

KUHL AL-JAWAHIR

LI ARBAB AL-BASA'IR

[KOHL OF PEARLS FOR LORDS OF INSIGHTS]

VOLUME 1

PART 2

*

HISTORY

*

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Abbreviations

SLM	<i>Sall Allahu Alahi-o-Sallam</i>
AS	<i>Alaihis Salam</i>
RZ	<i>Razi Allahu Anhu/Anha/Anhum</i>
RA	<i>Rahmatullahi Alaih</i>
MMP	Translation of Quran by Muhammad Marmaduke Pickthall
AYA	“The Glorious Quran”, English Translation by Abdullah Yusuf Ali
AMD	<i>Tafsir-ul Quran</i> by Abdul Majid Daryabadi
SAL	English Translation of Quran by Dr.Syed Abdul Latif
AED	Arabic-English Dictionary, ed. By J. Milton Cowan

BIOGRAPHY OF HAZRAT IMAM MAHDI AL-MAU'OOD^{AS}

Praise be to Allah, Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah.¹

In the first Chapter of the book, *Hadyah-e-Mahdaviah*, its author had considered some of the Mahdavi beliefs to be objectionable and had raised some discussions about them. We have examined these matters in detail. After this, we embark upon the examination of the issues he has raised in the second Chapter of his book.

“In Allah is my trust and I seek the help only of Allah.”

The Hadyah Author says: “In this Chapter 2, we will deal with the conditions, circumstances and state of the Shaikh of Jaunpur [that is, Hazrat Imam Syed Muhammad Mahdi al-Mau'ood^{AS}] from his birth to his death, and then all the details and narratives of his vice-regents and followers, to date, in brief, as narrated in the books, *Matla Al-Vilayat*, *Shawahid Al-Vilayat*, *Panj Fazail*, *Tazkira-tus-Salihin*, and other books of history and narratives, that are authoritative and reliable. But we have omitted all the inspirations and wonderworks [*kasf-o-karamaaf*] that the Mahdavis unceasingly quote at every step [about their important personalities] because, in our opinion they are the figment of the imagination of the disciples and devotees. Otherwise, the contemporary historians and those of a later period too would have reported them. However, no historian, Sunni or Shi'ah, has reported any wonderwork of the Shaikh or his disciples other than their *tark* and *tajarrud* [abstinence and celibacy] and the effectiveness of their religious sermons, which is a concomitant of the abstinence and celibacy.”²

We say: In the Chapter 2, the Hadyah Author claims to deal with the events and conditions of Hazrat Imam Mahdi Al-Mau'ood^{AS} and his vice-regents, followers and disciples. Hence, this Chapter of the *Hadyah-e-Mahdaviah* becomes a historical account and the Hadyah Author has assumed here the position of a historian. The respected readers know that it is the duty of a historian to present the events and conditions in their true perspective; he should not allow his own prejudices, enmity and animosity to colour his narrations. He should not distort the facts, because the purpose of narrating the events is to provide the readers with the correct information about the people he is dealing with. And if the facts are not honestly presented, the purpose of reporting them will not be served.

¹ Quran, S. 7:43 AYA.

² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.34.

However, we regret to say that the Hadyah Author has not been honest in narrating the beliefs of the Mahdaviah community. The first chapter of the *Hadyah-e-Mahdaviah* is full of intolerance, animosity, misunderstandings, misstatements, slandering and scandal mongering against the Mahdavis. We have exposed these traits of the Hadyah Author. Similarly, the Hadyah Author has not been honest in narrating the historical facts about the Mahdaviah community. He has forgotten the duties of an honest historian. Hence, we would like to expose a few examples of his glaring mistakes and obstinacies that need to be pondered over by the equitable readers.

He has stated in the beginning of the chapter that he has copied the incidents from the books, *Matla Al-Vilayat*, *Shawahid Al-Vilayat*, *Panj Fazail*, *Tazkira-tus-Salihin* and other books of history and narratives that are authentic and reliable. However, from among these books, the specific subject of *Matla Al-Vilayat* and *Shawahid Al-Vilayat* is the biography of Hazrat Imam Mahdi Al-Mau'ood^{AS}. Some points about the vice-regents and followers of the Imam^{AS} have been mentioned incidentally. The compilers of the books, *Panj Fazail* and *Tazkira-tus-Salihin* are of a later period than those of the other two books. The subject matter of these two books is the conditions and eulogies of the *khulafa* [Vice-Regents] and *tawabe'* [followers] and the matters relating to and commands of Hazrat Imam^{AS} have been mentioned incidentally. Hence, the details about Hazrat Imam^{AS} are not mentioned in the latter two books. Hence, it was necessary for the Hadyah Author to specifically state the name of the book from which he has picked up a given historical incident. This would have facilitated the readers to check the incidents with the original books.

Another clear and obvious defect in historiography of the Hadyah Author, which does not need any proof, is that he has quoted in this chapter certain incidents that are not at all mentioned in the books, which he claims to be the source of his historical reference books. The compilers of the books, *Matla Al-Vilayat*, *Shawahid Al-Vilayat*, *Panj Fazail* and *Tazkira-tus-Salihin* died between 1026 AH (1617 AD) and 1104 AH (1692 AD). According to his own admission, the Hadyah Author has quoted, in this Chapter 2, incidents that occurred between 1233 AH (1817 AD) and 1237 AH (1821 AD) and much later till the time of the Hadyah Author. Hence, it is obvious that these incidents cannot be found in the books he has claimed to be his sources. He has not even quoted his sources for these incidents. When these incidents are not to be found in the books, he claims to be his sources, where did he get these details from? In these circumstances, it is the responsibility of the Hadyah Author to prove the authenticity of the incidents from the books from which he has picked them up. And as long as he does not prove the authenticity of the incidents, they remain unreliable and doubtful. Their veracity can never be trusted. Hence, in this Chapter 2, most of the contents of this nature are to be found. More

particularly, from page 36³ onwards up to the end of the Chapter, the incidents mentioned are of this nature. They are the Hadyah Author's own uncorroborated reports. There is not even the mention of a source.

The Hadyah Author has mentioned certain incidents, but he has omitted improperly some parts of the narratives that were the essential ingredients of these narratives and they are reported in the same books that he has claimed to be his sources. This has resulted in uncertainty: the readers cannot form an opinion in favour or against a given incident. This ruse gives an occasion to the readers to remain undecided. For instance, the Hadyah Author has described the incident of the arrival of Hazrat Imam Mahdi Al-Mau'ood^{AS} at Farah city [in western Afghanistan] and the ruler of Farah Mir Zunnoon's meeting with him, thus:

“After this, the ruler of Farah, Amir Zunnoon came with pomp and pageantry to enquire about the situation. But after meeting the Imam^{AS} he became his devotee and permitted the *ulama* [scholars] to examine his claim to be the Mahdi. The *ulama* started their enquiry. Amir Zunnoon wrote all the details and sent them to the king of Khorasan, Mirza Husain.”⁴

Hadyah Author does not say anything about the result of the enquiry, although these very books give the details of the discussion and its results as under:

“One of the *ulama*, Maulana Noor Koozagar^{RA} said, “If it is true that the Imam Mahdi Al-Mau'ood^{AS} would come, then it is this *zath* [nature. Essence]. Otherwise, none else will ever come.”⁵

Similarly, on page 34 of the *Hadyah-e-Mahdaviah*,⁶ the Hadyah Author has said about Hazrat Miyan Shaikh Alai^{RA} as under:

“Salim Shah ordered the flogging. He [Miyan Shaikh Alai^{RA}] died at the third lash of the whip. This incident occurred in 955 AH.”

The Hadyah Author has unceremoniously omitted the details of this rare, wonderful and astonishing incident, which is closely related to the original event of the killing and helps the readers to form a correct opinion, even though these details have been reported not only by the Mahdavi sources, but also by the non-Mahdavi historians. Hence, the *Muntakhab-at-Tawarikh*⁷ as under:

³ That is, Page 36 of *Hadyah-e-Mahdaviah*, 1293 AH edition, Chapter 2.

⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.40.

⁵ *Shawahid al-Vilayat*, Shah Burhanuddin^{RA}, Hyderabad, 1379 AH, p.226.

⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.46.

⁷ *Muntakhab-at-Tawarikh* is a book of history of Muslims of Hindustan written by Mullah Abdul Qadir Badayuni, a non-Mahdavi scholar and historian in the court of Mughal Emperor Akber. It covers the period starting from Sultan Nasiruddin Subuktigin in 367 Hijri and covering upto the 40th year of Akber's reign. He was a contemporary of Miyan Shaikh Alai^{RA}.

“Shaikh Alai had an ulcer of plague in his neck. The plague was rampant in the states of India that year. Many people had died of the epidemic. Besides this, he had undergone the trials and tribulations of a long journey [to Bihar, where he had gone to meet Shaikh Budh, a religious scholar]. He died at the third strike of the whip [ordered by king Salim Shah]. His heavenly soul gave up the earthly body and went to its abode of the people close to Almighty Allah and reached the undefiled and chaste place,⁸ which nobody has seen or heard about. Its thought has not entered the heart of any mortal. After this, the feeble dead body was tied to the leg of an elephant and the elephant was made to walk the entire military camp. Orders were issued that the body should not be buried. Some government officials were deployed to carry out the orders. At that time, a strong wind blew and people thought that the apocalypse was imminent. There was great tumult and people were lamenting. They started hoping that the end of the kingdom of King Salim Shah was near. It is also said that overnight heaps of flowers mysteriously covered the body of Hazrat Shaikh Alai^{RA} and took the shape of a grave. And the kingdom of Salim Shah survived for only a couple of years after this incident.”

The underlined part of the above quotation that is the most important part of the incident of martyrdom [of Hazrat Miyan Shaikh Alai^{RA}] and that informs the readers of the consequences thereof, the brutalities and cruelties the body of the oppressed martyr was subjected to. It also shows the divine help from Allah for the truthfulness of the oppressed martyr. The Hadyah Author has completely omitted all these details in Chapter 2 of his book, *Hadyah-e-Mahdaviah*.

He has also resorted to downright falsehoods in writing about certain incidents. He has written certain things that are not to be found in any (Mahdavi) book. For instance, he writes about the arrival of Hazrat Imam Mahdi Al-Mau'ood^{AS} at the town of Barhli on page 26 [page 38 of the 1293 AH Edition] of *Hadyah-e-Mahdaviah*,⁹ as under:

“The disciples of the Shaikh [Hazrat Imam Mahdi Al-Mau'ood^{AS}] were insisting that he should stake his claim to be Imam Mahdi and often demanded that he should announce his claim, although he evaded it. The disciples continued their insistence. Hence, he had staked his claim twice earlier to appease them. Later, he was silent and there was no insistence. Now that the insistence of the disciples was all inclusive, the Shaikh yielded.”

⁸ Quran, S. 54: 55 AYA. The Verse means: “*In an assembly of Truth, in the Presence of a Sovereign Omnipotent.*”

⁹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.38.

The insistence of the disciples and the Imam^{AS}'s staking his claim to be Mahdi to appease them is not mentioned in any of the books, the Hadyah Author has claimed to be his sources and that he had copied the details of the incidents from them. None of these books have narrated what the Hadyah Author has written in the above quotation. We demand that the Hadyah Author should show in which of the books, that he has mentioned as his sources, contains this contention that the Imam^{AS} had staked his claim to be Mahdi on the insistence of his disciples; or he should openly confess that his accusations are mere malicious scandal-mongering.

Similarly, he has written baseless and incorrect things about many incidents and facts, which adversely affect the incident. On many occasions he has resorted to satire, ridicule and insulting style of writing, which violates the principle of historical compilations. At later stages, the readers will see many examples of such unprincipled writing in his book, *Hadyah-e-Mahdaviah*. In short, many examples violating the principles of historiography will be found in Chapter 2 of this book. These mistakes prove that the Hadyah Author is not honest in dealing with the historical incidents. The way he has written about them, renders them unreliable and incredible.

Since this history writing is not mainly related to religious, intellectual or scholarly matters and also because some of our Mahdavi friends have shown the intention to write a detailed answer to the Chapter 2 of *Hadyah-e-Mahdaviah*, we have not dealt with it as we should have done. Of course where we find that the Hadyah Author has resorted to blatant lies or attempted to mislead the readers, we have briefly tried to explain the real facts to set right the record.

The saying of the Hadyah Author that he had deliberately omitted the divine inspirations and wonderworks because he thought they were the figment of the imagination of the followers and devotees, also exposes his dishonesty in history writing to the people. He appears to have made the omitting of accomplishments a skill of his own. And the people of discretion and equity will realize the basis of his honesty, and the person who exhibits this kind of honesty is not reliable. In the same breath, the Hadyah Author says that he has omitted the mention of divine inspiration and wonderworks because they are, in his opinion, the hagiographic eulogies of the disciples and followers [of the Imam^{AS}] and the contemporary Sunni and Shi'ah historians have not written any wonderwork [of the Imam^{AS}]. This too is a baseless explanation that violates the principles of historiography.

Historical incidents the world over depend on the constancy of reporting. The knowledge of incidents becomes available from the people who observe them and listen to the reports about them from the people present at the place of their occurrence. When these reports are written down on the paper, they are called history. This is the reason why all historical matter of a nation or country becomes available from the people of that nation or country. And the reports of these

incidents become known to the outsiders from the people of the same nation and country. Without the help of the local people, it does not become available to the outsiders. In other words, the principle of history depends on the principles of evidence. The knowledge of an incident becomes available from the testimony of the people present at the place of the occurrence of the incident. Of course, it is necessary that the reporters who have the personal knowledge of and who report the incident should be judicious and authoritative. Their narration should be reliable. Similarly, the people through whom the details of the incidents are received or conveyed too should be reliable. However, it is not correct that the incidents the judicious and authoritative eye-witnesses reports about their respected elderly people in whom they have faith should be rejected on the flimsy suspicion that they might have reported good things about their leaders because they are faithful to them. However, if the narration of a truthful and judicious eye-witness is suspected to be false on the basis of such a doubt, the same could happen to the testimony of an opponent of the said respected elderly person that what he has said some bad things about the person concerned out of malice and hostility. This would result in a situation where the narration of an incident by either the supporter or the opponent would not be reliable. Hence, in this kind of a situation, the truth does not depend on whether a supporter or an opponent has narrated the report; what is relied upon is the truthfulness and judiciousness of the narrator.

If the correctness of the narration of the historical incidents of every country or nation were to depend on the reports of the people of other nation and countries, ignoring the truthfulness and judiciousness of the local reporters, it would mean that the evidence of the people who were eye-witnesses to an incident and who had first hand information of the incident is not reliable and acceptable. The evidence of the people who were not the eye-witnesses to and who had no personal knowledge of an incident would be considered to be reliable and acceptable. Obviously, this is an unprincipled proposition.

If one were to follow this unprincipled opinion of the Hadyah Author, and make it the touchstone of the veracity of the historical events, all the historical accounts that have been written by the historians of the same country will have to be considered unreliable! Why look elsewhere? All those incidents of the Islamic history that are known to us by the narratives of the Muslims or that have been written by the Muslim historians, and not by the Jew or Christian or other historians, will all become incorrect and unreliable. God be praised! The Hadyah Author has laid down a rule in trying to discredit the Mahdavis that, if acted upon, the entire Islamic history will have to be wiped out. The non-Muslim nations too can say that all the miracles of Hazrat Prophet Muhammad^{SLM}, which occurred before or after his advent as the Prophet^{SLM}, or rather all the condition and circumstances, behaviour and biography, that have been narrated by his

Companions^{RZ}, and that have not been written about by the Jew, Christian and other non-Muslim historians, are the hagiographic eulogies by his devotees, and, therefore, they are not reliable and not worth mentioning.

Similarly, we will have to call all the wonderworks and minor miracles of the Saints of Allah, their conditions and circumstances and their historical accounts that have reached us through the writings of their vice-regents, disciples and devotees, as the hagiographic eulogies by their followers, and that all of them are unreliable and annulled because they have not been corroborated by the statements of contemporary historians and those of a later date belonging to a religion opposed to them [the Saints]. The Hadyah Author has himself written about some saints of Allah, particularly Hazrat Shaikh Abdul Qadir Jilani^{RA}, and their circumstances and conditions and wonderworks in his book, *Hadyah-e-Mahdaviah*. Have all these been copied from the writings of the historians belonging to other opposing religions? Or are they from the writings of the devotees of Hazrat Abdul Qadir Jilani^{RA}? If the sources of the narratives are the writing of the devotees of Hazrat Jilani^{RA}, why have they not been treated as the hagiographic eulogies by his followers? Further, if they have been copied from the writings of the historians of an opposing religion, he should show which are the writings of the historians of the opposing religions that he has used as his sources?

Hence, the principles on the basis of which the important parts of the Islamic history have been thought to be correct are the touchstone to judge the veracity of the narratives of the Mahdavis that have been reported by reliable sources. Hence, they too are reliable and to think that they are the hagiographic eulogies by the devotees violates the norms of honesty and is a self-evident proof of the Hadyah Author's prejudices and bigotry.

There is another more obvious viewpoint about this discussion. It is that the Hadyah Author did not think the wonderworks and miracles of Hazrat Imam Mahdi Al-Mau'ood^{AS} worth mentioning for the reason that they are narrated by his disciples and the other historians have not written about them. All the other conditions and circumstances and incidents too have been proved by the statements of the disciples and devotees of the Imam^{AS} that the Hadyah Author has chosen to criticize and find fault with. Then why did he treat them as authentic reality? For instance, take the events during the divine ecstasy of Hazrat Imam Mahdi Al-Mau'ood^{AS}. The Hadyah Author has chosen to criticize them as being against reason, commonsense and habit. Or the wording of the claim of Hazrat Imam^{AS} about the eloquence of which the Hadyah Author has taken exception to. Even these became known to the author through the disciples and followers of the Imam^{AS}. Hence, he should have ignored them thinking them to be unreliable. Otherwise, he should show from which of the statements of the *Sunni* or *Shi'ah*

historians he came to know these facts that, ignoring his own principle, he thought them to be reliable.

Hence, it has become obvious like a bright day that Hadyah Author accepted as true an issue, which he thought to be worth criticizing, and all those matters that are related to the divine inspirations and wonderworks are wrong in his eyes. The honourable readers can decide from this as to how honest the Hadyah Author is!

What we have discussed so far is related to the historical discussions. Now, the discussion about the essence or substance of the wonderworks remains to be addressed: There are many debatable issues about this too.

Firstly, wonder of wonders! Please note that the Hadyah Author disavows the wonderworks. Simultaneously, he admits that the abstinence, celibacy, effectiveness of the sermons and discourses [of the Imam^{AS} and his Companions^{RZ}]. He also concedes that the *Sunni* and *Shi'ah* historians have narrated about these virtues [of the Mahdavis]. Supreme Glory to God! Sometimes the mouth of a person who does not recognize the truth too does utter the words of truth. And this is a wonderwork of the perfect saints. We ask: Is there a greater wonderwork than the abstinence from things other than Allah and the desire or quest for Him? On the other hand, this is the source of all wonderworks and the fountainhead of miracles. It is from this that a human being is blessed with great [spiritual] strength. The effectiveness of the sermon and discourse is one of the results of that strength. And it is the wonderwork of the highest rank. It is written in Chapter 184 of *Futuhat-e-Makkiah* as under:

“There are two kinds of wonderworks: perceptive and spiritual. Ordinary people think that only the perceptive wonderwork like pointing out what is in the heart of a person or showing the matters unknown, or walking on water, or causing winds to blow is the *karamat*. When a person manifests these things, people think that he is a *vali* [saint]. However, the spiritual *karamat* [wonderwork] is always with the people who are specifically of Allah. The most respected *karamat* is that Allah Most High makes his servant strictly follow the etiquette of the *Shari'at* and He helps him [servant] in implementing the *Akhlaq-e-Karimah* [bountiful behaviour] and protecting himself from the evil deeds, he is always scared of missing the timely performance of *wajibat* and *sunnat* [obligations and religious rites ordained by Hazrat Prophet Muhammad^{SLM}], he should be first and foremost in good deeds and charity, he should always abstain from jealousy and vindictiveness and keep his heart free from evil attributes, he should always remember Allah synchronizing it with the inhaling and exhaling of the breath, besides performing virtuous deeds. To the Sufi Researchers, this is a great wonderwork that is not polluted with deceit and fraudulent marvels. In the ordinary wonderworks which people believe to be *karamat* these evil pollutants are possible. Hence, perfect is he who has the power of performing wonderworks, yet refrains from performing them.”

However, the *Karamat-e-Ma'navi* [the Spiritual Wonderwork] is the specialty of the people of Allah Most High and this is the wonderwork of the highest order. And the Mahdavis are the masters of this skill. And, according to the Hadyah Author, the testimony of the *Sunni* and *Shi'ah* historians too proves that this is correct. Then disavowing the essence of *karamat* is outright obstinacy. In other words, the Hadyah Author, despite his learning and excellence, bases his argument on the perceptive wonderworks. By doing it, he enters the group of the common people who think that the perceptive wonderworks are the real *karamaat*,¹⁰ and the common people understand that the perceptive wonderwork is the real *karamat*. Apart from this, the perceptive wonderworks too have become manifest, if and when necessary. Hence, besides the wonderworks of the Hazrat Imam Mahdi Al-Mau'ood^{AS} and his Companions^{RZ}, those of the follower of the Companions^{RZ} too have occurred and those were not inferior to the wonderworks of Hazrat Imam Mahdi Al-Mau'ood^{AS} and his Companions^{RZ}. The events that followed the martyrdom of Hazrat Miyan Shaikh Alai^{RA} are a case in point. Are they not the *Karamat*?

Even if it is presumed, in accordance with the presumption of the Hadyah Author, that the (non-Mahdavis) have not testified to the perceptive wonderworks of the Mahdavis, this is another instance of perfection because, according to the Philosophical Research Scholars, the hiding of the *karamat* is certainly better than manifesting it, as has been explained in the quotation from the book, *Futuh-at-e-Makkiah*, that despite being capable of manifesting the wonderworks, not performing them is excellence.

Abu Ali Jozjani says:

“Remain a *Sahib-e-Istiqamat* [man of steadfastness], do not become a seeker of wonderworks, because your baser self demands wonderworks, although your Lord demands steadfastness from you, as Allah Most High has said, “*So tread thou the straight path as thou art commanded...*”¹¹

It is written in the book, *Awarif Al-Ma'arif*, as under:

“Steadfastness is the precursor to *vilayat* [sainthood] and proximity to the [Ultimate] Truth (God), and the performance of the wonderwork, in view of the pretence and deception (by a pagan showing marvel), is the precursor to the *nafs* [baser self].”

It is written in the *Risalah-e-Qushairi* as under:

“The Prophets^{AS} have been commanded to perform the *Karamat*, and it is obligatory [*Wajib*] for the *Vali* [Saint] to conceal them..”

¹⁰ *Karamaat* is the plural of *Karamat* [wonderwork or miracle].

¹¹ Quran, S.11: 112 MMP.

Hazrat Imam Fakhruddin Razi^{RA} has written in his book, *Tafsir-e-Kabir*, in relation to the story of the *As'hab-e-Kahf* [the Catacomb Comrades] that:

“For this reason, the Sufi Research Scholars have said that the *Karamat* is often the stage of accidentally getting cut off from the Presence of Allah Most High. Therefore, we see that the Sufi Research Scholars are scared of the *karamat* as they are often afraid of *balaa* [calamities]. And the inclination to perform *karamaat* is the terminator of relation with *Tariqat* [Mystic way of Life].”

“The Sufi Research Scholars also say that worshipping the idols is not as harmful as the worshipping the *Nafs* [concupiscence] is. There is no fear in idol-worship as there is in being pleased at the performance of wonderworks.”

It is written in Chapter 50 of the book, *Yawaqit*, as under:

“To the special servants of Allah Most High, the *Karamat* is among the *ra'oo'naat* [arrogance, pride and conceit] of the *Nafs* [baser self].”

Hazrat Shams Tabrez^{RA} has said:

“For the special people of the high stations and positions, it is obligatory to perform *taubah* [repent] from the *karamaat* [wonderworks] every moment.”

It is proved from these quotations that the perfection of the perfect saints does not depend on the performance of wonderworks; rather concealing the performance of wonderworks is superior to their performance. If, no wonderworks have been performed, as the Hadyah Author contends, it is not a defect; it is profound perfection!

There is another reason why there were no wonderworks by the Companions^{RZ} and the vice-regents of Hazrat Imam^{AS} that Hazrat Imam Ahmad^{RA} has narrated.

Hazrat Imam Ahmad^{RA} was asked, “The wonderworks of the Companions^{RZ} are not known as many as those of the latter day Saints are known; why?” He replied, “The reason why the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM} did not perform many wonderworks was that their *iman* [Faith] was stronger than that of the people of a later era. Whenever the Faith of a people becomes weak, the contemporary Saints manifest a larger number of wonderworks.”

According to this assumption, the era of Hazrat Imam Mahdi Al-Mau'ood^{AS} was the same as that of Hazrat Prophet Muhammad^{SLM}; the Faith of the Companions^{RZ} of Hazrat Imam^{AS} was as strong as that of the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM}. Hence, there is nothing strange if the Companions^{RZ} of Hazrat Imam^{AS} did not perform many wonderworks when there was no need for them. Hence, the criticism of the Hadyah Author that the non-Mahdavi historians have

not reported any wonderworks of the Vice-Regents of the Imam^{AS} is rendered null and void. Otherwise, the same criticism will have to be leveled against the Companions^{RZ} of Hazrat Prophet^{SLM}.

NAMES OF IMAM^{AS}'S PARENTS

The Hadyah Author says: “His [Hazrat Imam Mahdi Al-Mau'ood^{AS}'s] father's name was Syed Khan. His mother's name was Hazrat Bibi Akha Malik [and she was] the sister of Malik Qawwam-ul-Mulk. We know this from the book, *Matla Al-Vilayat*. But the Mahdavis, as a measure of expediency, have changed the names and given them the names Miyan Abdullah and Bibi Aamina. The details of this will be dealt with under the head, “Dalil-e-Duwwam [Argument 2].”¹²

We say: We will deal with the matter from the point of view from which the Hadyah Author has dealt with it under the head ‘Argument 2’. For the present, the details about the matter are being dealt with from the point of view of news writing and the principles of historiography. The details are that the name of the father of Hazrat Imam Mahdi Al-Mau'ood^{AS} is Syed Abdullah and his title Syed Khan. The title was conferred on him by the contemporary kings [of Jaunpur]. Hence, Syed Khan is his Title and not his name.

Similarly, the name of the mother of the Imam^{AS} is Bibi Aamina and her pet name at home was Akha Malik and it is obvious that the pet name is usually other than the real name. One can find countless such names. But the claim of the Hadyah Author that the Mahdavis changed the names of the father and the mother of Hazrat Imam Mahdi Al-Mau'ood^{AS} is utterly false. None of the books, the Hadyah Author has named, does even mention that the names were changed.

It is written in respect of the ancestry of Hazrat Imam Mahdi Al-Mau'ood^{AS} in *Matla Al-Vilayat* as follows:

“Between Hazrat Imam Mahdi Al-Mau'ood^{AS} and Musa Kazim^{RA}, there are twelve generations. This is obvious from their genealogical tree: Hazrat Syed Muhammad, Mahdi Al-Mau'ood^{AS}, Seal of the Confined Sainthood of Hazrat Prophet Muhammad^{SLM},¹³ son of Syed Abdullah, son of Syed Usman, son of Syed Khizr...”

In *Shawahid Al-Vilayat*, it is written in respect of the genealogical tree of the Imam^{AS}:

¹² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.34.

¹³ *Khatam-al-Vilayat-al-Muqay'yadah-al-Muhammadiyah*.

“*Amir-e-Amiran* Syed Muhammad Mahdi Al-Mau'ood^{AS}, the Seal of the Confined Sainthood of Hazrat Prophet Muhammad^{SLM}, son of Syed Abdullah, son of Syed Usman, son of Syed Khizr,... The name of the mother of Hazrat Imam Mahdi Al-Mau'ood^{AS} was Bibi Aamina, the Venerable, the descendant of Hazrat Prophet Muhammad^{SLM} and, the Chosen and the Pleasing.”

This proves that the names of the parents of the Imam^{AS} were the same. There is no mention of the change of their names in these books, which the Hadyah Author claims are the sources of his historical accounts in his writings. If this is the result of his thinking and his opinion, then no credence can be given to it.

THE IMAM^{AS} AND SHAIKH DANIYAL^{RZ}

The Hadyah Author Says: “It is written in the books of the *Ahl-e-Sunnat-o-Jama'at* that he [Hazrat Imam^{AS}] was the disciple of Shaikh Daniyal but the books of these people [the Mahdavis] disavow his [the Imam^{AS}.’s] discipleship.”¹⁴

We say: It is obvious that the details of all the line of saints are taken from the people who belong to the same chain (*silsila*). The uninformed sayings and quotations of the common people who do not belong to the same chain are not considered to be authentic, as we have already explained that the details about Hazrat Prophet Muhammad^{SLM} are considered to be correct that are proved by the authentic narratives by the Muslims and are found in the books of the Muslims. The unreal statements of the people of other religions or those of the Jews and Christians that contradict the statements of the Muslims are not considered to be correct. A clear example of this are the sayings of some Christian historians and authors that Hazrat Prophet Muhammad^{SLM} had acquired some information from the Christian monks about the Prophets^{AS} and that information is contained in the Holy Quran. No Muslim can accept this kind of baseless sayings. Similarly, the Mahdavis too do not accept the baseless and unauthentic sayings of aliens and they disavow such sayings.

IMAM^{AS},S NOT EATING ANYTHING FOR SEVEN YEARS

The Hadyah Author says: “In short, he [the Imam^{AS}] was not in his senses. However, he used to perform the obligatory ritual prayers (every day). This assertion that is against

¹⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.35

human intellect and habit is made that in those seven years, he (the Imam^{AS}) did not even taste a particle of food or a drop of water.”¹⁵

We say: The Hadyah Author thinks that this mediocre thing, that is, being alive without eating anything for a long time violates the human intellect and habit, although this neither violates the human intellect nor the human habit. The intellectual discussion here is that even a student of philosophy and logic would not raise such an objection, because *Shaikh-ar-Ra'is* Bu Ali Sina [Avicenna]¹⁶ writes in his book *Isharaat* in *Namat 'Ashir* [Tenth Manner] as under:

¹⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.35-36.

¹⁶ Bu Ali Sina or Abu Ali Sina or Avicenna's full name is Hasan Ibn Sina Isfahani. He was a great physician of his time. He was as famous as Socrates, Hippocrates and Aristotle. Among all the Asian philosophers, there was no physician of his stature except Farabi. The Muslims remember him as the *Shaikh-ar-Ra'is*. Sina is situated on the outskirts of Isfahan in Bokhara Province of Iran. There lived a saint of the same name. He was called Hasan bin Abdullah and his patronymic appellation was Abu Ali. Avicenna was named after the saint to fulfill a vow. Avicenna made astonishing development. At the age of 16, he not only finished his studies of the available sciences of medicine and treatments but he also became a physician. He cured Prince Noah bin Mansur of a serious and fatal malady. This gave him great name and popularity. So much so that he was given access to the royal library. This gave him an opportunity to increase his knowledge and efficiency as a physician. At the age of 22, he started his travels. At last he settled at Jurjan on the borders between Iran and Istarabad. It was here that he wrote his famous book *Qanoon* [Literally, it means Law]. This book is respected even by Europeans. In Germany no medical practitioner is recognized and the title of Doctor conferred on him unless he is perfect in the study of this book. Then, he finished his travels and settled in Hamadan. Here, Prince Shams-ud-doula appointed him as a minister in his court and made him the chief of his armed forces. People became jealous of him. Some philosophers looked down upon him and charged him with violating the code of ethics of the physicians. However, they did not know that a royal official gets access to the equipment needed for research and rare books that are usually not available to the ordinary people. In short, the army men charged him with atheism and heresy. They were about to kill him. However, Shams-ud-doula protected him. When this campaign came to an end, Avicenna returned to Hamadan. Here, he authored the book, *Shifa-o-Isharaat*. This is considered to be the best of his writings. He used to spend his days in the pursuit of knowledge and his nights in luxury, gaiety and happy social life. When his mentor Prince died, the local ruler charged him with deceit and imprisoned him. However, Avicenna escaped from prison with his diplomatic skills. Then he took refuge in the court of 'Ala-ud-doula. Here again he reverted to the life of luxury and carnal indiscretions. He lost his bodily health. He became the patient of colic. He died in 1037 AD at the age of 57 years after repenting his apostasy and died after reciting the *Kalima-e-Shahadat*, *La ilaha illa Llah* [There is no god but God]. He was buried at Hamadan. His writings consist of more than one hundred voluminous books. He was a master of all the branches of knowledge that were in vogue during his period and he made some contribution or the other to all of them. A historian writes that Avicenna was born of a woman named Sitarah. He was named Bu Ali Husain bin Abdullah Bokhari. He was commonly known as Bu Ali Sina. His father was the ruler of Balkh. Then he became the ruler of Charhan. He married Sitarah at this place. His father Abdullah took him to Bokhara and left him with a great learned teacher. He learnt the

“When you come to know that an ‘*Arif* [a Mystic with intimate knowledge of God] is not taking his food for more than his habitual interval between meals, know that it is true and understand that it is a well-known issue of *Tabi’iyyat* [Physics]. Remember that when the human potential does not assimilate the liquid matter and does not activate the praised matter, his praised matter remains immune and is not assimilated. They are not in need of their replacement. When the situation of any person is such and his nutritional supply is cut off for a very long time, he remains preserved and alive, while others who are not in such a situation would die if their nutritional supply is cut off for a similar period or one-tenth of it.”

