fort turned and came face to face with Imam Syed Muhammad Mahdi Mau’oodAS. He attacked Hazrat Mahdi Mau’oodAS with his sword. The sword came down on the neck of the horse but it did not hurt it. Hazrat ImamAS drew his sword from its sheath and brought it down on his (Dalpat’s) shoulder. Rai Dalpat fell in two pieces in such a manner that his heart was exposed. The heart too was cut into two pieces. Allah says, “Then the people who committed wrong were cut off completely. And all praise is to Allah, the Lord of the worlds.”36

The image of the deity he worshipped was manifest on the heart of Rai Dalpat. He uttered the name of his deity as he breathed his last. When the ImamAS saw the image of the idol on Rai Dalpat’s heart, he heard the voice of Dalpat, the

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34 Quran, S. 2: 249 AYA.
35 Quran, S. 2: 250 MMP.
36 Quran, S. 6: 45 AMD.
door of understanding the delicate questions opened on the immanence (batin) of Hazrat Imam MahdiAS, which was lighted by the brightness of the proximity of the eternal divinity of God. At that time, the ImamAS experienced a trance: “If the effect of falsehood was so strong, what would be the effect of the Truth on the heart of the believer (mumin)?”

Meanwhile, the command of Allah Most High arrived, “We did not bring you into existence to ride the steed and live in worldly splendour. Instead, We have created you specifically for our zath (essence, nature). Allah says, “And I have prepared thee for Myself (for service).”37

On the divine command, the ImamAS who was riding the horse, dismounted from it.

When all this information, including that the ImamAS had become unconscious, reached the Sultan, he came and found that the ImamAS was resting on the ground. At that time, all the five ul’ul ‘azm prophets38 actually helped the ImamAS to his feet; while outwardly the Sultan was seen helping the ImamAS to his palanquin. The Sultan presented the flag of his kingdom to the ImamAS and said, “This Victory is of Hazrat Imam MahdiAS.”

UNAWARENESS

At that time, the ImamAS was so unconscious that he knew nothing of this world. This situation continued for seven years. However, he used to perform the daily ritual prayers (namaz) and fasting (roza). He had no consciousness of the sunnat and wajib prayers. He was conscious of only the farz (obligatory) ritual prayers, which he performed without fail.

However, despite this unconscious, the ImamAS returned the few hundred thousand tinkas (local coins) the Sultan had provided for the war preparations and were lying un-spent, and said, “We do not need this money now.”

It is said that the Sultan had deployed fifteen hundred mounted soldiers for the service and security of the ImamAS. However, another rivayat says that 313 soldiers were deployed. Each of them had two swords.

It occurred to the Sultan that the amount he had sent for war preparations to the ImamAS was meagre and was not compatible with the dignity of the ImamAS. Hence, he sent a decree submitting the jagir of seven big and prosperous towns to the ImamAS through Qazi Muhammad Ali. Hazrat Imam MahdiAS became annoyed and returned it. The Qazi returned and told the Sultan, “Hazrat Imam MahdiAS did not pay any attention to me. He is probably annoyed because you did not go in person.” Immediately, the Sultan went to the ImamAS with the intention to offer his kingdom to the ImamAS if he so wished.

However, he found that the ImamAS was not interested in anything worldly. The situation was entirely different. The sultan recited the quartet:

\[
\text{What would the person who has achieved you do with the jan (soul, life)?} \\
\text{What would he do with the wife, children and luggage?} \\
\text{You bestow both worlds by making one a lover of God} \\
\text{What would your lover do by taking both worlds?}
\]

After this, the ImamAS would recover his consciousness for an hour or less, once a month or two, and then he would relapse into the same condition. On one such occasion, his wife Hazrat Bibi IlahtitiRZ told the ImamAS, “Miranji! Many years have passed. No nutrition has gone into your body. What would be the condition?” Hazrat Imam MahdiAS said in reply, “The
nutrition, which nourishes the soul, has become the food for the body too.” Having said that, the Imam AS became unconscious again.

Quite some time later, the Imam AS regained his consciousness and the Bibi RZ said, “What is this situation that you remain unconscious and cannot bear it?” The Imam AS said, “The manifestations of the zath of Allah Most High occur continuously that even if a drop from this deep ocean of Divinity were given to a kamil Vali or an apostle, he would never regain consciousness for the whole of his life. Allah tells me, ‘since We have made you the Seal of the Sainthood (Vilayat) of Prophet Muhammad SLM, We make you say the farz namaz. This is Our Grace and Benevolence on you.’” Then again, the Imam AS relapsed into unconsciousness.

Seven years later, the Imam AS regained consciousness and asked his wife to bring drinking water at the time of ‘isha (night) prayers. The Bibi RZ was very happy at the turn of events. However, when she returned, she found him unconscious. She stood with the glass of water in her hand until the morning. After regaining consciousness in the morning, he asked, “Did you bring the water now?” The Bibi RZ said, “I brought the water at the time of ‘isha and am standing with it until now.” Then the Imam AS asked her to bring water for ablutions. She brought it. Until then, the Bibi RZ used to help him in performing the wazu (ablutions). However, on that day, he performed the wazu on his own. The Imam AS said the ritual prayers for thanksgiving and supplicated, “O Allah! As this woman has provided comfort to me by her service to me, You make her comfortable in Your August Presence.” Then again, he said, “The Bibi RZ will get three shares of faiz from us.”

**NEXT FIVE YEARS**

After a period of seven years when the Imam AS was in unconsciousness except for the brief periods of awareness for the performance of the ritual prayers (namaz), a period of five years followed when the Imam AS used to be in a state of awareness at times and unawareness at other times (that is, sahu and sukr). The period of sahu was one when the Imam AS was in the obedience and worship of God. Sukr was the period when the Imam AS was unaware of his own zath and near and dear ones.

During these five years, the quantity of food that went into the body of the Imam AS was calculated and it was found that the quantity of food items, like food grains, ghee (butter oil), meat and other things that the Imam AS consumed was around seventeen seers.\(^{39}\)

Hazrat Bandagi Miyan Shah Nizam RZ has reported that when somebody told the Imam AS the quantity of food Hazrat Prophet Muhammad SLM had consumed during the period of 23 years of his dawat (call) was around twenty seers, the Imam AS replied, “The quantity of our food should be less than that of Hazrat Prophet Muhammad SLM.”

**SHAH DILAWAR RZ**

Hazrat Bandagi Miyan Shah Dilawar RZ was the nephew (sister’s son) of Rai Dalpat, the ruler of Gaur. The Sultan’s soldiers captured him after the Rai’s defeat. The Sultan gave him to his sister as her servant. The Sultan’s sister Salima Khatoon brought him up as her own child. However, Hazrat Shah Dilawar RZ continued to be in a state of jazbah (unawareness). This unawareness was because he had seen Hazrat Imam Syed Muhammad Mahdi Mau’ood AS at the battlefield. When Salima Khatoon did not see any worldly wisdom in Hazrat Bandagi Miyan Shah Dilawar RZ, she assigned him the work of grazing the sheep. The story is long. What the eyes have seen needs no explanation. Despite this, the

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\(^{39}\) A seer is of 80 tolas, whereas a kilogram was of around 84 tolas.
necessary details are that she sent Hazrat Shah Dilawar to the Imam of the Era, that is, the Imam. She also sent word, “Allah has sent this to you. Please accept him.”

The Khatoon was a competent mystic. She had been initiated into the Order of Hazrat Imam Mahdi. She had come to know that the Shah was capable of serving the Imam Mahdi. The Imam was performing the wuzu (ablutions) for the zuhr (afternoon) ritual prayers (namaz). He had reached the stage of masah (an operation of purifying before the ritual prayers, wiping the head), when Shah Dilawar arrived. The Imam said, “He is not Dilawar but he is Shah Dilawar. We have accepted him. Allah Most High too has accepted him.” Then, the Imam performed the dogana tahiyat al-wuzu, called Hazrat Shah Dilawar and instructed him in zikr-e-khafi (hidden remembrance of Allah). The Imam held the right hand of the Shah and said thrice, “Become the murid (disciple) of Allah. Say, ‘la ilaha hoon nahin.’” Then the Imam placed his hand above that of the Shah and said, “Become the purport (murad) of Allah, and say, ‘Illa Llah toon hai.’” These two breaths of the Imam enlightened the Shah. Everything between the Empyrean and the nether regions of the earth became visible to the Shah, as a grain of mustard on the palm of his hand. Then the Shah went into a jazbah (divine unawareness). They shifted him to a hujra (room) and made him stay there.

**MIGRATION**

After this, Allah’s command arrived, “O Syed Muhammad! Migrate for Our sake and go for the Hajj of Ka’abatullah (the house of Allah at Makkah). (At Ka’abatullah, your call

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40 A unit of prayer of two rak‘aat (cycles) of thanksgiving namaz after the ablutions and before the regular ritual prayers.

41 Quran, S. 4: 77 AMD. The Verse says: “…Say thou, trifling is the enjoyment of this world…”
DANAPUR

The ImamAS reached Danapur, his first stop after the migration started. At this place, Hazrat Bibi IlahditiRZ, wife of Hazrat Imam MahdiAS, experienced a reverie and heard an unknown voice, which said, “We have made your husband, Syed Muhammad, the Mahdi Mau’ood. He will bear the burden of the Vilayat (Sainthood) of Prophet MuhammadSLM and is the Seal of the Vilayat of the ProphetSLM. He is the lord of the Time and Our khalifa (Vice-regent). Confirm and affirm (tasdiq) him as such. His inkar (disavowal) is Our inkar and My inkar is his inkar. Confirming and affirming him is an obligation on both the worlds. His zath is the Mercy of the Worlds.”

The BibiRZ told the ImamAS all that she had seen and heard. Confirming the details of the incident as correct, the ImamAS said, “At all times, this banda receives the commandment of Allah that We have made you the Mahdi Mau’ood. Its manifestation depends on the (right) time. When the time comes, it will manifest.”

The BibiRZ touched the feet the ImamAS and said, “Miranji! Please forgive all the mistakes I have made in your service and bear witness that in your presence I have confirmed and affirmed (tasdiq) you as the Mahdi. When the time of (making) your claim comes, it will manifest.”

Be it known that as Hazrat Bibi IlahditiRZ has performed the tasdiq of Hazrat Imam MahdiAS, Hazrat Khadijathul KubraRZ (the first wife of the ProphetSLM) had performed the tasdiq of the nabuwat (Prophethood) of Hazrat Prophet MuhammadSLM.

In short, all the migrant companions of Hazrat Imam MahdiAS received the information from Allah, “We have made your murshid, Syed Muhammad, the Promised Mahdi. Perform his tasdiq.” Accordingly, the migrant companions would come in ones and twos and tell the ImamAS what they had learnt. The ImamAS would listen to them patiently and then say, “Yes. It is true. Your information is correct. It will happen that way. This is a time-bound event. Be attentive to work (that is, be in the remembrance of Allah).” Then the ImamAS recited the couplet:

The work is time-bound, it will not happen in a hurry/
When the time comes all of a sudden, the closed pomegranate opens.

Hazrat Bandagi Miran Syed MahmoodRZ, the fortunate son of the pair, overheard all that had transpired between Hazrat Imam MahdiAS and Hazrat BibiRZ, including the tasdiq of the ImamAS by the BibiRZ. (It may be recalled that after the death of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’oodAS, the companions, particularly including Hazrat Bandagi Miyan Syed KhundmirRZ, had called him Sani-e-Mahdi[the Second Mahdi]. This was in accordance with the Commandment of Allah, “… the second of the two; when they were in the cave….”)

Somebody asked, “How do you call him Sani-e-

- 39 -

Maulud

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- 40 -
Bandagi Miyan Shah Abdur Rahman RZ


Hazrat Bandagi Miran Syed Mahmood RZ was twelve then (that is, at Danapur). He was standing outside the tent of Hazrat Imam Mahdi AS. When the voice of the talk between the Imam AS and his wife RZ reached his ears, the Siddiq-e-Vilayat or Hazrat Bandagi Miran Syed Mahmood RZ, he became unconscious and fell down. Immediately, a command of Allah arrived. According to it, the Imam AS came out of the tent and saw that Hazrat Bandagi Miran Syed Mahmood RZ was immersed in the Jazbah-e-Haq [divine ecstasy]. The Imam AS carried him into the tent and said, “Bibi! See that the heart, body and all his flesh, skin, bones and every hair of his body have become illa Llah.43 Then, Hazrat Imam AS gave him the support of his knee, took the hand of the Bibi RZ into his own hand, placed it on his chest and then on the chest of Hazrat Bandagi Miran Syed Mahmood RZ and said thrice, “Whatever Allah has placed in this chest, He has also placed in the chest of Bandagi Miran Syed Mahmood RZ.” Hazrat Prophet Muhammad SLM had said, “Whatever Allah has placed in my chest, He has placed the same thing in the chest of Hazrat Abu Bakr RZ.”

Hazrat Bandagi Miran Syed Mahmood RZ regained his senses some two or three pahr (six or nine hours) later, and said, “I confirm and affirm (perform tasdiq of) the Mahdihood of Hazrat Miran Syed Muhammad Mahdi Mau’ood AS. When the time of (manifesting) the claim of the Mahdihood arrives, it will manifest.”

Maulud

Hazrat Bandagi Miyan Shah Dilawar RZ, who was near the tent, had heard all the details of the reverie of Hazrat Bibi Ihahditi RZ, and the conversation between Hazrat Bandagi Miran Syed Mahmood RZ and others. As the Imam AS emerged (from the tent) for the zuhr ritual prayers (namaz), Hazrat Bandagi Miyan Shah Dilawar RZ approached him, touched his feet, and said, “This banda (servant) too performs your tasdiq. When the time of the claim of the Mahdihood arrives, the Truth will manifest.”

REVIVING THE DEAD

Arriving at Danapur, the Imam AS stayed there for some time. He sent two of his companions, Hazrat Miyan Shaikh Bhik RZ and Hazrat Miyan Shaikh Bhil RZ, to the city of Danapur for shopping.

Earlier, the Imam AS had said that Hazrat Miyan Shaikh Bhik RZ was the qa'im muqam (successor) of Hazrat Prophet Esa AS (Jesus). What he meant was that if Hazrat Shaikh Bhik RZ were to progress beyond the station of Jesus, he would be taken away (that is, he would die).

Hazrat Miyan Bhik RZ and Hazrat Miyan Bhil RZ had gone to the city on the orders of Hazrat Imam Mahdi AS. They saw that a large number of men and women were wailing. Hazrat Miyan Bhik RZ asked why they were lamenting. They said, “Our leader was a respected elderly person. He died.” Hazrat Miyan Bhik RZ said, “Let me see.” Seeing the body, Hazrat Miyan Bhik RZ said, “He is not dead.” Taking the hand of the body he said, “Get up.” The body rose and came back to life. All the people turned to the Shaikh RZ. The Shaikh RZ ran away from the people and came to the Imam AS. The people followed him. Then, the Imam AS said, “Drive away these ignorant people. They refer the created banda, full of faults, as the god.” They cleared the people.


43 Part of the Kalima: La ilaha illa Llah. It means ‘but God.’
After this, the Imam\textsuperscript{AS} asked Shaikh\textsuperscript{RZ} about the matter. The Shaikh\textsuperscript{RZ} said, “It is all known to the Khundkar.”\textsuperscript{44} Hazrat Imam Mahdi\textsuperscript{AS} said, “Shariat is that you tell it.” Then, the Shaikh\textsuperscript{RZ} related the whole story. The Imam Mahdi\textsuperscript{AS} said, “You have slandered yourself.” The Imam\textsuperscript{AS} was greatly annoyed, expressed the intention of a three-day fast and engaged himself in worship (‘ibadat). Expecting the supplications to be answered, he prayed, “O Allah! Protect my followers from the evil of karamat. We had not freed the followers of any apostles and saints from the evil of karamat. The station of the evil of karamat is very small.”

Hazrat Bandagi Miyan Shah Dilawar\textsuperscript{RZ} had fallen into the jazbah of the Haqq. His condition was so serious that he could not firmly place his feet on the ground because of the continuous divine manifestations. The Imam\textsuperscript{AS} left Shah Dilawar\textsuperscript{RZ} at the mosque of Duraj, proceeded from there towards and arrived at the city of Chanderi.

It became well known in the city that a perfect and eminent saint, who explained the Shariat and Haqiqat very eloquently like the Prophet Muhammad\textsuperscript{SLM}, had arrived. Daily over five to six thousand people gathered to listen to the sermons of the Imam\textsuperscript{AS}. Most of them fell into the divine Jazbah after listening to the bayan of Quran, the bounty of the dawat (call) and drinking the sanctified leftover (paskhurd) of the Imam\textsuperscript{AS}. The good advice of the Imam\textsuperscript{AS} too had its effect on the people.

There were 18 mashayakheen in the city. They were scared that their popularity, pomp, pageantry and dignity would suffer if the Imam\textsuperscript{AS} were to continue to stay there. In jealousy and hostility, they sent some men to expel the Imam\textsuperscript{AS} from the city. Hazrat Imam Mahdi\textsuperscript{AS} told them, “Allah has commanded me also to proceed further from here.”

However, the miscreants again argued with the Imam\textsuperscript{AS}. Then the mashayakheen sent a larger group of miscreants, demanding to know when the Imam\textsuperscript{AS} was leaving. They threatened to create trouble. Then, in accordance with command of Allah, the Imam\textsuperscript{AS} stood up and said, “See! Who will be the target of the trouble? The Imam\textsuperscript{AS} left the city at night and camped at a distance of about a mile from the city. Two of the companions of the Imam\textsuperscript{AS} who had given their clothes to the washerman remained in the city overnight.

They came to the Imam\textsuperscript{AS} the next day. The Imam\textsuperscript{AS} asked them, “What were the trouble and the light last night in the city?” They said, “It was the effect of the displeasure of your eminence!” Hazrat Imam\textsuperscript{AS} said, “Nobody would be troubled by the people of Allah. Our people will not become the scorpions and snakes. Allah says, ‘Whatever misfortune happens to you is because of the things your hands have wrought, and for many (of them) He grants forgiveness.’”\textsuperscript{45}

\textbf{FIRE IN CHANDERI}

The story of the fire and violence at Chanderi the previous night was: A drinking bash resulted in a quarrel between the sons of the mashayakheen and the Government officials. One son of a mashayakheen killed the son of an official. The local ruler caused the death and destruction in the city. The houses of the mashayakheen were set on fire. Their women were disgraced, arrested and herded into an open space.

The next camp of the Imam\textsuperscript{AS} was Chapaneer near Vadodara (in Gujarat). Here the Imam\textsuperscript{AS} stayed for eighteen months. At

\textsuperscript{44} Khundkar is a form of addressing respected elderly people, including the murshid. It is derived from Persian word Akhund or akhun, which means teacher. —Fairoz Al-Lughat, p. 13.

\textsuperscript{45} Quran, S. 42: 30 AYA.
this place, the wife of Hazrat Imam Mahdi$^{\text{AS}}$, Hazrat Bibi Ilahditi$^{\text{RZ}}$, died on the 3rd of Zil-Hajja (the twelfth month of Muslim Calendar) leaving behind her three-month son, Ajmal$^{\text{RZ}}$. Hazrat Bibi Budhan$^{\text{RZ}}$ informed the Imam$^{\text{AS}}$ that a gold tinka (local coin) was found lying on the bed of Hazrat Bibi Ilahditi$^{\text{RZ}}$. The Imam$^{\text{AS}}$ ordered, “Bring it so that the forehead of the Bibi$^{\text{RZ}}$ can be branded after heating it because the Bibi$^{\text{RZ}}$ had claimed to have trust in God (tawakkul).” Bibi$^{\text{RZ}}$’s brother, Hazrat Miyan Syed Salamullah$^{\text{RZ}}$, heard about the command of the Imam$^{\text{AS}}$ and ran to him. He told the Imam$^{\text{AS}}$ “I say it on oath that the tinka did not belong to Bibi Ilahditi$^{\text{RZ}}$. It was owned by Hazrat Bibi Fatima$^{\text{RZ}}$, her daughter.”

Then, Hazrat Imam Mahdi$^{\text{AS}}$ said, “I knew that the Bibi$^{\text{RZ}}$ possessed nothing except Allah Most High. However, under the Shariat of Hazrat Rasool-Allah$^{\text{S	ext{LM}}}$, it was necessary to order the branding her forehead with the red-hot tinka to protect her from being branded in the Hereafter.” The Bibi$^{\text{RZ}}$’s last rites were performed and she was laid to eternal rest at the foot of the Dongri Mountains in Chapaneer. These days there is no sign of the grave of the Bibi$^{\text{RZ}}$. Hence, when one goes to offer prayers and blessing at her defunct mazar, the practice is to stand in front of the Ek-minar mosque facing the mountains and recite Fatiha and darood in the name of the Bibi$^{\text{RZ}}$. This mosque is about a mile away from the mausoleum of Hazrat Bandagi Miyan Syed Khundmir$^{\text{RZ}}$.

SHAH NIZAM$^{\text{RZ}}$

Hazrat Bandagi Miyan Shah Nizam$^{\text{RZ}}$. Darya-e-Wahdat-Asham$^{\text{RZ}}$ was the king of the kingdom of Jais from among the descendants of Hazrat Nizamuddin Awlia$^{\text{RA}}$ 46, now in Uttar Pradesh in India. 47 He gave up his kingdom and monarchy at the age of eighteen and set in search of Allah Most High. He went to Mecca, performed the Hajj and went to many eminent ulama and preceptors to become their disciple (murid). The preceptors he met expressed their inability to make him their disciple. They told him that the time of the appearance of Hazrat Imam Mahdi$^{\text{AS}}$ was near and that he alone could make him his murid. In this desire, he went to many places and persons, finally came to and stayed at Chapaneer.