Research scholar Tusi writes:

“The abandoning of the consumption of food may result from rare diseases. These could be bodily ailments like warm illnesses. Or, they could be sensual or psychological, like fear etc. This shows that the abandonment of the consumption of food because of the diseases is not impossible. That is why the Shaikh (Avicenna) has warned about the possibility of its happening.

“The close intimacy with God could be a reason for abandoning the consumption of food. The reason for this could be that when the self is fully bent towards the heavenly world, it necessitates the discarding of bodily potentialities and bodily functions like assimilating, lust, nutrition and other relevant matters.”

Imam Fakhruddin Razi^{RA} writes in his book, *Sharah-e-Isharaat*, as under:

“Its meaning is that the decrease in the food consumption of an ‘*arif* [a mystic who has intimate knowledge of God] is necessary. If it is said that the ‘*arif* gives up even this little quantity of the intake of nutrition, do not consider it to be against the intellect. On the other hand, the reason for it is known and renowned in the principles of Physics. When this happens, it is not impossible that the self of the ‘*arif* becomes engrossed in the love of God and becomes undisturbed by the bodily relations. This could lead to the real ingredients being assimilated to give suitable strength to the bodily

Quran with translation, literature, mathematics and other branches of knowledge. At this time Abu Abdullah came. Avicenna’s father made him a guest at his house. He taught him Geometry and Almagest [Ptolemy’s book on astronomy]. Ismail Za’id taught him *Fiqh*. Now, Avicenna had attained majority. Then he revised his books and updated them. His father died at the end of his sultanate. Mahmood of Ghazni wrote to the king of Khwarzam to send Avicenna. But at the suggestion of the king, Avicenna escaped. He died on the 1st of Ramazan at the age of 58 years. In some books, the date of his birth is given as 372 AH and the date of his death as 428 AH.—*Farhang-e-Asafiah*, Volume 1, pp.92-93.

potentialities and become the reason for the intake of the nutrients. In such a situation the person concerned will not feel hungry. Why should this be understood as far from intellect? We know that when a person is in great fear, his lust is drained, digestive system is adversely affected, and the bodily potentialities are deranged. When such a thing is allowed for others, why is it not allowed for an 'arif? He should be allowed this at a higher level. This is so because in such a situation, the self is in the stage of perfection. Then it is not impossible that the self, because of its perfection, can have the strength to preserve the real temperament at the time of assimilation. This deed is the exegesis of the saying of Hazrat Prophet Muhammad^{SLM}, 'I am in the Presence of my Lord. He feeds me. He causes me to drink.'"

The Tradition, which Hazrat Imam Fakhruddin Razi^{RA} has hinted at, supports this reasonable discussion. In other words, Hazrat Prophet^{SLM} used to fast continuously for days [that is, *Saum-e-Wisal*]. Some of his Companions^{RZ} wanted to fast like him. Hazrat Prophet^{SLM} forbade them, and said, "I remain in the presence of my Lord. He feeds me. He causes me to drink. You are not like me." Now, what has the Hadyah Author to say? Can he say what kind of food and drink was this? Was it the worldly and perceptible? And was this in accordance with the intellect and habit?

The Hadyah Author has said that an incident of Hazrat Imam Mahdi Al-Mau'ood^{AS} [of his remaining without food and drink for seven years] was against intellect and habit. This incident too is like the above mentioned incident of Hazrat Prophet Muhammad^{SLM}. The Hadyah Author has quoted this incident of Hazrat Imam Mahdi Al-Mau'ood^{AS} from some of the books of the Mahdaviah. It is narrated in the same books that Hazrat Imam Mahdi Al-Mau'ood^{AS} was in divine ecstasy and unconscious during the period. Despite this he used to gain his consciousness at the time of every ritual prayer (*namaz*) and used to perform the prayers. On one occasion, when he gained consciousness, he said, "The food that this servant needs is reaching him."¹⁷

In the religious matters, many examples of this kind are available. According to the beliefs of the *Ahl-e-Sunnat-o-Jama'at*, Hazrat Esa^{AS} [Jesus] and Hazrat Idris^{AS} [Enoch] are alive. However, none is sending them the worldly food and drinks everyday. Then, if the habit-oriented people decree that these are against the intellect and habit, what would the Hadyah Author say in answer to them on behalf of the *Ahl-e-Sunnat-o-Jama'at*.

¹⁷ *Shawahid Al-Vilayat*, Hazrat Syed Burhnuddin^{RA}, Hyderabad, 1379 AH, p.48.

Maulana Rum^{RA} explains the kind of food and nutrition that sustains in such circumstances. He explains it thus: “The real food of the human being is the *Noor-e-Khuda* [the divine luminosity of God], the beastly food is not suitable for him.”

At another place, he explains it thus: “The food of Hazrat Jibrail^{AS} is not cooked in kitchen. It is created by the vision of the Creator, the Friend! Similarly, the Saints of Allah get their nourishment without food set in trays. Their body too is created with the divine Luminosity.”

Besides these religious and rational discussions, it appears suitable to deal with the aspect of this being against habit. All the miracles and wonderworks are against the habit in the eyes of the common people. That is why they are called the preternatural phenomena. Hence, this incident of Hazrat Imam Mahdi Al-Mau'ood^{AS} too is a small example of his wonderworks and if that is against the usual habit, there is nothing astonishing.

For the people who cannot comprehend this reality, we are not going to deal with the matter from the life of Hazrat Prophet Muhammad^{SLM}, which is like an unfathomable ocean. Instead, we will be content to present some instances of the people of the *ummat* so that the readers can imagine the magnitude of the ocean from the example of a drop. The eyes that cannot see the sun may see its reflection in water and be convinced of its existence. By this they should know that the issue of abandonment of the food and nutrition is not an impossibility to the *Ahl-e-Sunnat-o-Jama'at*. It has manifested by many others in various ways.

It is written in the book, *Madarij-un-Nabuwat*, as under:

“It is narrated from Hazrat Abdullah bin Zubair^{RZ} that he had met people who had not eaten for a fortnight; and [he had met] Ibrahim Taimi who used to eat one grape or a few grapes once in forty days. Ibrahim Taimi is among the followers of the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM}.”

It is written in *Awarif* as under:

“Some people observe a forty day *Chillah* [vow] for bodily exercises. This is deemed to be the fast of one day.”

It is copied from *Kashf-al-Mahjoob* in the book, *Fasl-al-Khitab*, as under:

“One of the great *Mashaikh* [venerable old men] has said that a dervish arrived at Ka'abah [in Makkah] and was sitting therein for a whole year looking at the House of Allah without eating food, drinking water, sleeping or answering the calls of nature.”

It is written in the book, *Nafkhat-al-Uns*, as under:

“Imam Yafa’ei quotes a *Mashaikh* as saying that he had seen a woman in *Khwarzam* who had not taken any food, or drank any liquid for over twenty years.”

In *Yawaqit, discourse 65*, it is written as under:

“Shaikh Abu Tahir says, ‘We have seen a person at Abhar in the eastern cities. His name is *Khalifa-tul-Khirat*. He had not eaten or drank anything for the previous 23 years. And he was performing his worship of Allah Most High without any weakness.’”

Imam Yafa’ei has written in his history as under:

“In the outskirts of Egypt, a woman had stayed for thirty years. She did not go from that place either in winter or in summer. And in those thirty years she had taken no food or drink.”

Even though there are many such instances of a large number of respected elderly people, but we are content at having cited these few instances as they are enough to contradict the claim of the impossibilities of intellect and habit. We are content at these instances, which include those of some women; so that the cowardly men who are slaves of their concupiscence could be put to shame as they could not understand the high flying in the skies of spirituality and think that these marvels are against the intellect and habit.

DIVINE MANIFESTATIONS

The Hadyah Author says: “One day Bibi Iahditi said, ‘What is the matter? Why do you remain unconscious? Why do you not endure?’ He [the Imam^{AS}] said, ‘The divine manifestations are so great that, if from these oceans a drop is given to a perfect saint or an apostle, he may not recover his consciousness in his whole life. God be praised! In this negligence and ecstasy too, he was obsessed with the idea of finding fault in the Prophets^{AS} and his own superiority [over them].”¹⁸

We say: This saying of Hazrat Imam Mahdi Al-Mau'ood^{AS} is the manifestation of the fundamentals of the divine Reality. It is not fault finding of the Prophets^{AS}. The manifestation of a true and correct matter is not fault-finding of others. There are many Traditions of Hazrat Prophet Muhammad^{SLM}, which are authentic in the view of the *Mutakallimin* [Scholastic Philosophers] and *Mutahaqqiqin* [Research Philosophers]. For instance, Hazrat Prophet Muhammad^{SLM} is quoted as saying, “I am a Syed [chief] and descendant of Hazrat Adam^{AS} and I am not proud of this. Similarly, he is quoted as saying, “There is a time for me with Allah in which there

¹⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.36.

is no room for any angel very close to Allah or for a *Nabi-e-Mursal* [Prophet that is sent].” The purport of this is to express the real facts and not to find fault with an angel close to the Almighty Allah or a Prophet that is sent, or to show that he [the Prophet Muhammad^{SLM}] is superior to them.

Hence, the saying of Hazrat Imam Mahdi Al-Mau'ood^{AS} too is the expression of a true fact and it is not intended to find fault with the angels close to Allah Most High and Prophets sent, and not to express his own superiority over them. This is so because this is the station of the *Khatam-e-Vilayat-e-Muhammadi* [the Seal of the Sainthood of Hazrat Prophet Muhammad^{SLM}], in which there are new divine manifestations every moment, and this is not the case with the other grades and stations. On the other hand, there is the manifestation of the divine names and attributes. Hence, one who can tolerate the manifestations of the divine names and attributes cannot tolerate the manifestation of the *zath* [essence, nature]. This is self-evident. Did you not see this Verse in the Holy Quran, “...*And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless....*”¹⁹

The exegetes have differed about this manifestation too. They have said that this was not the manifestation of the divine names and attributes. Rather it was the manifestation of the *Noor-e-Arsh* [the divine Luminosity of the Empyrean] or it could be the *Noor-e-Rab* [Luminosity of the Lord], which was released to the extent of the eye of a needle that was manifested, with the result that the mountain was blown to smithereens and Hazrat Musa^{AS} fell unconscious. Hence, the magnanimity and majesty of the manifestations of the *zath* [divine essence, nature] can be gauged from this. The same Reality is being manifested by the Tradition of *Li Ma'Allah* [My time with Allah] and this is the hint in the incident of Hazrat Imam^{AS}. Consider it to be the ignorance of the Hadyah Author or his deliberate insolence that he calls this lofty station of ecstasy as negligence.

Hence, the bounty of the Allah Most High, which He confers on His special servants in diverse ways, has to be rehearsed and proclaimed, in accordance with the Quranic Command, “*But the Bounty of thy Lord—rehearse and proclaim.*”²⁰ However, if this is understood to mean as exhibiting one's own superiority and finding fault with others, a similar allegation will have to be leveled against many respected Saints of Allah Most High, who have said similar things. For instance, Hazrat Abdul Qadir Jilani^{RA} says in his *Qasidah-e-Ghousiah*, as under:

“I am the white falcon of every Mystic; Who is there among the people so gifted as me.”

¹⁹ Quran, S. 7: 143 MMP.

²⁰ Quran, S. 93: 11 AYA.

In this couplet, the term *kul Shaikh* and *rijal* are general and they cannot be particularized. In other words, the Hazrat^{RA} is manifesting his superiority that “Whatever is given to me is not given to anybody.”

There is another and very obvious saying of Hazrat Jilani^{RA} that is manifested in the book, *Nas'r al-Jawahir fi Manaqib Abdul Qadir*. One day he is reported to have said, “O Prophets and O Messengers! Although you have been given the titles of *Nabuwat* [Prophethood], Allah Most High has, however, given us things that He has not given to you.”

Would the Hadyah Author say here also that Hazrat Ghous^{RA} also was obsessed with manifesting his own superiority and finding fault with the Prophets^{AS} and Messengers^{AS}?

“AIMLESS WANDERLUST”

The Hadyah Author says: “After this *hal* [condition] he [the Imam^{AS}] started the way of *hijrat* [migration] or leaving the *watan* (native place) or self exile and went via the woods of Danapur on his *jahan-gardi* [aimless wanderlust] with his wife and children and some disciples.”²¹

We say: On the subject of *hijrat* [migration], we have dealt with all the relevant issues, which prove that *hijrat* is leaving the home-land under the command of Allah Most High and it is in perfect following of the deeds of Prophet Ibrahim^{AS} [Abraham] and the Seal of Prophethood^{SLM} and all other Prophets^{AS}. However, the Hadyah Author thinks that *hijrat* is *jahan-gardi* [aimless wanderlust], which is uncalled for insolence and rudeness because this deed of Hazrat Imam Mahdi Al-Mau'ood^{AS} was in obedience of the command of Allah Most High.

EQUAL DISTRIBUTION OF DONATIONS

The Hadyah Author says: “Bibi Ilahditi, the first wife of the Shaikh [Hazrat Imam^{AS}] died and was laid to rest on the foot of the Dongri Mountain near the fort [of Chapanir]. After her death, the system of the equal distributions of the *futuhat* [donations] started.”²²

We say: The saying of the Hadyah Author that the system of the equal distribution of the donations received started after the death of Hazrat Bibi Ilahditi^{RZ} is incorrect because the system of equal distribution, whether in station or in journey,

²¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.36.

²² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.37.

was already in vogue. The Hadyah Author himself has stated on page 24²³ that Sultan Ghiyasuddin had sent sixty Qintars [bags] of coins to the Imam^{AS} and that Hazrat Imam^{AS} distributed to the people who had come with the treasure. And one bag of the coins was distributed equally among his Companions^{RZ}. This proves that the system of the equal distribution of donations received was in vogue always, because this incident had occurred before the death of Hazrat Bibi Ilahditi^{RZ}. However, it is astonishing that the Hadyah Author had forgotten that he had written about this incident earlier.

FIRST CLAIM TO BE MAHDI

The Hadyah Author says: “And since he had heard that the people would pay fealty on the hand of the Imam^{AS} between the *Rukn* and the *Maqam*, he [the Imam^{AS}] too staked the claim, ‘He who reposes Faith in me, is a *mumin* [believer].’ Miyan Nizam and Qazi Alauddin immediately said, ‘We repose Faith and it is True’, and paid fealty to the Imam so that this superstitious formality too was completed.”²⁴

We say: The style of writing shows how far the Hadyah Author is from the principles of historiography. In which book [of the Mahdavis] is it written that Hazrat Imam Mahdi Al-Mau'ood^{AS} staked his claim to be Mahdi at the instigation of the people? He should show this. Otherwise, this too will be another proof of his malicious slander. Similarly, the Hadyah Author has called the prediction of Hazrat Prophet Muhammad^{SLM} as a superstitious formality. This is a clear proof of his disrespect and sacrilegious remark against Hazrat Prophet Muhammad^{SLM}. The manifestation of the prediction about the advent of all the *Khulafa-Allah* [Vice-Regents of God] occurs at the divine command. For instance, some Prophets^{AS} of the yore had predicted the migration of Hazrat Prophet Muhammad^{SLM} to Madina from Makkah, and turning *Ka'abah* [the holy shrine at Makkah] as the *Qibla* [the direction in which Muslims turn in prayers], according to some of the exegetes and others. And this was accomplished at the divine command by Hazrat Prophet Muhammad^{SLM} and thus this prediction came true. Similarly, Hazrat Imam Mahdi Al-Mau'ood^{AS} staked his claim to be Mahdi between the *Rukn* and the *Maqam* at the holy shrine of Makkah at the command of Allah Most High and thus the prediction of the holy Prophet^{SLM} came true. To call this as the hearsay and a superstitious formality is like an enemy of Islam saying that “Hazrat Prophet^{SLM} had heard [from somebody that he would migrate to Madina from Makkah] and that he migrated and made Makkah the *Qibla* in place of *Bait-ul-Maqdis* [Jerusalem] to complete the superstitious formality.” The answer that the Hadyah

²³ That is page 24 of the earlier edition of *Hadyah-e-Mahdaviah*. This is on page 36 of the *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition.

²⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 Edition, p.37.

Author would give to such an enemy of Islam would be our answer to his impudent and rude remarks.

The Hadyah Author has omitted a part of the incident. Apart from Miyan Nizam^{RZ} and Qazi Alauddin^{RZ}, there were others who paid fealty on the hand of Imam^{AS} at the time. Hence, it is written about staking the claim in the *Shawahid Al-Vilayat*, as follows: “Hazrat Imam Mahdi^{AS} started his sermon on the Quranic Verses. After the sermon was over, some Arabs too came and paid fealty to the Imam^{AS}.”²⁵

The Hadyah Author has not mentioned any person other than the two Companions^{RZ} among those who paid fealty at the hand of Hazrat Imam^{AS} so that the large number of people who paid fealty to the Imam^{AS} could be concealed.

DISRESPECT TO SHAH NE'MAT^{RZ}

The Hadyah Author says: “Miyan Ne'mat who was an eminent Vice-Regent was a great brigand and murderer; he had fled after being accused as a killer of a Negro and joined [the Imam^{AS}] after becoming his disciple.”²⁶

We say: There is no mention of Hazrat Bandagi Miyan Shah Ne'mat^{RZ}'s robbery anywhere. What is mentioned is that he had killed the son of a Negro. The Hadyah Author has written it in a contemptuous manner. Does he not know that all sins are forgiven after reposing Faith and repentance? And then, the same person rises to higher stages and stations. There are a large number of people of this kind who had indulged in similar sins as Hadyah Author has charged against Hazrat Shah Ne'mat^{RZ} and tried to show in a contemptuous manner, before their conversion to Islam. Hazrat Umar Faruq^{RZ} was a mortal enemy of Hazrat Prophet Muhammad^{SLM}. He was always in pursuit of giving all kinds of trouble to and even killing the Prophet^{SLM}, but when he reposed Faith in Hazrat Prophet^{SLM}, he was appointed to higher positions and finally became the glorious Vice-Regent of Hazrat Prophet^{SLM}. Hazrat Khalid Bin Walid^{RZ} and Hazrat 'Akrama Ibn Abi Jahl who defeated the Muslims in the Battle of Uhud and killed many Companions^{RZ} of Hazrat Prophet^{SLM}, so much so the Hazrat Prophet^{SLM} was wounded. In short he remained a malicious and mortal enemy of the Prophet^{SLM} for a long time. It is obvious that oppressing and murdering the special Companions^{RZ} of Hazrat Prophet^{SLM} and annoying and attempt to martyr Hazrat Prophet^{SLM} himself is a greater sin in comparison with the oppressing and killing the ordinary people. But when the same Khalid Bin Walid^{RZ} became a Muslim, he was given the title of *Saifullah* [the Sword of Allah]. Hence, if Hazrat Bandagi Miyan Shah Ne'mat^{RZ}

²⁵ *Shawahid Al-Vilayat*, Hazrat Syed Burhanuddin^{RA}, Hyderabad, 1379 Edition, p.92.

²⁶ *Hadyah-e-Mahdaviah*, Chapter2, 1293 Edition, p.38.

had done some deeds, there could be no hurdle to his reaching the higher stations and positions after his reposing Faith and repenting.

On the other hand, if you ask for the truth, the biographers of Hazrat Prophet Muhammad^{SLM} have counted such instances as his miracles that the bounty of his company brought stupendous changes in their temperaments. Their evil attributes turned into noble and bountiful manners. This incident of Hazrat Bandagi Miyan Shah Ne'mat^{RZ} too is a magnificent example of a transformation of the temperament of the Shah^{RZ} resulting from the blessings of the august company of Hazrat Imam Mahdi Al-Mau'ood^{AS}. The Hadyah Author has omitted an important portion of this incident. Its details are that when Hazrat Bandagi Miyan Shah Ne'mat^{RZ} arrived in the presence of Hazrat Imam^{AS}, he commanded him [Ne'mat^{RZ}] to go to people he had troubled and seek their forgiveness. In obedience of this command, he went to the house of the Negro whose son he had killed. He told the father of the Negro he had killed, "This is the sword and this is my head. Kill me in retaliation to the killing of your son or you may forgive me." The Negro noticed that the condition of Hazrat Ne'mat^{RZ} had tremendously changed. His face is illuminated with manifestations of the Divine Luminosity. He said, "I forgive you on the condition that you show me where you have achieved this great blessing (the change in temperament)." Then the Negro whose name was Siddi Abdullah accompanied Hazrat Bandagi Miyan Shah Ne'mat^{RZ} to the Imam^{AS}. There he too reposed faith in and paid fealty at the hands of the Imam^{AS}.²⁷

IMAM^{AS} OBEYED DIVINE COMMANDS

The Hadyah Author says: "It was the habit of the Shaikh [Hazrat Imam Mahdi Al-Mau'ood^{AS}] that when an order of a ruler arrived, he would say that Allah Most High too had commanded him to leave the place and that he would go on his own."²⁸

We say: The Hadyah Author has said that it was the habit of the Imam^{AS}. This is not correct. The term habit applies to a deed that occurs always or at least frequently. It is the duty of the Hadyah Author to prove when and where such deeds have occurred. Further, he has to prove that wherever such a deed has occurred, was it accidental or it has occurred frequently. Further, it is the responsibility of the Hadyah Author to show from which of the books of the Mahdavis, he has taken the passage. He should name the books from where he has taken it.

From the book [of the Mahdavis] he has named in the beginning of the Chapter 2, it is proved from the incidents of the biography and historical accounts that the

²⁷ See *Tazkira-tus-Sallihin* and *Panj Fazail*.

²⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 Edition, p.38.

Imam^{AS} was always obedient to the divine commands. He used to stay at a place as long as the divine command allowed him to stay at the place concerned. When the divine command to migrate arrived, he would move to the next place. At many places, it has happened that he migrated as soon as the divine command arrived, even though there was no order from the local authority to migrate. At places, it has so happened that the rulers and kings of the place were eager for his stay and to serve him wholeheartedly, the divine command arrived and he migrated immediately in obedience to it. Such incidents occurred at places like Jalore, Qandahar and other places.

On occasions, the order of the local ruler to migrate arrived and the Imam^{AS} told the Government officials that he [the Imam^{AS}] was obedient to the divine command and that he would migrate when the divine command arrived. This happened at Nagar Thatta [in Sindh] and other places. Hence, it is written in the book, *Matla Al-Vilayat*, as under:

“The king of Sindh wanted to expel the Imam^{AS} from his territories. He sent his Qazi and conveyed the message, “Go away from here.” Hazrat Imam Mahdi Al-Mau'ood^{AS} said, “The command of your king is for you. When the command of my King (God) comes to me, we will go away.”²⁹

After this, the Qazi of Sind went with his arguments; then Hazrat Imam^{AS} said with an air of finality: “Tell your king that “We will never go from here without the command of Allah Most High. Hence, if you [your king were to] come with all your pomp and powerful army, this servant [of Allah Most High] will over-power you with the help of God.”³⁰

Even after this, the local ruler issued various orders to leave his territory. It was also proposed to force migration on the Imam^{AS} through the armed forces or to enforce compulsory migration. These efforts became fruitless. The chief of the armed forces became obedient to the Imam^{AS}. The markets were closed for the Imam^{AS} and his Companions^{RZ}. However, this too was ineffective. Despite all these restrictions, Hazrat Imam Mahdi Al-Mau'ood^{AS} continued to stay there for a long time. The Hadyah Author himself concedes that the Imam^{AS} stayed there for eighteen months.³¹ The respected readers can decide how false and incorrect the statement of the Hadyah Author is that “It was the habit of the Shaikh [Hazrat Imam Mahdi Al-Mau'ood^{AS}] that when an order of a ruler arrived, he would say that Allah Most High too had commanded him to leave the place and that he would go on his own.”³²

²⁹ *Matla al-Vilayat*, Bandagi Miyan Syed Yusuf^{RA}, Hyderabad, 1374 AH, pp.69-70.

³⁰ *Ibid*, p.71.

³¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293AH Edition, p.39.

³² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.38.

On occasions, it has so happened that the Imam^{AS} was divinely commanded to migrate and simultaneously, the order of the ruler to leave the place was also conveyed to him. He said, “We have received the command of our Lord also to leave this place and we are going away.” Hence, at Piran Patan [in Gujarat] when Malik Mubariz-ul-Mulk arrived in the presence of the Imam^{AS}, hiding the written order to migrate in his sleeve, the Imam^{AS}, even before the Malik delivered the written order, told him, “O Mubariz-ul-Mulk! Why were you in a hurry to take the blame of conveying the king’s message of expulsion to me? We had received the command of our Lord to leave this place.” Pointing towards the Companions^{RZ}, the Imam^{AS} said, “Ask these people! They are preparing to leave for the last three or four days.” This was an accidental event. It is not worth clinging to it. In view of all these incidents, it is not correct to call this a habit.

If the Hadyah Author is objecting to the frequent divine commands to the Imam^{AS}, this is unfair. No Muslim of the *Ahl-e-Sunnat-o-Jama'at* can object to such a thing because the special servants of God are in such conditions. They do not do any work without a command from God. Allah Most High says about Hazrat Prophet Muhammad^{SLM}, “*Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired.*”³³

Hazrat Prophet^{SLM} migrated at the command of Allah Most High. He camped at the places on the way at the divine command. It is not the migration alone! The battles in which Hazrat Prophet^{SLM} participated and many other incidents too were in obedience to the divine commands. It is proved that every deed of the Prophet^{SLM} was in obedience to the divine commands, from the religious point of view.

The condition of various Saints of Allah too was the same. They did what God commanded them to do. For instance, it is written in the book, *Nasr-Al-Jawahir fi Manaqib Abdul Qadir*. Hazrat Abdul Qadir^{RA} is quoted as saying:

“When I am made to talk, I talk. When I am commanded, I do the deed. This job is on Him Who has commanded. The *de'yat* [blood money] is payable by a *'aqila* [woman in her senses.]”

If the Hadyah Author has any objection to the Imam^{AS} being obedient to God in his staying at and migrating from a place, the same criticism has to be leveled against all similar occasions, particularly, Hazrat Abdul Qadir Jilani Ghous-e-Azam^{RA}.

In short, Hazrat Imam^{AS} did not migrate at the tyrannical behest of the contemporary sultans. He was obedient to Allah Most High. As long as the divine command was to stay at a place, he stayed there. And when the divine command for migration arrived, he strictly obeyed it.

³³ Quran, S. 53: 3-4 MMP.

IMAM^{AS}'S CLAIM TO BE MAHDI AT DIVINE COMMAND

The Hadyah Author says: “Since the disciples of the Shaikh [Hazrat Imam Mahdi Al-Mau'ood^{AS}] were insisting that he stake the claim to be Mahdi and repeated the demand frequently, the Shaikh was dillydallying. These people did not give up their insistence. Out of regard for them, he had staked his claim twice. But he was not insistent. Now that all of them profoundly insisted, the Shaikh too relented.”³⁴

We say: As we have already stated at the beginning of Chapter 2, all the fiction about the insistence of the disciples and staking the claim out of regard for them was all the misstatements and slandering of the Hadyah Author as this is not stated in the books he has claimed to be his sources. Hence, it is written in the book, *Matla Al-Vilayat*, as under:

“On the fifteenth day of the Imam^{AS}'s stay at Village Barhli, an angry command [from Allah Most High] arrived ‘Be warned! The command has truly been issued. You will be rewarded if you are patient. You will be deprived and unfortunate if you are impatient.’”³⁵

It is written in *Shawahid Al-Vilayat* as under:

“Hazrat Imam Mahdi Al-Mau'ood^{AS} said, ‘Now the command of Allah Most High has arrived with anger: Be warned! The Command that had to be issued has already been issued. You will be rewarded if you are patient. You would be unfortunate if you are restless.’”³⁶

Further, the Imam^{AS} said:

“This servant of Allah is in health, not afflicted with any disease. He is in his senses, not mad. He is opulent, not indigent. He is prudent, not unconscious.” After manifesting this, the Imam^{AS} said, “Allah Most High commands, ‘O Syed Muhammad! You are the Mahdi-e-Mau'ood [the Promised Mahdi (Rightly Guided)]. Announce this fact and invite the people unto Me.’”³⁷

From this it is proved that the claim was made at the command of the Allah Most High. Where is the question of staking the claim at the instance or insistence of the Companions^{RZ} or to appease them?

³⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293AH Edition, p.38.

³⁵ *Matla al-Vilayat*, Miyan Syed Yusuf^{RA}, Hyderabad, 1374 AH, p.59.

³⁶ *Shawahid Al- Vilayat*, Hazrat Syed Burhanuddin^{RA}, Hyderabad, 1379 Edition, p.161.

³⁷ *Ibid.* pp.161-162.

In Chapter 1, the Hadyah Author has himself said in the discussion of *Mamur Min-Allah* [the Imam^{AS}'s being appointed by God] quoting briefly from the book, *Matla Al-Vilayat*, that for twenty years the command of Allah was being persistently issued. There is no mention of the Companions^{RZ} insisting or instigating the Imam^{AS} to stake the claim to be Mahdi^{AS}. The text of the writing of the Hadyah Author is as follows, in translation:

“It is written in the book, *Matla Al-Vilayat* that for the first 12 years the command of Allah had come but the *Miran* [that is, Hazrat Imam^{AS}] was hesitating because he thought it to be an evil suggestion from the baser self and the Satan. After twelve years, the divine command came with anger, saying, ‘We are saying it in front of you and you think it to be from *Ghair-Allah* [other than Allah].’ After this also, he [that is, the Imam^{AS}] offered his excuses of not being capable of the task etc., and further hesitated for another eight years. After twenty years, again the command came with emphasized anger that “The divine command has been issued. You will be rewarded if you accept it; otherwise, you would be forsaken.”³⁸

This synopsis of the Hadyah Author too proves that the allegation that the Imam^{AS}'s staking the claim at the instance and insistence of the Companions^{RZ} is a slander, which he had not thought of earlier. As long as he does not show as to which book [of the Mahdavis] he has extracted this allegation from, he cannot absolve himself from the charge of resorting to falsehood and misstatements in reproducing historical facts and incidents.

Apart from this historical and principled discussion, the respected readers might have noticed in the discussions relating to the Chapter 1 earlier, that the Hadyah Author had charged disrespectfully the Imam^{AS} with disobeying the command of Allah Most High for twenty years. If, according to the Hadyah Author, whatever the claim that has been made, is not on the basis of the divine command, but on the instance and insistence of the Companions^{RZ}, or to appease them, the concept of the disobedience to Allah Most High can never be correct. And, on the other hand, if the Hadyah Author concedes the divine command being allegedly disobeyed for twenty years, then the staking the claim to appease the Companions^{RZ} becomes wrong *ab initio*.

The mistake of the assumption about the Imam^{AS} staking his claim to be the Mahdi at the instance or insistence of the disciples becomes obvious from the other events that preceded the claim. Some of the Companions^{RZ} of the Imam^{AS} had been informed by divine *inkishaf* [inspiration] that Hazrat [Syed Muhammad] was the *Mahdi Al-Mau'ood*^{AS} and they had informed the Imam^{AS} about their inspiration. In reply, the Imam^{AS} told them, “Be busy in your routine of *zikhro-fikr* [remembrance and meditation] of Allah Most High. When the time [of staking the claim] comes,

³⁸ *Hadyah-e-Mahdaviah*, Chapter 1 1293 AH Edition, p.24.

Allah Most High Himself will manifest it.” Hence, Bibi Iahditi^{RZ} [the wife of the Imam^{AS}], Bandagi Miyan Syed Salamullah^{RZ} [her brother] and Bandagi Miyan Yusuf Suhaith^{RZ} [a Companion^{RZ} of the Imam^{AS}] have narrated such inspirations. The narrative of Hazrat Yusuf Suhaith^{RZ} also explains that when he became convinced about the truth and certainty of his inspiration, he requested the Imam^{AS} should stake the claim and “this *banda* [servant of Allah] will present the proof on the basis of my information. If the Hazrat^{AS} does not stake his claim, I will manifest the truth since it has been inspired to me.” Hazrat Imam^{AS} said, “Allah Most High will provide the proof. There is still time for it. If you wish to disclose it prematurely, Allah Most High will silence you.” Hence, it resulted in his being tongue-tied [for the rest of his life].³⁹

These events are enough to contradict the Hadyah Author’s falsehood about the Imam^{AS} having staked his claim to be Mahdi on the instance and insistence of his disciples and followers.

If the Hadyah Author thinks that the followers informing the Imam^{AS} about their divine inspirations to be the so-called ‘insistence of the followers’, then it is his own misunderstanding. His mistake can be proved by many reasons:

► Firstly, some of the Companions^{RZ} have narrated these incidents. The Hadyah Author’s saying that “all of them profoundly insisted” has not been proved. He should prove as to which of the books of the Mahdavis states that all the Companions^{RZ} profoundly insisted upon the Imam^{AS} to stake the claim, so that the application of the word ‘all’ could be correct.

► Secondly, these incidents have occurred long before the *Dawa-e-Muakkad* [confirmed and emphasized claim] at various places. The Hadyah Author will have to prove that at the place of Barhli, where the Imam^{AS} staked his confirmed and emphasized claim, these incidents were narrated to the Imam^{AS} collectively just before the claim. Only then, these could be considered to be the basis of the claim.

► Thirdly, even if such a thing had happened, the Companions^{RZ} being divinely inspired about and their informing the Imam^{AS} about their inspirations that the Hazrat^{AS} was the Promised Mahdi^{AS}, cannot be considered to be insistence or demand. It also does not lead to saying that the Imam^{AS} staked his claim to appease his disciples and companions.

► Fourthly, it is proved from the narratives of the *Ahl-e-Sunnat-o-Jama'at* that Hazrat Prophet Muhammad^{SLM} has issued commands, or even God revealed [Quranic] Verses, according to the wishes and opinions of some of his Companions^{RZ}. Hence, it is written in the book, *Tarikh-Al-Khulafa*:

³⁹ *Shawahid Al-Vlayat*, Hazrat Shah Burhanuddin^{RA}, 1379 AH, Hyderabad, p.157 and *Matla Al-Vilayat*, Hazrat Bandagi Miyan Syed Yusuf^{RZ}, Hyderabad, 1374 AH, pp.49-52. (Abridged).

■ Abdullah Bin Umar^{RZ} narrates that Hazrat Bilal^{RZ} [a Companion of Prophet^{SLM}] used to recite the expression *Hayya 'ala as-salah* [Come to prayers] immediately after the *Ash'had-o an la' ila'ha il'lalla'h* [I bear witness that there is no god but one God] in the *azan* [prayer call]. Hazrat Umar^{RZ} suggested, “Say, ‘*Ash'had-o anna Muhammadur Rasool-Allah* [I bear witness that Muhammad is the Messenger of Allah]’ between the two expressions.” Hazrat Prophet Muhammad^{SLM} told Hazrat Bilal^{RZ}, “Say as Umar says.”

However, it is stated in other Traditions that the wordings of the prayer call were taught by Hazrat Jibrail^{AS} [Archangel Gabriel]. In other words, in view of this Tradition, the wording of the prayer call as taught by Hazrat Jibrail^{AS} was amended in accordance with the opinion of Hazrat Umar^{RZ}.

■ It is written in the book, *Tafsir-e-Kabir*, as under:

“The polytheists used to drink wine and they considered it to be *halal* [allowed, permitted, legitimate]. Hazrat Umar^{RZ}, Hazrat Ma'az^{RZ} and a group of the Companions^{RZ} requested Hazrat Prophet Muhammad^{SLM}, “Give us your command about wine, because it benumbs the intellect and wastes the wealth.” Then, the following Quranic Verse was revealed, “*They ask thee concerning wine and gambling. Say: 'In them is great sin, and some profit, for men; but the sin is greater than the profit.'*”⁴⁰

The following narrative of Hazrat Umar^{RZ} is written in the book, *Tarikh Al-Khulafa*:

“I [respectfully] submitted to Hazrat Prophet Muhammad^{SLM}, ‘All kinds of people, both good and bad, come before your wives. It would have been better if you had commanded them to observe *Pardah* [veil].’ Immediately, the Quranic Verse about the veil was revealed.”

These narratives prove that these divine commands were issued at the wish and suggestions of the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM}. That is not all. There are many more similar events. Granting that the statements of the Hadyah Author were true, they would have been of the same nature, that is, as that of the commands that were revealed at the instance of the wishes and suggestions of the Companions^{RZ} of Hazrat Prophet^{SLM}. God forbid! If some opponent or enemy of Islam were to object on the basis of these incidents that Hazrat Prophet^{SLM} used to issue, or for that matter, even God used to reveal, commands as suggested by, or to appease, the Companions^{RZ}, and if such a criticism is correct in the opinion of the Hadyah Author, then the criticism of the Hadyah Author about the incident of the Imam^{AS} too could have been correct. Indeed, nothing of the sort has happened in case of Hazrat Imam^{AS}. The insistence of the Companions^{RZ} is not proved. Nor it is

⁴⁰ Quran, S. 2: 219. AYA.

proved that the Imam^{AS} staked his claim on the insistence of the Companions^{RZ}. However, the claim that was staked was expressly at the divine command that was final and emphasized.

“WE REPOSE FAITH AND IT IS TRUE”

The Hadyah Author says: “Miyān Khundmir and all the Companions that were 360 in number, cried, “We repose Faith and it is True.”⁴¹

We say: It has been the practice and custom for the group of the *muminin* [believers] to say, “We repose faith and it is True,” at the commands of *Khalifatullah* [Vice-Regent of Allah]. Hence, at the time of the *Bai’at-e-Rizwan* [literally, Fealty of Divine Pleasure] the *muminin* [believers] had exhibited great zeal, truth and the strength of Faith in accepting the invitation of the one who invited the people unto Allah Most High. This has been praised by Allah Most High in Quran, thus: “*Lo! Those who swear allegiance unto thee (Muhammad), swear allegiance unto Allah. The hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul’s hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.*”⁴² Hence, the saying of the Companions^{RZ} of the Imam^{AS} too is in absolute obedience to the Divine command, “*O our people! Respond to Allah’s summoner...*”⁴³ and in accordance with the custom of the *muminin* [believers].

WAS IT A NEW RELIGION?

The Hadyah Author says: “And a large group of his [the Imam^{AS}’s] Companions, disgusted with the hardships of the new religion and giving up his companionship, went to Gujarat, although the Shaikh of Jaunpur was threatening them that they were hypocrites, none heeded him. They went straight to Gujarat. Bibi Shakar Khatoon was among them.”⁴⁴

We say: The Hadyah Author has been guilty of many misstatements here. Among the people who went from Nasrpur without the permission of the Imam^{AS}, because they could not bear the pangs of hunger and could not relish the taste of hunger, were only Shakar Khatoon and her brother, Qazi Khan. To treat them as a group and call them as a ‘large group’ is not correct.

⁴¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.39.

⁴² Quran, S. 48: 10 MMP.

⁴³ Quran, S. 46: 31 MMP.

⁴⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.39.

Further, calling the commands of Hazrat Imam Mahdi Al-Mau'ood^{AS} as a 'new religion' too is a great mistake, because the *mutaqaddimin* [the earlier authorities] of the *Ahl-e-Sunnat-o-Jama'at* concede that:

“This is the real *Shari'at-e Muhammadi* that if Hazrat Prophet Muhammad^{SLM} were alive and an issue were presented to him for a judgment, he would have issued the same command as Hazrat Imam Mahdi Al-Mau'ood^{AS} has issued. This shows that these commands of Hazrat Imam Mahdi Al-Mau'ood^{AS} are the real *Shari'at-e-Muhammadi*.”⁴⁵

Hence, the readers might have noted in the discussions of the Chapter 1, the issues the Hadyah Author has treated as the 'new *Shari'at*' or said that they are opposed to the Islamic Commands, are not new. On the other hand, they are in perfect consonance with the Islamic principles and are in accordance with the Holy Quran and the Traditions of Hazrat Prophet Muhammad^{SLM}. And the great authorities of the *Ahl-e-Sunnat-o-Jama'at* concede this.

The Hadyah Author's calling the commands of Hazrat Imam^{AS} as the 'new religion' or the 'new *Shari'at*' reminds one of the historical facts of the early period of Islam. The infidels of the Quraysh [tribe] thought that they were the followers of the religion of Hazrat Ibrahim^{AS} [Abraham]. They had confined the Religion of Ibrahim^{AS} to the limited domain of their perverse thinking. And they thought that their idol-worshipping and other evils as the real Religion of Hazrat Ibrahim^{AS}. And, on the basis of this thinking, they called Islam a 'new religion', which was their misunderstanding and a distorted statement. Similarly, the Hadyah Author too has confined the prodigious and great commands of Islam to the narrow limits of his own thinking of worshipping wealth and world. And to think that anything that is opposed to his evil concepts as a 'new religion' is his egregious mistake.

The Hadyah Author's praising those people who did not pay heed to the commands of the Imam^{AS} and saying that they went straight to Gujarat too is wrong, because the people who disobey a Vice-Regent of Allah are branded as hypocrites. This too is not a new thing. Such disobedience was manifested during the period of Hazrat Prophet^{SLM}. Allah Most High says: “*Those who were left behind (in the Tabuk expedition), rejoiced in their inaction behind the back of the Apostle of Allah: they hated to strive and fight, with their goods and their persons, in the Cause of Allah: they said, 'Go not forth in the heat.' Say: 'The fire of Hell is fiercer in heat.' If only they could understand.*”⁴⁶ On the other hand, something more than this too had happened; some people who had become Muslims had reneged. Hence, Allah Most High says, “*They swear by Allah that they said nothing (wrong), yet they say the word of disbelief and did disbelieve after their Surrender (to Allah). They proposed*

⁴⁵ Tahtawi, quoted from *Futuh-e-Makkiah*.

⁴⁶ Quran, S. 9: 81 AYA.

*that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in this world and in the Hereafter, and they have no protecting friend nor helper in the earth.”*⁴⁷

Can any Muslim imagine praising a person who evades obeying the commands of the Prophet^{SLM} and *jihad fi Sabil-Allah* [struggle in the way of God]?

Hence, if the evasion and opposition to the commands of Hazrat Prophet Muhammad^{SLM} has occurred in following the commands relating to the *jihad-e-asghar* [the minor struggle], it can occur in following the *jihad-e-akbar* [the major struggle]. What is there to be astonished about?

The other situation too is proved to have occurred during the period of Hazrat Prophet Muhammad^{SLM}. Hence, it is written in the books, *Tafsir-e-Kabir*, *Tafsir-e-Mualim-at-Tanzil* and *Tafsir-e-Naishapuri*, that:

“Hazrat Prophet^{SLM} stood to deliver his sermon in the Friday prayers and said, ‘O So-and-so! Get out since you are a hypocrite. O So-and-so! Get out since you are a hypocrite. O So-and-so! Get out since you are a hypocrite.’ And in that way he expelled many people from the mosque and disgraced them.

Hence, during the period of Hazrat Imam Mahdi Al-Mau'ood^{AS} too, such things might have happened. What is the objection if the latter had decreed some people who were evasive and opposed the truth as hypocrites did? There is great similarity in the two incidents, that is, the one during the period of Hazrat Prophet Muhammad^{SLM} and the other during the period of the Imam^{AS}.

That the Hadyah Author has praised the people on their *qusur* [sin] is not proper as Qazi Khan and others were ashamed of their sin and they finally came to Hazrat Bandagi Miyan Syed Khundmir^{RZ} and repented in accordance with the Quranic command, “*Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil...*”⁴⁸

And they became the beneficiaries of the divine promise that: “*...Perhaps Allah will turn unto them (in Mercy): for Allah is oft-Forgiving, most Merciful.*”⁴⁹

⁴⁷ Quran, S. 9: 74 MMP.

⁴⁸ Quran, S. 9: 102 AYA.

⁴⁹ Quran, S. 9: 102 AYA.

IMAM^{AS}'S STAY AT THATTA

The Hadyah Author says: “Then, from there, he [Hazrat Imam Mahdi Al-Mau'ood^{AS}] arrived at Thatta, the capital of Sindh and stayed there for eighteen months. Some people reposed Faith in him. However, when the details about him became known to the *ahl-e-Islam* [the people of Islam], they tightened their grip. So much so that eighty-four persons among the companions of the Shaikh died of hunger. The Shaikh consoled them by giving the glad tiding of the stations of the *Ulul-azm* [enterprising prophets and apostles]. In short, the king of Sindh ordered this dervish and his followers should be killed. However, Darya Khan, a noble of the court of the king, kept the order of killing in abeyance and prevailed upon the king to expel him [the Imam^{AS}] from the dominion of Sindh.”⁵⁰

We say: The Hadyah Author has maliciously used the expressions, *ahl-e-Islam* and *Muslims* as against the Mahdavis. We have dealt with this in detail in the preamble of this book.

Ikhraj [expulsion or deportation] is in itself a *fazilat* [excellence]. It is not a reason for slight and indignity. However, in view of the historical events, it is not correct to say that Hazrat Imam^{AS} departed from Thatta on the basis of expulsion, in the context of the narratives in the books the Hadyah Author has claimed to be his sources, as we have already explained earlier. The issuance of the expulsion orders, the deployment of the armed forces, the closing of the markets and sending Mullah Sadruddin for a debate—all these maneuvers of the Sindh administration failed. About the order of expulsion, Hazrat Imam^{AS} frankly told the officials, “As long as the divine command does not come, this servant [of Allah] cannot go from here.” The military officer Darya Khan had become a devotee of the Imam^{AS}. Mullah Sadruddin too became a devotee of the Imam^{AS}. The closing of the markets did not have any effect. On the other hand, the merchants of Sindh continued their trade of the necessities of daily life with the Companions^{RZ} of the Imam^{AS}. In short, Hazrat Imam^{AS} continued to stay at Thatta with his Companions^{RZ} till the divine command arrived. Hence, it is written in the book, *Matla Al-Vilayat*, as under:

“In short, the king and the people of Sind were so hostile and opposed that it cannot be written down. Their objective was that the Imam^{AS} should go away. However, he did not move unless the command of God to go ahead arrived.”⁵¹

The incident of the 84 Companions^{RZ} being martyred of hunger is not related to Thatta, according to most of the contemporary historians and biographers. Nor was it the result of the cruelty of the people of Sindh.

⁵⁰ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.39-40

⁵¹ *Matla Al-Vilayat*, Hazrat Bandagi Miyan Syed Yusuf^{RA}, Hyderabad, 1374 AH, pp.73-74.

Even if the incident of the martyrdom of the companions is accepted as having occurred at Thatta, for the sake of argument, as the result of the cruelty of the people of Sind, what is wrong in the essence of the incident that the Hadyah Author has described it in such an insulting phraseology? It is a matter of habit that the objective of the worshipers of the world is the achievement of the worldly pomp and pageantry. They consider the poverty, abstinence, and suffering in the way of God and bearing the difficulties and oppression of the oppressors to be insulting. In accordance with this very principle the Hadyah Author has adopted the insulting and satirical style of writing in reporting the incident, and said that they “died of hunger.”

However, Allah Most High has praised the migrants and indigent people in glowing terms as he has said: “*It (a part of that which is assigned to the Apostle) belongeth to the poor also from among the Muhajirin (the refugees), who had been driven from their homes and their possessions while engaged in seeking grace from God and His pleasure and in supporting the cause of God and His Apostle. It is they who are truly sincere (in their belief in God).*”⁵²

See! The following attributes of the *Fuqara* [poor men, saints] have been enumerated: ► Firstly, they are poor; ► Secondly, they are *muhajirin* (migrants); ► Thirdly, they are expelled from their residences; ► Fourthly, they are the seekers of the Grace and Pleasure of the Allah Most High; ► Fifthly, they help the religion of Allah Most High and His Apostle; ► Sixthly, they are *Sadiq* [truthful]. At places their attributes have been described as “...*those who suffered in My Cause...*”,⁵³ and “...*those in need...are restricted (from travel).*”⁵⁴ In short, there are many Quranic Verses that describe their high dignity and grades of such people. The Companions^{RZ} of Hazrat Imam Mahdi Al-Mau'ood^{AS} possessed all these lofty attributes and they manifested these excellences and wonderworks. One wonders how the attributes, which Allah Most High praises, can become the cause of their disgrace and dishonour. Why did not the Hadyah Author think over this?

Apart from the history of the world, in which a large number of examples where the Prophets^{AS} and the people who reposed Faith in them were subjected to oppression by their opponents can be found, there are a large number of similar examples in the history of Islam too. Does the Hadyah Author not know that the special servants of Allah Most High were subjected to all kinds of cruelties and hardships by their oppressors?

In the early days of Islam, the infidels of Quraysh had subjected the faithful to all kinds of brutalities. One of them is that they had severed all kinds, including

⁵² Quran, S. 59: 8 SAL.

⁵³ Quran, S. 3: 195 SAL.

⁵⁴ Quran, S. 2: 273 AYA.

commercial, of relationships with Hazrat Prophet^{SLM} and his Companions^{RZ} by enforcing a boycott. They had done everything to see that the faithful did not get the daily necessities of life. Hazrat Prophet Muhammad^{SLM} and all the Muslims, and even those who were not Muslims but had sympathies with the Muslims, were incarcerated in the *Shi'b-e-Abu Talib* [mountain trail of Abu Talib] for three years. In those days, Hazrat Prophet Muhammad^{SLM} and his Companions^{RZ} had to face great difficulties. However, they suffered all this with exemplary patience for the sake of Allah Most High. In those days of hardship, some of the Muslims died. Can any Muslim of today praise the cruelty of the infidels of Quraysh? Can he ridicule the sufferings of Hazrat Prophet^{SLM} and his Companions^{RZ} as disgrace and insult?

The martyrdom of Hazrat Imam Husain^{RZ} has great significance in the History of Islam. And from the point of view of the cruelties and hardships he was subjected to by the Yazidis at Karbala is especially well-known. These Yazidis too were Muslims. Does the Hadyah Author consider them to be praiseworthy because they, the oppressors of Karbala, were Muslims? Is the martyrdom of Hazrat Imam Husain^{RZ}, his family members and other Companions^{RZ} of hunger and thirst is something to be ridiculed as a disgrace? Or, is it the proof of their higher grades? Hence, the Martyrdom of the Companions^{RZ} of Hazrat Imam Mahdi Al-Mau'ood^{AS} too is the means of their rise to higher degrees and ranks. It is not a disgrace. This is the reason why Hazrat Imam^{AS} gave them the glad tidings of the stations of the Prophets^{AS}. We have dealt with this issue in the supplement to the Chapter on Beliefs. There is no need to repeat it here.

NUMBER OF IMAM^{AS}'S FOLLOWERS

The Hadyah Author says: "Hence, the Shaikh, with his Companions, went to Khorasan. They say that 900 individuals were with him and 360 of them are called special Companions and special migrants."⁵⁵

We say: The biographers who have written about this journey [of the Imam^{AS}] in detail, say that there were 2,200 people who had come from far off places for the sake of Allah Most High as migrants, besides the local people. Among them, the migrants who were with their family member alone were 900. The Hadyah Author has shown this figure as the total number of persons accompanying the Imam^{AS}. This is not the true fact.

⁵⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.40.

DIFFICULT JOURNEY TO KHORASAN

The Hadyah Author says: “In short, with great depravity or ruin, this caravan of the dervishes arrived at Qandahar.”⁵⁶

We say: The Hadyah Author has not explained what the difficulties and losses the Imam^{AS} and his Companions^{RZ} had suffered during this journey. The accounts of the biographers of the events of this journey prove that this holy caravan completed this journey with great steadfastness and extreme patience and perseverance.

From the standpoint of the religion, the purpose of the journey is a matter to be considered. A journey for worldly achievements, territorial aggrandizement or in greed of wealth and dignity, and suffering for such desires is one thing. And suffering for the sake of Allah Most High and in His way is a different thing. This differentiates between the seekers of the world and those of Allah Most High.

Among the battles against the infidels in which Hazrat Prophet Muhammad^{SLM} participated, was the *Ghazvah-e-Usrat* [the battle of poverty]. It has the specialty that it was the time of famine and summer. The Muslim soldiers went out in the hot sun on the sweltering sands of the deserts and mountains just for the sake of Allah Most High and His pleasure and their suffering the difficulties in such a journey is a great distinction that is celebrated as against the performance of other armies of the world. We do not think that any Muslim interprets the difficulties and hardships that the Muslim soldiers underwent were depravity or ruin.

The same is the case with the journey of the Imam^{AS} and his Companions^{RZ} to Khorasan. The people who have travelled to, or have studied the geographical conditions of, Khorasan know how difficult the journey therein could be—more so, in the absence of the modern means of transport—for such a large caravan with hardly any equipment for hundreds of miles for the sake of Allah Most High, is in itself a shining example of a miracle in which the eyes can catch glimpses of divine lights of Ultimate Truth and Reality. Hence, a couple of instances show the purpose of the journey and the patience and perseverance of the members of the caravan. These have been recorded in the books like *Shawahid Al-Vilayat*, and others. A gist of the record is as follows:

“During the journey, Hazrat Imam^{AS} stood on a hillock and saw the plight of the large group of his Companions^{RZ} following him; somebody was carrying his belongings on his head, somebody was carrying his child on his shoulders, most of them were continuing their journey barefoot, without food or water, on the difficult terrain. Among them are the nobles, the traders and the rich who have given up everything, including their homes, properties and possessions, just for the sake of

⁵⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.40.

Allah Most High and His pleasure, and are following him. He is greatly touched by what he sees. Then, he supplicates Allah, ‘O Lord! You are All-Knowing and All-Seeing! I do not have wealth or power to rule. I have not snatched their wealth or anything that they loved from them for which they are following me despite the hardships they are suffering. You know that they are the seekers of Your Pleasure and they entreat You. They are with me for the simple reason that I should show them the path to reach You!’ The divine command arrived, ‘O Syed Muhammad! We have forgiven them: the young and the old. We are happy with them all! Give them the glad tidings of *Iman* [Faith]!’”

“During the same journey, he saw Hazrat Bandagi Miyan Yusuf^{RZ} that he had become mere skin and bones due to hunger. He was wearing an old piece of cloth covering his private parts. The rest of the body is naked. Instead of a turban, a piece of rope is wrapped round his skull. When hungry, he plucks leaves from trees and eats them. This has resulted in his suffering from dropsy. His stomach has swollen. He is barefoot and his feet are full of wounds. Despite all these afflictions, he is so steadfast, patient and uncomplaining that he asks Hazrat Imam Mahdi Al-Mau'ood^{AS}, ‘When will the most difficult time come, which is to come on the Truth-seeking people during the era of Mahdi^{AS}?’ The Imam^{AS} said, ‘O Miyan Yusuf! This is that time! Since you are large-hearted and magnanimous and you are engrossed in deep Divine Love, you do not realise the severity of the difficult time.’”

People who have the eye of the vision and discernment can know that in these incidents the same tribulations, the same patience and endurance that have befallen on the special servants of Allah Most High during every period, as is stated in the Tradition of Hazrat Prophet^{SLM}:

“The severest calamities have befallen the Prophets^{AS}, and then on those who are similar to them in their attributes. Man encounters these calamities in accordance with his *deen* [religion]. If he is steadfast in his religion, his calamities are exceedingly severe. If he is weak in his religion, the calamities befalling him too will be weak. In short, the calamities will not cease to befall a servant of Allah Most High unless he becomes sinless.”

It is written in the book, *Siraj Al-Munir Sharah Jami As-Saghir*, as under:

“*Bala* [بلا — calamity] is the opposite of *ne'mat* [reward]. The person, who earns more (divine) rewards, also incurs more calamities. However, when such a person achieves more intimate knowledge of God, it becomes easier for him to bear the larger number of such calamities. Damiri says that the ignorant and foolish people suspect that the severity and a number of the calamities are an insult to the servant [of God]. However, such a thing is

said only by a person who is blind of his heart; moreover, such a person will be afflicted by calamities and difficulties from the stand point of religion.”

This proves that the calamities and difficulties befall the Prophets^{AS} and the people who have the attributes similar to those of the Prophets^{AS} and they endure them [willingly]. These calamities and difficulties are the incentives for their cleanliness and rise in divine ranks. The person who thinks that these calamities and difficulties are a disgrace and misery is ignorant and blind in heart. If, as the Hadyah Author says, a person thinks that enduring the calamities and difficulties in the way of and for the sake of Allah Most High is depravity and ruination, such a person is not only blind in his heart but he is also guilty of thinking that the Prophets^{AS}—and wherever such situations have occurred in the History of Islam—are subject to depravity and ruination. May Allah Most High protect us from such people of evil thinking, outlook and imprudence!

DISTORTION AND SUPPRESSION OF FACTS

The Hadyah Author says: “Even there when similar things became the talk of the town, the ruler of Qandahar, Mirza Shah Beg ordered that the Indian Syed [the Imam^{AS}] should be dragged before the *ulama* [scholars] of Islam at the Jame’ Masjid on Friday. Accordingly, the officials ran and caught hold of the *kamar-band* [girdle] of the Shaikh [Hazrat Imam Mahdi Al-Mau’ood^{AS}] and did not allow him, in their hurry, even to put on his footwear and made him walk with them barefoot. The disciples of the Shaikh tried to accompany him but the officials did not allow them and resorted to manhandling them. When the Shaikh entered the mosque, the *ulama* crowded and started scolding him. However, the Shaikh was patient and started his Quranic sermon. Shah Beg, a young man of 20, became fascinated by the sermon, resulting in the fizzling out of the heat. Thus the Shaikh escaped from them and after a few days he went on his journey to Farah.”⁵⁷

We say: In contravention of the principles of historical narrating, the Hadyah Author has resorted to concealing, misquoting and misrepresenting facts in a most despicable manner. A clear example of this is his narrating the incidents that occurred at and after Qandahar [in Afghanistan]. Among the incidents that occurred at the time of Hazrat Imam Mahdi Al-Mau’ood^{AS} arriving at Qandahar and his stay there, the Hadyah Author has thought the following matters to be important and worth mentioning;

“The servants of the ruler of Qandahar getting hold of the *kamar-band* [girdle] of the Imam^{AS}; taking him away in haste and not allowing him enough time to put on his footwear; forbidding the *murids* [disciples] from accompanying him; and resorting to manhandling; and the *ulama* scolding him, etc.”

⁵⁷ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.40.

However, he has concealed all those incidents that portray the other side of the picture.

For instance: The ruler of Qandahar, Shah Beg, later apologized for his initial rude behaviour. He reposed *iman* [Faith] in the Imam^{AS}. He accompanied the Imam^{AS} when the latter returned home and there he got initiated [in the order of the Imam^{AS}].

He requested the Imam^{AS} to accept the hospitality for himself and his Companions^{RZ}. The Imam^{AS} accepted the hospitality for three days and refused to accept it after that. He also pleaded with the Imam^{AS} to stay for a longer period [in his domain]. However, the Imam^{AS} refused his pleadings when the command of Allah Most High arrived for the Imam^{AS} to proceed further; he obeyed the divine command. At the time of the departure of the Imam^{AS}, Shah Beg accompanied him for a distance of about four miles on foot holding the reins of the horse the Imam^{AS} was riding and the Imam^{AS} insistently forced him to return to his residence.”⁵⁸

In short, the Hadyah Author has omitted to narrate all these and other similar incidents, although they are narrated in the books which the Hadyah Author has claimed to be his sources, like the *Matla Al-Vilayat* etc.

The esteemed readers can consider that narrating only the negative aspects of the instances and omitting to mention of the other essential details is a clear proof of the dishonesty of the person who pretends to be a historian. It is like a non-Muslim historian narrating only the events of Hazrat Umar^{RZ} or Khalid bin Walid^{RZ} and others that relate to their opposing and oppressing the Founder of Islam and Muslims before their [Umar^{RZ} and Khalid bin Walid^{RZ}] conversion to Islam and omitting to mention their heroic and memorable deeds and the great service they rendered to Islam as Muslims later. Surely, no Muslim, or for that matter any impartial person, will not think it to be reasonable or just.

The style of writing of the Hadyah Author indicates that the objective of his narrating the incidents is just to manifest his hatred and contempt towards the Imam^{AS} and his followers. He has, therefore, selected only those instances to narrate, which, in his opinion, manifest contempt, although there is nothing contemptible in them. This is so because the Vice-Regents of Allah and the groups of the Faithful have always been treated oppressively by their opponents, while the oppressed have always been resigned to the will of God and suffered patiently and enduringly all the injustices heaped upon them. This has been the continuing practice of the people of God from the time of Adam^{AS} to the present day. On the other hand, it clearly manifests their Love for God and the reality and superiority of the oppressed, as it is stated in the Traditions that the oppression against them is the

⁵⁸ *Matla Al-Vilayat*, Hazrat Bandagi Miyan Syed Yusuf^{RA}, Hyderabad, 1374 AH, pp.76-80.

symbol of their Love of God. The Holy Prophet^{SLM} is quoted as saying: “When Allah makes one of His servants His beloved, He causes calamities to befall him so that He could see his lamentations and his humility. Similarly, when He makes a people His beloved, He gives hardships to them.”

Similarly, the Hadyah Author has manifested the going of the Imam^{AS} barefoot [to the mosque] with contempt and hatred. However, the reality, according to the commands of religion, is the source of divine rewards and great excellences, as Hazrat Prophet Muhammad^{SLM} has said, “When you hurry in doing a good deed, go barefoot because Allah Most High bestows double the rewards as compared with those who go with their footwear on.” In another place he has said, “When a person walks barefoot in obedience to the commands of Allah Most High, He will not ask about his *Faraiz* [obligations] on the Day of Resurrection.”

This has also been narrated from Hazrat Imam Mahdi Al-Mau'ood^{AS} that this barefootedness, which was for the sake of Allah and on the path of Allah, was free from displeasure in his heart. The *Matla Al-Vilayat* quotes Hazrat Imam Mahdi Al-Mau'ood^{AS} as saying, “At that time, Hazrat Imam^{AS} had gone a few steps barefoot in obedience to the command of Allah Most High, somebody said in a raised voice, ‘Bring the leader’s footwear!’ The Imam^{AS} said, ‘What is the harm! This servant [of God] will walk barefoot for a thousand miles for the sake of Allah!’”⁵⁹

The Hadyah Author has subtly admitted that Shah Beg became fascinated by the sermon of the Imam^{AS}, but he has simultaneously explained that Beg was twenty-year lad and thus he has tried to veil the effectiveness of the Imam^{AS}'s sermon. However, the incidents that occurred at the instance of the *ulama* or, in the words of the Hadyah Author, as ordered by the *ulama*, he had manifested some disrespect to the Imam^{AS}. At that time also Shah Beg was the same 20-year old lad and what he did could be termed the result of his inexperience as a lad.

This exposes the dishonesty of the Hadyah Author as one who records historical events that he did not explicate a person’s oppressive attitude but when the same person is impressed by the Quranic sermon of the Imam^{AS}, with the result that he repents his misdemeanors and apologises to the Imam^{AS}. The heat of his oppressive behaviour gets benumbed and the divine light illuminates and the fire of the Love of God is kindled in his heart, the Hadyah Author promptly tries to curtail the importance of the kindling of the divine Faith in his heart. What has the Hadyah Author to say about the children who reposed faith in Hazrat Prophet Muhammad^{SLM} in their tender age, when they were not even twenty years old?