Here, he got the information that Hazrat Syed Muhammad$^{\text{AS}}$, a perfect saint, had arrived. He hurried to meet the Imam$^{\text{AS}}$. Allah’s command to the Imam$^{\text{AS}}$ too arrived, “Our banda (servant) is coming! Welcome him.” Accordingly, the Imam$^{\text{AS}}$ went alone to welcome him. When Hazrat Bandagi Miyan Nizam$^{\text{RZ}}$ came within the sight of the Imam$^{\text{AS}}$, he (the Imam$^{\text{AS}}$) recited the couplet:

Manifest beauty is nothing/
O brother! Bring the beauty of sirat (character).

In reply, Hazrat Shah Nizam$^{\text{RZ}}$ said:

Wherever I throw a glance, I see the face of the Friend.
The fault is his who does not have the eyes (to see the Friend, i.e., God).

The Imam$^{\text{AS}}$ sat down under the shade of a wall and told the Shah$^{\text{RZ}}$, “O Miyan Nizam! Perform the zikr of Allah.” The Shah$^{\text{RZ}}$ said, “I have come with the same intention to become your murid.” Then the Imam$^{\text{AS}}$ instructed the Shah$^{\text{RZ}}$ in hidden remembrance of Allah (talqin-e-zikr-e-khafi). The Shah$^{\text{RZ}}$ fell

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46 Maulud by Shah Abdur Rahman$^{\text{RZ}}$ (Urdu), Hyderabad, 1368 AH, p. 42.
Bandagi Miyan Shah Abdur Rahman RZ

into a Jazbah-e-Haq and lost consciousness. He was then taken to a hujra (room). The Imam AS then said, “Miyan Nizam RZ is not in his existence (wajud). The oil, the wick and the lamp were all ready and this banda lighted it from the lamp of the Sainthood of Prophet Muhammad SLM. The Shah RZ remained in the state of unawareness for three days and three nights. When the Imam AS decided to proceed further to Mando, he went to the Shah RZ and said, Salam Alaika. The Shah RZ recovered his consciousness and accompanied the Imam AS to Mando.

MANDO

When Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS reached Mando, his reputation had preceded him. Sultan Ghiasuddin was a perfect saint and a just ruler. He too got the information. He sent a trust-worthy person to Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS with a humble request, saying, “I would have personally come to meet your eminence. However, my son, Nasiruddin, has imprisoned me. He rules the kingdom himself. He tells me to spend as much as I like. But do not go out of the house.” Impressed by his humility and lamentations, Hazrat Imam Mahdi AS sent Miyan Abu Bakr RZ and Miyan Syed Salamullah RZ to the Sultan. When these two eminent persons reached the palace, the Sultan got the entire passage from the main door to his seat, ... silk carpet. He also installed a veil between his seat and the chairs of the visitors because the feet of the Sultan were in heavy golden chains and because of them, he could not stand up to welcome them. When the two emissaries of the Imam AS took their seats, the veil was removed. The Sultan kissed the hands of the visitors. He gifted a large quantity of silver, gold and other things as sadaqa (charity). He enquired about the details of the morals and habits of the Imam AS. He, finally said, “The person of these morals and habits cannot be anybody other than the Promised Mahdi (Mahdi Mau’ood AS).”

Maulud

In short, all those qualities of Prophet Muhammad SLM that are proved to be in the Imam AS had manifested in the zath (essence, nature) of Hazrat Imam Syed Muhammad Mahdi Mau’ood AS. It was finally known that when the time for staking the claim of his being the Mahdi Mau’ood arrives, it would manifest. Verily, this was the zath of the Khalifathullah.

Then, the Sultan bade them farewell, and sent with them sixty qantars full of silver and gold, a rosary of pearls worth one crore (ten million) Mahmudis (local coins). He sent these donations (futuh) to Hazrat Imam Mahdi AS saying, “A beggar like me submits three entreaties before a generous person (Khuda Bakhsh) like you. Allah says, “…Nor repulse the petitioner (unheard)…” 49 My first entreaty is for the death of an oppressed (mazlum maut); the second, martyrdom (shahadat) and the third the charity (sdaqa) of the share of Sainthood, the mahdiat.” Hazrat Imam Mahdi AS said thrice, “All the three entreaties are accepted.”

GENEROSITY

A large number of people followed the gifts of the Sultan to the Imam AS. Hazrat Imam Mahdi AS distributed all the pieces of gold that were in the gifts among the people. He had said, “The seekers of these things were the same people (bazaar log).” The Imam AS gave the pearl rosary to daffalis (tambourine players). The rosary is said to be worth one crore (10 million) mahmoodis (local coins). The Imam AS did not even touch it with his hand. He used the tip of his walking stick to lift the rosary and hand it over to them. Hazrat Miyan Salamullah RZ

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48 The word qantar has been used in Quran also. S. 4: 20. There it is used in the sense large quantity of goods. ---Muqaddima Siraj al-Absar. P.87. Arabic English Dictionary gives its spelling as kantar, and its meaning as a varying weight of 100 ratl. In Egypt, it is equal to 44.93 kg. In Tunisia, 53.9 kg. In Syria, 256.4 kg.
49 Quran, S. 93: 10 AYA.
told the Imam, “Miranji! This rosary is priceless.” Hazrat Imam Mahdi retorted, “Allah says…’Say (unto them, O Muhammad): the comfort of this world is scant’” and you say that this rosary is priceless!”

After the crowd dispersed, Hazrat Bandagi Miyan Syed Salamullah told the Imam: “Miranji! Some of it has remained.” The Imam said, “It would have been better if you had not saved it. All right! Distribute it as sawaiyyat (in equal shares among the inmates of the daira).” When they opened the qantar, they found it full of silver. All its contents were distributed.

When the Imam emerged from his hujra (room), he found that most of the inmates of the daira had gone for shopping. Only a few were present for the ‘Asr ritual prayers (namaz). Seeing this, the Imam said, “Miyan Syed Salamullah! Where are the brothers? This thing prevents the people from worship (ibadat), congregation and companionship of this banda of Allah. Who knows how great would have been the disobedience if all the qantars of gold had been distributed among them?”

MIRAN AJMAL

Around this time, the age of Hazrat Miyan Syed Ajmal, second son of Hazrat Imam and Hazrat Bibi Ilahditi, was eighteen months. He was very handsome with a bright forehead. Hazrat Imam gauged his spiritual ranks and nearness (to the zath), and said, “Ajmal has come to Jamal.” Hence, he named him Ajmal. The Imam used to say often, “How can this be? The two at the same place? Hence, one of the two would not be there.”

Maulud

Then, the time of the death of Hazrat Syed Ajmal arrived. The crescent moon of Rabi’ al-Awwal was sighted and the first of the month dawned. The Imam arranged a dinner for the inmates of the daira on the 2nd of the Rabi’ al-Awwal, the death anniversary of Prophet Muhammad SLM. When the time for siesta arrived, Hazrat Imam Mahdi assigned the task of supervising the dinner preparations to Hazrat Syed Mahmood, his first son. Miyan Syed Mahmood had taken Miyan Syed Ajmal in his hands and was walking near the vessels, in which the meals were being cooked. Miyan Syed Ajmal moved swiftly in the hands of Miyan Syed Mahmood and fell into the fires. He died instantly.

Bandagi Miran Syed Mahmood was grief-stricken. He went into the hujra, bolted it from inside and cried. Hearing the sad news, the Imam went to the hujra of Bandagi Miran. He called Bandagi Miran and said, “Why are you so sorry? Had Miyan Ajmal lived, he would have reached your station. Allah Most High has not created anybody for your station.” He repeated these words thrice and consoled him (Miran Syed Mahmood).

The funeral of Hazrat Bandagi Miran Syed Ajmal was held on the 2nd of Rabi’al-Awwal. After it, the Imam said in accordance with the command of Allah, “Allah Most High has forgiven the sins of all those buried here (the burial ground). Allah has said, ‘If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft Forgiving, Most Merciful.’ Allah has forgiven all from Adam to the moment of the end of the world.” Hazrat Imam also said, “Subhan Allah! Among the people, Allah has forgiven; there were 360 huffaz (who had committed to memory the whole of Quran).”

Hazrat Imam Mahdi is quoted as saying that Hazrat Ajmal had answered the four questions of Munkir Nakir (angels who
interrogate the dead in the grave) and then sprinted to the
Empyrean of the Lord where he got hold of its pillar. Addressing God, he said, “O Allah! Your commandment at
sempiternity and eternity was that You would mark the hashr
of Syed AjmalRZ among the congregation of fuqara. Who are
my ijma’?” Allah commanded, “Your ijma’ is those who were
buried and were being punished. All of them have been
given.”

**BURHANPUR**

Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’oodAS
proceeded from Mando to a place called Burhanpur. There
the chief minister was Hazrat Miyan Ilahdad HameedRZ. He gave
up the world, became a seeker of Allah and accompanied the
ImamAS. The ImamAS camped there for a night and then
proceeded to Daulatabad. Here, the ImamAS stayed for a week.
He disclosed the ranks of the Saints buried there. From the
mausoleum of Syed as-Sadaat Hazrat Syed RajuRA to the
mausoleum of Hazrat Syed Muhammad ArifRA, Hazrat ImamAS
walked on his toes. He could not place his foot comfortably on
the ground.

Hazrat Miyan Syed SalamullahRZ asked, “Miranji! Why are you
walking like this? You do not ride the steed.” The ImamAS
replied, “The saints, buried in this place are so greatly
accomplished that among their ranks their perfection is
manifest like the sun. There are no differences between each
other’s ranks.”

The people there used to call Hazrat Syed Muhammad ArifRA
as Shaikh MummanRA. Hazrat Imam MahdiAS said, “He is a
Syed (a descendant of Prophet MuhammadSLM). One should call
him Hazrat Syed Muhammad ArifRA.” The ImamAS recited the
Fatihah and other supplications usually recited at the grave of
the eminent departed souls. He sat at the head of the grave for
Maulud
over an hour. Later, after the dawn, he said the two rak’aat
(cycles) of prayers and left.

Here, the ImamAS dropped his saliva in a well near the
mausoleum of Hazrat Syed Muhammad ArifRA. Its water was
very salty and bitter. It became sweet.

**AHMADNAGAR**

Hazrat Imam MahdiAS proceeded to Ahmadnagar from
Daulatabad. They were laying the foundation of this city.
Nizam ul-Mulk was the king of this country. Information
reached him that a zath of bounty and blessings has arrived
here. The king came to meet Hazrat Imam MahdiAS. He had a
secret desire in his heart. That was the desire of a son, as he
had no son. The ImamAS gave him advice and counsel. He also
gave the paskhurda (sanctified leftover) of beetle leaf and nuts,
which he was chewing. After this, his queen became pregnant.
Subsequently, the ImamAS left Ahmadnagar. Later, a child was
born to her. It was named Burhan Nizam al-Mulk.

**BIDAR**

The ruler of Bidar (now in north Karnataka, India) saw in a
dream that a big lion entered the city from one gate and went
out through the other. Hazrat Shaikh Mumman TawakkuliRA,
who was a virtuous and pious man, interpreted the dream in
this way, “A perfect Vali (saint) who would be like Hazrat
AliRZ.52 would come (to the city) in a short while.”
Accordingly, Hazrat Imam Syed Muhammad Jaunpuri Mahdi
Mau’oodAS arrived in the city of Bidar some time later. The
ulama and mashayakheen of the place studied the character of
the ImamAS and began to tell each other, “Probably, this is the

52 The fourth Khalifa of Prophet MuhammadSLM and Islam Hazrat AliRZ.
Bandagi Miyan Shah Abdur Rahman

zath of the Promised Mahdi.” Earlier, wherever the Imam went, people flocked to him and after receiving his faiz they used to say that this was the zath of Hazrat Imam Mahdi Mau’ood AS. So much so, that when the disciples of the Imam went into the muraqabah (meditation), they often heard an unknown voice telling them, “We have made your Murshid Syed Muhammad the Mahdi Mau’ood AS (Promised Mahdi). Affirm and confirm him as such (perform tasdiq).” All the matters, discussed or experienced among the murids, were told to the Imam AS. In turn, the Imam AS told them, “Go! Keep yourself engaged in your work (that is, zikr). Whatever Allah wills, He will manifest it.”

MUHR-E-VILAYAT

Miyan Shaikh Mumman Tawakkuli RZ, who was famous for his worship (ibadat) and piety, who often helped the Imam AS in performing the wuzu, who used to collect water from washing the feet of the Imam AS and drank it, had received divine inspiration bordering on certainty, that this was the Promised Mahdi AS. One day he requested the Imam AS to place his foot on his (Tawakkuli RZ’s) head (that is, visit his house). The Imam AS smiled at it and went to the room of Hazrat Tawakkuli RZ. Then, with great respect, the Shaikh RZ told the Imam AS, “Hot water is ready. It would be a great honour for me if you take a bath here.” The Imam AS agreed to it. When he (Imam AS) removed his clothes for a bath, the Shaikh RZ saw the Seal of Sainthood (Vilayat) on the right shoulder of the Imam AS. The Shaikh RZ kissed it. Then he touched the feet of the Imam AS and said, “The purpose of giving you this trouble was to see the Muhr-e-Vilayat (Seal of Sainthood). As there was the Muhr-e-Nabuwat on the shoulder of Prophet Muhammad SLM, there should be the Muhr-e-Vilayat on your shoulder.”

In the city of Nahruwala, Hazrat Miyan Yusuf Suhait RZ told the Imam AS, “This banda is certain that this zath is the Mahdi-e-

Maulud

Mau’ood Aakhir az-Zaman (the Promised Mahdi of the Last Era). But there is a difficulty. I desire to see the Muhr-e-Vilayat.” Hazrat Imam Mahdi AS showed the Muhr-e-Vilayat to Miyan Yusuf Suhait RZ after removing his clothes from his body to remove his misgiving. Miyan Suhait RZ had fallen into the jazbah immediately after that. After recovering his senses, Hazrat Miyan Suhait RZ told the Imam AS, “Let the Hazrat perform the dawat. Otherwise, I will publicly announce to the Creation of God (that is, the people) that this is the Promised Mahdi AS.” Hazrat Imam AS put his sanctified leftover water in the mouth of Miyan Suhait RZ. His enthusiasm of divine Love subsided. A second time, it emerged and that resulted in his death.

In Bidar, Hazrat Imam Mahdi AS married a woman. The reason was that after the death of Hazrat Bibi Ilahditi RZ, the burden of all the work relating to Imam Mahdi AS fell on the shoulders of Hazrat Bibi Badhanji RZ, the elder daughter of Hazrat Imam AS. It was difficult for Bibi Badhanji RZ to bear the burden of the household responsibilities. However, the woman who was married to the Imam AS refused to accompany him. Hence, the Imam AS sent Hazrat Shah Nizam RZ with the message that if she were to accompany, it would be better. Otherwise, she would be divorced. She accepted the second alternative and continued to live at Bidar.

When the Imam AS departed from Bidar, some eminent learned religious personalities came to him. Among them, was Qazi Alauddin RZ who was a steadfast scholar and a virtuous man. The second was Maulana Zia RZ, whom the Imam AS called ‘Ashiq-Allah (devotee of Allah), and Shaikh Babu RZ and Qazi Abdul Wahid Junnairy RZ had heard the unknown voice, which said, “the Promised Mahdi AS has manifested.” These ulama gave up their posts of jurists and came to the Imam AS at Bidar. Hazrat Shaikh Mumman Tawakkuli RA also accompanied Hazrat Imam AS.

Hazrat Imam Mahdi AS left behind Hazrat Shaikh Mumman Tawakkuli RA at the Iram village because of his old age and
infirmity and proceeded on his journey. The Imam\textsuperscript{AS} told him, “Your purpose has been achieved. You stay here. We are close to you, and you are close to us.” Then the Imam\textsuperscript{AS} recited a couplet:

\textit{If you are from us, you are with us even if you are in Yemen,}

\textit{If you are not from us, you are not with us; you are in Yemen.}

The Imam\textsuperscript{AS} left the Shaikh\textsuperscript{RZ} at Bidar after reciting the couplet. His mausoleum (mazar) is there in Bidar.

After the departure of Hazrat Imam\textsuperscript{AS}, the Shaikh\textsuperscript{RZ} told his murids, “On the Day of Resurrection, Allah Most High will ask, “O Mumman! What present have you brought to Our August Presence?” Then, I will say, “O Allah! I have brought these two eyes with which I have seen the \textit{zath} of Hazrat Imam Mahdi\textsuperscript{AS} and his \textit{Muhr-e-Vilayat} and knew it to be true.”

The Shaikh\textsuperscript{RZ} further told his murids, “When you hear that Hazrat Imam Mahdi\textsuperscript{AS} has staked his claim to be Imam Mahdi\textsuperscript{AS} at Makkah, go to him immediately and confirm and affirm him. That is obligatory on the whole world. However, if you do not perform his \textit{tasdiq}, I do not have the strength to explain what harm will befall you because of your not performing the \textit{tasdiq} of the Imam\textsuperscript{AS}. You will suffer the retribution of not performing his \textit{tasdiq}.”

**MAULANA ZIA\textsuperscript{RZ}**

Hazrat Imam Mahdi\textsuperscript{AS} departed from the city of Bidar. About two days later, the \textit{murids} of Maulana Zia\textsuperscript{RZ} came to the Imam\textsuperscript{AS} and beseeched him with great humility by saying; “Many people get their sustenance through the maulana. Please send him with us.” Hazrat Imam Mahdi\textsuperscript{AS} said, “Take him away!” The maulana requested the Imam\textsuperscript{AS} to forgive him and said, “There is no life for me without your \textit{deedar} (seeing, vision).” The Imam\textsuperscript{AS} told him, “Go for the sake of these people. Allah Most High will not keep you away from us.”

**Maulud**

After this, the \textit{murids} of the maulana made him sit in a palanquin. When they saw that the maulana was in a state of divine elation and arrogance, they shackled his hands and legs in heavy chains and imprisoned him in his house. A week later, the maulana rose and stood in an enthusiasm of divine Love and knocked at the door forcefully. Both the door and the chains broke into pieces. The maulana ran from his \textit{murids} in the same condition and came to the august presence of the Imam\textsuperscript{AS}. His \textit{murids} again came to the Imam\textsuperscript{AS}. The Imam\textsuperscript{AS} told them, “Earlier, we sent the maulana with you for your sake. Now he has come to us for the sake of Allah. And we will help him for the sake of Allah.” Listening to this, they returned unsuccessful.

**GULBARGA**

Then, Hazrat Imam Mahdi\textsuperscript{AS} started his journey towards Makkah for the Hajj pilgrimage. On the way, the soul of Hazrat Syed Muhammad Gesudaraz\textsuperscript{RA} intercepted him and requested him to place his feet on his head (that is, of Hazrat Gesudaraz\textsuperscript{RA}) to improve his ranks. Hazrat Gesudaraz\textsuperscript{RA} told the Imam\textsuperscript{AS}, “This is because, I had committed a mistake. I had claimed to be Mahdi for three \textit{pahr} (nine hours). I returned to the Truth after gaining consciousness. However, I am ashamed. I will not get rid of this shame unless you place your feet on my head.”

On the insistence of Hazrat Gesudaraz\textsuperscript{RA}, Hazrat Imam Mahdi\textsuperscript{AS} turned towards Gulbarga. Somebody told the Imam\textsuperscript{AS}, “This is not the road to the Ocean. It goes to Gulbarga.” The Imam\textsuperscript{AS} said, “I know. I am going (to Gulbarga) because of the insistence of Hazrat Syed Muhammad (Gesudaraz\textsuperscript{RA}).” Then, the Imam\textsuperscript{AS} asked Hazrat Miyan Bhik\textsuperscript{RZ}, “Do you see anything?” Miyan Bhik\textsuperscript{RZ} said, “By the \textit{sadaqa} of Hazrat Imam Mahdi\textsuperscript{AS}, I see that Hazrat Syed Muhammad Gesudaraz\textsuperscript{RA} is wearing a \textit{kurta} of \textit{Sharbati} (light orange) colour and a green cap and going with the bridle of the horse of the Imam\textsuperscript{AS} in his
hand.” In this manner, the Imam\textsuperscript{AS} reached the door of the mausoleum of Hazrat Gesudaraz\textsuperscript{RA} in Gulbarga.

The Imam\textsuperscript{AS} was wearing his footwear while going towards the mausoleum. There, the khadims (servants) of the dargahs told the Imam\textsuperscript{AS}, “He is the Vali of Allah. The Hazrat should remove his footwear.” The Imam\textsuperscript{AS} retorted, “Should I listen to you or to your pir (preceptor, that is, Hazrat Gesudaraz\textsuperscript{RA})?” It is said that the door of the mausoleum was locked. It opened on its own. When the Imam\textsuperscript{AS} entered the mausoleum, the door closed on its own. For two pahr (six hours), the people outside the mausoleum heard two persons talking inside. The door opened after two pahr.

Hazrat Imam Mahdi\textsuperscript{AS} came out of the mausoleum and said, “We know how to respect the saints of Allah. However, Hazrat Gesudaraz\textsuperscript{RA} insisted that the dust of my footwear should fall on his grave. And that he would be forgiven.”

The Imam\textsuperscript{AS} left the mausoleum of Hazrat Syed Muhammad Gesudaraz\textsuperscript{RA} and went to the mausoleum of Shaikh Sirajuddin\textsuperscript{RA}, where the Imam\textsuperscript{AS} stayed for a whole week. The children of Hazrat Syed Muhammad Gesudaraz\textsuperscript{RA} offered to feast the Imam\textsuperscript{AS}. The Imam\textsuperscript{AS} said, “This banda (servant) of Allah has taken leave of Hazrat Makhdoom Syed Muhammad Gesudaraz\textsuperscript{RA} to go. There is no need of a feast.”

Miyan Chand Muhajir\textsuperscript{RZ} told the Imam\textsuperscript{AS}, “This is the grave of the son of Hazrat Syed Muhammad Gesudaraz\textsuperscript{RA}. His name is Shaikh Maktu. Hazrat Gesudaraz\textsuperscript{RA} had won his salvation for him.” The Imam\textsuperscript{AS} said, “It was shown like that to comfort Hazrat Gesudaraz\textsuperscript{RA}. But he will be in eternal retribution across the wall. He will never be forgiven.”

**VOYAGE TO MAKKAH**

The Imam\textsuperscript{AS} then came to Bijapur, where he camped for some time at the Ek-kangura (one-turret) mosque. Then he left the place. It was at this time the Imam\textsuperscript{AS} said, “The ground is hard and the people are unfortunate (zamin sakht o aadmi bad-bakht).”

From Bijapur the Imam\textsuperscript{AS} went to Dabhol port. There he saw that the pilgrims were embarking the ship. At that time, the Imam\textsuperscript{AS} recited the couplets:

*O pilgrims of the Hajj! Where are you, where are you? Your Beloved is here: Come here! Come here! Those who are the seekers of Allah Most High: Come here! Those who do not seek Allah: Don’t come! Don’t come!*

Then the Imam\textsuperscript{AS}, with his seventy companions who were the seekers of Allah Most High and who had seen Allah, boarded the ship. After a few days of journey, a storm broke out. A giant fish, which looked like a mountain, appeared. Hazrat Imam\textsuperscript{AS} came to the side of the ship and looked at the fish. The fish too brought its head thrice above the level of water and looked at the Imam\textsuperscript{AS}. Then the Imam\textsuperscript{AS} gestured the fish with his hand to go away. Some people say that the Imam\textsuperscript{AS} put his saliva in the ocean. The fish swallowed it and went away.

Hazrat Miyan Syed Salamullah\textsuperscript{RZ} asked the Imam\textsuperscript{AS}, “What was this?” The Imam\textsuperscript{AS} said, “This fish was born behind the seventh ocean. Allah Most High had promised it that He would show it the Seal of the Sainthood of Prophet Muhammad\textsuperscript{SLM}. Hence, the fish came to the appointed place to see us.” It is stated that this was the fish, which had protected prophet Yunus (Jonah) in its bosom. Hence, Allah Most High had told it, “You had protected Our banda (servant). Hence, We will show you the Seal of the Sainthood of Our Prophet (Muhammad\textsuperscript{SLM}).”

The ship reached the port of Aden. The Imam\textsuperscript{AS} stayed there for three days. His group again embarked the ship. When the ship reached the place of ihram\textsuperscript{53}, the Imam\textsuperscript{AS} and his companions

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\textsuperscript{53} *Ihram* is the state of ritual consecration of the Mecca pilgrim (during which the pilgrim, wearing two seamless woollen or linen sheets, usually white, neither combs nor shaves, and observes sexual
Bandagi Miyan Shah Abdur Rahman\textsuperscript{RZ} performed the ritual. The Imam\textsuperscript{AS} said, “We have performed the ritual of 
\textit{ihram}, whether somebody calls us a \textit{hajji} or a 
\textit{ghazi} (is immaterial).”

\textbf{KA’ABA WITH ITS LORD}

When the Imam\textsuperscript{AS} joined the circumambulation of the \textit{Ka’aba}, he asked Hazrat Bandagi Miyan Shah Nizam\textsuperscript{RZ}, “You had come to the \textit{Ka’aba} earlier also, what had you seen?” The Shah\textsuperscript{RZ} said, “Then I had seen the \textit{Ka’aba} without its Lord; now I see it with its Lord.” Then again, the Imam\textsuperscript{AS} asked, “Are you seeing anything?” The Shah\textsuperscript{RZ} replied, “Yes! The \textit{Ka’aba} is circumambulating our Khundkar (that is, Hazrat Imam 
Mahdi\textsuperscript{AS}) and pointing to him, it is saying, “So let them worship 
the Lord of this House.”\textsuperscript{54}

After this, one day, which was a Monday, Hazrat Imam Mahdi\textsuperscript{AS}, under a command of Allah Most High, standing between the \textit{maqam, rukn} and \textit{Hajar-e-Aswad} amongst a gathering of people, in a loud voice first recited the tradition \textit{[hadis]} of Prophet Muhammad\textsuperscript{SLM} and then made the claim of 
\textit{mahdaviat} saying, “He who follows me is a \textit{mumin} (believer).”

Hazrat Bandagi Miyan Shah Nizam\textsuperscript{RZ}, Qazi Alauddin\textsuperscript{RZ} and an 
Arab stood up and in a loud voice affirmed the Imam\textsuperscript{AS}, saying, 
“We follow you!” It is said that the Arab was Hazrat Khwaja Khizr\textsuperscript{AS}. According to another narrative, he was the Imam of the Shafei \textit{musalla}.\textsuperscript{55}

\textbf{Maulud}

After this, the Imam\textsuperscript{AS} asked, “How many witnesses are 
needed?” Qazi Alauddin\textsuperscript{RZ} said, “Two.”

Then the Imam\textsuperscript{AS} returned to his camp. The people started 
telling each other, “This person has said a great thing like 
Prophet Muhammad\textsuperscript{SLM}. Now we should debate!” Some others 
said, “Nobody raised any objection when the claim was made! 
Now also nobody can raise any objection.”

Hazrat Imam Mahdi\textsuperscript{AS} then went to meet (\textit{ziarat}) at the graves of 
Hazrat Adam\textsuperscript{AS} and Hazrat Bibi Hawwa\textsuperscript{AS} (Eve). The soul of 
Adam\textsuperscript{AS} embraced the Imam\textsuperscript{AS} with great pleasure and said, 
“We were waiting for your arrival. The religion was wilting. Customs and innovations (\textit{rusum} and \textit{bid’aat}) had manifested. O Pillar of religion! O Crown of the religion! It is good that 
you have come. You have brought light and purity with you.”

Hazrat Bibi Hawwa\textsuperscript{AS} (Eve) also embraced the Imam\textsuperscript{AS} and 
said, “O the fruit of my heart! O the comfort of my eyes! O 
leader of the religion!” She cried with happiness.

When the Imam Mahdi\textsuperscript{AS} returned, his companions asked him, “Why has 
your back become wet?” Hazrat Imam\textsuperscript{AS} said, “This is because 
of the tears of happiness of Hazrat Bibi Hawwa\textsuperscript{AS}.”

Then the Imam\textsuperscript{AS} went for the \textit{ziarat} of Prophet Ibrahim\textsuperscript{AS} 
(Abraham). The soul of Hazrat Ibrahim\textsuperscript{AS} too was very happy.
It told the Imam\textsuperscript{AS}, “We were waiting for you. Custom, habit, 
innovation and going astray (\textit{zalalat}) had become rampant in 
Islam. Your coming is good. You have given strength to our 
heart.”

\textbf{HUNGER}

Some days later, there was great hunger and distress among the 
companions\textsuperscript{RZ} of Hazrat Imam\textsuperscript{AS}. Hazrat Miyan Syed early 20\textsuperscript{th} Century after the Saudi family rose to power in Arabia and a 
single Musalla came into being.

\textsuperscript{54} Quran, S. 106: 3 MMP.

\textsuperscript{55} \textit{Musalla} means prayer mat. In those days, each of the four \textit{Maslaks} 
(Hanafi, Shafei, Maliki, Hanbali) had a \textit{Musalla} in Kaa’ba and people 
prayed behind the Imam of their \textit{Maslak}. This practice was abolished in
Salamullah RZ told the Imam AS, “All the companions are in distress.” The Imam AS asked, “What would you do?” Miyan Salamullah RZ said, “If you allow us, we will look for what is permitted after distress.” The Imam AS said, “Do not beseech (or beg)!"

Hazrat Miyan Salamullah RZ went to the marketplace. About the same time, the Sheriff of Makkah too came there. The Miyan RZ asked him, “Do you have haq-Allah (that is the right of Allah)?” He said, “Yes.” Then, the Miyan RZ said, “Many fuqara (indigents) are in distress.” The Sheriff gave him five hundred ibrahimis (local coins). The Miyan RZ came back to the Imam AS and said, “Allah Most High has given something.” The Imam AS said, “This is not given by Allah. It is what you desired from Allah.” The Miyan RZ prepared broth and distributed among the fuqara because their throats had become dry for want of food. They had been hungry for seven or eight days.

Hazrat Miyan Syed Salamullah RZ told the Imam AS, “Hazrat AS is hungry for many days. For you too, we will bring something.” However, the Imam AS said, “This banda is mutawakkil (trusting in and depending on Allah). You are in distress. I am not!” Then again, the Imam AS said, “Know it for certain! This banda is not in need of things that humans need. But, one has to follow the Shariat of Prophet Muhammad SLM.” Similarly, some seven or nine months were spent in hunger.

Some say that the Imam AS stayed in Ka’aba for three months. Then, the Imam AS intended to perform the ziarat of Hazrat Prophet Muhammad SLM (at Madina). He gave the necessary amount of money for camels to travel to Madina.

Meanwhile, the soul of Prophet Muhammad SLM asked the Imam AS, “O Syed Muhammad AS! Go towards the towns of Gujarat. Your claim to Mahdihood will manifest in Gujarat.” Hence, the amount advanced to the camel drivers for going to Madina was taken back. The same amount was paid to the ship owners for the voyage to Gujarat.

**RETURN VOYAGE**

The Imam AS and his companions joined the voyagers and boarded the ship bound for India. During this journey too, there was great distress for the companions of the Imam AS. Hazrat Miyan Syed Salamullah RZ told the Imam AS, “In this ship, free broth and water is supplied to the passengers. I will take them if permitted.” The Imam AS said, “It is permitted if you are in distress.” Hazrat Salamullah RZ said, “A long time has passed. Any kind of nourishment has not entered your body. If allowed, I will bring something for you.” The Imam AS said, “This banda is not in distress.” When the Miyan RZ insisted, the Imam AS said, “This banda is mutawakkil.”

There were yet three days to reach the port. A storm began to gather. The inmates of the ship were in fear. The Imam AS was lying on the bed. Hazrat Miyan Syed Salamullah RZ could not keep quiet. He told the Imam AS, “The storm is complete.” The Imam AS asked, “What should this banda do?” Miyan RZ said, “The Khundkar had said, ‘The keys of the treasures of the secrets of the unknown are in my hands.’” The Imam AS said, “The Sahib (Lord, that is, God Almighty) is only One. He has given all the keys in the hands of this slave. But should he wait for the pleasure of the Almighty or open the door on his own?”

Then, the Imam AS came on the deck and looked around. The storm subsided. Then, the Imam AS said, “You have known the superiority of this banda. The inmates of the ship in which this banda is sailing will never drown. The ship had to sail for three more days and three more nights to reach the port. Allah Most High had commanded it to reach the port in three hours and 45 minutes. ‘In fact, Our servant had drunk sweet water, which was brought only twice, in an ocean of bitter water during a long period. He consumed nothing other than that water.’”

The Imam AS reached the port of Diu, whence he travelled to Ahmadabad.
HAJI MALIRZ

At Ahmadabad, the Imam stayed at the Taj Khan Salar mosque for eighteen months. Many people there became his devotees.

A gardener boy who had lost his father used to be in a trance always. The reason for his jazbah was that a polytheist had died and his wife burnt herself with the dead body of her husband. At about the same time, another person in the garb of a polytheist appeared. He is said to be Hazrat Khwaja Khizr AS. He gave a shriek. Lamenting and in great humility, he cried in supplication, “O Allah! Grant me the divine guidance to burn in the fire of Your Love so that I sacrifice my body and soul in Your Love, strive in the desire of Your Vision, drink the glass of Your Love and don the dress of Your Benevolence. This woman has knowingly sacrificed her life on the dead body of her husband. She burnt her own body into ashes in her love, which is only manifest. Similarly, if one were to sacrifice his/her life for Allah Most High Who is the creator of every thing, Who provides the sustenance and nourishment to all the living creatures, Who has always been there, Whose is the whole country, Who is One, Who has no partners, Whose is the zath. If one were to sacrifice his body and soul for Him, how great ranks and tastiness one would achieve? How great is the negligence! The people have become less courageous than this woman has. Fie upon them.”

Having said his piece, Hazrat Khwaja Khizr AS vanished from the eyes of the gardener boy who fell into the trance. His ancestors were polytheist and gardeners. His relatives used to ask him to water the plants. However, this boy used to sit in the shade of the trees, unaware of every thing around him and immersed in the jazbah of the divine Truth. His uncle and cousins would come and see him in this condition. They gave him blows to awaken him from his trance. Then they would rebuke him by saying, “You have wasted all the water. It did not reach any trees. If you continue to waste water like this and it does not reach the trees, we will thrash you.” When they went away after all these threats, the gardener boy would revert to his trance. This went on until finally, his uncle expelled him from the farm.

This was what the boy too wanted: to become free from the captivity and make all efforts to achieve the Vision (deedar) of Allah. In short, he had heard earlier that there was a House of Allah Most High, that one could see Him there and that the Vision of Allah was impossible in any house other than the House of Allah Most High. He then made up his mind to go to the blessed Makkah and took to the road to it.

After a few days’ journey, he met a holy person, as he had met earlier in the garb of a polytheist. He told the gardener boy, “I see you are perplexed. What do you want? Whom do you desire?” The boy said, “I desire my Creator. I would be in no peace until and unless I see Him.” This holy person was Hazrat Khwaja Khizr AS. He said, “I will show you your Creator.” He held the hand of the boy and took him to the side of water. He then said, “Perform ablutions as I do.” Then the Khwaja AS performed the ablutions and made the boy too perform them. Then he said, “Prostrate as I do.” Both performed the dogana. Then, the Khwaja AS said, “Say, There is no god but God, Muhammad is His Messenger.” The boy said, “How can I say this? My ancestors have never said such a thing.” The Khwaja AS said, “If you want the Vision of God, you have to say this. Otherwise, you will never see God.” The boy was a true seeker. He said, “La ilaha illa Llah, Muhammad Rasool Allah.” Then the Khwaja AS told him, “You continue to recite this always. Truly, you will see Allah.” The boy got hold of the garment of the Khwaja AS and threatened him, “I will do what I please with you. Otherwise, Show me the God you had

56 Dogana is two rak’aat of ritual prayer (namaz) performed after the ablutions.
promised earlier.” The Khwaja AS told him, “If you are the true seeker (of Allah), go to Ahmadabad. There, Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS is staying at the Taj Khan Salar Mosque for some days. If you really want to see God, he alone will be able to make you see God. Otherwise, you will never see Him.” The Khwaja AS disappeared after saying this.

The boy was a true seeker of Allah. He came to Ahmadabad in his eagerness with some flowers, a couple of garlands and a sehra. 57 Meanwhile, Allah’s command reached Hazrat Imam Mahdi AS, “Our banda comes for Our Vision. Welcome him.” Hazrat Imam AS went a few steps forward. As he cast his looks on the boy, he (the boy) stumbled, came near the Imam AS and placed his forehead on the feet (of the Imam AS). The Imam AS lifted the head of the boy and placed it on his lap, held the hand of the boy, brought him into the mosque and initiated him in the Order (of the Mahdavis) with the instruction of zikr-e-khafi (hidden remembrance of Allah). When the boy uttered the words, La ilaha illa Llah (There is no god but Allah), as instructed by the Imam AS, he achieved the unveiled Vision of the Countenance of the Lord of Resplendent Majesty 58 (Allah). He became unconscious and fell to the ground. Hazrat Imam AS placed the garlands around his neck and the sehra on his head. The Imam AS named the boy as Haji Mali. He continued to remain in the jazbah for three days and then died.

The flowers, placed on his grave at the time of burying him, were fresh for forty days and nights. When the Imam AS was informed of this, he ordered that the grave to be razed. “Otherwise, people will begin to worship it.” All of a sudden, floodwaters overran washing the grave away.

57 Sehra is a crown of flowers, which also covers the face partly.
58 Quran, S. 55: 27 SAL.

Maulud

HOSTILITY OF ULAMA

When the fame of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS spread throughout the city, people from all walks of life, including the wealthy, the traders, the women, the kings, the scholars and the preceptors (mashayakheen), came to him paying fealty to him as his disciples (murids), rejected the world, and became seekers of Allah’s Vision. They started living in the company of the Imam AS. The superficially observing (zahir-parast) mashayakheen, unwise ulama and neglectful notables became jealous and raised questions about the Imam AS. Hazrat Muhiyuddin Ibn Arabi RA has stated in his book, Futuhaat Makkiah, “When Imam Mahdi AS appears, his open enemies would particularly be the ulama.”

The question they raised was, “Is it permitted in the Shariat for a woman, during the life of her husband and without his permission, to marry a second husband?” The Imam AS said, “It is permitted if the (first) husband is impotent. Wonder of wonders! Knowing fully well that the person is impotent, why do they marry the girl to him? Do the relatives of the girl separate her from that husband or not? Do the honest ulama and mashayakheen allow it or not? You buy a thing in the market in the belief that it is good. When there appears a defect in that thing, do you return it or not? You allow all these intricacies and leniencies in respect of this wicked world! However, if a person is a seeker of Allah and does not achieve his objective at one place, you do not allow him to go to another place for achieving it! How good is the desire for Allah? The desire for Allah has become inferior to the desire of the world!” The ulama and mashayakheen had no answer to this argument.

They approached the king of Gujarat and submitted petitions saying that “this Syed whose name is Syed Muhammad stakes great claims. He makes a number of people his murids. He orders them to reject the world. Most of the people have rejected the world and gone into seclusion. They are living in
the company of Syed Muhammad. All this is a defeat of the armed forces of the king. Further, Syed Muhammad has enamoured all the people. He speaks of the (divine) Realities. The rulers of the cities where the Realities are divulged encounter great risks.” The king asked, “What should be done?” They said, “Syed Muhammad should be expelled from the city and all places in the kingdom. For expulsion is more severe than killing.”

Under the influence of the ulama, the king sent Eitemad Khan, a noble of his court, to go to Ahmadabad from Chapaneer, the capital of Gujarat. The Khan came to Ahmadabad, presented the royal orders to the Imam AS and said, “The Sultan has ordered that you should leave Ahmadabad and stay at some other place.” The Imam AS replied, “The order of your king is for you. I will go when my king (Allah) orders me to go.” Again, the Imam AS said, “What do these ignorant people know what is the bayan (discourse) of Shariat or what the Haqiqat is? This banda (servant) is the follower of the Shariat of Hazrat Prophet Muhammad SLM. This banda follows in the footsteps of Prophet Muhammad SLM. Haqaiq (Divine Realities) are those things, that if this banda were to explain them, most people do not know that they would be burnt.” After this, Hazrat Imam Mahdi AS left Ahmadabad and proceeded towards Nahruvala (Patan).

**SHAH NEI’MAT**

Proceeding towards Nahruvala, Hazrat Imam Mahdi AS camped at a village, Sanje. Hazrat Bandagi Miyan Nei’mat RZ was the son of a nobleman of the Banyani tribe. He was a very clever oppressor and murderer. Many people had grievances about his bloodthirsty activities. One day, he murdered the son of a Negro. The victim’s father complained to the king. Consequently, the king sent a force of seven hundred trained and experienced soldiers to arrest the murder accused. When

Hazrat Nei’mat RZ got the information, he escaped with twenty-five of his accomplices towards the Sanje village. When he reached near the village, he heard the prayer call (azan). He said, “It is time for the zuhr (afternoon) prayers.” Influenced by the voice of the muezzin, he said, “We will stop here and say our prayers.” His companions were annoyed. They said, “Is this the time for the namaz? The enemy is pursuing us. We will be arrested if we perform namaz.” When Hazrat Nei’mat RZ saw that his companions were not inclined to dismount, he himself dismounted and started the namaz. The pursuers came. They tried hard to identify the person saying the namaz but could not because his colour and that of his horse had changed. The contingent went ahead pursuing the galloping fugitives.

Completing his namaz, Hazrat Nei’mat RZ went to the Santej village and enquired who had given the prayer call. They told him, “It is a group. Their leader is a Syed who claimed to be Mahdi at Makkah. Now Eitemad Khan has expelled the group from Ahmadabad. A member of the same group had given the prayer call.”

Hazrat Shah Nei’mat RZ immediately went to meet the Imam AS. A companion of the Imam AS was standing at the door. The Shah RZ told him, “I want to see the feet of the Hazrat AS.” The companion informed the Imam AS. The Imam AS said, “Let him come in.” When the Shah RZ approached the Imam AS, the latter said, “Come. Miyan Nei’mat. You are full of favours (ni’mat).” The Shah RZ proceeded stumbling and placed his head on the feet of the Imam AS. The Imam AS took the head of the Shah RZ in his lap. The Shah RZ immediately repented (performed taubah), rejected the world and became a seeker of Allah. He recounted all his sins before the Imam AS and asked, “There is no greater sinner than me. How can I have all my sins forgiven?” The Imam AS said, “Allah is Merciful, Forgiver. Get the sins against God forgiven by God. Get the sins against the people forgiven by the people.”