⁵⁹ *Matla Al-Vilayat*, Hazrat Bandagi Miyan Syed Yusuf^{RA}, Hyderabad, 1374 AH, pp.76

IMAM^{AS}'S ARRIVAL AT FARAH: FACTS DISTORTED AGAIN

The Hadyah Author says: “When he [the Imam^{AS}] arrived at Farah, the same scrutiny ensued. First, an official came and impounded the arms of the Shaikh and his companions and placing the horn of the bow at the head of each person; he counted each of them and said, ‘All of you will be arrested tomorrow.’ After this, the ruler of the town, Amir Zunnoon, came in person with all his pomp and pageantry to conduct an enquiry. However, after meeting the Shaikh, he became his devotee, and permitted the *ulama* to examine the *Mahdiat* [Mahdiship]. The *ulama* started the question and answer session. And Mir Zunnoon wrote and sent a report of what had happened to Mirza Husain, the king of Khorasan”⁶⁰

We say: Even here, the Hadyah Author has omitted the essential details of the incident. For instance, he has written about the incident of the confiscation of the baggage and arms. However, he has omitted the facts that the next day Sarwar Khan, the commander of the armed forces of Farah, reprimanded the Qazi and police chief, who had taken liberties with the Imam^{AS} and his men, and the return of all the seized baggage and arms the next day. Similarly, the important facts during the discussion with the *ulama* on the issue of *Mahdiat* and on the basis of which the Amir reposed Faith in the Imam^{AS} were also omitted. Also omitted was the announcement of Mir Zunnoon that he was the servant and helper of the Imam^{AS} and his saying “I will kill everyone who opposes Hazrat Imam Mahdi Al-Mau'ood^{AS}.” However, the Imam^{AS}, as was his habit in such circumstances to exhibit his contentment by refusing to take any help of a servant (of Allah), told him, “O Amir! The helper of the Mahdi is Allah Most High. Use your swordsmanship against your baser self so that it does not lead you astray.” Hence it is written in *Shawahid Al-Vilayat* as under:

“After that Mir Zunnoon said, ‘We are the servants of Hazrat Imam Mahdi Al-Mau'ood^{AS}. Where necessary, we will fight with sword and kill the opponents of the Mahdi^{AS}. You are the Mahdi^{AS}. And we are the helpers of the Mahdi^{AS}.’ Hearing this, the Imam^{AS} said, ‘The helper of Mahdi is God. You use your sword to slay your baser self.’”⁶¹

Similarly, he has omitted the details of the result of the discussions and the reposing faith by the *ulama* in the Imam^{AS} and all facts, which show that the Hadyah Author has tried to present one side of the picture and the other side has been concealed.

⁶⁰ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.40.

⁶¹ *Shawahid Al-Vilayat*, Hazrat Syed Burhanuddin^{RA}, Hyderabad, 1379 AH, pp.226-227.

HIDING FACTS; UNREAL ARGUMENTS

The Hadyah Author says: “The king sent four *ulama* to ascertain the facts. They debated. Its details will be discussed in the arguments later, God willing.”⁶²

We say: Here also the Hadyah Author has concealed the facts about the results of the discussions. He has not shown the results of the debate. The Hadyah Author has claimed that the source of his writing is some books of the Mahdavis. We would give hereunder the results of the debate as given in those books. However, we would deal with the arguments at the appropriate place; the Hadyah Author has said he would deal with them later.

It is written in the book, *Shawahid Al-Vilayat*, that all the four *ulama* of Herat joined the group of the migrants of the Imam^{AS} with honesty and sincerity. They informed the Shaikh-ul-Islam of Herat that “our knowledge is not even like a drop when compared with that of Hazrat Imam^{AS}.” The relevant quotation from the *Shawahid Al-Vilayat* is as follows in translation:

“At last the four great scholars joined the company with honesty and sincerity for ever and entered the group of the eminent companions of the Imam^{AS}. They wrote to their teacher, Shaikh-ul-Islam, that “our knowledge, to attain which we spent the whole of our lives is not even like a drop when compared with the knowledge of this Syed [the Imam^{AS}].”⁶³

The Hadyah Author has mentioned the discussion about *Dala'il* [Arguments]. Its reality is that there the Hadyah Author has used his fertile imagination to come to the wrong conclusion that the questions raised were not of the standard of the *ulama* who had discussed the matters they had raised and that the replies that were given too were not correct. The denial or the relevant research would come at the appropriate place and the readers will consider them then. However, here the point to be considered from the standpoint of historical norms is that a historical fact has happened; it is proved by historical evidence that it is true. Hundreds of years after the incident has happened; a person rises and discusses it, not on the basis of historical standards but on the basis of his own opinions and thinking, and formulates his own imaginary conclusions. Will the historical fact become wrong and taboo? For instance, Hazrat Prophet Muhammad^{SLM} migrated from Makkah to Madina. Abdullah bin Salam was a great Jew scholar. He came to meet the Prophet^{SLM} and at the first sight of the Prophet^{SLM}'s face, his conscience concluded that “This is not the face of a liar.” Then he asked some question of the Prophet^{SLM} and was satisfied with the answers the Prophet^{SLM} gave and he converted to Islam.

⁶² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.40.

⁶³ *Shawahid Al-Vilayat*, Hazrat Syed Burhanuddin^{RA}, Hyderabad, 1379 AH, p.233.

Now, after thirteen hundred years of the historical event, if a Jew tries to guess that his saying so or the questions he asked, as the Muslim historians have narrated, were not commensurate with the ability and erudition of a scholar of the standing of Abdullah bin Salam^{RZ} and that the replies, Hazrat Prophet^{SLM} gave were not capable of proving his Prophethood. It is obvious that the speculation of a present day Jew does not falsify the fact of Abdullah^{RZ}'s conversion to Islam, or becomes not worth mentioning or liable to be erased from the annals of Islam.

Hence, Mullah Ali Fayyaz, President of the *Ulama* of Herat, and other members of the delegation repose Faith in the Imam^{AS} after conceding the perfection of his knowledge and after being satisfied by his replies. All the biographers of the Imam^{AS} have come to the conclusion that this historical fact is true and correct. It cannot be denied today, after four hundred years of its happening, on the basis of the imaginary arguments of the Hadyah Author.

DELIBERATE MISREPORTING OF HISTORICAL FACTS

The Hadyah Author says: "The people of Gujarat had sent through Miyan Ne'mat some donations and presents to the Shaikh [Hazrat Imam Mahdi Al-Mau'ood^{AS}]. On the way, Miyan Syed Mahmood, son of the Shaikh, wanted to use them. Miyan Ne'mat said, 'I will not embezzle the money in my possession on trust.' The pious son became angry and stopped coming out for *namaz*. Khundmir was constrained to hand over his own money (for use during journey) and money and gifts he was carrying with him on trust for the Shaikh. Then he [Syed Mahmood] emerged [from the house] to join the prayers in congregation."⁶⁴

We say: The Hadyah Author has tampered with the text and taken liberties to make changes and alterations in stating the facts. By doing so, he has distorted the real facts. He has tried to present a simple situation in a bad shape. In stating these facts, one finds many examples which flatly violate the norms a religious-minded historian must follow. For instance, he says that Hazrat Bandagi Miran Syed Mahmood^{RZ} "wanted to use them (the donations and gifts)". However, the fact is that he had asked for a loan. The wording of the narrative in the *Shawahid Al-Vilayat* is under:

"In short, the money for the travel expenses with Hazrat Bandagi Miran Syed Mahmood^{RZ} had been spent. As such, he asked Bandagi Miyan Shah Ne'mat^{RZ} to give him a *qarz-e-ha'sana* [loan without interest]."⁶⁵

It is written in the book, *Tazkira-Tus-Salihin*, as under:

⁶⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.41.

⁶⁵ *Shawahid Al-Vilayat*, Hazrat Syed Burhanuddin^{RA}, Hyderabad, 1379 AH, p.265.

“Hazrat Bandagi Miran Syed Mahmood^{RZ} had performed the ritual of *Tark-e-Dunya* [giving up of the world] and was on his way to Farah with the intention of remaining in the company of Hazrat Imam Mahdi Al-Mau'ood^{AS} and was staying at Radhanpur for want of funds for the onward journey. Hazrat Syed Mahmood^{RZ} sent word to Hazrat Bandagi Miyan Shah Ne'mat^{RZ}, ‘You have some donations for Hazrat Imam Mahdi Al-Mau'ood^{AS} as trust. If you advance a part of the donations as a loan to this *banda* [servant of Allah], he too will use the same as journey expenses and accompany you [on the way to Farah].’”⁶⁶

It clearly manifests that this is a situation where a loan is solicited, which is permitted and in accordance with the Quran and *Sunnat* [the practice] of Hazrat Prophet Muhammad^{SLM}. The purpose of seeking a loan is not personal or sensual as the Hadyah Author's style of writing appears to make the readers believe. The purpose was to go to the august presence of the Vice-Regent of Allah^{AS}. Besides, seeking a loan is not the same as ‘wanting to use them [the donations and gifts]’. Hazrat Prophet Muhammad^{SLM} has sought and taken loans from some of the Jews of Madina. Any atrocious enemy of Islam cannot interpret the obtaining of a loan as wanting to use the money [taken as a loan]. Even if such a person interprets a loan in those terms, it would be wrong. God forbid! Hazrat Prophet^{SLM} has made use of the money of the Jew or wanted to use it. One is astonished that the Hadyah Author has tried to conceal the seeking a loan and misinterpreted it as wishing to use that money. This is a travesty of truth.

All these venerable aged people were in journey and were staying in various places. They used to say their prayers where they were staying. In these circumstances, the Hadyah Author's saying that being annoyed, he was not coming out [for prayers] does not properly apply to the situation.

In view of the incident that occurred at the place where Hazrat Bandagi Miran Syed Mahmood^{RZ} was staying also, saying so is not correct because saying that he had stopped coming out for the prayers implies that he had not come out for prayers many times, although the gist of the entire incident is this: The refusal by Hazrat Bandagi Miyan Shah Ne'mat^{RZ} to advance a loan was unpalatable to Hazrat Bandagi Miran Syed Mahmood^{RZ} because there appeared no manifest way of reaching the presence of Hazrat Imam^{AS} without the loan. Meanwhile, when Hazrat Bandagi Miyan Syed Khundmir^{RZ} arrived, he sent word from inside the house, “You may go and stay where Miyan Ne'mat^{RZ} and others are staying.” However, Bandagi Miyan Syed Khundmir^{RZ} insisted that he could not go without meeting him. This caused some delay in Hazrat Bandagi Miran Syed Mahmood^{RZ} coming

⁶⁶ *Tazkira-Tus-Sahilin*, Hazrat Bandagi Miyan Syed Husain^{RA}, Hyderabad, 1381 AH, pp.26-27.

out for the 'Asr prayers. On the insistence of Hazrat Bandagi Miyan Syed Khundmir^{RZ}, he came out and they all said the 'Asr and *Maghrib* prayers together.

This indicates that there was some delay in the performance of only the 'Asr prayers. To say that he had stopped coming out for prayers is a distortion of the incident.

The Hadyah Author has said that Hazrat Bandagi Miyan Syed Khundmir^{RZ} was constrained to handover his own money for his own travel expenses and the gifts indicates that the word 'constrained' has been used to emphasize the unpleasantness of the heart. This too is not correct.

Besides, the Hadyah Author has tried to create a sense of awkwardness by changing the sequence of the incidents to indicate that the money and other things were first handed over and then Hazrat Bandagi Miran Syed Mahmood^{RZ} came out of the house for the prayers. The facts are otherwise. He has quoted the book, *Tazkira-Tus-Salihin*, as his source for this misdemeanor. The relevant part of the description of the incident is as under in that book:

“As Hazrat Bandagi Miran Syed Mahmood^{RZ} came out of the house and met Hazrat Bandagi Miyan Syed Khundmir^{RZ}, both performed the 'Asr and *Maghrib namaz* together. After this, Hazrat Bandagi Miyan^{RZ} presented all that was in the name of Hazrat Imam Mahdi Al-Mau'ood^{AS},—that is fifteen horses, some cash and all the donations—that were with him [Bandagi Miyan Syed Khundmir^{RZ}] and said, 'Allah Most High has relieved this *banda* [servant of God] from the burden of trust by His grace and kindness. In effect, He has made us meet Hazrat Imam Mahdi Al-Mau'ood^{AS} here itself.' After this, Hazrat Bandagi Miran Syed Mahmood^{RZ} became very happy. Then he collected all the cash that had remained and gave it to Hazrat Bandagi Miyan Syed Khundmir^{RZ} and said, 'O Miyan Khundmir! All this is yours from now on. Spend it as you please.'”⁶⁷

The respected readers can compare the Hadyah Author's Version with the original version of the *Tazkira-tus-Salihin* and judge how the Hadyah Author has altered the sequence of events.

The fact is that the money and materials were handed over to Hazrat Syed Mahmood^{RZ} after performing the prayers and not the other way round.

Further, Hazrat Bandagi Miyan Syed Khundmir^{RZ} was not constrained to hand over the money and materials and he handed over the money and material on his own volition and without asking for it.

⁶⁷ *Tazkira-tus-Salihin*, Hazrat Miyan Syed Husain alias Alim Syedan Miyan^{RA}, Hyderabad, 1381 AH, p.27.

Moreover, Hazrat Bandagi Miran Syed Mahmood^{RZ} did not use the money and materials. On the other hand, he handed over his own money and provisions to Hazrat Bandagi Miyan Syed Khundmir^{RZ}.

After this, the Hadyah Author has continued the practice of his diabolical distortions. The gist of his version is as follows:

“After reaching Farah, the Imam^{AS} supported his son. On demanding of the money and materials that were in trust with him, Hazrat Shah Ne'mat^{RZ} countered with the pretext that he had spent it on the seekers of God that were accompanying him. Hazrat Imam^{AS} denied that they were the seekers of God. At this, those seekers of God ran away. Miyan Ne'mat too went away in disgust. Then the Imam^{AS} went to pacify him.”⁶⁸

In describing these incidents too, the Hadyah Author has resorted to distortion by hiding the reality. When the real facts are understood, the whole situation would be clarified. The Hadyah Author has not presented the facts in their true perspective. The fact of the matter is that Hazrat Bandagi Miran Syed Mahmood^{RZ} sought a loan from Hazrat Shah Ne'mat^{RZ}; he had said that the money and materials were with him in trust; and that he could not embezzle it. The same money and materials were spent on the persons who met him on the way describing themselves as the seekers of God and accompanied him after expressing their desire to go to Farah. Hazrat Bandagi Miyan Shah Ne'mat^{RZ} took them on their word. When all these people arrived in the presence of Hazrat Imam^{AS} at Farah and all the facts were related to him, the Imam^{AS} rebuked Hazrat Shah Ne'mat^{RZ} on his mistake. Since the ostensible claims of the pretenders could not remain concealed from the Vice-Regent of Allah, the Imam^{AS} denied that they were the seekers of God. The result was that the ostensible pretenders were scared of being exposed of their hypocrisy and ran away. On the other hand, Hazrat Bandagi Miyan Shah Ne'mat^{RZ} too was ashamed of his mistake and thought he was not worth showing his face to the Imam^{AS}. He, therefore, went away. Hazrat Imam^{AS}, at the command of Allah Most High, went to Hazrat Bandagi Miyan Shah Ne'mat^{RZ}, pacified him and brought him back into the *Daira*.

When all these facts are analyzed, it becomes obvious that the Vice-Regent^{AS} of Allah had reprimanded a Companion^{RZ} on his interpretative mistake; the Companion^{RZ} was ashamed of his mistake; the Vice-Regent^{AS} of Allah had pardoned him; then he pacified him; the hypocrites ran away at their hypocrisy being exposed. These are things that many of the saints of Allah have come across. Such examples have occurred during the days of Hazrat Prophet Muhammad^{SLM} also. The Prophet^{SLM} had told Hazrat Abu Bakr Siddiq^{RZ}, “You thought something was right and made some mistake.” He rebuked another Companion^{RZ} who had

⁶⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.41.

killed a person thinking him to be a *kafir* [infidel] by saying, “Why did you not slit his heart to see [the truth].”

When some of the Companions^{RZ} had committed a mistake, they were forgiven on the principle, “...*So pardon them, and also ask for them Divine Forgiveness...*”⁶⁹ Many such instances are found where the Companions^{RZ} were forgiven and pacified.

The running away of the hypocrites too is nothing new. During the war of Uhud, three hundred hypocrites had run away ditching the Muslims at one go. Their doing so did not hurt either Allah, not His Messenger^{SLM}, not His religion. No Muslim who thinks and calls himself to be a Muslim can rejoice the running away of the hypocrites as the Hadyah Author has done.

DATE OF IMAM^{AS}'S DEMISE

The Hadyah Author says: “The Shaikh [Hazrat Imam Mahdi Al-Mau'ood^{AS}] died at Farah on Thursday in the year 910 AH.”⁷⁰

We say: There is a controversy over the day of the death of the Imam^{AS}. Some narrators have said that he died on Thursday and some others have said that it was on Monday. The eminent follower of the Companions^{RZ}, Hazrat Shah Abdur Rahman^{RZ}, son of Hazrat Bandagi Miyan Shah Nizam^{RZ} has adopted the latter narrative in his book, *Maulud*. The author of *Tarikh-e-Sulaimani* has followed suit. This controversy too could be the same as the one about the dates of birth and death of Hazrat Prophet Muhammad^{SLM}. There are different narratives.

DETENTION OF HAZRAT SANI-E- MAHDI^{RZ}

The Hadyah Author says: “The Vice-Regents and disciples of his father reverted to him [Hazrat Syed Mahmood^{RZ}]. He became famous by this....When this became known to Sultan Mahmud Be-garha, he ordered the arrest of [Hazrat Sani Mahdi^{RZ}]. Hence Mubariz al-Mulk put a heavy chain on his legs and incarcerated him in the prison of Ahmadabad.”⁷¹

We say: From the historical point of view, the mistake is that the Hadyah Author has said that this incident happened on the orders of Sultan Mahmud Be-garha, although the sultan died and his son ascended the throne in Ramazan, 917 AH.⁷² And the death of Hazrat Bandagi Miran Syed Mahmood^{RZ} occurred on the 4th of

⁶⁹ Quran, S. 3: 159 SAL.

⁷⁰ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.41.

⁷¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.41.

⁷² *Tarikh-e-Farishta*, *Tabaqat-e-Akbari* and *Zafar-al-walah*—the History of Gujarat.

Ramazan, 918 AH or, according to another narrative, 919 AH. The Hadyah Author himself has said that the duration of his incarceration was 41 days and he died in 919 AH, two-and-a-half months after his release.⁷³ This shows that this incident occurred about two years after the death of Sultan Mahmud Be-gadha.

Apart from this historical mistake, relating this incident to Mubariz Al-Mulk too is not correct. In reality, the perpetrators of this heinous act were the *ulama* who were the worshippers of the worldly wealth and it is not astonishing that even the Angel of Death too would blush at their deeds! These are the *ulama* that incited the people and the rulers and it was due to the machinations of these *ulama* that leveled false allegations against the Mahdavis. This is one of the clear examples of the same chain of their heinous deeds. The Hadyah Author too patronizes these unlawful atrocities and often resorts to eulogize such nefarious exercises. He appears to think them to be a disgrace for the Mahdavis. Yet it is obvious from his own writing that the “return of the vice-regents and disciples of his father had resulted in his becoming well-known” was the reason for his incarceration. We ask Hadyah Author if, according to the *Shari’at* of Islam, it was lawful and justified to perpetrate such atrocities for the allegations he has made. If he were to issue a *fatwa* from his *Dar-ul-Ifta* [office of the *mufiti*] that such atrocities were lawful, it will become applicable to all those places and people who are subject to such reasons and the atrocities that were inflicted on all those great nobles of the religion, the saints and the virtuous people of the earlier period become lawful for the reason that people reverted to them for their virtuous deeds and they were famous for such deeds.

If you read the Quran in this way, you will wipe out the prestige of Islam.

To think that these atrocities were a reason for the disgrace of the victims is not correct because such atrocities were invariably perpetrated on the special servants of Allah Most High in every era. If such atrocities were thought to be a reason of insult, the killing of Hazrat Imam Husain^{RZ} [grandson of Hazrat Prophet^{SLM}] and the shackling of Hazrat Imam Zain-al-Abidin [son of Imam Husain^{RZ}] too, God forbid, becomes an insulting exercise! Apart from this, many such incidents are found in the history of Islam: Hazrat Imam Musa Kazim^{RA} was imprisoned; Yazid bin Umar *Muhaddis* was called from Kufa to take the job of *Quzat* [judges] and when he declined, he was subjected to a hundred lashes, and then it was ordered that every day he would be flogged ten times. Hazrat Imam Ibn Hambal^{RA} too was subjected to similar atrocities. Mansur Abbasi ordered his officer at Makkah to imprison Sufian Suri and Ibad bin Kaseer. The officer held him in such a prison and beat him so severely that he fell unconscious. Imam Mofiq has written the following about the way Hazrat Imam Abu Hanifa^{RA} was subjected to oppression:

⁷³ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.42.

“Dawood bin Rashid Al-Wasti says that he was present when Imam Abu Hanifa^{RA} was being tortured to accept the job of *Quzat*. Daily he was taken out of the prison and was flogged ten times so severely that bruises appeared on his body. Then he was returned to the prison. This continued till he was flogged one hundred and ten times. Everyday he was told to accept the post of the judge, and he used to reply that he was not capable of that job. When he was flogged repeatedly, he started weeping. I heard him supplicating Allah, ‘O Allah! Ward me off these cruelties.’ When he did not accept the job, his food and water supplies were curtailed and the imprisonment was made more rigorous. When he did not accept the job even then, he was killed clandestinely by poisoning.”⁷⁴

In short, there are countless instances of oppression, cruelty and brutality on the people of Faith. However, no Muslim, particularly of the *Ahl-e-Sunnat-o-Jama'at*, can ever think that these brutalities were a source of disgrace for the respected elders of our religion. Similarly, incidents like these that afflicted Hazrat Bandagi Miran Syed Mahmood^{RZ} and other Mahdavi elderly notables cannot be disgraceful or insulting.

EXPULSIONS OF HAZRAT SYED KHUNDMIR^{RZ}

The Hadyah Author says: “The circumstances of Miyan Khundmir, the second Caliph, are that after the death of Miyan Mahmood, the rule of the Mahdavi community devolved on him. He started the *dawat* [inviting] of his religion, and people began to flock and subjected themselves to him. For the first few days, he stayed in the city of Patan [in Gujarat]. When he was expelled from there, Malik Piara brought him and made him stay in his estate of Khanbel. He was expelled even from there for the sixth time. It appears from *Shawahid Al-Vilayat* that the number of his expulsions is twenty-seven in all. The *Ahl-e-Islam* banished him twenty-seven times.”⁷⁵

We say: The banishment in the way of Allah is a source of divine rewards and source of excellence. The Quranic Verses bear witness to this. Allah Most High says:

*“So those who fled and were driven from their homes and suffered damage for My cause and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow—A reward from Allah. And with Allah is the fairest of rewards.”*⁷⁶

⁷⁴ *Manaqib-e- Imam Azam^{RA}*, by Imam Mofiq.

⁷⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.42.

⁷⁶ Quran, S. 3: 195 MMP.

*“(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: Such are indeed the sincere ones;”*⁷⁷

*“Sanction is given unto those who fight because they have been wronged, and Allah is indeed Able to give them victory. Those who have driven from their homes unjustly only because they said: Our Lord is Allah...”*⁷⁸

The conditions and situations of being driven from homes that are explained in these Quranic Verses are found here. And the promises of rewards and excellences that are held out apply here perfectly. The more the number of banishments in the way of Allah Most High, the more are the rewards and the excellences. In the words of the Hadyah Author, Hazrat Bandagi Miyan Syed Khundmir^{RZ} was banished twenty-seven times. This is not an insult and disgrace for the Hazrat^{RZ} and his Companions^{RA}; it is the proof of their excellences.

There are innumerable examples of the expulsion in the way of Allah [*fled their homes for the cause of Allah*]⁷⁹ in the world. There are various modes of this migration in the History of Islam. How many of the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM} who were expelled from their places (of residence)? The rulers and their officers expelled the respected *Ahl-e-Bait*⁸⁰ and a host of the nobles of the religion were expelled by force and oppression. They became the manifestation of the Quranic Verse: *“So those who fled and were driven forth from their homes and suffered damage for My cause and fought and were slain, verily I shall remit their evil deeds from them and verily bring them into Gardens underneath which rivers flow—A reward from Allah. And with Allah is the fairest of rewards.”*⁸¹ And it is strange that most of these cruelties were perpetrated by Muslim rulers and Muslim officials of their State. The Hadyah Author has often referred to the perpetrators of oppression, expulsions and cruelties against the Mahdavis as the *Ahl-e-Islam* and *Muslims*. By doing this, he has tried to extract a derogatory meaning about these eminent Mahdavi personalities. Now the question that arises is whether he considers the members of the holy family of Hazrat Prophet Muhammad^{SLM} and the other nobles and notables of the religion mentioned in the foregoing examples were Muslims or not? The people who subjected these

⁷⁷ Quran, S. 59: 8 AYA.

⁷⁸ Quran, S. 22: 39-40 MMP.

⁷⁹ Quran, S. 22: 58 MMP.

⁸⁰ It means: Members of the family of the Holy Prophet^{SLM} comprising Hazrat Fatima^{RZ}, Hazrat Ali^{RZ} and their children^{RZ}—Urdu-English Practical Standard 21st Century Dictionary. New Delhi, 2004, p.85.

⁸¹ Quran, S. 3: 195 MMP.

eminent *imams* and the members of the Holy family of Hazrat Prophet^{SLM} to all sorts of brutalities too were ‘Muslims and *Ahl-e-Islam*’.

MARTYRDOM OF MAHDAVI DYERS

The Hadyah Author says: “Eventually, one day he [Hazrat Bandagi Miyan Syed Khundmir^{RZ}] was informed that the *Ahl-e-Islam* officials had killed a Mahdavi *rang-rez* [dyer] in the city of Ahmadabad [in Gujarat]. He sent four riders to avenge so that they could kill those who had issued the *fatwas*. When the said riders returned to him in Bholawada after killing some *ulama* of the *Ahl-e-Sunnat-o-Jama'at*, Sultan Muzaffar sent a huge army under the command of Ain-ul-Mulk to revenge. Some *Ahl-e-Islam* citizens too had joined the forces expecting divine rewards. They first went to Khanbel and burned all the houses of this community and then they turned their attention towards them.”⁸²

We say: The Hadyah Author has concealed all those events of oppression, high-handedness, killings, and plunder that had been perpetrated on the basis of the *fatwas* of these *ulama* before their killing. In effect the Hadyah Author had omitted all those essential details. Without these details the readers will not be able to know the real facts. A gist of these incidents is given here:

When some dignity-seeking *ulama* found that in following of the *Shari'at* and practicing asceticism, fear of God, piety, honesty and God-seeking of the Mahdavis and that, comparing them with their own world-worshipping practices were not like those of the truthfulness and reality of the deeds of the Mahdavis, the common people were being attracted towards the Mahdavis, with the result that they (*ulama*) were no more in demand, the fire of their jealousy flared up and they started using the same age-old weapons of oppression, which were always used against the God-worshipping pious people. To hide their own distance from the straight path of Islam, they started accusing the Mahdavis of irreligiousness and faithlessness. They issued *fatwas* and public documents inciting the common people to make them believe that the Mahdavis deserved to be killed and to annoy, trouble, torture and killing them was an act that would earn them divine rewards. They went to the extent of saying that killing one Mahdavi would bring them the divine rewards of seven Hajj pilgrimages and killing one hundred highway robbers. And on the other hand, these very *ulama* started inciting the government officials against Hazrat Bandagi Miyan Syed Khundmir^{RZ} by saying that Hazrat Bandagi Miran Syed Muhammad Mahdi Al-Mau'ood^{AS} had died and one of his Vice-Regents, Syed Khundmir^{RZ}, had come to Gujarat and is inviting the people to forsake the world and adopt fear of God and trust in Allah. Many of the nobles and lords are giving up their fiefdoms, offices and becoming [Mahdavi] mendicants. They should be deported from the country. If they refuse to be deported, they should be killed.

⁸² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.42.

Otherwise, there is the danger of the fall of the government. Wherever they are found, they should be troubled and tortured. It is written in the book, *Tarikh-e-Sulaimani*,⁸³ as under:

“The *ulama* were adept at back-biting and tale-bearing before the king and the nobles of the court during their leisure and whenever they got an opportunity, because the Mahdi^{AS} and his followers always invited the people to give up the world, pensions, perquisites, innovations [in religion] and begging. Instead, they encouraged the people to turn to Allah Most High in all circumstances, trust in Him, practice piety, fear of Allah, steadfastness, abstinence, purity and protection of the commands of *Shari'at*. They did nothing other than this. Most of the religious-minded nobles and the wise scholars saw their character and good deeds and honoured themselves by accepting their virtues. On the other hand, the prejudiced people and the inimical *ulama* whose eyes were full of hostility towards the Mahdavis, the seekers of the world converted themselves into blind conspirators against the pious Mahdavis, because the fame of the perfection of Hazrat Bandagi Miyan Syed Khundmir^{RZ} was wide-spread. Who will know us and who will take us into consideration? Hence, we should keep them [the Mahdavis] away. They would tell the king and the nobles, ‘Mir Syed Muhammad^{AS} of Jaunpur came and went away, as we know. Now his *Khalifa* [Vice-Regent] Syed Khundmir^{RZ} has come to Gujarat. He has converted many nobles into *faqirs* [mendicants]. Strange is their *mantar* [charm, spell] or magic in the anointed water they make the people drink. The moment the clever nobles and the learned people drink their *jhoota* [sanctified left-over water], they give up their wealth and become *faqirs* [mendicants]. Hence, it is necessary that we should engage in preventing Syed Khundmir^{RZ}. Otherwise, the sovereignty of the king would be in danger. It is learnt that Syed Khundmir^{RZ} is purchasing horses and ammunition. It is not known what his intentions are. Hence, we should be warned and he should be banished from the country. If he refuses to be banished, he should be killed. Wherever we find their people, they should be oppressed and troubled.’

“Further, the *ulama* of Gujarat who are the thieves of religion were jealous of the world-wide fame of the *kashf-o-karamaat* [the divine revelations and wonderworks] of *Siddiq-e-Vilayat* [Bandagi Miyan Syed Khundmir^{RZ}]. Their hearts had become stained because of their jealousy. Finally, they joined in drafting a *mahzarah* [public document] that it was obligatory to kill the group of Mahdavis. Their heads should be severed at places where there could be no water. Whoever serves the Mahdavis, his future

⁸³ *Tarikh-e-Sulaimani* is manuscript. It is not published.

generations would be cut off. If one were to give [the Mahdavis] one *dinar*, God will punish him by imposing the *kaffa'rah* [atonement] of hundred *dinars*. If one were to kill a Mahdavi, it will be deemed that he has killed hundred highway robbers. Great divine rewards will come in the way of the person who burns the Mahdavis rolled into a palm-leaf mat with thorns. If somebody kills a Mahdavi, he will get the divine rewards of seven Hajj pilgrimages.”

These conspiracies and clandestine machinations of the *ulama* resulted in the extremes of deportation and other trials and tribulations. Hence, it is written in the book, *Tarikh-e-Sulaimani*,⁸⁴ as under:

“The expulsion and persecution was such that if Hazrat Siddiq-e-Vilayat [Hazrat Bandagi Miyan Syed Khundmir^{RZ}] stayed at a place for a few *Gharhi*⁸⁵ the oppressors, who had been appointed to collect taxes, expelled the Hazrat^{RZ} immediately. They were so strict that if the Hazrat^{RZ} had performed the *farz namaz* at a place, he would not be allowed to perform the remaining *sunnat namaz* there. If the Hazrat^{RZ} was taking his meals, he would not be allowed to wash his hands. On occasions, one *namaz* was performed at 20 places. If any of the *faqirs* of the *daira* went to the city for any work, he was troubled there.

On the other side, on the strength of these *fatwas* the common people began oppressing and torturing the Mahdavis. Whichever Mahdavi was found alone and fell into the hands of these people, they thought it was obligatory to torture him and that such torture earned them the divine rewards. Some of the streets and localities of Ahmadabad like Ahmadpur, Haibatpur, Sikandarpur, Phool-Chaklah, and others where Mahdavis lived became the fields of torture. They were tracked down and were branded with red-hot iron claws like those of the crow on the foreheads of the Mahdavis. When this kind of oppression surpassed endurable limits, Hazrat Bandagi Miyan Syed Khundmir^{RZ} wrote letters to the heads of these *fatwa*-issuing *ulama* saying, “Because of your *fatwas*, the Mahdavi Muslims are being maltreated in a way that are not lawful and permitted even on non-Muslim polytheists in the Islamic *Shari'at*. Prohibit the common Muslims from this. Otherwise, we will stand up to help these oppressed [Mahdavis] and to eradicate this oppression.” In these letters, he had quoted a Quranic Verse,⁸⁶ which according to the exegetes, was the

⁸⁴ *Tarikh-e-Sulaimani* is manuscript. It is not published.