Accepting this advice, Hazrat Shah Nei’mat RZ proceeded to the people whom he had wronged seeking their forgiveness. The
first was the house of the Negro whose son he had murdered. He sent word to the Negro, “The murderer of your son has come to pay for his crime.” When the Negro came out of his house, he saw that Shah Nei’mat RZ was in a different condition. He said, “You are not the Nei’mat of the past. But, O Nei’mat! You are one who has come full of nei’mats (gifts and good things of life). However, there is one condition. Take me to the place where you have achieved these nei’mats, so that I forgive you.” Then the Negro accompanied Shah Nei’mat RZ.

After that, Hazrat Shah Nei’mat RZ went to the house of everyone whom he had wronged, and requested him to take the revenge. When they saw that Hazrat Shah Nei’mat RZ was a changed man, they withdrew their claims.

Then, Hazrat Shah Nei’mat RZ went to his own house and told its inmates, “May Allah protect you all. I will go to the Emperor of the Era (Shah-e-Zaman or Hazrat Imam Mahdi AS). I give her authority (ikhtiar) of my wife in her hands.” Then he fulfilled his other commitments and went to the Imam AS.

NAHRUVALA

Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS then arrived at the city of Nahruvala. Just before entering the city, the Imam AS said, “The aroma of (divine) Love comes from Nahruvala.” When he came into the city, he said, “Nahruvala is the mine of believers.”

Hazrat Bandagi Miyan Shah Nei’mat RZ returned to Hazrat Imam AS at Nahruvala. Here Bibi Malkan RZ was residing. She also belonged to the Banmani tribe. Her father had died.

One day, Hazrat Bandagi Miran Syed Mahmood RZ, (son of the Imam AS), asked Hazrat Imam Mahdi AS, “A person is the seeker of Allah from his childhood. Another person gives up the world (tark-e-dunya) and becomes the seeker of Allah. What is the difference between the two?” The Imam AS said, “The difference is like that between the earth and the heaven. If he leaves ten in the world, he gets seventy in the Hereafter. He gets (in the Hereafter) the same as he leaves (in this world, in that proportion).

Hazrat Bandagi Miran Syed Mahmood RZ, armed and ready for the journey, came to the Imam AS. The Imam AS was performing the ablutions for the zuhr ritual prayers. Even before Hazrat Syed Mahmood RZ could say anything, the Imam AS said, “May Allah protect you! Wherever you are, remain in the remembrance of Allah. It is easy for Allah to give us a chance to meet again.” Then, Hazrat Sani-e-Mahdi RZ touched the feet of the Imam AS and proceeded to Chapaneer.

At Chapaneer, Miyan Syed Usman RZ was among the great nobles of the king’s court. Hazrat Imam AS had initiated him into the Mahdavia Order. When he got the information of the arrival of Hazrat Syed Mahmood RZ at Chapaneer, he came running to the Hazrat RZ and arranged for all his necessities. Then, he told King Mahmud that Hazrat Syed Mahmood RZ had come. The king sent Eitemadul Mulk and Azmatul Mulk to fetch the Hazrat RZ. He was happy to meet the Hazrat RZ. He gave the Hazrat RZ a post of 40,000 ashrafis (local gold coins). According to another report, the post was of 60,000 ashrafis. Hazrat RZ stayed at Chapaneer for two years. He married the daughter of Miyan Syed Usman RZ.

Hazrat Imam Mahdi AS had given a servant-maid, Bibi Khub Kalan RZ, to Hazrat Syed Mahmood RZ. She was a great devotee of the Hazrat RZ. She was in peace when Hazrat Syed Mahmood RZ was before her. When he disappeared from her eyes, she would become restless. One day, Hazrat Imam Mahdi AS had allowed Hazrat Syed Mahmood RZ with all his migrant-companions to go to the house of Maulana Abdul Wahid Zaid in Ahmadabad, as the Maulana had often invited the Imam AS to visit his house. While going, she had asked Hazrat Syed Mahmood RZ, “When is the master returning?” He said, “God willing, I will return after the isha prayers.” However, Miyan Abdul Wahid prevailed upon all the guests to
stay overnight. When Bibi Khub Kalan RZ saw that Hazrat Syed Mahmood RZ did not return as promised, she became restless and died. Hazrat Imam Mahdi AS had given her the glad tidings of iman (Faith). Hazrat Syed Mahmood RZ returned the next day to find her dead. He was overwhelmingly grieved.

After a long time, when Hazrat Syed Mahmood RZ came to Chapaneer, he decided to marry. Miyan Syed Usman RZ gave his daughter, Bibi Kad Bano RZ, in marriage to Hazrat Syed Mahmood RZ. He told his daughter, “The two of us, husband and wife, are the slaves of Hazrat Imam Mahdi AS. We have given you in marriage to serve Hazrat Syed Mahmood RZ to help him in performing the wuzu (ablutions). If Hazrat Syed Mahmood RZ turns his face away from you, simply get up and start serving him. Otherwise, we will never see your face again.” When, after the marriage, the bride was unveiled before her husband in the presence of her relatives, the latter found she was not pretty. He was disappointed and turned his face away from her. The bride, remembering the advice of her parents, stood up to serve her husband. Hazrat Syed Mahmood RZ asked, “What is this?” The Bibi RZ said, “My parents have given me to serve you. That is my duty.”

Meanwhile, a voice from Allah said, “This is a virtuous woman. Get closer to her.” He obeyed the command. Love between the couple developed to exemplary heights.

Two-and-a-half years had elapsed after Hazrat Bandagi Miran Syed Mahmood RZ left Hazrat Imam Mahdi AS. Hazrat Imam Mahdi AS had stayed at Nahruvala for a year-and-a-half.

When the fame of the superiority and accomplishments of Hazrat Imam Mahdi AS spread everywhere that a perfect saint like him had not appeared after Prophet Muhammad SLM, the preceptors of Tariqat and the ulama of Shariat paid fealty to him and became his devotees.

For instance, Miyan Yusuf Suhait RZ was an ‘alim (learned person). Allah had bestowed great divine knowledge on him.

Maulud

He was a teacher of Shariat, a preceptor of Tariqat and inebriated in the knowledge of the Divine Realities, despite his utmost care for being within the limits of Shariat. He was widely known in Gujarat for his knowledge and good deeds. He told the Imam AS once, “I hear unknown angry voices that say, ‘We have made (Hazrat) Syed Muhammad the promised Mahdi (Mahdi Mau’ood). Confirm and affirm (perform his tasdiq) him as such.” The Imam AS said, “Yes! That is so. However, it depends on proper time.” Miyan Suhait RZ said, “The Khundkar may stake his claim. I will give the proof.” The Imam AS asked, “Wherefrom will you give the proof?” Miyan Suhait RZ said, “Allah has opened my heart in such a way that all the Divine Books (Psalms of David, Torah, Bible and Quran) and all the prophetic traditions and the books of the learned elderly (buzurg) people are known to me. I will prove your Mahdihood from them all.” However, the Imam AS said, “Well! Nobody can give the proof. Allah Most High alone has the power over the claim of the Mahdi. He alone can give the proof.” Miyan Suhait RZ said, “This banda has seen the Seal of Sainthood on the right shoulder of the Imam AS. I can no more control myself. I will start announcing it among the people that you are the Mahdi Mau’ood AS.” The Imam AS said, “Allah will seal your tongue.” His tongue was sealed forthwith. The Divine Love showed its perfection that he died soon after.

It will be recalled that one day Hazrat Miyan Yusuf Suhait RZ told Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS, “An angry unknown voice tells me, ‘We have made Syed Muhammad the Promised Mahdi. Confirm and affirm him as such.’ Hence, please bear witness that this banda performs the tasdiq of the Mahdihood of the Khundkar. There is not even a shred of doubt about the Mahdihood of the Khundkar. However, there is one entreaty that I see the Seal of Sainthood. Allah has said in Quran, ‘He (Ibrahim) said, ‘Yea but that my heart may set at ease...’”59 The Imam AS removed

59 Quran, S. 2: 260 AMD. The translation of the complete Verse is: “And recall when Ibrahim said, ‘my Lord! Show me how Thou wilt quicken the
his clothes from his shoulder and showed him the Muhr-e-Vilayat (Seal of Sainthood). Miyan Yusuf Suhait had said the above things under the influence of Divine Love.

When Hazrat Imam Mahdi arrived in the city of Nahruvala, there was a perfect majzoob (a Godly person, absorbed in divine meditation and not in full possession of his senses) by name Shah Ruknuddin. He cried, “The bulwark (hisar) of Shariat is coming. Bring clothes for me!” People were astonished at this, as he never wore any clothes, but was demanding them today. The Shah snatched a chador (piece of cloth) from somebody and wrapped around himself. He went a few steps towards the Imam to welcome him. When the Imam cast his look at him, he placed his cheek on the ground and told the Imam, “O Hazrat! Please know that this banda is from your group.” However, the Imam proceeded further without paying any attention to him.

Somebody pointed out, “This is the house of Mullah Muinuddin, a teacher in the town.” The Imam stopped there and sent word. The Mullah, in turn, mounted a wall and sent word, “The Mullah has mounted and is not in the house.” The Imam retorted, “The mullah is riding a markab (steed or anything on which one rides) that will not reach him to his destination.” Saying this, the Imam proceeded further. He camped in a vacant mosque. Later, Mullah Muinuddin sent meals through his son with the excuse, “I was not home. Hence, this may kindly be accepted.” The Imam did not reply. He did not accept the meals either.

After this, Shah Ruknuddin sent bread loaves and plantains to the Imam. Miyan Baban wanted to count and distribute the

Maulud

bread loaves and plantains among the fuqara accompanying the Imam. The Imam said, “Shah Ruknuddin has sent the bread and the plantains after counting them. Give everybody two plantains and one loaf of bread.” Thus, everybody got his share equally.

The ulama of Nahruvala, out of sheer jealousy and hostility, sent a petition to Sultan Mahmud of Gujarat, saying, “The Syed whom you had expelled from Ahmadabad has come to Patan (Nahruvala) and is taking people as his murids (preceptors). Hence, orders should be issued to make him go to another place from here.” Based on this, the Sultan’s command to expel the Imam from Patan came to Mubariz al-Mulk. He kept the orders in his sleeve and came to the Imam. Hazrat Imam said, “Achchhe ji achchhe! (Well?)” The Malik said, “The Sultan’s command (has come).” The Imam said, “Your king’s command is for you. Our King’s command is for us!” The Imam ordered his companions to prepare for the journey as Allah’s command comes, “We will make you go further.” Again, the Imam said, “Our camping and journey is by the command of Allah. But the faces of those who expel us will be blackened.” Hearing this, Mubariz al-Mulk stood up and went away.

SIDDIQ-E-VILAYAT

Hazrat Bandagi Miyan Syed Khundmir, the True Devotee, the Beloved of the Absolute Zath, and the Martyr of the Vision of The Truth: Beyond the limits are his praises. Neither the tongue and speech can cover them nor can the pen write them. Since Bandagi Miyan was the Bearer of the Burden of Sainthood, Malik Bakhkhan alias Malik Barkhurdar had already informed him, “The kind of zath you wanted, has come.” Hearing this, Miyan Syed Khundmir happily started to go to meet Hazrat Imam Mahdi. He met the Imam. He became unconscious the moment his glance fell on the Imam. The Imam went near Miyan Syed Khundmir and recited the

dead.’ He (God) said, ‘Dost thou not believe?’ He (Ibrahim) said, ‘Yea but that my heart may rest at ease.’ He (God) said, ‘take four birds and tame them unto thee, and then put a part of them on each hill, and thereafter summon them; they will come to thee speeding. And know then that surely Allah is Mighty, Wise.’”—Tafsir-ul-Quran, Vol. I, p. 181.
Quranic Verse, “Allah is the light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp; the Lamp enclosed in Glass: the Glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light...”

Then the Imam AS took his face close to the face of Bandagi Miyan RZ and gave him the breath of zikr-e-khafi (hidden remembrance of Allah).

When Hazrat Bandagi Miyan Syed Khundmir RZ recovered his senses, he said, “I did not see the Mahdi AS. I saw my God.”

After this, Hazrat Malik Barkhurdar RZ joined the company of Hazrat Imam Mahdi AS.

Hazrat Imam Mahdi AS left Nahruvala, came to Barhli and camped there.

Before this, for the previous twelve years, Allah Most High commanded Hazrat Imam Mahdi AS every day, “We have made you the Mahdi Mau’ood.” But Hazrat Imam Mahdi AS denied (nafi karte rahay) it. He used to say, “O Great God! This could be a lustful temptation (nafsani waswasa) or the existence of ‘other than Allah’ (ma-siwallah ka wajud)! Please protect us from it as charity of our ancestor Prophet Muhammad SLM and Hazrat Ali Murtaza RZ (the fourth Khalifa of the Prophet SLM) and Your own Grace (fazal) and the mischief of these devilish insinuations.”

THE DEBATE

However, after this, an angry command arrived, “You are denying the Core Truth (or essence of Truth--‘ain haq) and you do not know.” Then Hazrat Imam Mahdi AS respectfully said, “O Great God! I am not capable of terminating or sealing the Vilayat.” This debate between the worshipper and the worshipped (‘abid-o-ma’bud) went on for years. Then the divine command arrived, “We know more than you and knowing you to be capable We have made you the Seal of Vilayat.” Then, the Imam AS took the other line of argument saying, “O Great God! If You intend to test me, get me skinned from the head to the foot or have me hanged alive and cut me into small pieces. I would not totter or slip. If I do, I would not be your banda (servant). But what is Your objective in making me stake the persistent (muakkad) and final claim? The person who dies on the Shariat before the muakkad claim achieves salvation (nijat) from the Fire of the Hell. But after this muakkad claim, the person who accepted me would be a mumin and one who disavowed me would be a kafir.” Then the angry divine command arrived, “Be warned! The mandate has been issued. You will be rewarded if you are patient. You will be ashamed if you are impatient! Stake the claim (if you like to), otherwise, I will make you one amongst the oppressors (zalimon).” Then the Imam AS said, “What should this servant do now!”

THE CLAIM

After the zuhr (afternoon) namaz (ritual daily prayer), Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood AS announced in the congregation, “I am the Promised Mahdi, the Khalifa of Allah, who follows Hazrat Prophet Muhammad SLM. He who follows me is a believer. He who disavows me is truly an infidel.”

At the time of the announcement of the muakkad claim the face of Hazrat Imam Mahdi AS had become yellow and exhibited sorrow as he made the claim of Mahdihood on the command of Allah. Some of the audience reposed faith in the Imam AS and

60 Quran, S. 24: 35 AYA.
said, “By God! This is not the face of a liar!” Some others disavowed him and said, “Truly, he is a lunatic.”

Earlier, the Imam\textsuperscript{AS} had intended a journey and performed curtailed (\textit{qasr}) ritual prayer (\textit{namaz}).

**KING INVITED**

At the time, the capital of the king of Gujarat was Chapaneer. Hazrat Imam Mahdi\textsuperscript{AS} wrote a letter to the Sultan. It read:

“Be it known that I am in all my senses; I am not unconscious. This \textit{banda} (servant) is in health; he has no mental disquietude. He is in perfect intellect; there is no defect. Allah Most High provides sustenance; he is not indigent. This \textit{banda} has wife and children; he is not alone. In spite of all this, we have staked the claim to be the Mahdi in accordance with the command of Allah. The \textit{Kalam-Allah} (the Quran) and the emulation of Hazrat Prophet Muhammad\textsuperscript{SLM} are witnesses to this. You are bound to investigate; otherwise, the face of the rulers will be blackened in both worlds. This is so because if this \textit{banda} is in the right (\textit{haq}), you should obey him. You should try to make him understand if he is not in the right. Kill me if I do not understand. You should know that wherever I go I would invite the people on the basis of my reality (\textit{Haqiqat}) and guide the people on that path, or, as the \textit{ulama-e-zahir} put it, I will misguide the people.”

The officials and the \textit{ulama} did not react to the letter. They said, “Miran Syed Muhammad is a perfect saint (\textit{kamil Vali}). He argues on the basis of the Book of Allah and the emulation of Prophet Muhammad\textsuperscript{SLM}. We cannot oppose (argue with) him.”

The Imam\textsuperscript{AS} stayed at Barhli for four months and a half waiting for a reply. The announcement of the Mahdi\textsuperscript{AS} became well known all over the place. The \textit{ulama} from the cities of Ahmadabad and Nahrvala and many other places came to Maulud enquire about the claim of Hazrat Imam Mahdi\textsuperscript{AS} and posed questions.

**THE QUESTIONS**

The \textit{ulama} asked, (1) “You call yourself the Promised Mahdi.” Hazrat Imam Mahdi\textsuperscript{AS} said, “This \textit{banda} does not say it. But Allah’s command arrives, ‘You are the Promised Mahdi and We have made you the Imam Mahdi of the Last Era.’”

(2) They asked, “The name of Imam Mahdi would be Muhammad bin Abdullah and your name is Muhammad bin Syed Khan.” The Imam\textsuperscript{AS} said, “Ask Allah why He made the son of Syed Khan the Mahdi. Allah Most High is Omnipotent. He does what He will.” Then again he said, “The father of Prophet Muhammad\textsuperscript{SLM} was a polytheist (idol-worshipper). How can he be Abdullah (the servant of Allah)? Wherever Muhammad bin Abdullah is written, it is a calligraphic mistake. The correct writing is Muhammad Abdullah and Mahdi too is Abdullah.”

(3) They asked, “All the people (\textit{makhluq}) will repose faith (\textit{iman}) in Mahdi and none would disavow him.” The Imam\textsuperscript{AS} asked, “Will the believers (\textit{muminan}) repose faith or the infidels (\textit{kafiran})?” The \textit{ulama} said, “The \textit{muminan} will repose \textit{iman}.” The Imam\textsuperscript{AS} said, “The \textit{muminan} did repose \textit{iman}.”\textsuperscript{61}

(4) They asked, as if to test the Imam\textsuperscript{AS}: “The Quran says, ‘And you cannot will, unless Allah wills…’”\textsuperscript{62} Then what the \textit{banda} (the servant of Allah—human being) wills should happen. There are many things that the \textit{banda} wills but do not happen.” The Imam\textsuperscript{AS} said, “Any person who has even a little knowledge

\textsuperscript{61} Quran, S. 2: 285 MMP. The Verse in translation reads: “…The believers. Each one believeth in Allah and His angels and His scriptures and His messengers—we make no distinction between any of His messengers—and they say: We hear, and obey…”

\textsuperscript{62} Quran, S. 76: 30 AMD.
of the Shariat will not ask a question like this. The Verse means that the words and deeds of people do not occur without the will of Allah.”

(5) The ulama said, “You give superiority to Vilayat (Sainthood) over Nabuwat (Prophethood).” The Imam\(^{AS}\) said, “Do I give superiority to Vilayat over Nabuwat or does Prophet Muhammad\(^{SLM}\) give it? The Prophet Muhammad\(^{SLM}\) has said, ‘The Vilayat is superior to Nabuwat.’” The ulama said, “The meaning of the hadis is that the Vilayat of Prophet Muhammad\(^{SLM}\) is superior to his Nabuwat.” The Imam\(^{AS}\) retorted, “When have I said that my Vilayat is superior to his Nabuwat or that I am superior to the Prophet\(^{SLM}\) or that a Vali is superior to a prophet? Do you know the meaning of Nabuwat and that of Vilayat?”

(6) The ulama said, “You say that iman (faith) increases and decreases. And Imam Azam (Hazrat Abu Hanifa\(^{RA}\)) says that iman does not increase and decrease.” In reply, Hazrat Imam\(^{AS}\) said, “Allah Most High says, ‘They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord.’ \(^{63}\) Whatever Hazrat Imam Azam\(^{RA}\) had said was about his own iman, as the iman of Hazrat Imam Azam\(^{RA}\) was perfect. When iman becomes perfect, it cannot increase or decrease.”

(7) The ulama said, “You say that kasab (earning) is haram (prohibited).” The Imam\(^{AS}\) said, “Kasab is halal (lawful) for a mumin. One should think over to find out who is a mumin according to Quran.”

(8) The ulama asked, “You say that one should see Allah in this world, which is perishable.” The Imam\(^{AS}\) said, “Allah Most High says, ‘But those who were blind in this world will be blind in the Hereafter, and most astray from the path.’ \(^{64}\) The ulama said, “The consensus of the ulama of Sunnat-o-Jama’at is that the purport of this Verse is seeing Allah in the Aakhirat (Hereafter).” The Imam\(^{AS}\) said, “Allah’s promise is absolute (mutlaq). We also say mutlaq. The Sunnat-o-Jama’at has not said that seeing Allah is impossible or unlawful in this world. Their sayings should be properly understood as to what they have said.”

(9) The ulama asked, “You speak about very few Quranic Verses relating to Hope and Mercy and dilate more upon the Verses relating to Fear and Vengeance (qahr). The people become disappointed.” The Imam\(^{AS}\) said, “Prophet Muhammad\(^{SLM}\) has said that your brother is one who frightens you from Allah and His Messenger. He who deceives you is not your brother.”

(10) The ulama asked, “You prohibit learning.” The Imam\(^{AS}\) said, “This banda is one who follows Prophet Muhammad\(^{SLM}\). How can he prohibit a thing, which Prophet Muhammad\(^{SLM}\) has not prohibited? This banda says that perpetual remembrance (zikr-e-dawam) of Allah is obligatory (farz) in accordance with the commands of Allah and the Book of Allah. Anything that prevents the remembrance of Allah is mumnu’ (not allowed), whether it is learning, earning, developing friendship with the people, eating, sleeping or negligence. And that which causes negligence too is prohibited.”