⁸⁵ *Gharhi* means time; the space of 24 minutes—Practical Standard 21st Century Urdu-English Dictionary, New Delhi, 2004, p.535.

⁸⁶ The text of this Quranic Verse in translation is: “Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory; Those who have been driven from their homes unjustly only because they said: Our Lord is Allah—For had it not been for Allah’s repelling some men by means of others, cloisters and churches and oratories

first Verse that permitted *jihad* and was revealed when the oppression by Quraysh and other infidels had crossed the limits of the patience of the Muslims. This was the Quranic Verse, which permitted the Muslims to avenge their oppressors. It had strengthened the organization of the Muslim community.

Even after these letters were sent, the *ulama* that had great influence over the common Muslims did nothing to stop these oppressions of the Mahdavis. On the contrary, they clandestinely incited them to intensify their nefarious activities.

During these trials and tribulations, news arrived that two Mahdavi dyer boys were killed in the presence of a large number of people for the simple reason that they were Mahdavi Muslims. Earlier, the oppression was confined to the killing of a single Mahdavi in small lonely lanes. But this time the killing was before a large crowd in a public place. This was the limit. This had created a great danger to the life and property of the Mahdavis.

When Hazrat Bandagi Miyan Syed Khundmir^{RZ} came to know of this killing, he said, “It has now become necessary for us to retaliate and avenge the killing of these oppressed martyrs under the Quran and *Sunnat* [practice of Hazrat Prophet Muhammad^{SLM}].”

Then, to complete the formalities of the *Shari’at*, he wrote an *istifta* [seeking advice on a point of religious law] to the same *ulama* that had issued *fatwas* against the Mahdavis. The text of the *istifta* was as follows in translation:

“A group of God-worshipping indigents is such that they and their families are the seekers of the *zath* [nature, essence] of Allah and His pleasure. Each one of them strictly follows the *Shari’at*, *zahid* [devotee], *parhez-gar* [abstinent], *mutawakkil* [trusting in Allah], *gosha-nashin* [leads a retired life], *tarik-e-dunya* [has given up world] and *talib-e-Maula* [seeker of Allah]. He has commendable attributes like those of the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM}. If somebody were to issue a *fatwa* of expulsion or killing such a person without a reason of *Shari’at*, what is the command of *Shari’at* against such a person?”⁸⁷

The *ulama* wrote this note on the back of the paper on which the query was written: “This command of killing reverts on the person who issues the *fatwa*, on the basis of the principle ‘kill the tormentor before he torments you’.”⁸⁸

and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty——Quran, S. 22: 39-40 MMP.

⁸⁷ *Matla Al-Vilayat*, Hazrat Bandagi Miyan Syed Yusuf^{RA}, Hyderabad, 1374 AH, p.126.

⁸⁸ *Ibid.* The adage is; *Qatl al mozi qabl al iiza*.

Mullah Syed Kabir, an eminent *'alim* among the contemporary scholars was not among the signatories to this *fatwa*. He was the first to affix his signature on the public document ordering the killing of the Mahdavis. Hence Hazrat Bandagi Miyan Syed Khundmir^{RZ} sent his own *Vice-Regent*, Hazrat Bandagi Malik Ilahdad^{RZ} to him with the following question:

“A person sincerely believes in *Iman-e-mufassil* [the detailed expression of Faith] and affirms it by word of mouth. He performs all the religious commands, pillars of faith, and follows all the obligations, and *sunnat* [practice of Hazrat Prophet^{SLM}]. He is steadfast on the beliefs of the *Ahl-e-Sunnat-o-Jama'at*. What is the argument that permits the issue of a *fatwa* to kill such a person in Islam?”⁸⁹

Mullah Syed Kabir's reply was that the command for such a person [who has issued the *fatwa* is the same as Allah Most High has said in Quran: “...*And if ye cease (from persecuting the believers) it will be better for you, but if you return (to the attack) We also shall return...*”⁹⁰

In short, after the replies to the *istifta* were received, Hazrat Bandagi Miyan Syed Khundmir^{RZ} ordered the killing of the *ulama* who were the ringleaders, instigators and tormentors. The result of the elimination or the killing of the *ulama* was that now they hesitated in their persecution of the Mahdavis. The mischief-monger *ulama* too were overawed to such an extent that they stopped coming out of their homes undaunted and instigating the common people to persecute the Mahdavis. When the *ulama* were confronted with this situation, they started another calumny by complaining to the king and the courtiers about the killing of the *ulama*, which in fact was the defense against the campaign of killing the Mahdavis, which was carried ostensibly in accordance with the *Shari'at* and the *fatwas* issued by the same *ulama*. These *fatwas* had alleged that the Mahdavis had resorted to the killing of the *ulama*. They asked the king and the courtiers to massacre the Mahdavis, and in particular Hazrat Bandagi Miyan Syed Khundmir^{RZ}. The officials who were in authority at that moment were either partial or intolerant or whose ears were poisoned became a victim to the conspiracy of the *ulama*. A large army was deployed to kill and destroy the few indigents and men of Allah, which the Hadyah Author has mentioned in his diatribes. This was the final link in the chain of persecutions and killings of the faithful.

If one were to examine the issues in the light of these events, which the Hadyah Author has not mentioned, on the touchstone of the Quran and *Sunnat*, it proves that eradicating the trouble and disturbance, trying to establish peace and tranquility, help the oppressed, preventing the oppressors from perpetrating cruelty

⁸⁹ *Tarikh-e-Khatam-e-Sulaimani* [Manuscript].

⁹⁰ Quran, S. 8: 19 MMP.

and injustice, avenging the people who were killed unjustly, becomes expedient on every Muslim, as is stated in the Holy Quran:

*“But indeed if any do help and defend themselves after a wrong (is done) to them, against such, there is no cause of blame. The blame is only against them who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice; for such there will be a penalty grievous.”*⁹¹

Here various attributes of the believers like the Trust in Allah, abstention from obvious sins and consultations among themselves and others have been mentioned. Therein this attribute of the believers has been referred to:

- *“And those who, when an oppressive wrong is inflicted on them, (are not cowed down) help and defend themselves.”*⁹²

- *“If then anyone transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.”*⁹³

- *“To those against whom war is made, permission is given (to fight) because they are wronged:—and verily, Allah is most powerful for their aid;”*⁹⁴

- *“O ye who believe! The law of equality is prescribed to you in cases of murder; the free for the free; the slave for the slave; the woman for the woman. If any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall he be in grave penalty.”*⁹⁵

- *“In the Law of Equality there is (saving of) Life to you, O ye men of understanding! That ye may restrain yourself.”*⁹⁶

- *“Nor take life—which Allah has made sacred—except for a just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive); but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).”*⁹⁷

- *“The Believers, men and women, are protectors, one of another: they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular*

⁹¹ Quran, S. 42: 41-42 AYA.

⁹² Quran, S. 42: 39 AYA.

⁹³ Quran, S. 2: 194 AYA.

⁹⁴ Quran, S. 22: 39 AYA.

⁹⁵ Quran, S. 2: 178 AYA.

⁹⁶ Quran, S. 2: 179 AYA.

⁹⁷ Quran, S. 17: 33 AYA.

charity. And obey Allah and His Apostle. On them will Allah pour His mercy: for Allah is Exalted in Power, Wise."⁹⁸

Look at the *Sunnat*. It proves that when the Muslims were killed unjustly, Hazrat Prophet Muhammad^{SLM} ordered in general the killing of the killers as retaliation and punishment, and they were killed wherever they were found. The story of 'Irnin [قصة عرنين]⁹⁹ is the clear state of this situation. *Khatl* [خطل] had killed a Muslim of Bani Khuza'ah and escaped to Makkah. On the day of the conquest of Makkah he was caught hiding in the *ghilaf* [cover] of the Ka'abah. He was killed then and there. Some of the mischievous people who did not openly confront the Muslims but who clandestinely conspired against them and incited them to trouble and kill the Muslims were killed at the command of the Prophet^{SLM}. Ka'ab bin Ashraf, Abu Rafe' and other mischief-mongers were killed for similar reasons.

If one were to ponder over the golden principles of Islamic real politics, it becomes obvious that they are necessary to eradicate oppression and protect the nationhood. Without them maintenance of peace and tranquility cannot be maintained in the country. They are in consonance with the natural principles and therefore almost all the authorities in all countries of the world that are anxious to protect their nationhood follow them. This deed of Hazrat Bandagi Miyan Syed Khundmir^{RZ} too was consistent with the commands of the Holy Book and the practice of Hazrat Prophet^{SLM} that existed there at the time.

DESIRE OF MARTYRDOM IN THE WAY OF GOD

The Hadyah Author says: "Since here too he [Hazrat Bandagi Miyan Syed Khundmir^{RZ}] was prepared and eager to fight, to such an extent that, in contravention of the Tradition, 'do not desire the meeting with the enemy', he had promised that he would fill the mouth of the person who brought the news of the arrival of the army with *misri* [sugar candy]."¹⁰⁰

We say: The fact is that Hazrat Imam Mahdi Al-Mau'ood^{AS} had given the glad tidings of martyrdom to Hazrat Bandagi Miyan Syed Khundmir^{RZ}. He had also predicted as transcendental information that he would suffer great troubles and tribulations, that all the people would become his enemies, that he would be

⁹⁸ Quran, S. 9: 71 AYA.

⁹⁹ The story of 'Irnin is written in the books of biography and Traditions like this: Some people came to Madina and entered Islam. The local climate did not suit them and became sick. Hazrat Prophet^{SLM} ordered them to go and stay at the grazing grounds of the camels of charity. They went there and in a few days they were cured. After convalescence, they killed the herdsman, stole the camels and took them to the lands of their tribe. When the Prophet^{SLM} was informed of the event, he ordered that they should be arrested and brought to Madina. When they were brought, they were killed.—Shihab bin Nusrat^{RA}.

¹⁰⁰ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.43.

invaded and that he would defeat the enemy on the first day irrespective of the numbers of the attacking hordes, but that in the second attack he would be martyred, his head would be severed, body would be hacked and skinned, etc.

In short, most of the events that the Imam^{AS} had predicted manifested but the achievement of the martyrdom and its related events were yet to happen. Hazrat Bandagi Miyan Syed Khundmir^{RZ} was eagerly awaiting them. Indeed, this was the desire and expectation of the martyrdom. Since the occurrence of the martyrdom depended on the confrontation with the enemy, the waiting for the arrival of the enemy is the waiting for the cause of the martyrdom. And the desire and longing for the martyrdom and waiting for it are *mustahab* [desirable].¹⁰¹ Hence, the Tradition quotes Hazrat Prophet Muhammad^{SLM} as saying, “The person who supplicates Allah with a true heart for martyrdom, Allah Most High will reach him at the stations of martyrs, even if he dies on his bed.”¹⁰²

Imam Nowawi^{RA} writes in his book, *Sharah-e-Muslim*, that the hint in the above Tradition is that the desire for martyrdom is *mustahab* [desirable].

The meaning of the Tradition, ‘do not desire the meeting with the enemy’ is not general and absolute, as the Hadyah Author appears to have misunderstood. Hence, Hazrat Imam Nowawi^{RA} has explained why the ‘desire (of) the meeting of the enemy’ is prohibited in the following terms:

“The desire to meet the enemy is prohibited because it manifests the pride and confidence on one’s own *zath* [essence, nature] and strength and this is a kind of rebellion and Allah guarantees that He helps the person who is wronged against. The desire to meet the enemy is prohibited also because such a person considers the enemy as low and mean and this is against vigilance and carefulness. Otherwise, the war is entirely excellence and worshipping.”

¹⁰¹ The desire for the martyrdom in the way of Allah is *masnun-o-mustahab* [as practiced by Hazrat Prophet^{SLM} and desirable]. Hence, it is narrated in Book of Traditions, *Nasa’i* that Hazrat Prophet Muhammad^{SLM} said thrice with great pleasure, “I should be killed in the way of Allah and revived. Then again I should be killed and revived. Again I should be killed.” This shows how eager he was of being martyred in the way of Allah. Therefore, he reverently said, “He who supplicated Allah with a true heart that He should kill him in His way, then whether he dies or is killed, he would be rewarded as a martyr.”—*Abu Dawood*. In short, there are many Traditions in the six famous Sunni collections of the Holy Prophet^{AS}’s Traditions (made by Bokhari, Muslim, Tirmizi, Abu Dawood, Nasa’i, and Ibn Maja). The common content of these Traditions is that the desire to be martyred in the way of Allah is *masnun-o-mustahab*. The criticism of the Hadyah Author [Maulvi Zama Khan] does not hold water in view of these Traditions. The Prophet^{SLM}’s Tradition ‘do not desire the meeting with the enemy’ could be about the wars that are waged in connection with the carnal desires.—Hazrat Syed Ashraf Shamsi^{RA}.

¹⁰² *Muslim*, the Book of Prophet^{SLM}’s Traditions.

From this saying, it is obvious that the desire to meet the enemy is not proper in a particular situation where a person relies on his concupiscence and where he considers his enemy to be low and mean. In all other situations, such desire is proper. And the desire of Hazrat Bandagi Miyan Syed Khundmir^{RZ} was not of this kind. On the other hand, it was only for the seeking of God and for the manifestation of the promise of the Lord, because there was neither the army nor the weapons and ammunition here. There were only some unarmed and defenseless indigents. If they had any trust, it was the Trust in Allah, His help and His Omnipotence. If there was any waiting, it was the waiting for the fulfillment of the promise of martyrdom. Under the command, "Know that the Paradise is under the shadow of the swords," the attack of the enemy is the manifest means of the achieving the 'shadow of the swords.' Hence, waiting for it (the enemy's attack) too is excellence and worship. Besides this, the Hadyah Author has not copied the whole Tradition. The full text of the Tradition in translation is as under:

"Do not desire the encounter with the enemy and request Allah to grant you safety and peace. When the encounter with the enemy does take place, be patient and steadfast and know that the Paradise is under the shadows of the swords."¹⁰³

Note that in this Tradition, first the command is not to desire confrontation with the enemy. And finally, when the clash does occur, it is emphasized that one should be patient and steadfast, and then the glad tidings come that the Paradise is under the shadow of the Swords. The Quran says: "*O ye who believe! When you confront any force of the enemy, stand firm...*"¹⁰⁴

Hence, see this incident of Hazrat Bandagi Miyan Syed Khundmir^{RZ}! Here, initially the arrival of the enemy is not desired. On the other hand, all kinds of trials and tribulations have been borne and every effort has been made to establish peace and safety. Then this period was over and the enemy forces were deployed to kill and destroy. The forces had travelled for many days to attack. The time had now come to be patient, steadfast and use the sword. The waiting of Hazrat Syed Khundmir^{RZ} now is the proof of his steadfastness and stability. Hence, this deed of the Hazrat^{RZ} is in perfect conformity with the Tradition.

At this juncture, it is time for the religious-minded readers to evaluate the honesty of the Hadyah Author. He tries by misinterpreting the Tradition with ulterior motives to prove that the desire of martyrdom of Hazrat Bandagi Miyan Syed Khundmir^{RZ} violates it. But he closes his eyes from the actions of the opponents of the Mahdavis that violate Quranic injunctions, Traditions of Hazrat Prophet

¹⁰³ *Muslim*, the book of Traditions.

¹⁰⁴ Quran, S. 8: 45 SAL.

Muhammad^{SLM} and the Islamic commands. He has failed to write even one word about the atrocities against the Mahdavis.

The Muslims have been prohibited from causing harm to other Muslims and the relevant command is as follows:

“A Muslim is one from whose hands and tongue other Muslims are safe and in peace.”

“One Muslim is the brother of another Muslim. He should neither oppress the other Muslim nor hand him over to his enemy.”¹⁰⁵

The meaning of the Arabic term *la yaslamahu* [لايسلمه] has been described in the following terms in the book, *Fatah Al-Bari Sharah-e-Bukhari*, as under, in translation:

“The meaning of *la yaslamahu* is that a Muslim should not be handed over to his oppressor or should not be left in a condition which troubles him. On the other hand, he should be helped and defended.”

Violating these Traditions, the opponents have continuously inflicted sufferings and sorrows on the Mahdavis. The Hadyah Author has himself written about these trials and tribulations in his book, *Hadyah-e-Mahdaviyah*. However, he does not criticize them as violating the Islamic commands. On the contrary, he takes pride in glorifying them with sadistic pleasure and thus he himself joins the gang of the abettors of the oppressors of the Mahdavis.

A Muslim is forbidden to attack, or raise his sword against, another Muslim. This is expedient to protect the Muslim community. Hence, there are a number of Traditions on this subject. For instance: ► “He who uses his weapon against us [Muslims] is not from among us.”¹⁰⁶ ► “He who draws his sword [from its sheath] is not from among us.”¹⁰⁷ ► “Reviling Muslims is a sin; to fight a war against them is *kufr* [infidelity]”¹⁰⁸ ► In His name, in Whose hands is the life of Muhammad [Prophet^{SLM}], the killing of a *mumin* [believer] is worse than the obliteration of the whole world.”¹⁰⁹

The royal attack against Hazrat Bandagi Miyan Syed Khundmir^{RZ} and his Companions^{RA} is a clear violation of all these Traditions. However, the Hadyah Author does not write a single word censuring the atrocities against Mahdavis. He writes that some people from the town had joined the hordes of the attackers with the intention of earning some divine rewards. However, he was deprived of any

¹⁰⁵ *Bokhari*, the Book of Traditions.

¹⁰⁶ *Muslim*.

¹⁰⁷ *Ibid*.

¹⁰⁸ *Ibid*.

¹⁰⁹ *Nasa'i*, the Book of Traditions.

divine help or guidance [from Allah] to denounce the sinful deeds of the royal hordes. He does not use his knowledge to know whether his support to the oppression and tyranny had violated the following clear Traditions or not: ♦ “The person who supports an oppressor on the basis of his hostility will remain in the displeasure of Allah Most High till he forsakes his support.”¹¹⁰ ♦ “The person who says even one word in support of the murder of a Muslim will find it written between his eyes that ‘this person is despondent and despaired of the Mercy of Allah Most High’ on the Judgment Day.”¹¹¹ ♦ “If a person supports an oppressor with the intention of making the Truth shaky or rickety by his absurd efforts, Allah Most High and His Messenger^{SLM} are absolved of any responsibility towards him.”¹¹² ♦ “The person, who walks with an oppressor to help him and knows him to be an oppressor, has become extraneous to Islam.”¹¹³ ♦ “The wrath of Allah Most High on him who oppresses one who has none other than Allah Most High to help him.”¹¹⁴

The Hadyah Author admits that “this *Fauj-e-Zafar-Mauj* [this conquering army] first went to Khanbel and set fire to all the houses of this community.”¹¹⁵ However, his attention did not turn to the fact whether this action of theirs was in conformity with the clear commands of Islam or not. Islam prohibits the setting fire to the houses of even the *kafirs* [infidels]. However, here the houses that were set fire to were those of the Muslims! And that too, Godly Muslims! Then look at the all embracing expression that ‘all the houses of this community were set on fire’! How many innocent people became the victims of this beastly and brutal oppression? The Hadyah Author has narrated the setting fire to the houses in violation of the Islamic commands! However, his so-called honesty does not allow him to take any decision against this unlawful deed.

The books the Hadyah Author claims to be his sources also clearly state that the mosque in Khanbel too was set fire to where Hazrat Bandagi Miyan Syed Khundmir^{RZ} and his Companions^{RZ} used to say their ritual prayers and performed their ‘*zikh-e-kasir* [abundant remembrance of Allah Most High]. The Divine command is, “...*And mosques wherein the name of Allah is oft mentioned...*”¹¹⁶ The respected readers may take a decision that the mosque is being burnt down brazenly. And the irony is that it was not burnt down by a non-Muslim or a

¹¹⁰ *Ibn Maja; Hakim.*

¹¹¹ *Dur-e-Manshoor.*

¹¹² *Hakim.*

¹¹³ *Tabarani.*

¹¹⁴ *Delami, the Book of Traditions.*

¹¹⁵ *Hadyah-e-Mahdaviah, Chapter 2, 1293 AH Edition, p.42.*

¹¹⁶ Quran, S. 22: 40 MMP. The full text of the Verse is: “...*For had it not been for Allah’s repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, should have been pulled down.*”

polytheist but by those who, according to the Hadyah Author, are the *Sahib-e-Islam* and Muslims! God is Most Great! The mosque is being destroyed by the Muslims! And the command of Allah is, “*And who is more unjust than he who forbids that in places for the worship of Allah, Allah’s name should be celebrated?—whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.*”¹¹⁷ This command of Allah is being openly and deliberately violated. However, the intolerance and hostility of the Hadyah Author is that he veils it and does not write a single letter to denounce this.

THROWING DUST IN EYES OF READERS

The Hadyah Author says: “[He—Bandagi Miyan Syed Khundmir^{RZ}] came out with sixty mounted and forty foot soldiers to fight. On that day, his forty-one persons were killed and an arrow pierced one of his eyes so forcefully that the other eye too bounced out of the skull. The royal army retreated after this was accomplished.”¹¹⁸

We say: This statement of the Hadyah Author is another axiomatic proof of the glaring examples of his misstatements and efforts to hide the facts in reporting that have already been presented so far. As always, he has tried to throw dust in the eyes of his readers.

■ Firstly, he has written that “[He—Bandagi Miyan Syed Khundmir^{RZ}] came out with sixty mounted and forty foot soldiers to fight.” This shows that the forty foot soldiers too had come with Hazrat Bandagi Miyan Syed Khundmir^{RZ} in the battle field. However, all the biographers who have narrated these events are unanimous in saying that Hazrat Syed Khundmir^{RZ} had left behind in the *daira* the old and frail *khulafa* [vice-regents] whose number is shown to be forty or forty-four, according to another narrative. Then he had drawn a line and had forbidden them to cross it. Then he came out with only sixty soldiers, who comprised both the mounted and the foot soldiers. He had to fight the royal army which is said to be 40,000 strong. When the fighting started, and the royal hordes were defeated, a group of the royal soldiers, advanced towards the *daira* with the intention of plundering the *daira*. This group killed [martyred] all the forty old and frail *fuqara* [vice-regents]. When Hazrat Syed Khundmir^{RZ} returned after the battle ended, he found that all the dead bodies of the vice-regents within the line drawn by him before his departure to the battle-field. The dead bodies were interred in the *daira* itself. This grave exists even to this day. It is known as the grave of the *Ganj-e-Shuhada* [heap of the bodies of the martyred persons].

¹¹⁷ Quran, S. 2: 114 AYA.

¹¹⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.43.

■ Secondly, the Hadyah Author writes that “The royal army retreated after this was accomplished.” In other words, he tries to give the impression that on the first day nothing other than the martyring of forty-one soldiers happened and that the royal hordes retreated on their own. However, the Mahdavi biographers and historians are unanimous in their statements, which have reached the stage of *tawatur* [constancy], that the battle on that day was fierce. Hundreds of thousands of royal soldiers were killed. The divine Omnipotence that often manifests itself on various occasions and in myriad ways shows the marvels of nature: the hordes of the pre-Islamic Abyssinian invaders with elephants that descended upon Makkah were miraculously defeated by the swarms of *ababil* [swallows or birds, which struck the army with stones of baked clay]; the huge army of *Jaloot* [Goliath] was defeated by the scanty fighters of *Taloot* [Saul]; the scanty and sparse army of almost unarmed and ill-equipped Muslim force, like the fighters of *Jaloot*, defeated the well equipped army of Quraysh that was many times larger than the Muslims at the Battle of Badr. In the same manner, on this occasion too, the unknown [Divine] help joined the Mahdavi indigent mendicants, manifestly and immanently, as Allah has said, “*How often hath a small host prevailed against a large host by Divine dispensation,*”¹¹⁹ This has happened in the world on innumerable occasions. And here too, the royal army was routed by a few indigent mendicants and it ran away. Hazrat Bandagi Miyan Syed Khundmir^{RZ} chased the royal hordes for a mile or a mile-and-a-half. Hence, we give hereunder excerpts from the books, which the Hadyah Author has claimed to be his sources in the beginning of Chapter 2 of his book *Hadyah-e-Mahdaviah* and which he has tried to conceal. It is written in the book, *Shawahid Al-Vilayat*, as under:

“At last, in 930 AH, twenty years after the demise of Hazrat Imam Mahdi Al-Mau'ood^{AS}, on the 12th of Shawwal, the first battle, which was the battle of ‘*Wa qaataluu wa qutiluu*’,¹²⁰ was fought. The believers were victorious and the disavowers were vanquished.¹²¹

It is written in the book, *Matla Al-Vilayat*, as under:

In short, this battle started after the Morning Prayers and continued till the time of the Afternoon Prayers. They say that 600 mounted and fully armed soldiers, of the oppressors were killed. Many other were injured and ran away. Hazrat Bandagi Miyan Syed Khundmir^{RZ} chased them for a distance of over one-and-a-half miles. Because of their defeat, they left behind a large quantity of spoils of war. However, Bandagi Miyan^{RZ} commanded,

¹¹⁹ Quran, S. 2: 249 SAL.

¹²⁰ Quran, S.3: 195 SAL. The Quranic expression means: “...*And fought and fallen...*”

¹²¹ *Shawahid Al-Vilayat*, Hazrat Bandagi Miyan Syed Burhanuddin^{RA}, Hyderabad, 1379 AH, p.499.

“Whoever took anything, even a straw, other than the weapons of war from the spoils, would remain deprived of the [divine] rewards of this battle.”¹²²

It is written in the book, *Tazkira-Tus-Salihin*, as under:

In short, this battle was waged from after the Morning Prayers to the Afternoon Prayers and according to another narrative, it went on from the Afternoon Prayers to the late afternoon [*Asr*] Prayers. It is said that six to seven hundred mounted soldiers, and according to another narrative, eight thousand soldiers¹²³ of the enemy, fully armed and clad in armour, were killed. Many more were wounded and ran away. Hazrat Bandagi Miyan^{RZ} pursued them for a mile and a half. A large quantity of spoils of all kinds was found on the battlefield because of the defeat [of the royal forces]. However, Hazrat Bandagi Miyan^{RZ} told [his followers], “If anyone were to take even a straw other than the arms and armours, he would be deprived of the [divine] rewards of the *jihad* .”¹²⁴

¹²² *Matla Al-Vilayat*, Hazrat Bandagi Miyan Syed Yusuf^{RA}, Hyderabad, 1374 AH, p.138.

¹²³ The discrepancy found in the number of the killed soldiers is the same as is found in the statements of the historians. Another reason for it could be that these figures are a guess. Otherwise, on such tumultuous occasions the counting of the heads is impossible. Specifically, in the battles of the olden days, in the defeat of the royal forces and the victory of the Mahdavi *Faqirs* [indigent mendicants], the unknown help was at work immanently. Apart from this, according to the Mahdavi historians, the Omnipotence had provided some materials and motives. When the royal army was ready for an attack, the armed forces were arranged. The arsenal was in the front, the mounted soldiers were behind the arsenal. And the soldiers on foot followed them. The high officials were in the middle of the formation. However, Ain-al-Mulk saw that there were only sixty mounted and foot soldiers with Hazrat Bandagi Miyan Syed Khundmir^{RZ}. The Hazrat^{RZ} was cautious that the beginning of the war should not be from his soldiers and they should not become violators of the command of Hazrat Prophet Muhammad^{SLM} that ‘One who begins is the great oppressor’.

When he came in front of the enemy, he reined his horse to return and ordered his followers to retreat. Ain-al-Mulk and his military officers thought that the followers of Hazrat Bandagi Miyan^{RZ} were so few and even they were retreating, there was no need of the arsenal. So, Ain-al-Mulk ordered, “What is the need of the arsenal here? All the cannons should be removed from the front and they should be deployed at the rear.” And he ordered the mounted soldiers to attack the *faqirs* of the Hazrat^{RZ}, so that they did not escape. When this command was implemented and the battle was initiated by the royal forces, Hazrat Bandagi Miyan^{RZ} allowed his followers to retaliate and display the sterling qualities of their bravery and show their eagerness and enthusiasm for martyrdom. When this permission was granted, the Mahdavi *Fuqara* fell avidly upon the royal forces, and there were heaps of the dead bodies of the royal soldiers. The discipline of the mounted and the foot soldiers of the enemy were in a mess. Many of the military officers too were killed. There was confusion among the armed forces. In this confusion, the canons were fired and the royal forces became their target.—Shihab bin Nusrat^{RA}.

¹²⁴ *Tazkira-Tus-Salihin*, Hazrat Bandagi Miyan Syed Husain^{RA}, Hyderabad, 1381 AH, pp.87-88.

As against all these clear and evident statements, the saying of the Hadyah Author that the royal army 'retreated after that much' is a blatant distortion of the real incident. This can be easily realized by the equitable readers. Further, this also makes it clear like the shining sun that this was a war waged in obedience to the Divine Command, "And fight in the way of God against those who fight against you, and do not commit excesses. Surely, God does not like those who are aggressive."¹²⁵ And there was no worldly objective for waging this war as Hazrat Bandagi Miyan Syed Khundmir^{RZ} had forbidden his followers to take even a straw other than the weapons of war. This alone will contradict all allegations of the seeking the ruling power that have been leveled against the Hazrat^{RZ} and the Mahdavi *fuqara* [indigent mendicants].

NINE HEADS OF MARTYRS IN BASKET

The Hadyah Author says: "It is written in the book, *Panj Fazail*, that the heads of nine persons, including that of Miyan Khundmir, were taken to Chapanir to show them to the king. On the way, the heads became putrefied. The bones were thrown in Patan. The skins of the heads were filled with husk and were taken."¹²⁶

We Say: The story of the heads being putrefied is absolutely wrong and baseless, as the author of *Panj Fazail* has himself denied it as baseless and he has apologized. His apology exists.

It is written in the book, *Tarikh-e-Sulaimani*, that the military officials conjectured that the heads might putrefy. And, therefore, they filled the skins of the heads with husk. This shows that the incident did not happen. Its possibility was only expected, because when a possibility is expected, it does not mean that the incident has happened. The expectation comes only before the happening of the incident. The other biographers have written that the reason for this was that after reaching Patan a *karamat* [wonderwork] of the heads was seen. Seeing this, Ain-al-Mulk and other military officers were scared that if such wonderwork were to happen in the Court of the king, "we will become the target of the king's wrath," as to why they had coloured their hands with the blood of such great *buzurg* [venerated people] who could perform wonderworks! It was because of this that they filled the skins of the heads with husk.

In short, the incident of filling the skins of the heads with husk is true, and it is the proof of the truthfulness of the command of Hazrat Imam Mahdi Al-Mau'ood^{AS}. There is a controversy about the reasons for this incident in the relevant narratives. The Hadyah Author has taken a baseless narrative and ignored all the other

¹²⁵ Quran, S. 2: 190 SAL.

¹²⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.43.

narratives about the incident. And the irony is that on page 50¹²⁷ of the *Hadyah-e-Mahdaviah*, the Hadyah Author has admitted that this narrative was wrong and against the facts.

JUNG-E-BADR-E-VILAYAT

The Hadyah Author says: “The Mahdavis call this war as the *Jung-e-Badr-e-Vilayat* and say that in the (Quranic) Verse, “*Verily, We offered the Trust to the heavens...*”¹²⁸ the word ‘*amanat* [Trust] purports to be this war and the word *insan* [Man] purports to be Miyan Khundmir.”¹²⁹

We say: What is the meaning of the word ‘*Trust*’ and what is the purport of the word ‘*Man*’ in the said Quranic Verse? This matter will be dealt with in detail in the *Tahrifat* [Distortions] later, as to what objection the Hadyah Author has taken and what is the reality of those objections. However, what is the objection to the Mahdavis’ calling this battle as the ‘*Jung-e-Badr-e-Vilayat*’? We do not understand what harm does this bring to the principle of the *Ahl-e-Sunnat-o-Jama'at*? The rule of the *Ulama-e-Usul* is that the name of a thing can be applied to another thing that has similar specifics and attributes of the former and this is permitted and a virtue.

Hence, from the point of view of the facts that there is poverty, helplessness and lack of the means and weapons of war, dearth of men and fighters on one side and on the other there is abundance of the weapons and ammunition, equipment for horse and knights; despite this difference the ill-equipped army being victorious and the well-equipped large forces being vanquished are a marvel. The believers are zealous in their Faith, have the ardent desire for martyrdom and exemplary patience and steadfastness and the availability and manifestation of the unknown [divine] help in accordance with the divine command, ● “*...But Allah doth support with His aid whom He pleaseth...*”¹³⁰ And ● “*... [Allah] sent down forces which ye*

¹²⁷ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.64.