(11) The ulama said, “Your people are irreverent. They have reneged from their teachers and preceptors. They are disgusted with them. They find fault with them.” The Imam\(^{AS}\) said, “You have perhaps forgotten the provisions of the Shariat. What are the provisions of the Shariat in this respect? A person gives his daughter in marriage to an impotent person. The matter remained hidden for some time. The facts came to light later. Do you separate the couple or not, according to the Shariat?

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\(^{63}\) Quran, S. 8: 2 MMP.

\(^{64}\) Quran, S. 17: 72 AYA.
You purchase some things in the belief that they are good. When a Shara’yi defect in the thing is discovered, do you return it or not? The religious objective has become less (significant) than the worldly objectives. Whether it (the objective) is achieved or not, one should not break the relationship (between the murid and the murshid, disciple and the preceptor). They should not become disgusted (with the preceptor). They should not seek the religious objective elsewhere. How good is the desire for the Hereafter! In pursuance of the worldly desire, you allow the break up, disgust and separation between the parties. But in the desire for the religious objective all these things are not allowed. May Allah have mercy on those who do justice! Curse on those who do injustice!”

(12) The ulama asked, “How can we debate and discuss with you? You are not confined to any of the mazahib (of the four ImamsRA). Whatever you say, you do on the absolute basis of the Quran. We do not understand Quran. And we follow the mazhabs of Hazrat Imam AzamRA.” The ImamAS replied, “Yes. I am not bound by any mazhab. Our religion (mazhab) is the Book of Allah (Quran) and the emulation of Hazrat Prophet MuhammadSLM. You remain confined to the mazhab (of Hazrat Imam AzamRA), and tell me how do you treat a person who abandons the mazhab of Hazrat Imam AzamRA and acts against its tenets? What do the ignorant people know? The mazhab of Hazrat Imam AzamRA is his amal (practice) and not his qaul (word). The sunnat (practice) of Hazrat Prophet MuhammadSLM is his amal, and not his guftar (sayings). All the matters that have been written in the books of Fiqh are the guftar of Hazrat Prophet MuhammadSLM and not his amal (practice). The mazhab of Hazrat Imam AzamRA is his practice. This is well-known.”

(13) Then the ulama said, “You call Muslims kafir and ask them to become mumin.” The ImamAS said, “We have presented the Book of Allah. Whomsoever the Book of Allah calls a kafir (infidel), we too call him kafir. We do not say anything on our own. We are the followers of the Book of Allah. We invite the people to know Allah’s Oneness and His Greatness (buzurgi). Allah Most High has assigned this very task to us. The ulama oppose us. We do not know the reason for their opposition. It is obligatory on them to warn me if I go wrong. They should cooperate with us so that we work according to the Book of Allah and invite people to act according to the Book of Allah, as Allah Most High has said, “O you who believe! Obey Allah and obey the Messenger and men of authority from amongst you; then if you quarrel in aught refer to Allah and the Messenger, if you indeed believe in Allah and the Last Day. That is the best and the fairest interpretation.” The person who oversteps the limits laid down by the Book of Allah should repent (perform tauba). Otherwise, he is liable to be killed.”

(14) The ulama said, “One of the signs of the Mahdi is that a sword is not effective against the Mahdi.” The ImamAS said, “The work of the sword is to cut. But it will not overpower the Mahdi.” The ImamAS recited the Quranic Verse, “Their apostles said, ‘Is there a doubt about Allah, the Creator of the heavens and the earth?’” The ImamAS continued, “You may have doubts about this banda. But you have no doubts about Allah being One. The desire for Allah is obligatory (farz-e-‘ain) on every man and woman. Come! Let us engage in the

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65 Quran, S. 4: 59 AMD. In explaining the term Allah, AMD says it purports to mean ‘His Holy Book, the Quran’; and in respect of the term, Messenger, he says ‘the mouthpiece of Revolution; his precepts and practices.’ He also invites the readers to note “obedience to men in authority is not on a par with obedience to God and His apostle, the latter being absolute and unconditional. There is no such thing in Islam as an ‘infallible Church, protected from error, and guided by Holy Ghost.’ Right of deferring from those in authority implies and allows full scope of private judgement even to the humblest member of the community.”—Tafsir-ul-Quran, Vol. I., pp. 339-340.

66 Quran, S. 14: 10 AYA.
service of and devotion (bandagi) to Allah. Allah Most high will manifest the Mahdihood of this banda to you.”

Many people reposed faith in Hazrat Imam Mahdi^{AS} and many others refrained from doing so.

LEARNING

One day Hazrat Bandagi Miyan Shah Nizam^{RZ} had books in his hands. The Imam^{AS} asked him, “What are those books?” The Shah^{RZ} said, “Nuzhat al-Arwah and Anis al-Ghurba.” The Imam^{AS} took the books from the hands of the Shah^{RZ} and went to the house of Hazrat Bibi Malkan^{RZ} (the wife of the Imam^{AS}). Some days later, the Imam^{AS} gave the same books back to the Shah^{RZ} and said, “Conform your ahwal (conditions) to those books.” The Shah^{RZ} said, “By the charity of the Khundkar the ahwal of this banda is better than those books. There is no need to conform my ahwal to them.”

After this, the Imam^{AS} gave his own copy of the Quran in the hands of the Shah^{RZ} and said, “Read.” The Shah^{RZ} said, “This banda has read nothing from the Quran.” The Imam^{AS} said, “First, we will read and after that you read it.” The reading of the Quran went on in this order. At that time, a companion of the Imam^{AS} with the name Ilahdadia came to relate his own reverie to the Imam^{AS}. As the Imam^{AS} cast his look at him, he rebuked the intruder and said, “Stop where you are.” Hazrat Ilahdadia^{RZ} returned bowing his head. The reading of the Quran was over by the time of the zuhr (afternoon) prayers. The Imam^{AS} did not look back and went ahead. Before this and after this, the Imam^{AS} did not bother about the people following him for wherever the Imam^{AS} went and whatever he did, he did openly and under the command of Allah Most High. This was why he did not pay attention to anything. Somebody said, “This path has become old. Indeed, the path is obliterated, as it is not in use. Nobody goes on this path, as there are many evils, including the increase in the population of snakes and tigers. However, the Imam^{AS} said, “Allah Most High has appointed this banda to go on the old path. All the snakes and the tigers have promised that there would be no trouble from them.”

Hazrat Bandagi Miyan Syed Khundmir^{RZ}, who had remained behind became anxious and was not finding the path. All of a sudden, a stranger appeared bearing a fat sheep on his back and said, “Eat!” Bandagi Miyan^{RZ} had not eaten for the previous two or three days. He also found a burning tree and pot full of salt. There were three other persons with Bandagi Miyan^{RZ}. They all ate the whole of the sheep. Then the stranger showed the way and said, “This is the path of your caravan.” They took

Maulud

TOWARDS KHORASAN

The Imam^{AS} stayed at Barhli for four months-and-a-half waiting for the reply of Sultan Mahmud of Gujarat to his letter. (It never came.) Then the command of Allah Most High arrived, “O Syed Muhammad! Proceed further. There is deficiency of knowledge in Hind. Knowledge is perfect in Khorasan. We will show you the straight path of your call (dawat).”

Accordingly, the Imam^{AS} proceeded further and came to Jalore. Miyan Shaikh Muhammad Kabir, Miyan Yusuf, Miyan Abdullah, Miyan Jamal, Miyan Kamal and Miyan Ashraf gave up the world, became the seekers of Allah and accompanied the Imam^{AS}.

When they proceeded from Jalore, Hazrat Bandagi Miyan Syed Khundmir^{RZ} stayed back for a short while to answer the call of nature. The Imam^{AS} did not look back and went ahead. Before this and after this, the Imam^{AS} did not bother about the people following him for wherever the Imam^{AS} went and whatever he did, he did openly and under the command of Allah Most High. This was why he did not pay attention to anything. Somebody said, “This path has become old. Indeed, the path is obliterated, as it is not in use. Nobody goes on this path, as there are many evils, including the increase in the population of snakes and tigers. However, the Imam^{AS} said, “Allah Most High has appointed this banda to go on the old path. All the snakes and the tigers have promised that there would be no trouble from them.”

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the path. The grass had grown. They lost the path again. An unknown voice said, “This is Mahdi Mau’ood, the Khalifa of Rahman.” Following this voice, the Miyan and his companions reached the Imam.

**BIBI NURULLAH**

Hazrat Bandagi Miyan Shah Nizam forgot his suckling daughter, Bibi Nurullah one day in the woods. He had tied a cloth to the branch of a tree. The baby was in that cloth. The Shah was engrossed in the remembrance of Allah and forgot to take the baby with him. They then travelled for about three or four leagues. Hazrat Imam Mahdi reminded the Shah, “Where is your companion?” The Shah said, “It may be at the same place (where they had camped last).” The Imam said, “Allah Most High has protected it. Go and bring it back.” When the Shah reached the place, he saw that a big tiger was sitting under the tree. The tiger saw the Shah and went away with its head cast down. The Shah took the baby and started walking to join the caravan of the Imam. He too heard the unknown voice, “This is Mahdi Mau’ood, the Khalifa of Rahman.” Guided by this unknown voice, Hazrat Bandagi Miyan Shah Nizam reached the Imam.

Hazrat Bandagi Miyan Shah Dilawar used to help the Imam in performing the wazu (ablutions). One day he said, “Miranji! All the drops of water that fall from your blessed beard say, “This is Mahdi Mau’ood, the Khalifa of Rahman.” Guided by this unknown voice, Hazrat Bandagi Miyan Shah Nizam reached the Imam.

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Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood reached Nagaur. The fame of the Imam spread in the town. The ruler of the place was Miyan Malikjeo of the Mughal clan. He came to the Imam along with all the ulama of the town to enquire and discuss the proof of the Mahdihood of the Imam. The moment their eyes met, the Miyan dismounted and made him stand up, saying, “Come, O the Prince of Lahut.” Then the Imam made him sit next to him. The Miyan forgot all the arguments he was ready with to discuss with the Imam. He requested the Imam, “Please initiate me.” The Imam instructed him in zikr-e-khafi. The Miyan rejected the world and remained in the company of the Imam.

**FOUGHT AND FALLEN**

It is narrated that one day Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood, delivering his sermon (bayan) on Quran between the ‘Asr and Maghrib prayers explained the Quranic Verse, “...Those who had to flee their country or were driven out of their homes and have suffered in My cause, and have fought and fallen....” Speaking in the ajami (non-Arab) language, he said, “The ‘who had to flee their country’ has been accomplished, the ‘driven out of their homes’ too has been accomplished and the ‘have suffered in My cause’ has also been accomplished. The ‘fought and fallen’ is yet to happen. That too will be accomplished, Ma sha’Allah (literally, What God wills). But this banda is not assigned the task of ‘fought and fallen’. This will manifest through our people.”

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67 Rahman is one of the names of Allah.


69 Quran, S. 3: 195 SAL.
After the *Maghrib* (post sunset) prayers, Hazrat Bandagi Miyan Syed Khundmir RZ sent word to Hazrat Imam Syed Muhammad Mahdi Mau’ood AS through Hazrat Bandagi Miyan Shah Nei’mat RZ, “We will give respect to the person if the *Khundkar* (Hazrat Imam Mahdi AS) reveals his identity.” In reply Hazrat Imam AS said, “That person is the questioner.”

Hazrat Bandagi Miyan Shah Nei’mat RZ thought, “This *banda* (me) was the questioner. Hazrat Imam AS has pointed to this *banda* for the burden of ‘fought and fallen’.” Then Hazrat Bandagi Miyan Syed Khundmir RZ pointed out to the Imam AS, “Hazrat Shah Nei’mat RZ has thought that he would be the person intended for the ‘fought and fallen’.” Listening to this, the Imam AS said, “The questioner purports to mean your *zath*. This *banda* had said it for you. Allah Most High does not ignore the capable and does not give to the non-competent…. Allah Most High has placed the burden of ‘fought and fallen’ on your neck. You have to keep your bones strong and bear the burden with full strength.”

Leaving Nagore, Hazrat Imam Mahdi AS reached a place infested with snakes. A big snake was found lying around the *daira* of the Imam AS. The inmates of the *daira* wanted to go out to fetch water for ablutions in the morning. They could not find the way to go out. They told the Imam AS about it. The Imam AS said, “Allah Most High had promised this snake, ‘We will show you the descendant of Hazrat Prophet Muhammad SLM, the Mahdi AS, to you. The snake had come to see me on the basis of the divine promise. Do not go in front of it. Otherwise, it will bite you, as a snake had bitten Hazrat Abu Bakr Siddiq RZ.”

After this, the Imam AS went near the snake and placed his saliva in front of it. The snake swallowed the saliva, placed its head on the ground and went away. The Imam AS said, “This snake had become a Muslim before going.”

Wherever the Imam AS camped, a fence of copper would surround the *daira* of the Imam AS. But it did not manifest on the people. One day, when the horse of Hazrat Miyan Haidar Muhajir RZ broke loose from its halter and had gone away, he tried hard to go out of the *daira* in search of the horse. He saw a wall around the *daira*. He told the Imam AS, “A wall appears all around.” In reply, the Imam AS said, “Remember Allah! Your horse will never be lost. Wherever this *banda* camps a wall surrounds the *daira.*”

**KAHA**

Wherever there used to be no water, it would rain before Hazrat Imam Mahdi AS arrived there. Water was profusely used during the stay of the Imam AS. When the Imam AS arrived at Kaha, the horses went to the cultivated lands near the *daira* within an hour. The cultivators complained to the ruler. The ruler came to the Imam AS and said, “We had heard praises of the time of Hazrat Imam Mahdi AS that the sheep and the tiger would graze together and children would play with snakes and scorpions. Nobody would trouble anybody else. On the contrary, your horses are grazing the cultivated lands.” The Imam AS said, “Take the compensation if the horses are grazing.” The ruler sent his men to investigate. They found that the horses were just standing there and were eating nothing. When they reported it to the ruler, Ashraf Khan Panipati, he went to the venue to inspect the situation. He found the horses were standing with closed eyes. He returned to the Imam AS, performed his *tasdiq*, was initiated into the Mahdavia Order and joined the company of the Imam AS.

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70 The allusion is to Hazrat Abu Bakr RZ, the first Khalifa of Islam, who had accompanied Hazrat Prophet Muhammad SLM during his migration from Makkah to Medina. Both had camped temporarily in a cave, where a snake had bitten Hazrat Abu Bakr RZ.
Hazrat Imam Mahdi\textsuperscript{AS} then proceeded to the city of Thatta, the capital of Sindh (now in Pakistan). On the way, an animal, belonging to somebody in the caravan of Imam Mahdi\textsuperscript{AS}, fell down and was about to die. The Imam\textsuperscript{AS} ordered its slaughter. It was a non-Muslim state. His companions hesitated. The Imam\textsuperscript{AS} ordered the slaughter a second time. Hazrat Miyan Abdul Majid\textsuperscript{RZ} dismounted from his camel and slaughtered the animal. When the companions of Hazrat Imam Mahdi\textsuperscript{AS} entered the city with the beef, they pitched a tent and camped at a place.

Incidentally, a herdsman saw that beef had been brought into the city and reported it to the ruler, Jam Nanda that a large group of people had slaughtered a cow on the outskirts of the city, brought beef into the city and is camping here. Jam Nanda was a strict non-Muslim ruler and ordered the plunder of the caravan. When it became known to Darya Khan, a noble of the ruler’s court, he prevented the plunder. He told the ruler, “This could have been done either by the ignorant people or by those who dominate the Muslims or who help the Muslims. Among them is a man like the zath of Hazrat Prophet Muhammad\textsuperscript{SLM}.”

Jam Nanda, with his full complement of pomp and armed forces, came in the presence of Hazrat Imam Mahdi Mau’ood\textsuperscript{AS}, and said, “What are these ignorant people doing?” Hazrat Imam Mahdi\textsuperscript{AS}, under the command of Allah Most High, came a few steps towards the Jam, riding a horse with a sword on his shoulder.

When Darya Khan’s eye caught the glimpse of the face of Hazrat Imam Mahdi\textsuperscript{AS}, he fell down from his horse and was tossing about on the ground with writhing pain. The Imam\textsuperscript{AS} too dismounted and came to Darya Khan. He pacified Darya Khan and made him his disciple.

Returning to the Jam, Darya Khan said, “You had killed all of us. Do you know who this Zath is? Verily, he is the Promised Mahdi of the Last Era. He is the descendant of Hazrat Prophet Muhammad\textsuperscript{SLM} and a perfect Saint, even if you do not believe in his Mahdihood. How can you harm him?”

Darya Khan went to his house, got a large quantity of food prepared for the group of the Imam\textsuperscript{AS} and sent it. The Imam\textsuperscript{AS} accepted his hospitality for three days. Darya Khan did his best to continue hospitality beyond the three days, but the Imam\textsuperscript{AS} did not accept it. He told Darya Khan, “This violates the sunnat of Hazrat Prophet Muhammad\textsuperscript{SLM}, because he had not accepted any hospitality beyond three days. How can this banda accept hospitality beyond three days?”

In short, Jam Nanda sent the Qazi with the message asking the Imam\textsuperscript{AS} to go away from the city. In reply, the Imam\textsuperscript{AS} said, “The orders of your king are for you. When my King, Who is God, the Great and Omnipotent, orders me to go, I will go. The journey or stay of this banda is not beyond the command of Allah Most High. (It is under the command of Allah.)” The Qazi said, “The obedience of the ul-ul-amr (those in political authority) is obligatory (lazim).” The Imam\textsuperscript{AS} said, “How do you call him the ul-ul-amr? You are a Qazi. You know the conditions for the ul-ul-amr. If you prove that your king fulfils the conditions of the ul-ul-amr, this banda will go away.” The Qazi said, “The Khundkar may kindly say.” The Imam\textsuperscript{AS} asked, “Is the Jam just and equitable or oppressor?” The Qazi said, “Oppressor.” The Imam\textsuperscript{AS} asked, “Does he follow the Shariat of Prophet Muhammad\textsuperscript{SLM} or does he follow his own desires and lust?” The Qazi said, “He follows his desires. What is more, he helps the infidels to strengthen infidelity.” The Imam\textsuperscript{AS} said, “Then how do call him ul-ul-amr?”

Then the Qazi said, “When a person does not allow you to stay on his property, no argument or command works against him.” The Imam\textsuperscript{AS} said, “The king of Sindh is there for the territory of Sindh. The king of Gujarat is for Gujarat. Thus every territory has a king of its own. Please show me a small piece of land which belongs to God, where the servants of God can remain in the His worship (bandagi).”
The Qazi changed his argument. He said, “You want to take away somebody’s headgear (dastar)?” The Imam\textsuperscript{AS} took the headgear of the Qazi from his head and placed it on the knee (of the Imam\textsuperscript{AS}) and said, “O Qazi! This is called taking the dastar. Whose dastar have we taken like this?”

Then the Imam\textsuperscript{AS} further told the Qazi, “Tell your king to come with all his pomp and army. \textit{Insha’Allah}, this banda will overpower him with the help of One God. Allah Most High has given this city to me.”

Jam Nanda ordered that none in the city should sell food grains and other necessities to the group of the Imam\textsuperscript{AS}. The companions informed the Imam\textsuperscript{AS} about this. The Imam\textsuperscript{AS} ordered, “Break open a shop and bring the goods (needed).” The companions did as ordered.

Then the Imam\textsuperscript{AS} sent Miyan Tayyab\textsuperscript{RZ} and Miyan Miskin\textsuperscript{RZ} to king Jam Nanda with the message, “We have not violated the Shariat of Prophet Muhammad\textsuperscript{SLM}. We have weighed all the things and used them. The owner of the shop does not accept the cost of those things. You are the ruler. Take it.” The emissaries of the Imam\textsuperscript{AS} placed the cost money of the things in front of the king and came back.

Jam Nanda then sent his slave by name ‘Aiyyaar or Dilshad to the Imam\textsuperscript{AS} with the message, “Such and such a garden is very spacious and has a big tank. Please go there so that I can meet you.” The Imam\textsuperscript{AS} said, “All right!” The Imam\textsuperscript{AS} boarded the ship to go to the garden. But secretly, the Jam had instructed the boatmen to drown the Imam\textsuperscript{AS}. They did their best but failed. When the Imam\textsuperscript{AS} reached the garden, he went to the palace there and occupied it. The Imam\textsuperscript{AS} ordered the garden to be destroyed. The companions felled some big trees. Then the Imam\textsuperscript{AS} returned to their camp. He ordered the digging of a trench and installation of a barbed fence.

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\textit{IKSIR}

Hazrat Malik Gowher was the in-charge of the \textit{toshak-khana} (the building which houses the household effects and wardrobes of the wealthy people) of the Sultan of Bengal in eastern India. He intended to perform the Hajj pilgrimage and started his journey with two-and-a-half \textit{sers}\textsuperscript{71} of \textit{iksir}.\textsuperscript{72} On the way he got the information of the advent of Hazrat Imam Syed Muhammad Jaunpuri Mahdi Mau’ood\textsuperscript{AS}. He came to the Imam\textsuperscript{AS}, got initiated into the Mahdavi Order and remained in the august company of the Imam\textsuperscript{AS}.