¹²⁸ Quran, S. 33: 72 SAL. The full text of the Verse is as follows: “*Verily, We offered the Trust (the Vice-Regency of God) to the heavens, and to the earth, and to the mountains, but they hesitated to undertake the responsibility thereof and feared to bear it. Man alone undertook to bear it, not fully aware of his limitations and thus was unfair to himself!*”

¹²⁹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.43.

¹³⁰ Quran, S. 3: 13 AYA. The full text of the Quranic Verse is, “*There has already been for you a Sign in the two armies that met (in combat): one was fighting for the Cause of Allah, the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see.*” The reference here is to the Battle of Badr between the small army of the Prophet^{SLM} and the huge hordes of the infidels of Makkah.

saw not...”¹³¹ In short, there are many specifics and events that are common between the Battle of Badr and this battle. If on the basis of these similarities the name of the Battle of Badr is applied to this battle, there can be no objection on the principles of the *Ahl-e-Sunnat-o-Jama'at*; On the other hand, it is lawful and virtuous.

AFTER THE BATTLE OF *BADR-E-VILAYAT*

The Hadyah Author says: “In short, after this event, the other Vice-Regents and descendants of the Shaikh of Jaunpur dispersed here and there. Although the people of the Islamic restraint continued expulsion, deportation and killings [of the Mahdavis], the Mahdavis did not abstain from their words and claims that were against the *Millat-e-Islamia*.”¹³²

We say: From the historical point of view, the statement of the Hadyah Author that other Vice-Regents and the descendants of Hazrat Imam Mahdi Al-Mau'ood^{AS} dispersed here and there is not correct and violates historical facts and events, because even before the Battle of *Badr-e-Vilayat*, the Vice-Regents and descendants of Hazrat Imam Mahdi Al-Mau'ood^{AS} were spread all over the country.

The Hadyah Author has been spreading lies about the ‘words and claims’ being against the *Millat-e-Islamia* all along. However, he has not clearly stated what those ‘words and claims’ that he thinks to be against the *Millat-e-Islamia* are. If he thinks that the 18 beliefs he has criticized in the first Chapter of his book *Hadyah-e-Mahdaviah*, the reality of his criticism has already been exposed before the respected readers that either they are the real and exact commands of Islam that are proved from the Quran and Traditions, or that the notables and great authorities of the *Ahl-e-Sunnat-o-Jama'at* have expressed their agreement with the Mahdavis on them. Or they are the result of the misunderstandings of the Hadyah Author. The reality is something and the Hadyah Author has misunderstood them to be something else and then he has stated something else.

If they are something other than the 18 beliefs, he should clarify what they are so that they could be researched and seen what their reality is. How much of it is due to the misunderstanding and false statements of someone?

The Hadyah Author is showing the unlawful atrocities perpetrated against the Muslims as the Islamic restraint and check. However, we ask the Hadyah Author to first prove as to what un-Islamic deeds were practiced in the *Dairas* of these

¹³¹ Quran, S. 9: 26 AYA. The full text of the Verse is, “*But Allah did pour His calm on the Apostle and on the Believers and sent down forces which ye saw not: He punished the Unbelievers: thus doth He reward those without Faith.*”

¹³² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.43.

Mahdavi preceptors, which could make the said cruelties qualified to be called the Islamic restraints. In the *Dairas* of the preceptors on whom the cruelties were being perpetrated, the inmates' commitment to the obedience of the *Shari'at* was such that a person who was not the *muttaqi* [pious] of the first rate, or one who had committed a deed opposed to the *Shari'at* was not considered to be competent to remain in the *Daira* and was expelled from there. The high grade of the piety of the inmates of the *Daira*, their full devotion to God, their seclusion from the world and the people of the world and the effectiveness of their Quranic discourses have been praised and proved both by the Mahdavi and non-Mahdavi historians.¹³³ The

¹³³ This statement of *Allamah Mujib* [the very learned person who is responding—Hazrat Syed Nusrat^{RA}, the author of *Kuhl Al-Jawahir*] is corroborated not only by the writings of the Mahdavi historians but also those of the non-Mahdavi historians.

► Shaikh Abdul Qadir Badayuni writes in his book *Najat Ar-Rashid* as under:

“I have served along with a group of this chain, in accordance with the adage, and have seen their satisfying character and likeable attributes, both in poverty and affluence, and found them to be of the highest order. Their *Bayan-e-Quran*, hints and explanations of difficulties and divine realities, their intimate knowledge of divine secrets, I have heard from them, who had no formal learning, that if I were to put all this in black and white, I will have to write another *Tazkira-tul-Awlia*—Biographical account of the Saints of Allah.

► Muhammad Husain Azad has in his book *Darbar-e-Akbari* in a remark on the inclusion of the detailed historical facts about Mahdavis in the latter's book, *Najat Ar-Rashid*, says that in reality, the details about the issues are dealt with in this book that were considered to be controversial between the religious and pious *ulama* and the *Darbar-e-Akbari* [the Court of emperor Akbar]. In this book the particulars of the Mahdavi sect are given in detail. He [the author] has dealt with the Mahdavis in such elegance that the people who did not know him thought him to be inclined towards that sect. Apart from this, the founder of this sect [Hazrat Bandagi Miran Syed Muhammad Mahdi Al-Mau'ood^{AS}] or the *Mujtahid* [jurist] had forcefully obeyed the issues of *Shari'at*. The author was a devotee of such religious people. That was why he has written so elegantly in detail about the people of this sect.

► In the book, *Tabaqat-e-Akbari*, it is written in the particulars about Shaikh Alai Mahdavi^{RA}, “Where they saw anything that was not permitted by the *Shari'at* being practised, they would first prevent it undauntedly; if this was not enough, they would prevent the illegal acts with anger and force.

In his book, *Tazkira*, Maulana Abul Kalam Azad has written about the Mahdavis and the founder of the Mahdavi sect, “The Truth of the [divine] Love and the chastity of the heart had bestowed in his call and reminding discourses such an effectiveness that in a short period thousands of people had entered his order of Faith and Beliefs. Most of the monarchs of the time swore fealty to him. Their manners and ways were strangely amorous and deliriously devoted that they reminded one about the specific peculiarities of Faith of the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM}. It was a devoted group of the people in Divine Love of God who had sacrificed their blood relationship and the perishable love of the homeland and lands at the altar of Faith and Divine Love. They had given up everything and were treading on the path of Allah that they had become the friends and comforters of each other. The rich and the poor, the high and the low—all lived in one and the same condition and state and colour. They retained no relation with anything other than the guidance, service of the people and the enforcement of the commands of *Shari'at*.”—Shihab bin Nusrat^{RA}.

Hadyah Author himself has acknowledged the forsaking of the world, living in solitude and the effectiveness of the Quranic discourses of the Mahdavis. He also concedes that the *Sunni* and *Shi'ah* historians have reported these virtues of the Mahdavi community.¹³⁴ We have dealt with this in some detail in the discussions about the *Karamaat* [wonderworks] earlier. As against this, it is proved from the contemporary history of the people of Gujarat that the things prohibited by the *Shari'at* were ordinarily and openly in vogue. Not only the officials and the nobles but also the *Ulama and Mashayakhin* who issued the *fatwas* [Islamic edicts] to perpetrate cruelties against the Mahdavis were so badly involved in the deeds against the *Shari'at*. *Al-Aman-o-Al-Hafiz* [God help us and defend us!]. Under these circumstances, it is the occasion for the people of justice and honesty to ponder over whether the *Islami ihtisab* [Islamic restraints] should have been applied to the people indulging in deeds prohibited by the *Shari'at* or to the people who were perfectly obedient to the command of the *Shari'at*?

This alone shows the concealment of the truth by and ungodliness and depravity of the Hadyah Author that he considers the cruelties against the preceptors who were obedient to the commands of *Shari'at* as the Islamic restraints.

FATWAS FROM MAKKAH AND MURDER OF 11 MAHDAVIS

The Hadyah Author says: "Hence, Shaikh Ali Muttaqi sent four *fatwas* of Shaikh Ibn Hajar Makki and other Imams of the four *mazahib* [schools of thought of *Fiqh*] from Makkah to the king of Gujarat, including of the issue that the Mahdavis, because of their false beliefs, and since they brand all the people of Islam as *kafirs* [infidels] and have thus become *kafirs* themselves. It would be better if these people repent; otherwise, it is incumbent on the *imam* or the ruler of the time to kill them. The king of Gujarat, acting accordingly, caught eleven persons and killed them."¹³⁵

We say: This statement of the Hadyah Author is the elaboration of his statement in the beginning of his book, *Hadyah-e-Mahdaviah*, that although the *Ulama-e-Mutaqaddimin* [the early scholars], like Shaikh Ali Muttaqi, Shaikh Ibn Hajar Makki, Muhammad Ibn-al-Khattab Maliki, Mullah Ali Qari, Syed Muhammad As'ad Makki and others, had written pamphlets and *fatwas* that are sufficient for the seeker of the truth and equitable people. Hence, it is proved that the *fatwas* are the same as the Hadyah Author has said they are sufficient and confirmed them. By this affirmation of the Hadyah Author, this is being proved adequately that the *fatwas* contain the command of the killing of all the Mahdavis. And, in accordance with the statement of the Hadyah Author, it is also proved that the king of Gujarat,

¹³⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.34.

¹³⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.43-44.

in obedience to the directions contained in the *fatwas*, killed eleven Mahdavis. God be praised! All these points have been clarified by a statement of the Hadyah Author himself. Now there is no scope for any doubt for anybody that these are the very same *fatwas*. Is there the command to kill all the Mahdavis in these *fatwas* or not?

Before examining the contents of these *fatwas*, it is necessary to examine the personality of the person who has sent the *fatwas* and the principles of writing the *fatwas*, in general.

Mullah Ali Muttaqi was himself a Mahdavi. He stayed in the company of Hazrat Bandagi Miyan Shah Dilawar^{RZ}, the fifth Vice-Regent of Hazrat Imam Mahdi Al-Mau'ood^{AS}, for some time. He knew the strict discipline in the obedience of the *Shari'at*, the piety, sincere mystic exercises, remembrance and meditation, and the principles the Mahdavis observed zealously in their *Dairas*. These were the distinctive features between the Mahdavis and the world-worshipping *ulama*. Mullah Ali Muttaqi could not bear the strictness of the observances of *Shari'at* and became an apostate. Hence, Miyan Abdul Malik Sajawandi^{RA}, who was also the Vice-Regent of Hazrat Bandagi Miyan Shah Dilawar^{RZ}, has, in his book, *Siraj Al-Absar*¹³⁶, reminded the Mullah, "O brother! You have remained in the company of the Companions^{RZ} and have heard the discourses on Quran from them." Mullah Ali Muttaqi has written a tract refuting the Mahdavis. Then he went to Makkah and sent these *fatwas* in 952 AH."¹³⁷

¹³⁶ The book, *Siraj Al-Absar*, was written by Hazrat Bandagi Miyan Abdul Malik Sujavandi^{RA}, a disciple of Hazrat Bandagi Miyan Shah Dilawar^{RZ}, in reply to the book, *Ar-Rad*, by Shaikh Ali Muttaqi. The original book is in Arabic. Hazrat Sujavandi^{RA} was a great scholar of Islamic religious sciences. Once, while travelling, he came across a few boys who were playing in the woods. It was about time for the 'Asr prayers. The boys performed *vuzoo* [ablutions], one of them gave the *Azan* [Muslim prayer-call]. They formed a line and performed the 'Asr *namaz* [ritual prayer] in congregation. The prayers over, one of the boys, who had led the prayers, stood up and gave a *bayan* [sermon] of Quran. Hazrat Sujavandi^{RA} heard this *bayan* and was so impressed by it that he followed the boys to the *Daira* of Hazrat Bandagi Miyan Shah Dilawar^{RZ}, where these boys lived. He met Hazrat Bandagi Miyan Shah Dilawar^{RZ} and offered to become his *murid* [disciple]. Hazrat Shah Dilawar^{RZ} is narrated to have told him, "You are a great scholar. And this *banda* [servant of Allah] recites *Qul* as *Kul*. How can you reconcile being my disciple?" Hazrat Sujavandi^{RA} replied that he had forgotten all his manifest knowledge and was determined to become his disciple. Hazrat Shah Dilawar^{RZ} accepted him as his disciple. When the book, *Ar-Rad*, by Shaikh Ali Muttaqi, arrived, Hazrat Shah Dilawar^{RZ} asked Hazrat Sujavandi^{RA} to rebut it. Hazrat Sujavandi^{RA} told him: "I have forgotten all my knowledge. How can I write the book?" Hazrat Shah Dilawar^{RZ} embraced him and asked him to write the book. Hazrat Sujavandi^{RA} felt that all his forgotten knowledge had returned to him. And he wrote the rebuttal. This was obviously *karamat* [wonderwork]. An elaborate and voluminous *muqaddimah* was later written in Urdu.—Szy, the translator.

¹³⁷ *Tarikh-e-Sulaimani*, Manuscript.

HOW *FATWAS* ARE WRITTEN?

The general principle of writing a *fatwa* is that the *Mufti* [the Muslim jurist having the authority to issue a *fatwa*] issues the *fatwa* on the substance of the *istifta* [question asked]. The Hadyah Author has not given the details of the *istifta* as to what he had asked the *ulama* of the schools of thought and he had presented the Mahdavi religion in what shape. Was the shape of the Mahdavi religion that was presented to the *Mufti* and on the basis of which the *fatwa* was issued in accordance with the real religion or not?

Today, there are many apostate Muslim *ulama* that have, in the greed for wealth, power or honour, or for any other objective or desire, become apostate and converted to Christianity and they continue to write various books and tracts contradicting and defaming the religion of Islam. In these books, they try to present the religion and the Islamic commands in a bad and distorted shape. It is obvious that the Islam that these apostate *ulama* have presented cannot be called the real Islam. Here too the issue that is to be pondered over is what kind of a shape an apostate had given of the Mahdavi religion, and did that shape represented the real Mahdavi religion or not.

WHO IS A *KAFIR*?

Now, let us examine the contents of the *fatwas* that the Hadyah Author has stated. In these *fatwas* the Mahdavis have been decreed as being liable to be killed. And the reasons prompting the killing as shown in the *fatwas* are only two:

- ☉ Faith in wrong beliefs.
- ☉ By calling the Muslims as *kafirs* one's becoming *kafir* himself.
 - ▶ Firstly, is it obligatory to kill a person because he is assumed to have or actually has a false belief, under the Islamic *Shari'at*?
 - ▶ Secondly, a person emulates a command of the *Share'* [the Holy Prophet^{SLM} as the Law-giver] or when anyone violates a clear and obvious command of the Quran or Tradition, he calls such a person a *kafir* on the basis of a principle of the *Shari'at*, then does this person become a *kafir* and become liable to be killed?

A detailed account of the points raised is that there are various controversial issues and beliefs among the various sects of Islam and the people of every sect think that the people of the other sects are misguided. They even go to the extent of calling them *kafirs*. Apart from the other sects, the *Ahl-e-Sunnat-o-Jama'at* themselves

blatantly call all those Muslim Sects that are opposed to their own beliefs as *kafir*. The beliefs are related to issues like the vision of Allah, the *hauz-e-kawsar* [the tank of abundance], *Shifa'at* [Intercession], and *'Azab-e-Qabr* [punishment in the grave]. The *Ahl-e-Sunnat-o-Jama'at* hold that the disavowers of these are all *kafirs*. It has been elaborated in the book *Al-Farq bayn al-Firaq wal Firqatun Najiyah* and *Milal-o-Nahl*. And one finds various examples in the books of the *Ilm-e-Kalam* and *Ilm-e-Fiqh* [the science of Scholastic Philosophy and the Islamic Jurisprudence]. Hence, according to these *fatwas*, if by calling Muslims as *kafir* one becomes *kafir*, it become necessary the call the *Ahl-e-Sunnat-o-Jama'at* themselves as *kafirs* and liable to be beheaded, because they too call all people who are opposed to their beliefs as *kafirs*. Whatever arguments are offered to explain away this situation, can be offered by the Mahdavis also.

► Thirdly, what are the Mahdavi beliefs, for which the Mahdavis become, according to the Holy Quran and the Traditions, liable to be beheaded, when there is no belief or issue of the Mahdavis that is not held or followed by one or the other sect of the Muslim *Ummat*? Then, all those sects that hold the belief too should be decreed as liable to be beheaded, because the impugned belief, which has been held to be the cause of beheading, is held by the concerned sects also.

► Fourthly, when Mullah Ali Muttaqi had sent these *fatwas* to the ruler of Gujarat, there were many non-Muslim communities, which held beliefs diametrically opposed to the Islamic principles and beliefs, too were living under the sway of the Government, like the idol-worshippers and fire-worshippers. Some others believed the world to be ancient. Most of them had disavowed the principle of the Divine Unity and the Apostleship of Hazrat Prophet^{SLM}. There were yet others who did not believe in the Hereafter and Doomsday. There were yet others who did not believe in the very existence of God. Obviously, according to the beliefs of the Muslims, and in those of the *Ahl-e-Sunnat-o-Jama'at*, the beliefs of all these communities are false and unsound, and all those who hold such beliefs are essentially *kafirs*. When the same cause and reason of holding the false beliefs and being *kafirs* does exist and there is no scope for any explanation and interpretation to deny it. No Muslim can disavow all this. Despite all this, it is strange that Mullah Ali Muttaqi did not obtain any *fatwa* against them. There is not even a hint about these clear beliefs, which are opposed to the Muslim beliefs. These *fatwas* do not make it obligatory on the contemporary ruler to kill all these communities. On the other hand, a Muslim community, that is the Mahdavis, does not believe the world to be ancient; it is not idol-worshipping and it is not fire-worshipping. They [the Mahdavis] believe in the existence of Allah Most High, the Unity of the Almighty, the Apostleship of Hazrat Prophet Muhammad^{SLM}, the Hereafter and the Doomsday; they even believe in all the principles of beliefs of the *Ahl-e-Sunnat-o-Jama'at*; they are the strict followers of all the commands of *Shari'at*. The *fatwas* decree them

[the Mahdavis] to be liable be beheaded. Wonder of wonders! The readers who are the supporters of justice and honesty may kindly ask the Hadyah Author who is the emendator of the said *fatwas* as to what is the reason for this blatant partiality and this is based on which principles of religion and honesty!

► Fifthly, most of the non-Muslim enemies accuse Islam and the Muslims that Islam was spread by the strength of the sword and that the Muslims compelled the members of the other religions to give up their religion.

Contradicting this, the Muslims argue that compulsion and violence is not lawful for compelling the followers of other religions [to follow the Muslim practices]. On the other hand the followers of these religions have been granted full freedom of religion. There are clear commands in the Holy Quran:

- “*There is no compulsion in religion.*”¹³⁸
- “*Unto you your religion, and unto me my religion.*”¹³⁹
- “*...Then whoever will, let him believe, and whosoever will, let him disbelieve...*”¹⁴⁰

From the time of the Founder of Islam^{SLM} to this day, all the followers of other religions who have lived under the sway of the Muslim rulers, have in every era enjoyed the freedom of religion. They have lived without let or hindrance with full freedom of religion and beliefs. No force or violence has been used against them for religious conversion.

However, in these *fatwas*, it is affirmed in contravention of these Quranic commands and the principles and law of Islam that conversion in religion has been decreed not only as lawful and permitted but also essential because, in the words of the Hadyah Author, it has been commanded in these *fatwas* that “it would be better if the Mahdavis repent from this false religion: otherwise, it is incumbent upon the *imam-e-waqt* [the contemporary leader or ruler] to behead them.” In other words, this confirms that the allegations of the enemies of Islam are correct. Hence, one of the two alternatives becomes essential: either the Islamic *Shari'at* permits that a follower of a religion can be compelled by force to give up his beliefs, or these *fatwas* violate the commands of the Islamic *Shari'at*. Further, the irony is: why is there no opposition to all other religions? In other words, the *Shia'ahs*, the *Sunnis*, the *Khawarij* [a Muslim sect dissenting from Hazrat Ali^{RZ}—Kharijites], *Motazilis* [a rationalistic sect of Muslim dissenters] and all other sects of Islam and all other non-Muslim religious communities including, Jews, Christians, *Majoosi* [Zoroastrians], polytheists, idol-worshippers—all are free to have their beliefs and

¹³⁸ Quran, S. 2: 256 MMP.

¹³⁹ Quran, S. 109: 6 MMP.

¹⁴⁰ Quran, S. 18: 29 MMP.

do anything they please. There is no restriction on them all. They are not bound to repent for their beliefs or deeds and it is not incumbent upon the contemporary leader or ruler to use force or violence against them. However, why are the Mahdavis specifically deprived of this freedom of religion? Why are they alone deprived of their natural and moral right in such a manner that it is necessary for them to repent on their beliefs and if they fail to do so, their beheading becomes necessary for the contemporary ruler or leader?

This is the reality of these *fatwas*, which the Hadyah Author has presented and he has himself corrected them to try to revive the events of oppression and persecution and rekindle the dormant embers of tumults, trials and tribulations. Hence, in order to further inquire about these *fatwas*, we submit the following *istifta* to the *ulama* of all the sects of Islam and expect them to issue their *fatwas* in detail according to their own principles.

TEXT OF ISTIFTA

The following is the text of the *istifta* [seeking advice on point of religious Law] by Hazrat Bandagi Miyan Allamah Syed Nusrat^{RA}, author of *Kuhl Al-Jawahir*, in translation:

TEXT BEGINS

The difference of beliefs on certain issues among the seventy-three sects of Islam does exist. In consideration thereof each sect considers the beliefs of all other sects as unsound and calls the sects themselves as *kafir* [infidel]. Is it lawful for one sect to behead the other sect, that holds beliefs that are opposed to its own beliefs, on the simple charge that the latter holds unsound beliefs and is *kafir*, or not? If it is lawful, it becomes incumbent on all the sects of Islam to behead and destroy one another, because every sect will consider it lawful on the basis of the same charge to behead each of the other sects, with the result that the entire Muslim *millat* [community] will be destroyed.

For instance, some of the Muslim sects consider the Quran as created [*makhluq*] and they call others who hold the belief that the Quran as ancient [*qadim*]¹⁴¹ as *kafirs*. As against them, some other sects call those who hold

¹⁴¹ Hazrat Allamah Syed Nusrat^{RA} has briefly hinted at the differences of beliefs among the Muslim sects, the details thereof are found in the writings of the *ulama* of the various sects about their *mazahib* [schools of *fiqh*] and beliefs. These writings also support their opinions. It is written in the book, *Millal-o-Nahl* by Muhammad Shehristani about the beliefs of the *Farwariah* Sect as under: "Their third saying about the Quran is that other people too have the ability to produce the example similar to the eloquence and rhetoric of the Quran. He has

that Quran is created as *kafirs*.¹⁴² Hence, when every sect knows the other sect to be unbelievers and *kafirs*, every sect should be right in thinking that beheading the other sect and then actually beheading it would be lawful. Similarly, some of the Kharijites say that those who think that Hazrat Ali^{RZ}, and Hazrat Usman^{RZ}, Hazrat Talhah^{RZ} Hazrat Zubair^{RZ}, Hazrat Abdullah bin Abbas^{RZ}, and others and the issue of *Tahkim* [arbitration] are correct are *kafirs*.¹⁴³ The *Ahl-e-Sunnat-o-Jama'at* know that the issue of arbitration to be correct and they also believe that the people who call the Companions^{RZ} of Hazrat Prophet Muhammad^{SLM} to be *kafirs*.¹⁴⁴ Hence, the beheading of both the sects would become necessary, because each of the sects believes that the beliefs of the other are unsound and each of them believe the other to be *kafir* as this has been affirmed in the impugned *fatwas* as the basis of accusation for beheading them.

Similarly, there are many other controversial issues among the various sects of Islam and it is proved that the allegations of their beliefs being unsound and calling or being infidel against each other are rampant. If the beheading of these sects merely on the charge of unbelief and infidelity is not lawful, what is the command [of *Shari'at*] against the *mufti* who has issued the *fatwas* and the *musah'heh* [emendator] who has corrected it issuing the command to behead a Muslim and *mumin* [believing] sect without showing any reason justifiable under the *Shari'at* on the basis of one-sided allegations, and, further, on the basis of such a *fatwa* many innocent Muslims have been persecuted and beheaded?

exaggerated about the creation of Quran to the extent that they have branded the people who hold that the Quran is ancient as *kafir*.”—Shihab bin Nusrat^{RA}.

¹⁴² “It is astonishing that the saying of the *Zafrania* sect is that the *kalam* [word] of Allah Most High is *Ghair-e-Zath* [non-Essence] and all that is non-Essence is *Makhluq* [created]. Despite this, he who says the Quran to be created is a *kafir*.” —Shihab bin Nusrat^{RA}.

¹⁴³ It is written in the book, *Kitab al-Farq bain-al-Farq wal firqata-tan-Najiah li-Abil Mansur Abdul Qahir bin Tahir al-Baghdadi* (d. 429 AH) as under: “There is difference of beliefs among the various sects of the Kharijites. Despite this, they are unanimous in calling Hazrat Ali^{RZ}, Hazrat Usman^{RZ} and *Hakmain* [arbitrators] and the *Ashab-e-Jamal* [جمل] [Ashab-e-Jamal are the people who participated in the Jung-e-Jamal, the battle between Hazrat Ali^{RZ} and Bibi Ayesha^{RZ}.] and all those who disagree with them are *kafirs*.” Further, it is written in the book, *Millal-o-Nahl* by Shehristani in the details about the *Azaraqa* sect, “The *Azaraqa* sect too sticks to the *bid'at* [innovation] and they have added the *takfir* [infidelity charge] of Hazrat Usman^{RZ}, Hazrat Talhah^{RZ}, Hazrat Zubair^{RZ}, Hazrat ‘A’ishah^{RZ} and Hazrat Abdullah bin Abbas^{RZ} also.”—Shihab bin Nusrat^{RA}.

¹⁴⁴ It is written in the book, *Al-Farq bain-al-Firaq wal firqat un-Najiah*, as under: The *Ahl-e-Sunnat-o-Jama'at* charge Sulaiman bin Jarir as being a *kafir* because he had made the charge of infidelity against Hazrat Usman^{RZ}. This is the saying of the *Jarudiah* sect. The charge of infidelity against them is obligatory because they had charged the Companions^{RZ} of Hazrat Prophet^{SLM}, to be infidel.—Shihab bin Nusrat^{RA}.

Under these circumstances, the sect, which has been decreed under the *fatwa* as being liable to be beheaded, and under which many Muslims have been beheaded, would be justified in taking the revenge against the *mufti* or not? And if taking revenge is correct, since this is in compliance with the command of *qisas* [awarding the capital punishment] under the *Shari'at*, will it be correct or not to punish the *mufti* with similar retaliation? Explain and be rewarded.

TEXT ENDS.

MARTYRDOM OF HAZRAT SYED ALI^{RZ}

The Hadyah Author has, after the *fatwas*, taken up the issue of the arrest of Hazrat Bandagi Miyan Shah Ne'mat^{RZ} and Hazrat Bandagi Miran Syed Ali^{RZ}, son of Hazrat Imam Mahdi Al-Mau'ood^{AS}, and the subsequent release of Hazrat Bandagi Miyan Shah Ne'mat^{RZ}, and the continuing incarceration of Hazrat Bandagi Miran Syed Ali^{RZ} and finally his martyrdom. The Hadyah Author has narrated these incidents as under:

“The people released Shah Ne'mat and in his place put him [Hazrat Bandagi Miran Syed Ali^{RZ}] on the cart and took him to the King. The King ordered him to be imprisoned. He was in the prison for a long time. Meanwhile, King Muzaffar died and Sultan Bahadur ascended the throne. When this king was free from his expedition to Deccan, Malik Pir Muhammad Mahdavi, in return for the services he had rendered during the military expedition in Deccan, requested the King, 'The son of our Pir [preceptor] is in the royal prison; he may be released.' The King told Sadar Khan to release the son of the Pir. Sadar Khan told the king, 'He has been killed.' Clandestinely, he sent his men to the prison and ordered the killing of the son of the Pir. Hence, the officials of the prison placed him between wooden planks and killed him.”¹⁴⁵

The Hadyah Author has proudly narrated this incident of the unlawful persecution against the Mahdavis. This incident is one more example of the beastly brutalities, the like of which is hard to find even during the barbaric period of pre-Islamic paganism, when the Muslims had become the victims of the brutalities of the Quraysh of Makkah. What was the crime for which Hazrat Bandagi Miyan Shah Ne'mat^{RZ} and Hazrat Bandagi Miran Syed Ali^{RZ} were arrested? If being a Mahdavi alone was their unforgivable crime, why was Hazrat Bandagi Miyan Shah Ne'mat^{RZ} released? And why the hundreds of thousands of the Mahdavis that were living in Gujarat were not taken into custody? If this was not the reason, what was their

¹⁴⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.44.

specific crime? Why was Hazrat Bandagi Miran Syed Ali^{RZ} martyred? And do the Islamic commands permit the manner in which Hazrat Bandagi Miran Syed Ali^{RZ} was martyred?

Further, according to the Hadyah Author, Sadar Khan told lies to his patron lord and disobeying him, ordered his subordinate officials of the prison to kill [the son of Hazrat Imam Mahdi Al-Mau'ood^{AS}] in contravention of the command of the king—a deed they had no authority to perform; —in relations to all these matters, which were obviously unprincipled and improper, what is the *fatwa* that the Hadyah Author issues as to whether these deeds were correct and proper? If they were correct, what are the commands and principles of religion and honesty under which they were correct? And if they were not correct, why did he not say a single word against them? He did not even hint at the impropriety of the heinous deeds.

From these statements of the Hadyah Author, another important point to be pondered over emerges that at that time Mahdavis were posted to high official positions and they were entrusted by the Government of Gujarat with important duties. The question that essentially arises is that while Mullah Ali Muttaqi had sent the *fatwas* under which every Mahdavi had to be beheaded, and according the Hadyah Author, the implementation of those *fatwa* commands and the other atrocities that were being perpetrated against the common Mahdavis and the pious and virtuous *fuqara* [indigent mendicants] were the deeds of the Government of Gujarat; what is his [the Hadyah Author's] explanation as to why, under the same Government, the Mahdavi Nobles were not subjected to any opposition or oppression? How did they become the focus of the royal favours?

MARTYRDOM OF HAZRAT SHAH NE'MAT^{RZ}

After this, **the Hadyah Author** has described the incidents of the martyrdom of Hazrat Bandagi Miyan Shah Ne'mat^{RZ} at Lohgarh [near Pune, in Maharashtra State], and the going of Hazrat Bandagi Malik Ilahdad^{RZ} from Sudrasan to Marwar [in Gujarat] as under:

“Shah Ne'mat had escaped by giving in ransom the son of his Pir [preceptor] on that day. His end came in this way: One day, some soldiers, guarding the women of king Nizam Shah who were being pursued by the Mughal army, came to Lohgarh and started making arrangements [for their (the women's) stay], and the conversation between him and the Shah resulted in the killing of Shah Ne'mat and his sixteen companions.

“Malik Ilahdad was a disciple of the Shaikh of Jaunpur and was trained by Khundmir. After the war the dead were buried and the injured were nursed by him. The servants of the king told him, “You people have waged war against the king.

You do not deserve to live in this country.” Hence, under great duress, he left Sudrasan and gradually proceeded to Marwar and stayed and set up their *daira* at Parkar. There they faced great hardship and his companions started dying of starvation. However, every one of them was claiming about his immanent circumstances and stations. So much so, that one of them was in the throes of death. He was asked, ‘What is your condition and station?’ He said ‘Bread’.”¹⁴⁶

Here again, the Hadyah Author has, in accordance with his habit, deviated from the straight path of truthfulness and concealed the true facts and resorted to distortion and, further, he has not given the sources of his statements, as to where he has copied them from.

About Hazrat Bandagi Miyan Shah Ne'mat^{RZ}, the Hadyah Author has alleged [in the above quotation] that he gave the son of his *Pir* [preceptor] in ransom and escaped [death]. This allegation is not at all correct, as he [the Hadyah Author] has earlier stated:

“When Shah Ne'mat was arrested and was being taken to the audience of the king, Miyan Syed Ali asked on their way, ‘would you release him if you lay your hands on the son of Mahdi?’ the royal soldiers said, ‘Yes. We will release him.’ Then he said, ‘I am the son of Mahdi.’ The soldiers released Shah Ne'mat and put him [Syed Ali^{RZ}] on the cart and took him to the said king.”¹⁴⁷

This shows that Hazrat Bandagi Miyan Shah Ne'mat^{RZ} did not try to escape. On the other hand, Bandagi Miran Syed Ali^{RZ} had disclosed his identity and manifested his own selflessness. He got himself arrested and got Hazrat Bandagi Miyan Shah Ne'mat^{RZ} released.