When Jam Nanda’s confrontation with the Imam\textsuperscript{AS} became obvious, Hazrat Malik Gowher\textsuperscript{RZ} told the Imam\textsuperscript{AS}, “If the Khundkar permits, I will raise an army of 12,000 armed horsemen in six months with ammunition and other things.” The Imam\textsuperscript{AS} asked, “Wherefrom would you do it?” Hazrat Malik Gowher\textsuperscript{RZ} said, “This banda has iksir with him.” The Imam\textsuperscript{AS} said, “What kind of iksir is it? Bring it.” When the Imam\textsuperscript{AS} saw the iksir, he said, “Beat this man and throw him out of the daira, because he is living with his idol in the company of this banda.”

The Malik\textsuperscript{RZ} was thrown out of the daira. For the next three days and nights, he was lying in the woods outside the daira. Miyan Abu Muhammad\textsuperscript{RZ} saw the condition of the Malik\textsuperscript{RZ} and told him, “It is time for the namaz. It should be performed.” The Malik\textsuperscript{RZ} said, “I have been rejected (mardood) from the threshold (dargah) of the Khudawand-e-namaz (the Lord of the namaz). Whose namaz should I perform?”

Miyan Abu Muhammad\textsuperscript{RZ} told the Imam\textsuperscript{AS} all the details about the Malik\textsuperscript{RZ}. The Imam\textsuperscript{AS} said, “If he wants to come back, he

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\textsuperscript{71} \textit{Ser} is a measure of volume, which is equal in weight approximately to 80 tolas of grains, each tola being approximately equal to 12 grams. A weight of 16 chhataks—\textit{Urdu English Dictionary}, p. 458.

\textsuperscript{72} \textit{Iksir} is a medicine said to be capable of converting other metals to gold or silver—\textit{Urdu English Dictionary}, p. 66.
should throw the *iksir* in a well and then come here.” Accordingly, Miyan Syed Salamullah RZ threw the *iksir* into a well. But a small quantity, about the volume or weight of a grain of wheat, had fallen on the side of the well. Miyan Salamullah RZ picked it up and, without informing the Imam AS, heated the metal *lota* (pitcher) of water and put the *iksir* on it. And lo and behold! The copper pitcher became that of gold. He took it to the Imam AS and said, “The *iksir* was like this!” The Imam AS said, “I knew the *iksir* was genuine. But it was thrown into the well to test the (intensity of the) Malik RZ’s desire for Allah.” After this, the pitcher was sold and the proceeds were distributed among the *fuqara* of the *daira*.

The companions went to the market for shopping. At the time of ‘Asr (late afternoon) prayers, the Imam AS came out and saw that very few of his companions were present for the namaz. The Imam AS told Miyan Salamullah RZ, “The quantity of *iksir* was very little. Because of that, the companions remained away from the sight and companionship of this *banda, namaz* and the *bayan* of Quran. Had all the quantity been there (and distributed), what would have been the situation (the effect on the companions)?”

**SHAIKH SADRuddin RZ**

One day, Shaikh Sadruddin RZ came to meet the Imam AS. He was a great ‘alim and teacher of Shariat. He was sitting at his university. A person came and said, “Mahdi Mau’ood AS has come. Do you know? Go and perform his *tasdiq*. Otherwise, you will remain a *kafir* (infidel).” He took the hand of the Shaikh RZ in his hand and started going. Presently, he disappeared.

The Shaikh RZ thought it could be a devilish suggestion, which has come to his heart. Or could it be a devilish thought? All of a sudden, a voice started coming from the trees and other things, “This is Mahdi Mau’ood. This is the Khalifa of

**Maulud**

Rahman.” The Shaikh RZ went to the Imam AS and got initiated into the Mahdavia Order.

Meanwhile, a learned person came with his son and requested the Imam AS, “Please supplicate for him.” The Imam AS said, “Shaikh Sadruddin RZ! See, what this learned man says. If Allah commands me, we will collect *jiziyah* (a head tax collected from non-Muslims in a Muslim state).” The Imam AS raised his sword and said; “Now this remains (to be done) to those who recite the Islamic testification (*kalima*). But this *banda* is not appointed for it (*jihad-e-asghar*—minor holy war). (He is appointed for the *jihad-e-akbar*—major holy war).”

At the Thatta city, eighty-four persons had died (of starvation). They had achieved the vision of Allah (*didar-e-Khuda*). With the permission of Allah, the Imam AS gave them the glad tidings (*bisharat*) of the stations of the prophets: Hazrat Musa AS and Hazrat Esa AS. The Imam AS also said, “This *banda* places them (the dead) in the grave. Their back may be soiled with the mud of the grave or not. The divine hand (*qabzah*) would lift them. Those who are ours are not (meant for) lying in the soil (grave). But those who are ours will not be the seekers of the Hereafter. (They will be the seekers of Allah).”

**TRIP TO GUJARAT**

Hazrat Imam Syed Muhammad Mahdi Mau’ood AS sent Hazrat Bandagi Miyan Syed Khundmir RZ, Hazrat Bandagi Miyan Shah Ne’imat RZ, Miyan Abdul Majid RZ, Miyan Shaikh Muhammad Kabir RZ and Miyan Yusuf RZ to Gujarat to bring the members of their families.

Miyan Larh Shah RZ told the Imam AS, “The clan of Bandagi Miyan Shah Ne’imat RZ is large. They will not allow him to come back.” The Imam AS said, “Miyan Ne’imat RZ is a *mard-e-Rabbani* (divine man). He will not stay back.” Hazrat Shah Ne’imat RZ said, “This *banda* has given the authority (*ikhtiar*) of his wife in her hands. Please do not separate this *banda* from
your service.” The Imam said, “Go and bring those who want to come.”

Hazrat Bandagi Miyan Syed Khundmir RZ told the Imam, “This banda has no wife and children. Why do you send me?” The Imam said, “Go. There is some objective of Allah Most High (in your going there).”

Meanwhile, Miyan Syed Salamullah RZ wrote a letter to Hazrat Bandagi Miran Syed Mahmood RZ, son of the Imam, and gave it to Bandagi Miyan Syed Khundmir RZ. Hazrat Imam Mahdi AS came and said, “What have you written. Read.” Hazrat Miyan Salamullah RZ started reading, “Why are you sitting there! Strangers have come and are reaping the harvest of their share (bahrah) of Vilayat. You are not allowed to remain away from this zath and the Vilayat of Hazrat Prophet Muhammad SLM (that is, from Hazrat Imam AS). Eighty-four persons have died at the city of Thatta. To all of them, Hazrat Imam Mahdi AS has given the glad tidings of the (positions of) ul-ul-’azm (resolute) prophets. Allah Most High has spread the general dastarkhwan and is seeing with the nazar (look) of Mercy. How great and lofty is the good fortune of the person who dies here!”

After listening to this letter, Hazrat Imam AS told Hazrat Miyan Salamullah RZ, “Tear this letter and write another one like this: ‘Syed Muhammad is in Chapaneer and Miran Syed Mahmood RZ is in Thatta.’” The Imam repeated this thrice. Miyan Salamullah RZ said, “Miranji! Our Khundkar is Miran.” The Imam said, “If this banda is Miran, Miran Syed Mahmood RZ is Awwal Miran.”

Sometime after the companions of the Imam reached Gujarat, on a Friday, the Imam addressed the congregation of the chaste women of the Paradise (women inmates of the daira), and said, “The person who does not take the thing Allah has given him/her does not get what he/she demands.” When the Imam said this, all of a sudden, Hazrat Bibi Buwanji RZ stood up and said, “I give in the name of Allah my zath in the presence of Khundkar.” She was from the Banmani clan. Her first husband, Malik Bakhkhan RZ had died. The Imam said, “Good!” Then she further said, “I will not demand the right of maintenance (nan-o-nufqa) from Hazrat Imam Mahdi AS. I do not need it. But I do desire that I am raised on the Day of Resurrection as the wife of the Khundkar (Hazrat Imam Mahdi AS).” Hazrat Imam Mahdi AS called Miyan Larh Shahrz and Qazi Habibullah RZ and told them, “You bear witness that Bibi Buwanji RZ has given her zath to this banda in the name of Allah.” These two eminent companions became the witnesses to the marriage. The Bibi too affirmed this in front of the witnesses.

RETURN TRIP

When the companions of Hazrat Imam Syed Muhammad Mahdi Mau’ood AS started to return to the Imam, Bibi Raje Soon RZ and Bibi Raje Muradi RZ, both sisters of Sultan Mahmud Begarah of Gujarat, who had been initiated and instructed by Hazrat Imam Mahdi AS, could not go to the Imam as the king, their brother, had imprisoned them. Hence, Bibi Soon RZ and Bibi Muradi RZ sent through Bandagi Miyan Syed Khundmir RZ and Bandagi Miyan Shah Ne’mat RZ, respectively, large quantity of cash, clothes, horses and camels to Hazrat Imam AS.

On the way, Hazrat Bandagi Miran Syed Mahmood RZ met Hazrat Bandagi Miyan Syed Khundmir RZ and Bandagi Miyan Shah Ne’mat RZ. The reason for this meeting was that when Hazrat Bandagi Miran Syed Mahmood RZ and Hazrat Bibi Kad Bano RZ were taking rest, both Hazrat Prophet Muhammad SLM and Hazrat Imam Mahdi AS appeared in a dream, took the hand of Hazrat Bandagi Miran Syed Mahmood RZ, and said, “Get up! This is not the place for you.” When he woke up he found

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\* A dastarkhwan is a piece of cloth spread on the ground on which meal dishes are placed. — *Urdu English Dictionary*, p.354.
himself standing outside the door of his house. He told Ratni Bai, maidservant, to bring his sword and Quran. He took both the things and sat down on the threshold and sent word to his wife, Bibi Kad Bano, to go to her father’s house. “This banda goes to Hazrat Imam Mahdi.” The Bibi sent word in reply, “This humble banda is also the seeker of meeting Hazrat Imam. Please take me with you.” Hazrat said, “I do not have money for the expenses of the journey.” The Bibi said, “I will tie rags around my feet and walk with you.” The Hazrat sold all the horses and camels and other things and repaid his loans and settled the salaries of the servants. He started his journey with a palanquin for the Bibi to sit in. After some five or six days’ journey, he met the companions of Hazrat Imam Mahdi. It is said that first Hazrat Bandagi Miyan Shah Nei’mat arrived (at Radhanpur). The next to come was Hazrat Bandagi Miran Syed Mahmood. The last to arrive was Hazrat Bandagi Miyan Syed Khundmir. Somebody told Bandagi Miyan where Hazrat Bandagi Miran Syed Mahmood was camping. Hazrat Bandagi Miyan Syed Khundmir went to that place.

Before the arrival of Hazrat Bandagi Miyan, Hazrat Bandagi Miran had sent word to Hazrat Bandagi Miyan Shah Nei’mat, “Allah Most High has sent something for Hazrat Imam through you. Send something for the expenses of the journey as you are spending all along.” It is said that there were some forty persons accompanying Hazrat Shah Nei’mat. According to another narrative, there were sixty persons who had rejected the world and become the seekers of Allah accompanying Hazrat Shah Nei’mat. Hazrat Bandagi Miyan Shah Nei’mat sent word in reply, “This banda could not commit a breach of trust.” Hazrat Bandagi Miran Syed Mahmood was grief-stricken at this.

It was after this that Hazrat Bandagi Miyan Syed Khundmir arrived and sent word to Hazrat Bandagi Miran, “This banda is standing at your door. Allow me in your presence.” In reply, Hazrat Bandagi Miran sent word, “Please forgive this banda. You also go and stay where Miyan Nei’mat is staying.” People close to Hazrat Bandagi Miran told Bandagi Miyan that the Miran was unhappy with Bandagi Miyan Shah Nei’mat. Then Hazrat Bandagi Miyan said in a loud voice, “Allah Most High has sent something and, further, it is the time for the ‘Asr prayers. Please come.” Hazrat Bandagi Miran came out of his residence. They embraced each other. The entire luggage on the backs of the pack animals was unloaded. After the evening prayers, Hazrat Bandagi Miyan Syed Khundmir placed the goods before Hazrat Bandagi Miran Syed Mahmood and said, “What a good fortune and Grace of Allah Most High! When would this banda have taken all the goods from Gujarat to Farah (in Afghanistan). I found the heir to all the goods and the seekers of Allah Most High here alone.” Hazrat Bandagi Miran said, “Order the goods to be lifted from here. Spend it during the journey as you have been spending all along.”

Hazrat Bandagi Miyan Syed Khundmir said, “The Khundkar may reach the Imam spending the goods at hand. If the proceeds from these goods were to be spent completely, this banda is present. You may sell me and (spending the proceeds) reach the Imam.” Hazrat Bandagi Miyan served the Bandagi Miran very well and reached the Imam.

Hazrat Bandagi Miran Syed Mahmood sent Miyan Shaikh Muhammad Kabir in advance to give the glad tidings to the Imam of the impending arrival of the caravan from Gujarat.

**ARRIVAL AT FARAH**

When the news of the arrival of Hazrat Bandagi Miran Syed Mahmood reached the Imam, it was the turn for Hazrat Imam to stay in the house of Bibi Buwanji. Seeing the Imam very happy, she asked the Imam, “Is the Hazrat
Bandagi Miyan Shah Abdur Rahman RZ

Mahdi AS very happy at the arrival of his son?” The Imam AS said, “The son is coming as being a son! Why should I not be happy?” On meeting Hazrat Bandagi Miran Syed Mahmood RZ, Hazrat Imam Mahdi AS recited the couplet:

One should break away from the world for the sake of the friend!
Yes! One can break away from both worlds for the sake of the friend.

After this, Hazrat Bandagi Miran Syed Mahmood RZ told the Imam AS, “This banda would have been killed if Hazrat Bandagi Miyan Syed Khundmir RZ had not met me on the way and had not accompanied me. Hazrat Bandagi Miyan Shah Nei’mat RZ had behaved so callously with me.” Hazrat Imam Mahdi AS told him, “What is so strange about it? He is (like) your real brother. Hazrat Bandagi Miyan Shah Nei’mat RZ has brought with him those people who deserved the Mercy of Allah Most High. He has behaved with you like this! Did he not know the adage, is it the legacy of his ancestors?”

Bandagi Miyan Shah Nei’mat RZ was grieved and went to and stayed at an isolated mosque in the jungle. Hazrat Imam Mahdi AS went there and brought Hazrat Shah Nei’mat RZ back to the daira. At that time the Imam AS told Hazrat Shah Nei’mat AS, “I like you whether you like me or not.”

When the Imam AS departed from Thatta town, he said, “Sindhi na-pasandi (the people of Sindh are not liked).”

Meanwhile, Darya Khan accompanied the Imam AS with his army. The Imam AS said, “Darya Khan! Go back.” Darya Khan said, “I will follow you until (we reach) the boundary of Qandahar because the path is desolate.” He followed the Imam AS for a distance of nine miles. Then the Imam AS prevailed on him to return.

Hazrat Miyan Vali RZ had remained behind. He returned after four days (and reported this incident).

Maulud

The ruler of the town called him and asked, “Whose is this great army? Where is it going?” Hazrat Miyan Vali RZ told him, “This is the group of fuqara (indigent mendicants) and its leader is Hazrat Imam Mahdi AS.” The ruler said, “You are lying. How can a group of fuqara have such strong, hefty elephants in their army?”

Later, Miyan Vali RZ repeated to the Imam AS all that the ruler had said. The Imam AS said, “Yes, it is like that. Hazrat Prophet Muhammad LKM had a contingent of 5,000 angels as warriors with him. Similarly, this banda too has an army of the angels with him.”

When the group of the fuqara of the Imam AS proceeded further, it met with a group of traders who were coming in the opposite direction. They were perplexed running in fear with pale faces. When they saw the Imam AS they slowed down. They complained to the Imam AS, “Khundkar! Please do not go on this path. We were forty. Only seven of us are alive. Others died because of the snake (bite). These snakes are like the high-way robbers on this path.” The Imam AS asked, “When did this happen? How many days back?” They said, “It happened today itself about half a league away from here.” Then the Imam AS asked them to accompany him. When they reached the place where the incident had taken place, the Imam AS gave his sanctified leftover (paskhurda) to the people who were affected by the snakebite. Allah Most High neutralised the effect of the snake poison. They all recovered.

All of them performed the tasdiq of Hazrat Imam Mahdi AS, rejected the world, became the seekers of Allah and joined his company with his fuqara. When the night fell, the Imam AS ordered, “The naubat (performing the zikr by turns) had been forgiven for tonight. All of you may go to sleep,” he said.

Around midnight, the king of the snakes came and told the Imam AS, “We will clear the way if so ordered.” The Imam AS replied, “It is better the travellers are not troubled.” The snake king ordered that the snakes, which had troubled the travellers, be brought before him. They were brought. He ordered that
they should be cut into pieces. The orders were obeyed. The next morning all the members of the group of the Imam
woke up safe.

**QANDAHAR**

The companions of the Imam then reached Qandahar in Afghanistan. The ruler here was Mir Zunnoon. His twenty
years old son, Shah Beg, was an irresponsible drunkard.

Somebody told the Imam at Qandahar, “Miranji! The people of Khorasan are unjust and cruel and we are Hindis (Indians).
Hence, we cannot talk to them in Hindi about the religion. If it is felt expedient, please keep the claim (to be Mahdi) in abeyance for some time. When we are able to converse with them easily and these people become inclined (to be considerate) towards us, you may openly announce your claim (to be Mahdi).” The Imam said, “If the claim to be Mahdi is staked on the basis of your authority and power, we will be expedient. If it is made on the power of Allah Most High, Insha Allah, (God willing), it will be known.”

Soon the news of Hazrat Imam Mahdi coming to Qandahar spread like wild fire that a Syed from India has arrived, he claims to be Mahdi and says that the Quran is witness to his claim. Further, he says his disavowal is infidelity (kufr).

All the ulama congregated and summoned Hazrat Imam Mahdi to the Jami’ Masjid. The Imam too was preparing to go to the mosque for Friday prayers. The emissaries of the ulama came and asked him to come to the mosque. The Imam said he was coming. A few moments later a larger group came and demanded, “Hurry up!” The Imam said, “The people are performing the ablutions. We will come.” A third and a larger group came, laid their hands on the girdles and demanded to know, “When are you coming, why do you not come soon?” The Imam started to walk bare-foot.

**Maulud**

Somebody cried, “Bring the footwear of the Imam.” The Imam replied, “There is no need! This banda can walk barefoot for a thousand miles for the sake of Allah.”

The companions followed the Imam. The emissaries forbade the companions. The companions did not stop. There was a scuffle. Hazrat Bandagi Miyan Shah Dilawar was beaten. The Imam did not react. When the Imam reached the mosque, he did not direct his attention towards anyone. The ulama began to scold the Imam. With patience and disdain, the Imam went to the first row (saf-e-awwal) and sat down.

Sometime later, Shah Beg arrived. He was inebriated and was carrying bottles of liquor in his hands. Someone told the Imam, “Shah Beg is coming. He is drunk. He is careless and mischievous.” The Imam said, “Keep quiet! Let him come! People drunk with worldliness come to this banda and regain consciousness. How long will this drunkenness of the liquor last?” Shah Beg came and sat down near the Imam. The ulama started to heap invectives loudly against the Imam. Shah Beg reprimanded them and asked them to keep quiet. He said, “Let me hear what this Syed has to say! Then I will do what I please.” When silence prevailed, the Imam started his sermon on Quran.

The Imam spoke on three Quranic Verses. Hearing it, Shah Beg lost his composure and started crying. He said, “O Chief! This is my great mistake! By God! I did not know things were like this! Had I known, I would have come walking on my head (to pay my respects). I would not have been arrogant.” He then stood up and said, “I have been very rude. Please forgive me.” He continued these entreaties for over a pahr (three hours).

But the Imam did not turn his attention towards Beg till he had completed his sermon on the section of Quran that includes the Verse, “Can any of these people be compared to any one of those who rest their belief on the evidence (of their reason) vouchsafed to them by God and endorsed openly by the revelation through him (the Prophet), as well as by the book of
Moses, which has preceded him, which is a book of guidance and mercy? It is people such as these who have faith in it (the Quran); but if anyone from among the different sections of the people rejects it, the recompense assigned to him is Fire. So, (O Prophet!) do not thou grow apprehensive as to the result (of thy mission), for the truth (it upholds) is the very truth from thy Lord, although (at the moment) a good many people do not believe in it.”

While the ImamAS was delivering the sermon, he did not pay any attention to Shah Beg. Then the ImamAS stood up and started to go to his camp. Shah Beg took the hand of the ImamAS in his own hand walked with the ImamAS until they came to the camp of the ImamAS. There he touched the feet of the ImamAS and went away. He sent gold, silver and fruits, fresh and dry, to the ImamAS. The ImamAS accepted his donations. After the third day, he did not accept any more hospitality from Shah Beg. The latter came to the ImamAS with entreaties to continue to accept his hospitality. But the ImamAS said, “Accepting hospitality for three days is the sunnat of Prophet MuhammadSLM. I too will not accept the hospitality beyond three days.”

Hazrat Imam MahdiAS stayed at Qandahar for two more weeks and started his journey from there. Shah Beg took the saddle straps of the horse of the ImamAS in his hands and walked with him for three leagues. Then the ImamAS asked him to go back. He then requested the ImamAS to make him his disciple. The ImamAS made him sit under the shade of a tree and performed the ritual of initiation (talqin). Then Shah Beg returned. The names of the companions who accompanied the ImamAS from Qandahar are: Miyan Muhammad Kashani, Miyan Ashraf Hansavi, Miyan Lalan Khorasani, Miyan Haji Mohammad

FARAH

When Hazrat Imam MahdiAS arrived at Farah in Afghanistan, it became widely known, “A Syed from among the descendants of Hazrat Imam HusainRZ has come and he claims to be Mahdi Mau’ood Khalifat-ur-Rahman. ‘It is obligatory upon all the people to perform my tasdiq. He who performs my tasdiq (affirms and confirms) is a mumin and he who disavows me is a kafir (infidel).’”

The Qazi of the city ordered the Police Chief, “Go with a crowd of people, arrest the Syed who claims to be Mahdi and all his people, big and small, who are with him and bring all of them here.”

The Police Chief sent his men. Hazrat Imam MahdiAS was sitting with his companions outside their rooms in open space. They were all engaged in the zikr of Allah. The companions and others sought the permission of the ImamAS to fight the intruders. The ImamAS said, “This banda is obedient to the command of Lord of Glory (Rab-bul-Izzat—Allah), and not to his own thinking or the expediency (maslahat) of others. Be patient.”

The officials took all the belongings of the fuqara, including even the scarves (oorhnian) of the women and then came to Hazrat ImamAS and demanded the swords. The ImamAS was the first to hand over his own sword to them. All the companions followed suit.

Sarwar Khan Sarwani was the ruler of the town and the chief of the fort. Mir Zunnoon was the chief of the town. Around midnight, Sarwani saw in a dream that Prophet MuhammadSLM was standing near his head with a spear in his hand and said, “Such an outrage has occurred on my son who is the Lord of
my Sainthood in your territory!” Sarwani was overawed and in fear; he said, “I do not know. I will investigate in the morning.” Then he felt excruciating pain in his stomach and woke up.

Immediately, he called the Police Chief and told him that he had seen such a dream and was highly agonised by his stomachache. The Police Chief told him all that had happened. He arrested the Qazi and produced him before the Imam. He sent word that the Qazi would be punished in accordance with the command of the Imam. He also sent some equitable ulama to tender an apology and to inquire into the claim of Mahdiat. Through them he also requested that a list of the lost things be sent so that twice its quantity could be sent to the Imam as compensation.

The ulama tendered the apology and asked for a list of the lost things. The Imam said, “We have not lost anything we had. We have nothing except God and we have not lost our God.”

After that, the ulama asked some questions. The Imam gave suitable replies. The ulama returned happily.

The most learned among the ulama told Sarwar Khan Sarwani, their lord, “O Nawab! My knowledge is like a drop before the knowledge of the Syed, which is like an ocean.” Then the ulama sent all the details to Mir Zunnoon who was in Rach (near Farah) and were consulting about their next move.

Meanwhile, Zunnoon said, “First, send all the lost things to them. Then I will go to them fully armed and with all the pomp and pageantry. If they are overawed and daunted, they are liars. If they are indifferent to us, we are overawed by them and we are compelled to turn our attention to them, surely he is the Mahdi Mau’ood.” The ruler agreed with Zunnoon.

Zunnoon did as he had said. He came with his army and its band. He lashed at some of the fuqara or tried to intimidate them. But when he came face to face with the Imam, he lost his composure. All of a sudden, he dismounted his horse. He tried to sit near the Imam. None of the companions of the

Maulud

Imam paid any attention to him. Then, the Imam said, “Sit down wherever you find a place.” Zunnoon sat down immediately on the ground. When the Imam started his discourse on Quran, he heard it with rapt attention. Then, the Imam asked him to come nearer. A little later, the Imam again asked him to come nearer. He did so.

Zunnoon told Hazrat Imam Mahdi, “It is all right if the Khundkar is a literal Mahdi. If you are an istilahi Mahdi (that is, Mahdi in technical terms of Shariat), you should prove it.” The Imam said, “To prove is for Allah Most High. This banda is assigned the task of tabligh (preaching).” Mir Zunnoon said, “Hadis says that the sword will not cut the Mahdi.” The Imam replied, “The task of the sword is to cut, that of the water is to drown and that of the fire is to burn. But none will overpower the Mahdi. Try your hand!” The Imam offered his sword to Zunnoon. Zunnoon raised his hand with the sword. It froze. His face turned green and he lost consciousness.

Hazrat Imam Mahdi took his hand and woke him up. He tried with the sword thrice but to no avail. Then, he laid down the sword with respect and humility.

Then, a wise minister of the court, whose name was Maulana Nur Kuzagar, said in aloud voice, “If the Mahdi has to come, this zath alone is the Mahdi Mau’ood. Otherwise, no Mahdi will ever come. I perform his tasdiq.”

Mir Zunnoon too said, “I too perform his tasdiq. I am the musaddiq (affirmer) of this Mahdi. I am the servant, the helper and slave of this Mahdi. Wherever necessary, I will use the sword. I will kill the opponents of the Mahdi.”

Hazrat Imam Mahdi said, “Use your sword against your nafs (lust, self, concupiscence) so that it does not lead you astray. God is the helper of the Mahdi and the Mahdavis.”

Mir Zunnoon got the ritual of talqin performed on him. Maulana Nur Kuzagar also got initiated. Many others performed the ritual of tark-e-dunya (giving up the world).
They became the seekers of Allah and achieved the Vision of Allah Most High (didar-e-Khuda). They all joined the company of Hazrat Imam Mahdi\textsuperscript{AS}. Till now, the Imam\textsuperscript{AS} had stayed in a garden outside the city of Farah. Mir Zunnoon did his best to persuade the Imam\textsuperscript{AS} to come into the city. But the Imam\textsuperscript{AS} continued to stay outside the city till Miran Syed, Bandagi Miyan Syed Khundmir\textsuperscript{RZ}, Bandagi Miyan Shah Nei\textsuperscript{RZ}, Miyan Abdul Majid\textsuperscript{RZ}, Miyan Abu Muhammad\textsuperscript{RZ}, Miyan Muhammad Kabir\textsuperscript{RZ} and Miyan Yusuf\textsuperscript{RZ} returned from their sojourn to Gujarat.

\section*{ENTERING THE CITY}

The Imam\textsuperscript{AS} came into the city after the arrival of the companions. He founded the \textit{daira} at the town of Rach in accordance with the needs. Allah Most High had given some houses there. The inmates of the \textit{daira} occupied them. The Imam\textsuperscript{AS} was alive for two years and five months after entering the city of Farah.

\textit{(It may be recalled that)} Hazrat Imam Mahdi\textsuperscript{AS} had sent Miyan Nizam Ghalib\textsuperscript{RZ} from the City of Thatta (in Sindh) to Nahuvala (in Gujarat). The reason for it was that three elderly women had told the Imam\textsuperscript{AS}, “Miranji! Our daughters too are the seekers of Allah Most High. They have sent word that they would come here (to be in the company of Imam\textsuperscript{AS}) if we were to go to them.” The Imam\textsuperscript{AS} permitted them. They requested, “Please send a brother with us.” The Imam\textsuperscript{AS} asked, “Whom should I send with you?” They said, “Miyan Nizam Ghalib\textsuperscript{RZ}.” Getting scent of this, Miyan Nizam Ghalib\textsuperscript{RZ} remained untraceable the whole day. He was afraid the Imam\textsuperscript{AS} would send him with the elderly women and that he would be deprived of the august company of the Imam\textsuperscript{AS} (till his return). Miyan Nizam Ghalib\textsuperscript{RZ} returned at the time of the ‘Asr (late afternoon) prayers. At the time of the \textit{bayan-e-Quran}, Hazrat Imam Mahdi\textsuperscript{AS} said, “The servants of God had run away. They have come back.” After the night prayers, the Imam\textsuperscript{AS} said, “Miyan Nizam Ghalib\textsuperscript{RZ}! Go. There is some divine objective in this.” Hence, the Miyan\textsuperscript{RZ} went to Nahuvala.

When Miyan Nizam Ghalib\textsuperscript{RZ} was returning from Nahuvala, both the \textit{qazi} and \textit{khateeb} of Nahuvala performed the \textit{tasdiq} of Hazrat Imam Mahdi\textsuperscript{AS}, gave up the world, abandoned their official positions and came to join the company of the Imam\textsuperscript{AS}. When they met the Imam Mahdi\textsuperscript{AS} at Farah, he said, “Such people should be called Mahdi (the guided).”

The ruler of the fort of Farah, Sarwar Khan, sent word to the Imam\textsuperscript{AS}, “Miranji! Please forgive the sins of this banda. I am in great pain. Please also give me something to cure my affliction.” In reply, the Imam\textsuperscript{AS} said, “We are not any hakeem (doctor). We do not know any medicines.” Miyan Nizam\textsuperscript{RZ} said, “Khundkar is the Mercy of the Worlds (Universe). Please help him.” After this, the Imam\textsuperscript{AS} gave his sanctified leftover water (paskhurda). The pain vanished as soon as the Khan drank it. Immediately, Sarwar Khan came to the Imam\textsuperscript{AS} and got initiated in the Order of the Imam\textsuperscript{AS} and returned. Then, he sent many things to the Imam\textsuperscript{AS} as gifts and donations. The Imam\textsuperscript{AS} accepted his offers for three days after which he rejected them.

\section*{LETTER TO SULTAN}

All the \textit{ulama-e-billah} (learned people in inspired knowledge) who had reposed faith in Hazrat Imam Mahdi\textsuperscript{AS} wrote a letter to the Sultan of Haryu, Sultan Husain Shah, saying that “We have all discussed the issue of the claim of Hazrat Miran Syed Muhammad Mahdi Mau’ood\textsuperscript{AS} for a whole year and finally came to the conclusion that this \textit{zath} alone is the True Mahdi Mau’ood\textsuperscript{AS} and we have performed his \textit{tasdiq} (affirmed and confirmed him as the Mahdi Mau’ood\textsuperscript{AS}).”

The Sultan called four of the great \textit{ulama} of his kingdom, namely, (1) Shaikh Ali Fayyaz, (2) Mullah Darvish Muhammad, (3) Haji Muhammad Hardo Khorasani and (4) Maulud
Abdus Samad Hamadani, and told them, “This is a great claim. It must be researched and investigated thoroughly. If he is proved to be *sadiq* (truthful), he should be obeyed.”

They said, “We too should think of it. The proof should be perfect.” Then they asked for a period of two months to address the task and said, “The library should be handed over to us for a thorough research.” After their research, they formulated four questions and started their journey to meet the Imam AS. Meanwhile, they decided after consulting among themselves that when they talked to Hazrat Imam Mahdi AS, only Mullah Ali Fayyaz should speak; none else should open his mouth.

They reached Hazrat Imam Mahdi AS. The Imam AS was delivering the *bayan* of Quran. He had just completed the *bayan* of three Quranic Verses, when the *ulama* asked their first question, “You call yourself Mahdi Mau’ood AS.” The Imam AS said, “I do not call myself as Mahdi Mau’ood AS. But Allah tells me, ‘We have made you the Mahdi Mau’ood AS and you are the Mahdi Mau’ood AS of the Last Era (*Aakhir az-Zaman*)’.”

Their second question was, “What is your *mazhab*?” The Imam AS said, “Our *mazhab* is the Book of Allah and the *Sunnat* (practice) of Prophet Muhammad SLM.”

Their third question was, “On which *tafsir* do you base your *bayan* of Quran?” The Imam AS said, “This *banda* delivers the muradullah (purport of Allah) in his *bayan*. The *tafsir* and all other matters that conform to the *bayan* of this *banda* are correct. All others are wrong.”

Their fourth and final question was, “You stake your claim to the Vision of Allah (*didar-e-Khuda*) and you invite the people to see God.” Hazrat Imam AS explained the Quranic Verses related to the Vision of Allah in accordance with the rules of grammar and convinced the *ulama* that God can be seen in this world. Then he asked, “How many witnesses are needed for the Qazi in *Shariat*?” The *ulama* said, “Two.” The Imam AS said, “See! Hazrat Prophet Muhammad SLM and Hazrat Ibrahim Khaleelulah AS are standing here. You may ask them. Further, this *banda* too is a witness.”

Immediately, Mullah Ali Fayyaz RZ fell into a *jazbah* and performed the *tasdiq* of the Imam AS, and said, “By God! For us, this one witness is enough.” The other three *ulama* too followed suit. Three of them joined the company of Hazrat Imam Mahdi AS. They sent Maulana Abdus Samad RZ to the Sultan and through him informed the Sultan that they had performed the *tasdiq* of the Imam AS.

Sultan Husain too performed the *tasdiq* of the Imam AS. He started his journey to meet Hazrat Imam Mahdi AS. He sent a letter to the Imam AS. It said, “Please treat this *ghulam* (slave) Husain as your own.” At the end of one day’s journey, he wrote another letter, “If I am alive, I will meet you.” At the end of every day’s journey, he would send a letter through a courier. This went on. At the end of the third day’s journey, the Sultan became ill. The fever became serious. A few days later he breathed his last.

The dead body (*janaza*) of the Sultan was divinely shown to the Imam AS at Farah. He said the funeral prayers of the Sultan with the congregation of his companions.

**MOUNTAINS OF GOLD**

One day, Malik Gawhar RZ was going with a pot of hot water along with the Imam AS in a nearby forest, when all of a sudden all the mountains around became those of gold and all the pebbles in the sand in rivers became gems. The Imam AS told the Malik RZ, “If you want anything, please take it.” The Malik RZ said, “By God! I need nothing.” The Imam AS then said, “Take a handful and show it to the companions and tell them to take them if they wanted. It is permitted (*jaiz*).” All the companions said they did not need them. Then, Malik Gawhar RZ told the Imam AS that none of the companions paid any attention to the
Bandagi Miyan Shah Abdur Rahman RZ

gems. Hazrat Imam Mahdi Mau’ood AS of the Last Era, who is the Khalifa of Rahman and the Seal of the Sainthood of Prophet Muhammad SLM, said, “The person who likes God does not like wealth and the person who likes wealth does not like God. Then, the Mahdi will give the wealth to whom after retrieving it from the bowels of earth? The ignorant people do not know that retrieving of the wealth from the earth and distributing it among the people is to lead them astray and it is the attribute of Dajjal (Anti-Christ).”

One day, Miyan Abdul Wahab Panipati RZ praised ‘Ain al-Quzzat and told Hazrat Imam Mahdi AS that Hazrat Esa AS used to revive a dead person by saying, “Rise by the command of Allah.” However, ‘Ain al-Quzzat used to revive a dead person by saying, “Rise by my command.” Hazrat Imam Mahdi AS said, “There was nothing other than Allah in Hazrat Esa AS. But in ‘Ain al-Quzzat there remained some hasti (existence).”

Miyan Abdullah Baghdadi RZ told the Imam AS, “Among the Suhrawardis, one should keep some zar (gold or money) in his girdle for the consolation of the nafs (lust, self, concupiscence). But among the Chishtis, one should eat or feed others whatever Allah gives the same day and if something remains unused it should be buried in the ground.” The Imam AS replied, “The objective of both is good. But in the words of either, the flavour of hasti (existence or ego) is evident. They have not obeyed the commands of the Book of Allah or the Prophet SLM.

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Maulud

Both miserliness and prodigality are not permitted. Allah says in Quran, ‘And those who, when they spend, are neither prodigal nor grudging; and there is a firm station between the two.’ The perfection of darvishi (poverty, calling of a dervish) is that one should assign oneself to God in such a manner that he retains no authority (ikhtiar) over himself.”

LAST FRIDAY

When Hazrat Imam Mahdi AS went to the town of Rach and set his home there, he said, “There is no place, asylum, home or place to love for the Mahdavis. Insha Allah, those who are ours will die in penury. Mahdi and the Mahdavis will be there till the Day of Resurrection is established.”

Hazrat Imam Mahdi AS regularly went to the Friday prayers without fail. One day Hazrat Bandagi Miran Syed Mahmood RZ, son of the Imam AS, came in line with the shoulder of the Imam AS. Hazrat Imam AS looked at his son and said, “Bhaya,” either go ahead or come behind.” The narrative is very well known.

After saying his Friday prayers, the Imam AS reiterated the intention (niyat) of saying the witar 78 in a loud voice. He also performed the witar namaz. Among the congregation were Maulana Gul RZ, Maulana Mahmud RZ and Maulana Abdush Shukur RZ. Among them they told each other, “Verily, This zath is Mahdi Mau’ood. He will not come for the prayers next Friday.” The prayers over, the ulama asked, “What is the name and the day of the birth of the Khundkar? When would he die?” The Imam AS said, “The name of this banda is Syed Muhammad son of Syed Abdullah. The day of my birth, call (dawat) and

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75 Hazrat Nawas bin Sam’an RZ has quoted Prophet Muhammad SLM as saying in respect of Dajjal, “He (Dajjal) would go to a people and invite them to join him. They refuse to oblige him. He would go to them again and the people would be in a famine. They would have no wealth (in kind). Ten Dajjal will go into a desolate place. Addressing it, he would say, ‘Throw up all your hidden treasures.’ The earth will throw up all the treasures. And people will follow them like the honeybees follow their head-bee. —Mishkat. Part IV, Urdu Translation, Chapter relating to the signs of the Day of Resurrection, pp. 240-241. Printed at Curzon Steam Press, Delhi.

76 Quran, S. 25: 67 MMP.

77 Bhaya means brother.

78 The three-rak’at (cycle) prayer usually said after the night prayers.
death is Monday.” All the ulama paid fealty to the ImamAS and joined his company.

The same day, the ImamAS became ill with fever. It was the turn of the house of Hazrat Bibi MalkanRZ for the ImamAS to stay. The next day was the turn of the ImamAS to stay at the house of Hazrat Bibi BuwanjiRZ (the other wife). The ImamAS went to her house with his hand placed on the hand of his son Hazrat Bandagi Miran Syed MahmoodRZ. Bibi BuwanjiRZ said, “I will prepare some gruel for you. Please eat it.” The ImamAS said, “The strength of ghair-Allah (things other than Allah) is no strength.” Then again, Hazrat Imam MahdiAS said, “Poor (person) is in the refuge and peace of Allah. This banda has nothing.” But Hazrat Imam MahdiAS had sixty swords that had been lent to his migrant companions. The ImamAS gestured that they be bestowed to the persons to whom they had been lent.

When it was time to go to the house of Hazrat Bibi MalkanRZ, the ImamAS said, “Take us to the house of Bibi Malkan.” The companions started exchanging glances as the ImamAS was in a weak condition. They thought it would be better if the ImamAS remained at the house of Bibi BuwanjiRZ. The ImamAS ordered a second time to be taken to the house of Bibi MalkanRZ. The companions again hesitated. Bibi MalkanRZ was present there. She suggested, “It would be better if Hazrat MiranAS remains here as there is a bedstead here. There is no bedstead in my house.” The ImamAS said, “It is your right.” Bibi MalkanRZ said, “I forego and forgive my right.” The ImamAS said, “Allah will never forgive.” The companions made the ImamAS sit on a bedstead and took him to the house of Bibi MalkanRZ.

The ImamAS took some rest and said, “We are from the group of the prophets. We are neither the inheritors of anybody nor anybody is our heir.”

It was Monday, the 19th of Zi-qa’d, 910 AH. At about one pahr after sunrise, Allah Most High commanded his Habib (friend), “O My servant! I am attentive to you. I send my salutations to you. Come to Me soon so that I can make you drink the sharbat by the hand of My Omnipotence. Exhale your breath in my remembrance (zikr). Come near Me to an Exalted Position.”

Hazrat Imam MahdiAS bowed his head before the command of Allah Most High. When the Angel of Death drew the chaste and immaculate soul (from the body) of the ImamAS, the Seat, the Empyrean, the earth, the skies and everything between them started shuddering.

A controversy cropped up between the residents of Farah and Rach. The people of Farah argued, “Our fort is greater and we will take (the body) to Farah.” The people of Rach said, “He breathed his last on our land. We will keep (his body) here.”

Meanwhile, Hazrat Bandagi Miran Syed MahmoodRZ, the son of the ImamAS, sent word through Hazrat Bandagi Miyan Shah NizamRZ, “Please do not quarrel among yourselves. This is our affair. We will lay the body to eternal rest where we like.” The controversy died down.

When the bier with the body of Hazrat Imam MahdiAS was ready, the people carried it on their shoulders. There was a vast piece of land with trees and rivulets between Farah and Rach. When they reached this place, the bier became so heavy that it could be taken no further. The bier was placed there on the ground. The owner of the land was summoned and asked to name the price of the land “so that we inter the body here.”

The owner of the land started crying and said, “I have performed the tasdiq of Hazrat Imam MahdiAS. Allah has given this land to you. It is the good fortune of this land that the ImamAS is being laid to rest here.” The last rites were then performed.

Hazrat Bandagi Miran Syed MahmoodRZ, the first Khalifa of Hazrat Imam MahdiAS continued his vice-regency for ten years. Hazrat Bandagi Miyan Syed KhundmirRZ, the second Khalifa, was the vice-regent for the next ten years until his martyrdom. The third and the fourth Khalifas ruled for five years each.
Bandagi Miyan Shah Abdur Rahman RZ

After them, Hazrat Bandagi Miyan Shah Dilawar RZ was the vice-regent for nine years. During the khilafat of these five Vice-Regents, thousands of people became the seekers of the Truth and met their Creator. Each one of them had Seen Allah and became the murshid of the Truth. O Allah! Make me live and make me die and on the Day of Judgement judge me in this group of Mahdavis by the honour of the Kalima-e-tayyaba-e-Muhammad SLM and the tasdiq of Hazrat Imam Mahdi AS and Your Infinite Mercy. O the Greatest of the Merciful!