The Hadyah Author has said in relation to the martyrdom of Hazrat Bandagi Miyan Shah Ne'mat^{RZ} that there was a war, although there was no war. Between the fort of Lohgarh and Esagarh, was the *Daira* of Hazrat Bandagi Miyan Shah Ne'mat^{RZ}, as the Hadyah Author has said. The ruler of Ahmadnagar, Nizam Shah's wives and treasures had been sent for safe keeping to the fort of Lohgarh in fear of the attack by the Moghul armies. These armies moved along the place where Hazrat Bandagi Miyan Shah Ne'mat^{RZ} was staying. At that time he, with his *fuqara*, was sitting in remembrance of Allah. The *khaja sara* [the emasculate person who is put in charge of the seraglio—the royal palace] who was commanding the royal contingent was a bitter enemy of the Mahdavis. He reached the *fuqara* who were engrossed in their remembrance of Allah and started shouting at them. They were unaware of what was happening around. On the same excuse, the eunuch ordered his men to behead the *fuqara* who were engrossed in the remembrance of Allah. And Hazrat Bandagi

¹⁴⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.44.

¹⁴⁷ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.44.

Miyan Shah Ne'mat^{RZ}, along with his 18 disciple *fuqara* was martyred as the oppressed. Hence, the *Tarikh-e-Khatam-e-Sulaimani* records the incident in the following words in translation:

“It was the destiny that the tribal military forces of Nizam Shah passed by the *Daira* of Hazrat Bandagi Miyan Shah Ne'mat Ilahi [Shah Ne'mat^{RZ}]. The Hazrat^{RZ} and his Companions^{RA} [*fuqara*—indigents] were sitting on the prayer-mat after the ‘*Asr* or *Maghrib* prayers, immersed in the meditation and *mukashafa* [revelation], a mounted spectator-soldier arrived shouting, “Go away, Go away”. Hazrat Shah Ne'mat^{RZ} and his Companions^{RA} did not pay heed to the mounted soldier’s shouts as they were deeply engaged in meditation and remembrance of Allah. The wicked soldier commanded his fellow soldiers to kill [the *fuqara* who were in the remembrance of Allah]. Hazrat Shah Ne'mat^{RZ} and his 18 fellow *fuqara* were martyred at one go.”¹⁴⁸

In other books of history and biography too this incident has been recorded which shows that the allegation of a war being waged proves to be fictitious and baseless.

MALIK ILAHDAD^{RZ}'S EXPULSION

The Hadyah Author has alleged that the reason for the royal officials’ efforts to expel Hazrat Bandagi Malik Iahdad^{RZ} was that they had confronted the king. But had these respected elderly persons invaded the king? Or had the royal forces invaded them to kill and destroy them on the basis of the false and improper complaints of the mullahs? Apart from the reason for the invasion, who had initiated the hostilities?

Apart from this, the Hadyah Author has not shown any reason why these respected and pious elderly persons were expelled from various places before the war at Sudrasan? Some of the instances of such expulsions have been written about earlier. At that time, these respected elderly persons had not waged any war against the king and the presumed excuse of confronting the king too did not exist!

The Companions^{RA} of Hazrat Bandagi Malik Iahdad^{RZ} suffering starvation has been described in the same contemptuous manner by the Hadyah Author, “They faced such hardship there too that his companions began dying of hunger.” If the gluttons believe that hunger is hardship and disaster, let them do so. However, they do not know that it is *Sunnat* [practice of Hazrat Prophet Muhammad^{SLM}]. About this, Hazrat Prophet Muhammad^{SLM} has said, “Poverty and indigence is my pride.” For days on end, he used to be hungry. During the run up to the Battle of the Trench,

¹⁴⁸ *Tarikh-e-Khatam-e-Sulaimani*, Manuscript.

the Prophet^{SLM} himself was digging the trench with a pickaxe. At that time he was hungry for three days and stones were tied on his stomach.¹⁴⁹

In accordance with this *Sunnat* of the Prophet^{SLM}, the perfect saints have always remained satiated with the wealth of poverty. The grand old men of the Mahdaviah too have always followed this *Sunnat*. This is not insulting and contemptuous for them. It is a cause for pride.

► A person, in the throes of death, had said, 'Bread'. This too has been presented in an insulting and contemptuous manner, although this could be a hint about the command of Hazrat Imam Mahdi Al-Mau'ood^{AS}. He had said that the bread was one of the veils between God and His slave. In other words, this means that the person, who turned his face away from poverty and hunger and always remained in the desire of the bread and the world, remained away from God. In short, the bread remained the greatest veil between God and His slave. Under these circumstances, the meaning of this saying of the respected elderly person would be that the great rank and the highest station would only be that there was no veil of the bread between God and His slave. However, the Hadyah Author appears to be facetious and mocking to give the impression that the Mahdavis used to be in the remembrance of the bread. Every person thinks others to be like himself. It would not be out of place if we think him [the Hadyah Author] to be a specimen of the people who are always in the pursuit of bread.

► Secondly, this too cannot help the Hadyah Author to fulfill his objective, because this will not give him a chance to taunt the religion or its followers, because he has mentioned only one person who was in such a condition. And it is not known who that person was. If one were to accept this, for the sake of argument, to be the deed of a person who is weak in his faith, it cannot apply to all the followers of the religion.

► Apart from this, this is a condition of extreme perturbation, and in such condition, even the *haram* [prohibited] too becomes *halal* [lawful, permitted]. If, according to the Hadyah Author, some one has taken the name of bread, there is no harm in it. Taking the name of bread is not *haram* [prohibited]. There could be the importunities of the human nature. And such importunities do not affect the spiritual marvels. However, in the same book, *Tazkira-Tus-Salihin*, from which the Hadyah Author has quoted, it is stated that this incident has been explained that God had informed Hazrat Bandagi Malik Ilahdad^{RZ} by inspiration that this was the attribute of human nature. There was no harm in it.¹⁵⁰ It is strange that the Hadyah Author has taken other details of this incident, but he has ignored the details that explain the incident.

¹⁴⁹ *Madarij-un-Nabuwat* and other books of the biography of Hazrat Prophet Muhammad^{SLM}.

¹⁵⁰ *Tazkira-Tus-Salihin*, Hazrat Miyan Syed Husain^{RA}, Hyderabad, 1381 AH, p.109.

In the book, *Tarikh-Al-Khulafa*, Suyuti has written about an incident that is almost identical with this incident:

“Hamza bin Habib says that the time of the death of one of the sons of Hazrat Abu Bakr Siddiq^{RZ} had arrived. He was repeatedly looking towards his pillow. After his death, the people told Hazrat Abu Bakr^{RZ} that his son was repeatedly looking towards his pillow. Then, he groped and found that there were some five or six dinars under the pillow. Then Hazrat Abu Bakr^{RZ}, striking one hand over the other by way of regrets, recited the Quranic Verse: “...Lo! We are Allah’s and lo! Unto Him we are returning.”¹⁵¹

Examine closely! He was the son of the Vice-Regent of Hazrat Prophet Muhammad^{SLM} and it was the last few moments of his life! In such a situation how could his thoughts wander to something that was other than Allah Most High and the worldly property? Hazrat Abu Bakr^{RZ} expressed his regrets at it. Hence, [it is proved that] in the throes of death and nearing the last breath when his attention should have been directed towards Allah Most High and it should have been dissociated from everything other than Allah Most High. However, his attention was directed towards the *dirhams* and *dinars*. How is this situation to be explained? That could the explanation of the incident of bread also.

PROPHET^{SLM}’S *SUNNAT* DERIDED!

The Hadyah Author says: “In short, these people wandered from one place to another, scattered and dispersed, spread the net and trap of their asceticism and abstinence that was popular among the people, ensnared and won the hearts of the people and promoted discard and differences in the *Ummat* of Muslims. Their mischief never came to an end because if their mischief was put down in one place, they renewed it in another place.”¹⁵²

We say: More samples of the abuse, slander and lies are coming before the respected readers. *Zuhd* [asceticism and abstinence] is an Islamic issue and is among the special attributes and noble qualities of Hazrat Prophet Muhammad^{SLM}. Its excellences are clearly stated in the Traditions, as the saying of the Founder of Islam^{SLM} goes:

- “Among all people, the ascetic believer is most excellent.”¹⁵³
- “When Allah Most High wants the good of any of His servants; He bestows on him asceticism and abstinence and the love of the Hereafter in the world.”¹⁵⁴

¹⁵¹ Quran, S. 2: 156 MMP.

¹⁵² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.44-45.

¹⁵³ *Ahya-al-Uloom*.

¹⁵⁴ Ibid.

Hence, the people who practice asceticism and abstinence become the holders of this excellence and the followers of this special *Sunnat* of Hazrat Prophet Muhammad^{SLM}. Look at the Hadyah Author's slander! He is calling the following of the *Sunnat* as a snare and a trap and shamelessly and arrogantly mocking at the *Sunnat* of Hazrat Prophet Muhammad^{SLM}.

His allegation against the Mahdavis of promoting discord and mischief in the *Ummat* of Islam is again a slander, of which he could not produce any proof. The Hadyah Author has not said what he means by *tafriqa* [discords]. What does he purport to mean by the expression *tafriqa-andazi* [sowing of dissensions]? And what are the dissensions the Mahdavis have sown? If the Hadyah Author had explained what he meant by these expressions, we would have pointed out what is right and what is wrong in his sayings. If Hadyah Author thinks that the following of the Holy Book and the *Sunnat* [Practice of Hazrat Prophet^{SLM}] and the affairs of the Divine Love for Allah Most High are the sowing of dissent among the Muslim *Ummat*, "One should lament at such an intellect and sagacity!"¹⁵⁵

The allegation of sowing mischief and disturbances is a historical blunder that no equitable historian other than the Hadyah Author can dare to level against the Mahdavis. We demand of the Hadyah Author to prove through historical facts as to when the Mahdavis had sown the seeds of mischief and disturbances? In which event the Mahdavis had initiated the trouble?

The readers are requested to read again the details of the incidents the Hadyah Author has mentioned in Chapter 2 of the *Hadyah-e-Mahdaviah*, that have been already discussed so far and the reality thereof has been clarified. As for the events that have not been discussed so far, they will be dealt with at the appropriate place. As Allah Most High has said, "...*Whenever ye speak, speak justly...*"¹⁵⁶ the readers may kindly decide as to who initiated the mischief and disturbances in the stories of unlawful oppression and persecution, in the book, *Hadyah-e-Mahdaviah*. The orders for perpetrating the torture and causing trouble against the Mahdavis, the stories and scenes of which the Hadyah Author has himself described were given by whom? And who implemented those orders? All these blood-shedding and all the mischief that was perpetrated on the basis of the *fatwas*! And who issued those *fatwas*? Are they the Mahdavis or the opponents of the Mahdavis?

Apart from the incidents of the past, look at what is happening now! The fire of these tortures and persecution was reduced to some extent. However, the Hadyah Author has undertaken the task of re-kindling the embers of persecution of the Mahdavis. For this, he is employing the weapons of scandal-mongering and cruel heart-breaking. He has revived and corrected the old *fatwas* and started the

¹⁵⁵ A Persian proverb, translated into English.

¹⁵⁶ Quran, S. 6: 152 AYA.

movement for beheading the Mahdavis, because the correction of a *fatwa* is as good as issuing a new *fatwa*. In other words the Hadyah Author has been stirring up the dormant troubles. He is sowing the seed of hatred and enmity between the sects. He could at least have thought that issuing a *fatwa* to behead a community is to confuse the people, because when you are inciting the people of a sect to behead a community, that community too is bound to rise, in obedience of the Divine Command, “*And one who attacketh you, attack him in like manner as he attacked you*”¹⁵⁷ and one has to be ready to answer in the same coin. The result would be that there would be strife between two Muslim sects and the Islamic unity would be blown to smithereens. And the responsibility would be on the shoulders of Hadyah Author who is stirring up trouble in the prevailing peaceful atmosphere in contravention of the commands of the Quran and Traditions. Now tell us who is raising the banner of mischief and disturbances: you or somebody else?

SHAIKH ABDULLAH KHAN NIAZI^{RA} AND SHAIKH ALAI^{RA}

The Hadyah Author says: “Gradually this disturbance reached the Sultans of Delhi and Akbarabad this way: Shaikh Abdullah Afghani, who was among the disciples of Shaikh Saleem Chishti, was returning from Makkah and on the way picked up the Mahdavi religion and came with it. He then settled at Bayana. Shaikh Alai bin Shaikh Hasan, who was a disciple of Shaikh Saleem Chishti, was staying in the said village as the *Sajjada-Nashin* [successor] of his father. He learnt this religion from him [Shaikh Abdullah (Afghani) Niazi] and took a large group as his disciples.”¹⁵⁸

We say: From here the chain of events begins that are not to be found in the books, the names of which the Hadyah Author has mentioned in the beginning of Chapter 2 of his book, *Hadyah-e-Mahdaviah*, like *Matla Al-Vilayat*, *Shawahid al-Vilayat* and others, as his sources. Then he has not said from where he has picked up the details, which he has copied in his book, when these details are not to be found in the books he has claimed to be his sources.

Earlier, we have experienced many instances of the Hadyah Author’s writings of historical events. Despite giving the details of his sources and references, he has resorted to distortion, hiding facts and adding his own superfluous and untrue details and many other defects. Under these circumstances, how can one rely on the description of the events as written by this author? More so because, in this case, he has not mentioned from which books of history he has taken these details. Hence, as long as the veracity of any incident (as described by him) is not proved by corroboration with some reliable and true source, it would be deemed that it is the

¹⁵⁷ Quran, S. 2: 194 MMP.

¹⁵⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.45.

concoction of the Hadyah Author himself. In principle, there is no need to examine and criticize them. However, in describing these events, the Hadyah Author has again resorted to deceiving his readers by his deliberate misstatements. We think it suitable to expose in detail his misdemeanors. Since exposing all his mistakes would add to the bulk of the reply, we think it sufficient to expose some of his mistakes.

The Hadyah Author has written about Hazrat Miyan Shaikh Alai^{RA} as under:

“Shaikh Alai started his journey to Hejaz with 370 families. When he reached Khawaspur, which is within the borders of Jodhpur. There Khawas Khan became his devotee and disciple. However, some days later when the *fasad* [mischief or trouble] was exposed, he revolted.”¹⁵⁹

In describing the facts about Hazrat Shaikh Alai^{RA}, the Hadyah Author has resorted to various kinds of distortion, falsehood and concealment of truth. He has written that those who accompanied him as 370 families. Other histories give a larger number of the followers.

Hadyah Author writes: “On the mischief of the Mahdavi religion being exposed, he revolted.”¹⁶⁰

However, this was not the fact. The reason for the departure of Hazrat Miyan Shaikh Alai^{RA} was that Khawas Khan did not follow the commands and interdictions [of the *Shari'at*] as they should have been followed. Hence, it is written in the book of history, *Muntakhab-at-Tawarikh*,¹⁶¹ in the matter of king Salim Shah, as under:

“The Shaikh, in his condition that prevailed, started his journey with six or seven hundred families towards Gujarat in the hope that he and his companions might meet the elderly venerated people and leaders of the group [of Mahdavis] and learn more about their practices—[to the end of the passage].

“As they reached Khawaspur, which is close to Jodhpur, Khwas Khan who had been appointed for this place, came forward to welcome the group and joined it. But he was accustomed to music and singing. However, every Thursday night he used to arrange a congregation of *Sufis*. On the other hand, Hazrat Sheik Alai^{RA} was against such frolics and amusements that had been prohibited [by *Shari'at*] and commanded the practice of good deeds. Hence, the companionship was not to the liking [of the parties].

¹⁵⁹ Ibid.

¹⁶⁰ *Hadyah-e-Mahdavia*, Chapter 2, 1293 AH Edition, p.45.

¹⁶¹ *Muntakhab-at-Tawarikh* is written by Mullah Abdul Qadir Badayuni, a non-Mahdavi historian.

Opposition and disagreement also arose with regard to the upholding of the rights of the soldiery. The adage ‘Verily speaking the truth will not leave me a single friend’ is famous.”

The book, *Tabaqat-e-Akbari*, also corroborates this. Its version is as follows (in translation):

“As they reached Khawaspur, which is within the boundaries of Jodhpur, the well-known Khawas Khan came to welcome them and joined his [Shaikh Alai’s] devotees. However, he [Khawas Khan] was displeased on the question of the *Amar Maroof-o-Nahi Munkir* [the commands and interdictions of *Shari’at*].

The respected readers may kindly examine closely as to what was the reason for the departure of Hazrat Shaikh Alai^{RA}. The reason why Khawas Khan was aggrieved was because of the strict following of the commands and interdictions of the religion by Shaikh Alai. Where is the mention of Khawas Khan’s revolt?

More than anything else, the **Hadyah Author** has blatantly lied by saying, “Shaikh Alai did not overcome anybody in the debate; often he was subdued and when he became speechless, he started a discourse on the Quranic Verses.”¹⁶²

The truth about this event can be seen after comparing it with the statements of other contemporary historians. It is written in the history book, *Muntakhab-at-Tawarikh*, as under:

“In those days when Salim Shah ascended the throne at Agra and the voice of Shaikh Alai reached his ears, he ordered the summoning of Mir Syed Rafiuddin *Muhaddis*, Miyan Abu Fatah Thanisari and other *ulama* of Agra. At the instigation by Abdullah Sultanpuri, he also summoned Miyan Shaikh Alai from Bayana. He arrived at Agra with a group of some of his close friends. All these people were in one and the same kind of attire and arms. They arrived at the royal court [of Salim Shah]. Abandoning the etiquette of the royal court, they saluted the group of people present in the court, in accordance with the *Sunnat* [practice of Hazrat Prophet Muhammad^{SLM}]. Salim Shah replied scornfully. He and his close courtiers did not like this.”

“Before the commencement of the debate Shaikh Alai^{RA}, as was his wont, started a sermon explaining some of the Quranic Verses. This sermon was useful and eloquent, condemning the world, the dread and scare of the Doomsday, full of contempt for the contemporary *ulama*, and all their titles. It is said that Salim Shah and the other nobles who were present were greatly impressed. So much so, that tears flowed down their cheeks. They

¹⁶² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.45.

were themselves astonished. Salim Shah got up and went inside his palace from the court and sent meals for Shaikh [Alai^{RA}] and his companions. The Shaikh did not eat anything from the meals sent. The king too did not come to show respect. He [the Shaikh^{RA}] told his companions: “Whoever wants, he may eat.” When asked why he refused to take the meal, the Shaikh replied, “Your meals are the right of the Muslims. You use more of it than the *Shari'at* permits you to consume.” Despite this, the king assigned the ascertainment and inquiry of matter under discussion to the *ulama*. Because of the strength of his shrewdness, intelligence and purity of his immanence, he overpowered everyone in the debate.”

“And he [Shaikh Alai^{RA}] did not allow Mullah Abdullah to open his mouth and would snub him by saying, ‘You are among the worldly *ulama*, the thieves of the religion. Some of the things opposed to the Islamic *Shari'at* and the sounds of music and musical instruments are openly emanating from your house. According to a correct Tradition [of the Prophet^{SLM}], the fly that sits on the filth is better than the ‘*alim* [scholar] who makes the monarchs the *Qiblah* [centre of hopes] of his courage and wanders from door to door.’ **COUPLET:** ‘The wrong knowledge is for the gardens and the palaces, as the day is the light [lamp] of the night.’”

“The Shaikh [Alai^{RA}] brought, in his address to the courtiers, many cases as examples to scorn the *ulama* who did not work good deeds, according to their [religious] knowledge and adduced evidence in support of his argument from the Quranic Verses and the Traditions of Hazrat Prophet Muhammad^{SLM}, that Mullah Abdullah [Sultanpuri] did not get courage enough to open his mouth [and say anything].”

“One day, during the debate, Mullah Jalal Fahim Danishmand of Agra brought up the Tradition of Hazrat Prophet Muhammad^{SLM} wherein the bodily features of Imam Mahdi Al-Mau'ood^{AS} are described and read it as *Ajallu-l-jabhah*¹⁶³ with *zabar* on *jim*, *tashdid* on *lam* and derived from *jalal* on the form of *af'alu-t-tafzil*. Shaikh Alai smiled and said, ‘God be praised! He has made himself famous as a scholar [of Prophetic Traditions], although he does not know how to recite the Arabic passage. He does not know the implications and delicate niceties of the Traditions. He does not know that the wording is *Ajl'u-l-jabhah* (bright forehead) which is in the form of *afa'alu-t-tafzil* derived from *jala*, and not *jalal*, which is his name.’”

■ It is written in the history book, *Tabqat-e-Akbari* as under:

¹⁶³ *Ajallu-l-jabhah* would have no accurate meaning. *Jalal* means greatness. Its superlative form is applied to God i.e. *al-Ajallu*.

“In this debate, Shaikh Alai had the upper hand over everyone in the debate.”

■ It is written in the book, *Tarikh-e-Saulat-e-Afghani* too as under:

“Shaikh Alai debated with everybody by his domineering power.”

■ Further, it is written in the book, *Tarikh-e-Maasir al-Umara* as under:

“King Salim Shah had summoned him [Shaikh Alai] from Bayana along with other *ulama*. Shaikh Alai was successful and domineering in the debate. Shaikh Mubarak [Naugori]¹⁶⁴ supported Shaikh Alai. Hence, he too was made famous as a Mahdavi.”

The respected readers are requested to decide from these unanimous statements of the contemporary historians as to who overcame whom in the debate. And, besides these, how much the other statements of the Hadyah Author can be reliable? The honesty of the Hadyah Author has taken such a severe beating!

After this, the **Hadyah Author** has wrongly narrated the subsequent events. He has written as under;

“Shaikh Alai was recalled a second time and Salim Shah sent him with the *fatwa* of his beheading to Shaikh Budh in Bihar. The father of king Salim Shah used to straighten the footwear of Shaikh Budh.¹⁶⁵ [The king’s intention was] to obey his [Shaikh Budh’s] orders. Shaikh Budh wrote his judgment in accordance with the earlier command to behead [Shaikh Alai] as *Makhdoom-ul-Mulk* and other *ulama* of the king’s court had said earlier and gave it to the emissary of Salim Shah.”¹⁶⁶

The real facts about this incident are entirely different. Shaikh Budh did not write the command to behead [Shaikh Alai^{RA}]. His sons maneuvered this in view of the *hitam-ad-dunya* [the ephemeral things of the world or the vanities of the world]. Hence, Shaikh Abdul Qadir Badayuni has written in his book, *Muntakhab-at-Tawarikh* as under:

“When (Salim Shah) realized that Mullah Abdullah [Sultanpuri] was selfish and prejudiced, and that there was no other scholar in Agra and Delhi who could evaluate and appraise the issue in dispute, he ordered Shaikh Alai to go to Bihar to meet Shaikh Budh Tabib. Sher Khan had great respect for Shaikh Budh and used to straighten the footwear of Shaikh Budh very respectfully before him. Shaikh Budh is the author of the commentary of the

¹⁶⁴ Shaikh Mubarak Naugori is the father of two of the Ministers of the Mughal Emperor Akbar’s court, Abul Fazal and Faizi.

¹⁶⁵ To straighten the footwear means (1) to serve the elderly people; (2) honour or respect.—*Fairoz Al-Lughat*, Fairoz-ud-din, Delhi, 1987, p.486.

¹⁶⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.45.

book, *Irshad-e-Qazi*. This is a very famous and respected book. King Salim Shah wanted to accept the *fatwa* of Shaikh Budh and settle the matter accordingly. However, when Shaikh Alai reached the house of Shaikh Budh Tabib, he heard the noise of music and musical instruments. Besides this, he also saw other things that blatantly violated *Shari'at*, a description of which would be disapproving and disapprobative. Immediately, Shaikh Alai ordered the working of good deeds and interdicted the deeds that were against the *Shari'at*. Shaikh Budh was very weak and aged. He did not have the strength even to talk. His children and grandchildren replied that 'some of the customs and habits that are prevalent in India were such that their prohibition would be harmful in worldly, physical and bodily affairs. The Hindu women that are of a defective group would consider it to be a loss due to the restrictions and they would take *Kafirs* as their husbands. Be that as it may, the proposal of sin is a lesser evil than the proposal of *kufir* [infidelity].'"

"Shaikh Alai said, 'This is a wrong assumption. The reason is that the worldly loss is the result of *ghair-Shari* [not sanctioned by *Shari'at*] change in their beliefs. The command of doing good deeds and the death of man is the reason of the loss of their wealth and possessions. They are not the Muslims from the beginning. As long as they do not convert to Islam and their marriage is defective, they should suffer the grief of their *Musalmani* (the state of being Muslim). For, the foundation of the destruction is more destructive."

"The group of courtiers became blame-worthy. However, Shaikh Budh Tabib came out of the difficult situation of excuse and objection through his judicious line of thinking. He praised Shaikh Alai and treated him with respect and cordiality. First, he wrote a letter to king Salim Shah, stating that "Since the *iman* [Faith] does not depend on the issue of *Mahdaviat* and there are a large number of differences on the signs of Mahdi Al-Mau'ood^{AS}; as such I cannot issue a command [or edict] of infidelity or sin against Shaikh Alai. Its extremity is that its grades should enhance. However, the needed books are not available here. On the other hand, there are many libraries of the scholars at your place. Necessary research may be conducted there."

"The children of Shaikh Budh changed the issue at the heart of Shaikh Budh, because they thought Makhdoom-ul-Mulk was the *Sadr-us-Sudoor* [Chief Justice of the Kingdom] and they smelt there was some opposition to Makhdoom-ul-Mulk in the Shaikh Budh's letter to king Salim Shah. Hence, they thought this would provoke the king to summon Shaikh Budh to Agra. If that happens, it would be very difficult for Shaikh Budh to travel in his

old age to Agra that was at a very long distance. This was not expedient. Hence, they cancelled the letter of Shaikh Budh. Then they wrote a substitute letter to king Salim Shah, praising and flattering Mullah Abdullah [Sultanpuri], saying that Makhdoom-ul-Mulk was among the research scholars of the day, ‘His word is the word and his fatwa is the *fatwa* [edict].’”

From this it is obvious that Shaikh Budh did not give a *fatwa* to behead Shaikh Alai^{RA}. On the contrary, he did not think it lawful to decree *kufr* and *fisq* [infidelity and sinfulness] against Hazrat Shaikh Alai^{RA}. All this was the conspiracy of the sons of Shaikh Budh to flatter Mullah Abdullah whose title was Makhdoom-ul-Mulk and he was the Chief Justice of the kingdom. They clandestinely cancelled the original letter Shaikh Budh had written. Instead of it, they sent an entirely different letter in the name of their father.

If, according to the saying of the Hadyah Author, one were to presume that Shaikh Budh had actually written the command of beheading Hazrat Shaikh Alai^{RA} in his letter, for the sake of argument, it would have become a blot on his [Shaikh Budh’s] own honesty. And that too without a lawful reason sanctioned by *Shari’at*! He would have joined the gang of ungodly and impious *ulama* bent on beheading a true and godly Muslim and one who invited people unto God and Truth, because, by doing so, the commands of *Shari’at* would not *ipso facto* change. On the contrary, those who issue such *fatwas* would become guilty of issuing a *fatwa* against the *Shari’at*. Otherwise, let the Hadyah Author prove the *fatwa to be correct* by the commands of *Shari’at*. We are always prepared to examine the reasons as to which person Hazrat Shaikh Alai^{RA} had killed or what offence he had committed that made him liable to be beheaded.¹⁶⁷

¹⁶⁷ Maulana Abul Kalam Azad has shed light on this aspect in connection with the events, debates and discourses, etc., of Hazrat Shaikh Alai^{RA} and explained the reality in this manner [in translation]:

“Eventually, (King) Salim Shah was content to exile him [Shaikh Alai^{RA}] to go to Deccan [South India]. Shaikh Alai^{RA} recited: “...*Allah’s earth is spacious...*” [Quran, S. 39: 10 MMP] and started his journey towards Deccan. However, how would the ferocious thirst of the *ulama* of the world be quenched by this small punishment? Getting a chance after a few days, Salim Shah was instigated again by telling him inflammatory stories to behead Hazrat Shaikh Alai^{RA}. The greatest crime of the Shaikh^{RA} was that wherever he went multitudes of people congregated around him. He was exiled to the Deccan, the ruler of Handia, Bahar Khan and thousands of people from around Deccan became his disciples and devotees. It is not confined to the Shaikh^{RA} alone. The greatest crime of those who invite people unto God and Truth in the eyes of the kings of oppression and persecution and the *ulama* of mischief and disturbances is why do the world or the people of the world get drawn and attracted to them. Alas! They cannot get absolved from this ‘crime’ in any manner. As a person who has sight is compelled to see things as he cannot become blind on his own, similarly the *ulama* of God and Truth are incapable of avoiding the pronouncement and the mention of

COUPLET: I have not committed any murder nor have I slaughtered anybody; my crime is only that I am the lover and devotee of Your countenance.”

Look at the manifestation of the Omnipotence of the *Muntaqim-e-Haqiqi* [God as the Avenger] that the same Mullah Abdullah Makhdoom-ul-Mulk, who was the cause of the mischief and the source of enmity in the case of Hazrat Shaikh Alai^{RA} and who sprinkled oil over the fire, incited Salim Shah by telling him false and unreal things, made Hazrat Shaikh Alai^{RA} a martyr, at last suffered for his evil deeds by committing suicide and died a *murdar maut* [wretched death]. And all the wealth that he had accumulated during his tenure as the *Shaikh-al-Islam* and had buried underground in the shape of the graves of his ancestors was finally transferred to the royal treasury. Hence, it is written in the book, *Tarikh-e-Mirath-al-'Alam*, as under:

“Despite his being an illiterate, king Salim Shah was a devotee of the *ulama* [religious scholars]. It is said that one day, he saw Makhdoom-ul-Mulk coming from a distance. He addressed some of the people who were closer to him, and said: “King Babar had five sons. Four of them went away from India. One remained behind here. This is the *mullah* that is coming. Sarast Khan said, “It has to be closely investigated why he is the cause all the mischief and revolts.” The king asked, “What could he have done that most of the people do not meet him?” And during the reign of Emperor Akbar, he had become the subject of the royal displeasure. He was summoned to the court. He was brought to the presence of the emperor in a palanquin in total darkness. The palanquin was brought to the audience of the emperor. When searched, it was found that his tongue had been dragged out [of his throat] and he had died of that strain. His dead body was taken out of the palanquin. From this, many buried treasures were recovered. Among them all, some of the boxes contained bricks of gold. Similar bricks of gold were also recovered from the graves in his houses. These had been buried instead the dead bodies. They were all listed and confiscated to the royal treasury.”

In the book, *Muntakhab-at-Tawarikh*, the story of the abundance of the treasures of Makhdm-al-Mulk and their finally being forfeited to the royal treasury is written in the following terms:

Truth as they cannot cut and throw out their tongues. The natural specificity of their discourses on Truth is that it wins a place in the hearts of the people and it draws people from every side to itself. If a person who invites people unto Allah were to tell the people not to come to him, the people of the world run to him because the law of absorption and magnetic attraction is not ineffectual. When iron gets attracted to the magnet, what is the fault of the magnet?—excerpted from the book, *Tazkirah*, by Abul Kalam Azad.—Shihab bin Nusrat^{RA}.

“And Makhdoom-ul-Mulk died in Ahmadabad in the year 990 AH. Qazi Ali from Fatehpur was appointed to investigate the wealth of Makhdoom-ul-Mulk. He had come from Lahore. During his investigations, a large number of treasures were found. They could not be opened even by the keys. Among them were the trunks and boxes full of the bricks of gold that had been buried in graves where the dead bodies should have been buried in the graveyard. The number of such trunks and boxes are known only to the Creator. None other knows it. All the gold bricks were counted and confiscated by the royal treasury. His [Makhdoom-ul-Mulk’s] children lived in penury for a long time and could not get a square meal.”

The Hadyah Author has written at the end of the events of Hazrat Shaikh Alai^{RA} that he was flogged at the command of Salim Shah and at the strike of the third lash he got martyred. However, he has omitted the details of the inhuman and barbaric deeds of the oppressors that the body of the oppressed martyr was tied to the leg of an elephant which was made to walk round the army camp dragging the dead body. It was also ordered that his body should not be buried. All these details, he has not written. Similarly he has also not written about the astonishing event that is the unknown divine evidence of the truth of the oppressed martyr. That is, the same night a storm raged in such ferocity that the people thought it was trumpet of the apocalypse.