(This English translation was completed on Monday, 13 February, 2006/12 Muharram, 1427 AH—Syed Ziaullah Yadullahi).

**Version History**

<table>
<thead>
<tr>
<th>Version No.</th>
<th>Date</th>
<th>Description</th>
<th>Change by</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>February 2011</td>
<td>Re-issued after making the following changes:</td>
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<td></td>
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<td>- In the section ‘Ka’aba with its Lord’, text has been changed as follows.</td>
<td>Team Khalifat hullah</td>
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<td></td>
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<td>- OLD TEXT: “announced after reciting the hadis of Prophet Muhammad SLM,”</td>
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<td>- NEW TEXT: “amongst a gathering of people, in a loud voice first recited the tradition [hadis] of Prophet Muhammad SLM”</td>
<td></td>
</tr>
</tbody>
</table>
INDEX

<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abd ar-Rahman</td>
<td>x</td>
</tr>
<tr>
<td>Abdal</td>
<td>11</td>
</tr>
<tr>
<td>Abdus Samad Hamadani</td>
<td>97</td>
</tr>
<tr>
<td>Abu Bakr Siddiq</td>
<td>75</td>
</tr>
<tr>
<td>Abu Razi</td>
<td>29</td>
</tr>
<tr>
<td>Adam AS</td>
<td>38, 48</td>
</tr>
<tr>
<td>Ahmadabad</td>
<td>51, 53, 55, 56, 58, 62, 65</td>
</tr>
<tr>
<td>Ahmadnagar</td>
<td>40</td>
</tr>
<tr>
<td>Ain al-Quzzat</td>
<td>99</td>
</tr>
<tr>
<td>Ajam</td>
<td>6</td>
</tr>
<tr>
<td>Ajami</td>
<td>74</td>
</tr>
<tr>
<td>Ali Murtaza RZ</td>
<td>63</td>
</tr>
<tr>
<td>Alim</td>
<td>15, 59, 81</td>
</tr>
<tr>
<td>Amanat</td>
<td>8</td>
</tr>
<tr>
<td>Ambergris</td>
<td>7, 9</td>
</tr>
<tr>
<td>Amir-e-’adil</td>
<td>18</td>
</tr>
<tr>
<td>Anis al-Ghurba (a book)</td>
<td>71</td>
</tr>
<tr>
<td>Arifeen</td>
<td>6</td>
</tr>
<tr>
<td>Asad al-Ulama</td>
<td>vii</td>
</tr>
<tr>
<td>Ashiq-Allah</td>
<td>42</td>
</tr>
<tr>
<td>Ashraf Khan Panipati</td>
<td>76</td>
</tr>
<tr>
<td>Atqia</td>
<td>13</td>
</tr>
<tr>
<td>Autad</td>
<td>11</td>
</tr>
<tr>
<td>Ayitia-Allah</td>
<td>v, 11</td>
</tr>
<tr>
<td>Azmatul Mulk</td>
<td>58</td>
</tr>
<tr>
<td>Bani Israil</td>
<td>7</td>
</tr>
<tr>
<td>Barhli</td>
<td>63, 65, 72</td>
</tr>
<tr>
<td>Bibi Aamina RZ</td>
<td>1</td>
</tr>
<tr>
<td>Bibi Badhanji RZ</td>
<td>42</td>
</tr>
<tr>
<td>Bibi Budhan RZ</td>
<td>33</td>
</tr>
<tr>
<td>Bibi Buwanji RZ</td>
<td>84, 86, 101</td>
</tr>
<tr>
<td>Bibi Ilahdit RZ</td>
<td>17, 22, 27, 30, 33, 37, 42</td>
</tr>
<tr>
<td>Bibi Kad Bano RZ</td>
<td>59, 84</td>
</tr>
<tr>
<td>Bibi Khub Kalan RZ</td>
<td>58</td>
</tr>
<tr>
<td>Maulud</td>
<td>57, 71, 101</td>
</tr>
<tr>
<td>Bibi Malka RZ</td>
<td>73</td>
</tr>
<tr>
<td>Bibi Nurullah RZ</td>
<td>84</td>
</tr>
<tr>
<td>Bibi Raje Murad RZ</td>
<td>84</td>
</tr>
<tr>
<td>Bible (Injeel)</td>
<td>4, 60</td>
</tr>
<tr>
<td>Bidar</td>
<td>40, 42, 43</td>
</tr>
<tr>
<td>Bijapur</td>
<td>45, 46</td>
</tr>
<tr>
<td>Bisharat (glad tidings)</td>
<td>26, 82</td>
</tr>
<tr>
<td>Bismillah</td>
<td>13, 14, 19</td>
</tr>
<tr>
<td>Burhanpur</td>
<td>39</td>
</tr>
<tr>
<td>Chand Muhajir RZ</td>
<td>45</td>
</tr>
<tr>
<td>Chandri</td>
<td>32</td>
</tr>
<tr>
<td>Chapaneer</td>
<td>32, 33, 34, 55, 58, 59, 65, 83</td>
</tr>
<tr>
<td>Dabhol</td>
<td>46</td>
</tr>
<tr>
<td>Dalpat</td>
<td>19, 20, 24</td>
</tr>
<tr>
<td>Danapur</td>
<td>27, 29, 30</td>
</tr>
<tr>
<td>Darya Khan</td>
<td>77, 78, 87</td>
</tr>
<tr>
<td>Darya-e-Wahdat-Asam (one who drinks ocean of unity)</td>
<td>x, 33</td>
</tr>
<tr>
<td>Daulatabad</td>
<td>39, 40</td>
</tr>
<tr>
<td>Dawat</td>
<td>6, 9, 11, 24, 26, 31, 42, 72, 100</td>
</tr>
<tr>
<td>Didar-e-Khuda (Vision of Allah)</td>
<td>95, 97</td>
</tr>
<tr>
<td>Dilshad</td>
<td>79</td>
</tr>
<tr>
<td>Diu</td>
<td>50</td>
</tr>
<tr>
<td>Dogana (two cycles of namaz)</td>
<td>25, 52</td>
</tr>
<tr>
<td>Eitemad Khan</td>
<td>55, 56</td>
</tr>
<tr>
<td>Eitemadul Mulk</td>
<td>58</td>
</tr>
<tr>
<td>Ek-kangura mosque</td>
<td>45</td>
</tr>
<tr>
<td>Ek-minar mosque</td>
<td>33</td>
</tr>
<tr>
<td>Esa AS</td>
<td>13, 30, 82, 99</td>
</tr>
<tr>
<td>Faiz (bounty)</td>
<td>11, 23, 41</td>
</tr>
<tr>
<td>Farah</td>
<td>x, 86, 92, 93, 95, 96, 98, 102</td>
</tr>
<tr>
<td>Farz (obligation)</td>
<td>22, 23, 68, 70</td>
</tr>
<tr>
<td>Fuqaha (theologians)</td>
<td>13</td>
</tr>
<tr>
<td>Fuqara (indigents)</td>
<td>9, 11, 39, 49, 62, 81, 88, 92, 93</td>
</tr>
<tr>
<td>Futuh (donations)</td>
<td>36</td>
</tr>
<tr>
<td>Futuhaat Makkiah</td>
<td>54</td>
</tr>
<tr>
<td>Gaur</td>
<td>19, 24</td>
</tr>
<tr>
<td>Ghous</td>
<td>11</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Giant fish</td>
<td>46</td>
</tr>
<tr>
<td>Gujarat</td>
<td>78</td>
</tr>
<tr>
<td>Gulbarga</td>
<td>44</td>
</tr>
<tr>
<td>Habib (friend)</td>
<td>1, 5, 13, 101</td>
</tr>
<tr>
<td>Hafiz (one who memorizes quran)</td>
<td>xi</td>
</tr>
<tr>
<td>Hajar-e-Aswad (the black stone in kaaba)</td>
<td>47</td>
</tr>
<tr>
<td>Haji Mali</td>
<td>53</td>
</tr>
<tr>
<td>Haji Muhammad Hardo Khorasani</td>
<td>96</td>
</tr>
<tr>
<td>Haqaiq (realities)</td>
<td>55</td>
</tr>
<tr>
<td>Haqiqat</td>
<td>31, 55, 65</td>
</tr>
<tr>
<td>Hawwa (eve)</td>
<td>48</td>
</tr>
<tr>
<td>Hazrat Ali (one who remembers quran)</td>
<td>40</td>
</tr>
<tr>
<td>Hazrat Malik Gowher</td>
<td>80</td>
</tr>
<tr>
<td>Hazrat Malik Sulaiman</td>
<td>x</td>
</tr>
<tr>
<td>Hazrat Shaikh Mumman Tawakkuli</td>
<td>42</td>
</tr>
<tr>
<td>Hazrat Syed Ahmad</td>
<td>16</td>
</tr>
<tr>
<td>Hijrat</td>
<td>26</td>
</tr>
<tr>
<td>Ibrahim Khaleelullah</td>
<td>98</td>
</tr>
<tr>
<td>Ibrahim (local coins)</td>
<td>48</td>
</tr>
<tr>
<td>Idris (local coins)</td>
<td>49</td>
</tr>
<tr>
<td>Ihram</td>
<td>13</td>
</tr>
<tr>
<td>Ijma (congregation)</td>
<td>39</td>
</tr>
<tr>
<td>Iksir</td>
<td>80</td>
</tr>
<tr>
<td>Ilahdadia</td>
<td>71</td>
</tr>
<tr>
<td>Imam Azam (perfect saint)</td>
<td>67, 69</td>
</tr>
<tr>
<td>Imam Mahdi (equal of Muhammad)</td>
<td>9</td>
</tr>
<tr>
<td>Aakhir az-Zaman</td>
<td>17, 42, 97</td>
</tr>
<tr>
<td>Asad al-Ulama</td>
<td>15</td>
</tr>
<tr>
<td>delivers the muradullah (purport of Allah)</td>
<td>97</td>
</tr>
<tr>
<td>equal of Muhammad Mahmood</td>
<td>9</td>
</tr>
<tr>
<td>Kamil Vali (Perfect saint)</td>
<td>65</td>
</tr>
<tr>
<td>Khalifa of Rahman</td>
<td>73</td>
</tr>
<tr>
<td>Khalifathullah</td>
<td>36</td>
</tr>
<tr>
<td>Khhatam al-Awlia (Seal of the Saints)</td>
<td>2</td>
</tr>
<tr>
<td>Khuda Bakhsh</td>
<td>36</td>
</tr>
<tr>
<td>Khudawand-e-namaz</td>
<td>80</td>
</tr>
<tr>
<td>Maulud</td>
<td></td>
</tr>
<tr>
<td>mard-e-aziz</td>
<td>4</td>
</tr>
<tr>
<td>Mercy of the Worlds</td>
<td>27, 96</td>
</tr>
<tr>
<td>Muhr-e-Vilayat (Seal of Sainthood)</td>
<td>41</td>
</tr>
<tr>
<td>Promised Mahdi</td>
<td>66</td>
</tr>
<tr>
<td>Promised Mahdi of the Last Era</td>
<td>78</td>
</tr>
<tr>
<td>Seal of the Sainthood</td>
<td>7, 23</td>
</tr>
<tr>
<td>Shah-e-Zaman</td>
<td>57</td>
</tr>
<tr>
<td>Syed al-Awliya</td>
<td>18</td>
</tr>
<tr>
<td>Tabe 'e-taam (Perfect follower) of Prophet Muhammad</td>
<td>9</td>
</tr>
<tr>
<td>Vilayat of Prophet Muhammad</td>
<td>4</td>
</tr>
<tr>
<td>Iman (faith)</td>
<td>1, 8, 59, 66, 67</td>
</tr>
<tr>
<td>Iram village</td>
<td>42</td>
</tr>
<tr>
<td>Jais</td>
<td>33</td>
</tr>
<tr>
<td>Jam Nanda</td>
<td>77, 78, 79, 80</td>
</tr>
<tr>
<td>Jamal</td>
<td>72</td>
</tr>
<tr>
<td>Jazbah</td>
<td>31</td>
</tr>
<tr>
<td>gardener boy</td>
<td>51</td>
</tr>
<tr>
<td>Haji Mali</td>
<td>53</td>
</tr>
<tr>
<td>Miyan Suhait</td>
<td>42</td>
</tr>
<tr>
<td>Mullah Ali Fayyaz</td>
<td>98</td>
</tr>
<tr>
<td>Shah Dilawar</td>
<td>24, 25, 31</td>
</tr>
<tr>
<td>Jazbah-e-Haq (Divine Ecstasy)</td>
<td></td>
</tr>
<tr>
<td>Bibi Aamina</td>
<td>2</td>
</tr>
<tr>
<td>Miran Syed Mahmood</td>
<td>29</td>
</tr>
<tr>
<td>Shah Nazam</td>
<td>35</td>
</tr>
<tr>
<td>Jihad-e-akbar</td>
<td>82</td>
</tr>
<tr>
<td>Jihad-e-asghar</td>
<td>82</td>
</tr>
<tr>
<td>Jinn</td>
<td>9</td>
</tr>
<tr>
<td>Ka'abatullah</td>
<td>25, 47, 49</td>
</tr>
<tr>
<td>Kafir (infidel)</td>
<td>64, 69, 70, 81, 92</td>
</tr>
<tr>
<td>Kaha</td>
<td>76</td>
</tr>
<tr>
<td>Kalam-Allah</td>
<td>65</td>
</tr>
<tr>
<td>Kamil Vali (Perfect saint)</td>
<td>23</td>
</tr>
<tr>
<td>Karamat (Minor miracles)</td>
<td>2, 31</td>
</tr>
<tr>
<td>Khadijathul Kubra</td>
<td>27</td>
</tr>
<tr>
<td>Khalayq (People)</td>
<td>9</td>
</tr>
<tr>
<td>Khanqah (Convent)</td>
<td>12</td>
</tr>
<tr>
<td>Khirman</td>
<td>11</td>
</tr>
</tbody>
</table>

- 119 -

- 120 -
Khokhri Masjid ................................................................. 16, 17
Makhluq (People) .......................................................... 6, 11, 66
Maqam ........................................................................... 47
Mashayakheen (Preceptors) ............................................. 31, 32, 40, 54
Maulana Abdul Wahid Zaid .......................................... 58
Maulana Abdus Samad...................................................... 98
Maulana Abdus Shukur ..................................................... 100
Maulana Gul ................................................................. 100
Maulana Naur Kuzagar .................................................... 94
Maulana Zia ................................................................. 42, 43
Mazahi (Religions, plural of mazhab) ................ 69
Mir Zunnoon ................................................................ 89, 92, 94, 95
Miran Syed Abdullah ...................................................... 12
Miran Syed Mahmoud ...................................................... 28, 29, 30, 38, 57, 58, 59, 83, 84, 85, 86, 87, 95, 100, 101, 102
Miran Syed Mahmood ...................................................... 28
Sani-e-Mahdi ................................................................. 28
Siddiq-e-Vilayat .............................................................. 29
Mirrikkh (Planet Mars) ................................................... 8
Miyana Abdul Hashim ..................................................... 92
Miyana Abdul Majid ....................................................... 77, 82, 95
Miyana Abdul Qadir ....................................................... 92
Miyana Abdul Wahab Panipati ........................................ 99
Miyana Abdullah .......................................................... 72, 92, 99
Miyana Abu Bakr .......................................................... 26, 35

Maulud
Miyana Abu Muhammed .................................................. 80, 95
Miyana Ashraf ............................................................... 72, 91
Miyana Baban ............................................................... 61
Miyana Bhik ................................................................. 44
Miyana Bhi ................................................................. 26, 30
Miyana Chalak ............................................................... 92
Miyana Haidar Muhajir .................................................... 76
Miyana Haji Mohammad Ahmadabadi ......................... 92
Miyana Haji Muhammad .................................................. 26
Miyana Ilahhad Hameed .................................................... 39
Miyana Jamal ................................................................. 26
Miyana Kabir Khan .......................................................... 92
Miyana Kamal ................................................................. 72, 92
Miyana Lad ................................................................. 26
Miyana Lalan Khorasani .................................................... 91
Miyana Lar Shah ............................................................. 82, 84
Miyana Malikjeo ............................................................. 74
Miyana Miskin ............................................................... 79
Miyana Muhammad Kabir ................................................. 95
Miyana Muhammad Kashani ............................................. 91
Miyana Nizam Ghalib ...................................................... 95, 96
Miyana Qutb ................................................................. 26
Miyana Shah Dilawar ....................................................... 4, 24, 25, 29, 30, 31, 73, 90, 103
Miyana Shah Nei'nat ......................................................... 55, 56, 57, 75, 82, 84, 85, 86, 87, 95
Mard-e-Rabbani ............................................................ 82
Miyana Shah Nizam ......................................................... x, xi, 24, 33, 34, 42, 47, 71, 73, 102
Miyana Shaikh Bhik ....................................................... 30
Miyana Shaikh Bhil ......................................................... 30
Miyana Shaikh Muhammad Kabir .................................. 72
Miyana Sharif ............................................................... 92
Miyana Suhail ............................................................... 60
Miyana Syed Ghani .......................................................... 26
Miyana Syed Karimullah ................................................... 26
Miyana Syed Khundmir .................................................... 28, 33, 35, 62, 63, 72, 75, 83, 84, 85, 86, 87, 95, 102
Miyana Syed Salamullah ................................................... 26, 33, 35, 36, 37, 39, 46, 48, 49, 50, 81, 83
Miyana Syed Usman ....................................................... 58
**Maulud**

*Ulil-‘albaab (Person of understanding)* ........................................ 10
*Ul-ul-amr (those in political authority)* ........................................ 78
*Vadodara* ................................................................................. 32
*Vilayat* .................................................................................... 11, 17, 23, 27, 67, 83
*Vilayat-e-Muhammadi* .............................................................. 3
*Wajib (Obligatory)* ..................................................................... 22
*Yemen* ...................................................................................... 43
*Zahiri ilm (Manifest knowledge)* .................................................. 14
*Zalalat (Going astray)* .............................................................. 48
*Zath (Essence nature)* ............................................................... 8, 12, 17, 21, 24, 26, 27, 36, 37, 40, 41, 43, 51, 62, 75, 77, 83, 84, 94, 96, 100
*zath of Allah* .............................................................................. 23
*Zath-e-anwar* ........................................................................... 12
*Zath-e-Mutlaq* .......................................................................... 20
*Zikr-e-dawam (Perpetual remembrance)* .................................... 11, 68
*Zikr-e-Khafi (Hidden remembrance)* ......................................... 16, 17, 25, 34, 53, 63, 74
*Zil-Hajj (12th month of Muslim calendar)* ............................... 33

<table>
<thead>
<tr>
<th>Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syed Muhammad Gesudaraz</td>
<td>44</td>
</tr>
<tr>
<td>Syed Muhammad Arif</td>
<td>39, 40</td>
</tr>
<tr>
<td>Syed Ajmal</td>
<td>33, 37, 38, 39</td>
</tr>
<tr>
<td>Syed Dilawar Goray Miyan</td>
<td>xi</td>
</tr>
<tr>
<td>Syed Usman</td>
<td>58, 59</td>
</tr>
<tr>
<td>Syed Khundmir</td>
<td>82</td>
</tr>
<tr>
<td>Syed Usman (RA)</td>
<td>3, 5, 6, 12, 13</td>
</tr>
<tr>
<td>Syed Ahmad (RA)</td>
<td>12, 14, 17</td>
</tr>
<tr>
<td>Syed Khundmir (RA)</td>
<td>33, 37, 38, 39</td>
</tr>
<tr>
<td>Syed Muhammad Gesudaraz (RA)</td>
<td>44</td>
</tr>
<tr>
<td>Syed Muhammad Arif (RA)</td>
<td>39, 40</td>
</tr>
<tr>
<td>Syed Dilawar Goray Miyan (RA)</td>
<td>xi</td>
</tr>
<tr>
<td>Tabe-e-Huda (Follower in guidance)</td>
<td>1</td>
</tr>
<tr>
<td>Talqin (Initiation)</td>
<td>16, 17, 18, 34, 91, 94</td>
</tr>
<tr>
<td>Tariqat (Religious brotherhood)</td>
<td>14, 59, 60</td>
</tr>
<tr>
<td>Tark-e-dunya (giving up the world)</td>
<td>57, 94</td>
</tr>
<tr>
<td>Tasdiq. 11, 17, 27, 29, 30, 41, 43, 60, 76, 81, 88, 92, 94, 96, 98, 102, 103</td>
<td></td>
</tr>
<tr>
<td>Tasmiah khwani</td>
<td>13</td>
</tr>
<tr>
<td>Taubah</td>
<td>56</td>
</tr>
<tr>
<td>Thatta</td>
<td>77, 82, 83, 87, 95</td>
</tr>
<tr>
<td>Torah (Tourat)</td>
<td>4, 60</td>
</tr>
<tr>
<td>Toshak-khana (Room to store household affec)</td>
<td>80</td>
</tr>
<tr>
<td>Ul’il ‘azm prophets</td>
<td>21</td>
</tr>
<tr>
<td>Ulama (Scholars)</td>
<td>13, 15, 34, 40, 42, 54, 55, 59, 62, 65, 66, 67, 68, 69, 70, 74, 89, 90, 93, 96, 97, 98, 100</td>
</tr>
<tr>
<td>Ulama-e-billah</td>
<td>96</td>
</tr>
<tr>
<td>Ulama-e-zahir</td>
<td>65</td>
</tr>
</tbody>
</table>