The people became certain that this was the revenge in punishment for the killing of Shaikh Alai^{RA} and that the rule of Salim Shah would not last long. However, the hand of the divine decree of the Omnipotence used this storm to heap flowers on the dead body of the oppressed martyr and made it become his grave of flowers.

This event has been written by many historians, including the authors of *Tabaqat-e-Akbari*, *Darbar-e-Akbari*, *Muntakhab-at-Tawarikh* and many others. We have copied from the book of history, *Muntakhab-at-Tawarikh*, all the details of these events and there is no need of reiterating them here. [See page 4 of *Kuhl Al-Jawahir*, Volume 1, Part 2] However, the Hadyah Author has omitted all these details.

‘HISTORY’ OF JAIPUR MAHDAVIS

After the incidents related to Hazrat Shaikh Alai^{RA}, the Hadyah Author has turned his attention towards describing the ‘history’ of the Mahdavis of Jaipur. And in doing so he has exposed the marvels of his enormous ignorance! The **Hadyah Author** writes as under:

“The territory of Jaipur is also called Dhondar. The beginning of the arrival of this community [Mahdavis] occurred in this way. The Afghan nobles who were around Delhi along with the monarchs of the Lodi and Sher Shah dynasties were the

jagirdars [fiefs]. Jalaluddin Akbar exiled them because they were the supporters of Sher Shah. After armed clashes these nobles went to Gujarat. There the Mahdavi *ulama* who were scared of the *Ahl-e-Islam* [Muslims] came under the protection of the nobles. When mutual contacts developed, some of the Afghans entered the Mahdavi religion while others continued to remain as *Sunnis*. When the aforesaid Afghans came to terms with the kings of Delhi through the good offices of the Raja of Jaipur, the Afghans returned and settled in the districts of Jaipur. However, they remained the followers of the two religions. Till now they are in the same condition. The Mandozai and others moved to Deccan and continue to be *Sunnis*. The other sects from the Taisani community are Mahdavis. And the mine of the Mahdavis is these few villages in Hindustan. Otherwise, in the large cities of Hindustan like Jaunpur etc. nobody recognizes this religion as to what it is. Nor anybody knows the Shaikh of Jaunpur as to who he is.”¹⁶⁸

We say: There is no need to discuss other matters. That part of the narrated events which is related to the Mahdavis, that is, the migration of the Afghan nobles going to Gujarat, the Mahdavi *ulama* coming under their protection, some of the Afghans accepting the Mahdavi religion, and some of the Afghans accepting the Mahdavi religion in Gujarat, then these Afghans returning from Gujarat to the districts of Jaipur and settling there, by virtue of their return the villages [around Jaipur] and these villages becoming the mine of the Mahdavis,—all these are unconnected events which cannot be corroborated by history. Had the Hadyah Author given the source from where he had lifted these things, we could have gone to the root of it.

The reality is that the general principle of the propagation of a religion is that as one lamp is lighted from another lamp, people who have the spark of Faith in their hearts achieve divine guidance from the holy breath of a saint and thus the religion goes on spreading on its own. The religion of Islam has spread in this manner.

The propagation of the Mahdavi religion in the areas of Jaipur came more than a century and a half after the demise of Hazrat Imam Mahdi Al-Mau'ood^{AS}, Hazrat Bandagi Miyan Syed Najmuddin^{RA} (d. 1070 AH) reached the neighborhood of Jaipur in the course of his migration. Seeing his asceticism, abstinence and some wonderworks, many of the Afghan chieftains who were divinely bestowed with the light of Faith converted to the Mahdavi religion. In accordance with the adage, “The truth is high and it does not bow,” the area of propagation went on expanding that many of the localities converted to the Mahdavi religion. All that the Hadyah Author has written about the Afghan nobles embracing the Mahdavi religion in Gujarat and other events are all wrong.

¹⁶⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.46.

SARCASM ABOUT NONE KNOWING MAHDAVI RELIGION

Now, coming to the sarcasm of the Hadyah Author that in Jaunpur and in the large cities in Hindustan, nobody knows Hazrat Imam Mahdi Al-Mau'ood^{AS} and the Mahdavi religion, we do not understand what useful results could be achieved from such useless matters that belittle of the dignity of the *ulama* and opposed to a sound intellect. They only expose the childish mentality of the Hadyah Author. Is it essential, in view of the Hadyah Author, that all the people of the world in every era should know the guides of the religions for their magnanimity, eminence and grandeur? If the common people do not acquire the knowledge of an issue of Truth despite the availability of all the means of communication, due to their own negligence, does it adversely affect the truthfulness of the religion of the Truth?

For years on end nobody at various places knew Islam and its Founder^{SLM}. Even today in many countries, even in India there are hundreds of thousands of people who do not turn their attention towards real light Divine Guidance due to their negligence and carelessness. They do not know the real conditions and circumstances the Founder^{SLM} of Islam and the religion of Islam. Does the Hadyah Author believe that this ignorance of the people about Islam and its Founder^{SLM} lead to any loss or shortcoming in Hazrat Prophet Muhammad^{SLM}. God forbid!

One of the sources of acquiring information in the world is history. This helps the people of every era and country to know the information of the past and ancient people and the other country. In these circumstances, when the history of Islam is easily available to everybody and at every place, if an enemy of Islam were to be ignorant or disavows the very existence of Islam, it would be the proof of his own ignorance and negligence. Similarly, there are the details of Hazrat Imam Mahdi Al-Mau'ood^{AS} and his religion is available in the history books of the Mahdavis and India, how can one accept any excuse for the ignorance of anybody? It is proved from the Holy Quran that the details of some of the Prophets^{AS} and Apostles^{AS} are available in it and some others of them have not been mentioned therein. Allah Most High says: “*We did aforesaid send apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee...*”¹⁶⁹

Under the Quranic Verse: “*Mankind were one community, and Allah sent (unto them) Prophets...*”¹⁷⁰ it is written in the book, *Mualim-at-Tanzil*, as under:

“Earlier all the people were one *ummat* [community]. Then they started disagreeing among themselves. Hence, Allah sent the Prophets^{AS}. All the

¹⁶⁹ Quran, S. 40: 78 AYA.

¹⁷⁰ Quran, S. 2: 213 MMP.

Prophets^{AS} are 124,000; 313 among them are the Messengers^{AS}. 28 among them have been mentioned in the Quran.”

It is obvious from this that the total number of the Prophets^{AS} is 124,000 and there are 313 Messengers^{AS} among them. However, only 28 of them have been mentioned in the Quran. We have no definite information about the names and other details of the Prophets^{AS} whose names are not mentioned in the Quran.

Hence, apart from the said 28 Prophets^{AS}, nobody, not only in the big cities of India but also the Muslims all over the world, knows the names and other details about the remaining Prophets^{AS} as to who they were. Now, does this ignorance of the people stigmatize and disgrace the Prophethood and Messengership of the unmentioned Prophets^{AS} and Messengers^{AS}? God forbid!

MAHDAVIS IN DECCAN

After this, the Hadyah Author has turned his attention towards the Mahdavis of the Deccan. Here he has resorted to inflammatory wickedness. He has wrongly narrated the events. We find it suitable to expose them one by one.

The Hadyah Author writes: “They [the Mahdavis] are there in the Deccan spread all over the place. Some of them are well-to-do also. The reason for this is that when Islam became weak and the procedure of accountability and the revival of the commands of religion stopped, the enmity that was in the hearts of the officials against this community did not survive. Since this religion [that is, the Mahdavi religion] spread among the Afghans and everybody admired the martial prowess of this community. The enmity in the heart of the Islamic officials did not survive, they started employing them [the Mahdavis], with the result that this religion earned some respect. And with the support from the nobles of the Ahl-e-Sunnat, they started to live in peace. However, since their religion is inclined to disobedience and annoyance, they did not abandon those traits. For this reason, where they had become popular, they later became subdued.”¹⁷¹

We say: For the respected readers, the initial and the latter part of the statement of the Hadyah Author are worth considering. They can realize how incendiary his writing is! How he is instigating the people to become hostile to the Mahdavis! This is an attempt to increase hostility and hatred against them. See! How he is fuming at the decrease of hatred and enmity against the Mahdavis and arrogantly trying to camouflage it as the weakness of Islam, the process of accountability and the absence of the enforcement of the commands of Islam, as if a Muslim being inimical to another pious and Godly Muslim in violations of the direct commands of God and the Prophet Muhammad^{SLM} is the real Islam and the enforcement of the

¹⁷¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.46-47.

Islamic accountability in the view of the Hadyah Author. Wonder of wonders! All the people and all the various sects of Islam are living in unity and peace in Hyderabad, and this is in perfect accordance with the Islamic teachings and divine intentions and purpose. Is this the sign of the weakness of Islam in view of the Hadyah Author? Does he want to incite dissent and enmity among the different sects of Islam by his inflammatory writings? And does he think the mutual strife to be the strength of Islam? If the mutual strife were to be standard of the strength of Islam, in the view of the Hadyah Author, it is clearly against the commands of the Holy Quran, because Allah Most High has prohibited Muslims from indulging in mutual bickering and has shown it to be a weakness in them. Allah Most High says, “...*And do not quarrel among yourselves, lest you become faint-hearted and your strength fails you...*”¹⁷²

To say that the imperatives of the Mahdavi religion are mischief and disobedience is a baseless slander, worst kind of abuse and an unbearable attack on the Mahdavis. Hazrat Imam Mahdi Al-Mau'ood^{AS} has clearly stated, “My religion is the Book of Allah Most High and the emulation of *Sunnat* [practice of Hazrat Prophet Muhammad^{SLM}].” Hence, this is the Mahdavi religion and these are the imperatives of the Mahdavi religion. Can any Muslim say that the imperatives of the Book of Allah Most High and the practice of Hazrat Prophet Muhammad^{SLM} is mischief and causing harm? God forbid!

Historical events too show that the Mahdavis are oppressed and persecuted everywhere. They are harassed and persecuted. Nowhere have the Mahdavis initiated trouble and mischief. What a bungling! According to a saying, “One who initiates the oppression is the most cruel oppressor,” he who initiates the trouble and who disobeys the commands of Allah Most High and Hazrat Prophet Muhammad^{SLM} is considered innocent and he who defends himself or takes revenge, in accordance with the command of Allah Most High, “*Yet let the recompense of evil (action done to you) be only a like thereof...*”¹⁷³ and “...*And one who attacketh you, attack him in like manner as he attacked you...*”¹⁷⁴ is decreed as oppressor and mischief-monger. We have often demanded and reiterate it that the Hadyah Author should prove, in accordance with the principles of justice and equity and on the norms of the Islamic commands, when and where have the Mahdavis initiated the trouble, and what mischief have they done violating the Islamic commands. Hence, the realities about the historical events that have been stated earlier have been explained. And when we shed some equitable light on the reality of the other incidents that the Hadyah Author is stating now, the issues will become clearer.

¹⁷² Quran, S. 8: 46 SAL.

¹⁷³ Quran, S. 42: 40 SAL.

¹⁷⁴ Quran, S. 2: 194 MMP.

MAHDAVIS' BRAVERY, DEVOTION, LOYALTY

The Hadyah Author says: “This religion got propagated among the Afghans and everybody had confidence on the martial prowess of the Mahdavis. The Islamic officials started employing them.”¹⁷⁵

We say: The author quotes an Urdu proverb, which says that the ‘Matter is that, which the opponent too admits’. The specificity of the truth and reality is that despite his constraints, the malicious opponent too cannot deny it. This statement of the Hadyah Author is manifesting the reality that the Mahdavis were seen with respect by the sultans, the nobles, and the Government officials for their valour, bravery, devotion, loyalty and other nobler attributes. They were appointed to high offices and performed their services with such perfection that they became the most important apparatus of the system of governance. Now, it is for the respected readers to judge the contradicting views of the Hadyah Author about the Mahdavis. Was the honour and confidence gained by the Mahdavi stalwarts was due to the weakness of Islamic Officials of the Government or because of the martial prowess and other laudable qualities of the Mahdavis?

The statement of the Hadyah Author that the Mahdavi religion was accepted only among the Afghans too is wrong, because he has himself mentioned many Mahdavi nobles and fiefs [*jagirdars*] in Gujarat and other places. History is witness to the fact that the Mahdavi religion was propagated not only among the common people, but the eminent nobles, wealthy Afghans, the Syeds [descendants of Prophet^{SLM}], the *Shuyookhs*, [religious preceptors], the *ulama* [scholars], officials and sultans—in short people of all strata of the society also became its devotees. The details about these can be found not only in the Mahdavi history books but also in the books of other non-Mahdavi historians that to reproduce them here would lead to the bulkiness of the book.

PRAYERS ON THE NIGHT OF GLORY

The Hadyah Author says: “They [the Mahdavis] were employed at Srirangapatan in the Government of Tipu Sultan. When on the 27th of Ramazan, the night of *Dogana* [the two-*rak'at namaz*] arrived; the Ahl-e-Sunnat soldiers obstructed the open and public performance of this prayer. When the matter aggravated and a quarrel appeared imminent, the Sultan ordered them to go out and perform it outside the limits of the habitation. The [the Mahdavis] rebelled and became adamant, “Who can expel us.” The Sultan ordered the overpowering

¹⁷⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.47

armed forces to expel all the high and the low or to blow them by cannon. When hundreds were killed, all of them [the Mahdavis] fled.”¹⁷⁶

We say: The Hadyah Author has, after this preface, written this incident in proof of the so called mischief and torment by the Mahdavis. This exposes his religiousness and piety and the readers can judge it.

God be praised! The mischief and torment of the Mahdavis is that in obeying the *Sunnat* of Hazrat Prophet Muhammad^{SLM} they wanted to perform the *namaz* of the *Laylatul Qadr* [the Night of Glory].¹⁷⁷ In favour of this Night, Allah Most High has said, “*The Night of Glory indeed is higher (in divine estimation) than a thousand months.*”¹⁷⁸ And His Prophet^{SLM} has praised this night in glorious terms. He himself endeavored to worship and persuaded his followers to worship on this Night. As against this, the religiousness of the *Ahl-e-Sunnat* is that they obstructed a group of Muslims from publicly and openly saying their prayers on this Glorious Night. More unfair is that a Muslim king had ordered to blow up a group of Muslims as a punishment for saying their prayers and he thus killed hundreds of Muslims for saying their prayers.

*La haula wa la quwwata illa billah!*¹⁷⁹ The Hadyah Author could have at least thought whether he was exposing the mischief of the Mahdavis, or, he was presenting the scenario of the early days of Islam when the polytheists of Quraysh were obstructing the Muslims from openly saying their prayers! Can a Muslim saying his prayers on his own be called the perpetrator of mischief and torment? How can a person, who prevents another person from reciting the Islamic testification, or obstructs him from saying his prayers, and become one like him [the person, described in the Quranic Verse]: “*What thinkest thou of him who dissuadeth—A devotee (of God) from praying (to Him).*”¹⁸⁰ be called one belonging to the *Ahl-e-Sunnat-o-Jama'at*? And what is the difference between the so-called Islamic Government, in which the king himself orders a massacre of the Muslims who say their prayers and the *Dar-ul-Har'b* [the abode of war]? It is true hatred and enmity makes a man blind. He does not see where he is going and where he intends to go. This, alas, is the condition of Hadyah Author!

If, according to the Hadyah Author, the incident of the Mahdavis being massacred is supposed to be true, the Hadyah Author’s version itself proves that the Mahdavis obeyed the command, “Do not obey the creations in sinning against the Creator.” And they were slain for their *namaz* and, in this way, they sacrificed their lives and

¹⁷⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.47.

¹⁷⁷ Quran, S. 97.

¹⁷⁸ Quran, S. 97: 3 SAL.

¹⁷⁹ This Arabic sentence means: “There is no power to hold a man from sinning nor any to make him do good deeds except the Grace of Allah.” Or “God forbid.”

¹⁸⁰ Quran, S. 96: 9-10 SAL.

became martyrs in the way of Allah. This was the imperative of their religion and this is their religion. And this is precisely the teaching of Quran and *Sunnat*.

So far, we have dealt with the religiousness and honesty of the Hadyah Author. Now we would like to examine his history-writing, which is worth studying from the historical point of view.

The Hadyah Author has not given the source from which he has quoted the above story and as long as this is not proved, its veracity is not acceptable from the historical point of view.

ROLE OF MIR SADIQ

The history books, *Nishan-e-Haidari* and *Karnama-e-Haidari* and other books are the authentic histories of the period of Hyder Ali and Tipu Sultan. From this it can be ascertained that the Sultanate of Tipu Sultan, besides other reasons, faced great disorder and mismanagement. This was caused by its Diwan¹⁸¹ Mir Sadiq whose title was Mir Asif and whose treason is proverbial, who dismissed all the old loyal officials and constituted an inner circle. The members of this inner circle were appointed at the head of all the official services, with the result that all the inefficient and inexperienced people were at the helm of affairs. The consequence was that the situation went on progressively deteriorating. Hence, this situation is described in the history book, *Karnama-e-Haidari*, as under:

“The officials were inept and inefficient in the serious work of governance. Disorder and mismanagement were rampant. Not even one-eighth of the revenues collected reached the State exchequer. The king’s orders and saying did not reach anywhere outside the capital of the State.”

The members of the inner circle followed the hints of Mir Sadiq and the situation he created for the destruction of the Sultanate of Tipu Sultan are described in the book of history, *Nishan-e-Haidari*, that the armed forces were disbanded, they were degraded and their salaries were reduced. Its account is as under:

“Although the king had all the confidence on this coterie, its members were outwardly the servants of the king, but they, in fact, obeyed the pleasure of the Diwan Sahib [Prime Minister; Mir Sadiq in this case], so that the country and sultanate of the king could be destroyed: first, he disbanded the army, the laws were changed, the salaries of the respected and trusted nobles were reduced and their ranks were reduced.”

¹⁸¹ A Diwan is a Prime Minister of the State.

On the other hand, with his influence, Mir Sadiq used to make serious allegations against all those who were loyal to Tipu Sultan and got orders issued by the Sultan against the loyal officials. Hence, it is written in the book, *Karnama-e-Haidari*, as under:

“In short, this satan, [Mir Sadiq] saw that his hand of ruling the country was powerful, in every affair he enforced his own intentions: he accused Ghazi Khan Rasaldar, who was without doubt loyal to the Sultan, of conspiring against Mushir-ul-Mulk and had him imprisoned on the orders [of the Sultan].”

The expulsion of the Mahdavis too is an incident of the same chain of events. Mir Asif [that is, the Diwan Mir Sadiq] saw that the Mahdavi officers and employees were loyal and devoted to the Sultan. He suspected that they would not help him in his nefarious plans of treason. Hence, he started carrying tales and tried to make the Sultan distrust the Mahdavis. Finally, he succeeded in having all the Mahdavis expelled from the territories of his kingdom. Hence, it is written in the said book as under:

“Earlier also, the tongue of the *Nutfah-e-Shaitan*¹⁸² Mir Sadiq had carried false tales of possible treachery and animosity against the Mahdaviah community. This community was honest, righteous and truthful. He had apprehensions that the Mahdavis would not help him in his plans of treason. Under the influence of this Diwan [Mir Sadiq], the Sultan banished the entire community, with their wives and children, from the dominions [of Tipu Sultan].”

The same incident has been written in the book, *Nishan-e-Haidari*, as under and it confirms the above version:

“The same year the *Nutfah-e-Shaitan* the Diwan Sahib designated as Mir Asif [Mir Sadiq] used to carry tales of mischief, faithlessness and enmity against the Mahdavis, who are also called the ‘*Dairah-wala*’, although they were in reality honest, righteous, truthful, loyal and faithful. However, the said Diwan Sahib [Mir Sadiq] was apprehensive of this group of people who had exhibited their loyalty [to the king, Tipu Sultan], that they were not loyal to the king. Thus, he created a *vasvasah* [evil suggestion of revolt in the heart of Tipu Sultan against the Mahdavis]. And Tipu Sultan banished the entire group of Mahdavis, with their women and children, from his dominions.”

¹⁸² *Nutfah-e-Shaitan* means the sperm of Satan or the illegitimate offshoot of Satan.

The expert historians have opined that the reasons of the decline and decay of the kingdom of Tipu Sultan was the expulsion of these experienced and loyal Mahdavi devotees.

In short, these excerpts from the history books give the historical evidence of the honesty and loyalty in various wars and, the valour and devotion of the Mahdavis and that their expulsion without a valid reason was the result of Mir Sadiq's carrying tales against the Mahdavis. There was no mischief or torment on the part of the Mahdavis as the Hadyah Author has claimed baselessly. There was no disobedience either. There is neither any mention of the hundreds of Mahdavis being killed or the running away of the rest. All this is the creation of the fertile imagination of the Hadyah Author.

SARDAR KHAN GHARHEZAI MAHDAVI

The Hadyah Author says: "Similarly, Sardar Khan Gharhezai¹⁸³ Mahdavi became an employee of Baje Rao in Poona (now, Pune). A tussle started between the British and Baje Rao, on the issue of the repatriation of Tirmak Dhenkiah,¹⁸⁴ the alleged murderer of Gangadhar. One day the British Resident came to the court [of Baje Rao] for negotiations. When he was returning, Gharhezai shouted, "See! Maharaj! How we kill *kafirs!*" The British Resident retorted, "How can you murder *kafirs!* See! We kill *Kafirs.*" With this word of Gharhezai, the case of the Maratha kingdom further deteriorated. Earlier, the British were demanding Tirmak. Now they also demanded Gharhezai. Gharhezai thought that the Maharaja might hand him over to the British. Hence, he took a group of some fifteen soldiers and attacked the British army camp, even as the Maharaja was trying to dissuade him on oath of loyalty. From the other side, the British soldiers fired a canon and his thigh was blown out with the bone. He died the next day and thus the Maratha kingdom was destroyed."¹⁸⁵

We say: The Hadyah Author has, in proof of his said claim, presented this as second instance. Obviously, this is the instance of a personal deed of a person. Even if this is accepted as true for the sake of argument, the deed of an individual from among hundreds of thousands of the members of a community, it does not become necessary that every person belonging to that community or that religion are like him. The deed itself cannot be associated with the whole community or the religion. For instance, a mischievous deed of a Muslim occurs—scores of such instances can be found—it cannot be correct to draw a conclusion that all the

¹⁸³ غرہزی = Gharhezai

¹⁸⁴ This name is also spelt as 'Trimbakji Danglia' in English history books.

¹⁸⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.47.

Muslims are like him or that this kind of mischief is an essential attribute of the religion of Islam.

A clearer example would be that of the Islamic State of Srirangapatan, which has been mentioned just now. This government was destroyed by the treason and disloyalty of certain persons. To draw a conclusion that all the people belonging to that religion are traitors or that treason is the essential attribute of their religion would never be correct.

Hence, if it is accepted that the incident of Sardar Khan Sahib did happen as described by the Hadyah Author for the sake of argument, it would be wrong to conclude that this is true of every Mahdavi, or to say that the essential attributes of the Mahdavi religion are the same, as the Hadyah Author has presumed. From this point of view, it would not have been harmful if no comment was passed about it. However, we see that the Hadyah Author has described the incident in an incorrect, clumsy and inelegant manner. The essential details have been omitted; otherwise, the reality of the incident would have become clear. Besides, wrong conclusions too have been drawn. Hence, it has become necessary for us to shed some light on this incident also.

For the time being, we would ignore the incident of Sardar Khan Gharhezai and other events, and deal with the events that are related what the Hadyah Author has described. It becomes known from the books of history like the *Tarikh-e-Rashiduddin Khani* and others that there was a political tussle between the British and the Maratha kingdom. Gangadhar and Tirmak Dhenkalah were two officers of the Maratha Government. Gangadhar was the friend of the British. Tirmak was opposed to the British. The British officers were not happy with him. Tirmak got Gangadhar killed by some ruse. The British made it an issue for intervention in the internal affairs of the Maratha kingdom. And they demanded that Tirmak be taken into custody and handed over to the British. The Hadyah Author has mentioned this incident by the way.

On the other hand, the Pindarey¹⁸⁶ Marathas were strong. They were plundering the dominions of the Nizam and the British, and the people were greatly disturbed. Investigations revealed that Baje Rao, the ruler of Poona (now, Pune), had a hand in this plunder. The British officers asked the Nizam's Government for help to set right the matters. The Nizam's Government sent a thousand mounted soldiers to the British under the command of Bhajarmal.¹⁸⁷ It was in this connection that the

¹⁸⁶ The English history books spell the name as 'Pindaris'

¹⁸⁷ The events leading to Sardar Khan Gharhezai Mahdavi becoming an employee of Baje Rao, the ruler of Poona (now, Pune): It appears from the *Tarikh-e-Rashiduddin Khani*, that Sardar Khan was in the armed forces of the Nizam of Hyderabad and that he had been sent to the British under the command of Bhajarmal. When this contingent reached the British officers, the latter ordered the Nizam's soldiers to join the daily parade and put on a uniform to distinguish them

British officers also talked to Baje Rao, the ruler of Poona, as the fulfillment of a condition, and asked him to provide military help to eradicate the menace [of the Pindaris]. The incidents the Hadyah Author has described have a deep relationship with this menace. However, the Hadyah Author has not at all mentioned the menace of the Pindaris, which was the basis of the trouble between the British and the Marathas and the real reason of the destruction of the Maratha kingdom. Hence, it is written in the book, *Tarikh-e-Rashiduddin Khani*, as under:

Malcolm [the British officer] met Baje Rao as the fulfillment of an essential condition to be fulfilled and told him that the menace of the plunderers was on the rise. All the districts of British and the Nizam's kingdoms were in a bad condition. It would be suitable if you give 4,000 armed forces under our command. The plunderers can be punished and the people would be saved. Baje Rao agreed with the proposal and said, "You send word to Kokliah, our *Mukhtar* [representative] and he will do the needful." Malcolm met the *Mukhtar* and told him the details, the latter said that he agreed with the proposal, but said that his companions would not agree. The British officer said, 'Are they your employees or are they independent? How did the people of Nawab Nizam-ul-Mulk Bahadur agree with us and why they are with us?' At this the meeting came to an end.

The said Sardar Khan Sahib who was an elderly person and, according to some people, was present at this meeting, said, "See! *Maharaj!* Are they killing the *Kafirs*?" The voice reached the ears of the Sahib Bahadur who turned and asked, "What did you say?" Babuji Kokliah answered, "He is asking whether they [the British] are killing the *kafirs* that have rebelled?" The said Sahib Bahadur said, "What *kafirs* you are killing. See! What *kafirs* we will kill." Then he went away and later Malcolm went to Nagpur..."

► From this the first conclusion that emerges is that Sardar Khan's attending this meeting and saying so is in itself doubtful, because this is the saying of 'some of the people'. Otherwise, the unanimous saying of the historians is that the meeting ended after the conversation between Malcolm and Kokliah. The books, *Gulzar-e-*

from the other military personnel. Almost all of them accepted the command of the British. But Sardar Khan who was in command of three hundred mounted soldiers and *jamadar* or officer of twenty-five *shutur-nal* [a kind of small gun carried on the back of a camel] thought that accepting the British command would violate the dignity of the Government of the Nizam of Hyderabad and, therefore, refused to obey. The British officers were annoyed. Seeing this, Sardar Khan returned to his *jagir* [fiefdom]. Then he thought of returning to Hyderabad and talk to the government officials. However, Raja Chandulal ordered him not to come to Hyderabad. He was in an unenviable position: He could neither work under the command of the annoyed British army officials, nor he could return to Hyderabad. He was thus compelled to resign and became an employee of Baje Rao, the ruler of Poona (now, Pune). The British officers became more annoyed. This was the reason for all that happened subsequently.—Shihab bin Nusrat^{RA}.

Asafiah, and others of history too mention the British demand of the army help, but here is no mention of Sardar Khan.

► Secondly, the words that are copied are ambiguous. There is no obvious mention of any mischief, because the hint about the rebellion of the *kafirs* could be a reference to the rebellion of the plunderers, which was under discussion. The words of Malcolm also hint at this meaning, “What can you kill. We will kill them.” It is not correct to conclude that this conversation is the cause of the destruction of the Maratha kingdom.

► Thirdly, the *Mukhtar* of the Maratha State is himself repeating these very words, the responsibility does not devolve only on Sardar Khan, because if the relations between the British and the Maratha State were good, or these words were not suitable for the occasion, Babu Kokliah would not have uttered them.

Hence, the saying of the Hadyah Author that “These words of Gharhezai Mahdavi deteriorated the case of the Maratha State,” is not correct. On the other hand it should have been said that the words of the *Mukhtar* of the state himself deteriorated the situation. However, the truth is that the destruction of the Maratha State was caused by avoiding the military help sought by the British.

G HARHEZAI’S ATTACK ON BRITISH CAMP

The second part of the story of Sardar Khan Sahib is stated as his attack on the British army camp. Its reality is that Sardar Khan was himself a respected *Jama’dar* or the commander of a company of three hundred mounted soldiers and an officer of twenty-five *shutur-nal* [gun mounted on back of camel].—*Tarikh-e-Rashiduddin Khani*.

When the British Officers demanded that Baje Rao should hand him [Sardar Khan] over to the British, he suspected that if Baje Rao were to hand him over to the British, it would be very humiliating for him. Hence, the details of this incident have been described in the book of history, *Tarikh-e-Rashiduddin Khani*, with emphasis on this point:

“The truce was reached on the condition that Baje Rao should arrest Tirmak Dhenklah and hand him with Sardar Khan Afghan over to the British Officers and the Maratha Government should seek peace with the Company. Sardar Khan thought, ‘if Baje Rao were to arrest me on some excuse or the other and hand me over to the British, it would be very humiliating for me among my colleagues. Hence, delay will not be advisable. After all, one has to die one day.’ He was a man of courage and self-respect. Baje Rao tried his best to prevent him. He even pleaded with him on oath. He did not yield. With some fifteen or sixteen men, he went and

fell upon the [British army] camp.”—*Tarikh-e-Rashiddin Khani*: Ruination of Baje Rao; Ruination of Maratha Kingdom.

The words of the historian, ‘He was a man of courage and self-respect,’ ‘it would be very humiliating for me among my colleagues,’ ‘After all, one has to die one day,’ ‘delay will not be advisable,’ clearly indicate that Sardar Khan Mahdavi had decided that to fight and die as a man of valour to protect his honour. The incident itself is showing that his attacking the army camp with fifteen or sixteen mounted soldiers was not for the sake of taking it in his possession. His objective was obviously to lay down his own life. This act was in perfect consonance with the Tradition of Hazrat Prophet^{SLM} wherein he is narrated to have said, “The Muslim who lays down his life for his honour is a martyr.” His objective was clearly to have his name written in the list of martyrs and achieving the rank of a martyr. The Hadyah Author should have appreciated his valour.

The third part of this incident is the most astonishing where the Hadyah Author has said that Sardar Khan Sahib Mahdavi was the reason for the ruination of the Maratha Kingdom. Hence, the **Hadyah Author** writes about Sardar Khan Sahib as under:

“The next day he died of the same injury and thus he got the entire kingdom of the Marathas ruined.”¹⁸⁸

Further he writes:

“Hence, the ruination of this government resulted in the unemployment of a huge 120,000 soldiers, including several thousands of soldiers with gold-laced belts. This was the consequence of his ignorance, recklessness and disobedience, that this kingdom that had survived for hundreds of years was destroyed. **COUPLET:** ‘If a python were to become a companion in the cave, it is better than an ignorant being sorrowful.’”¹⁸⁹

Before this, the Hadyah Author has himself admitted that the relations between the British and Baje Rao were strained on the issue of handing over of Tirmak, the murderer of Gangadhar, to the British. From the foregoing details of the events, it is proved that the revolt of the Pindaris had the support of Baje Rao and Kokliah’s avoiding of giving military assistance to the British had led to these strained relations between the parties. Hence, the Hadyah Author should not have held Sardar Khan Sahib solely responsible for the ruination of the Maratha kingdom for the simple reason the Sardar Khan Sahib was a Mahdavi. Instead, he should have apportioned the blame on Tirmak and Kokliah, and Baje Rao himself, in proportion

¹⁸⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.47.

¹⁸⁹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.47.

to their contribution to the ruination. This would have provided some semblance of the proof of his honesty and truthfulness.

Apart from this, before and after the incidents involving Sardar Khan Sahib, the political relations between the British and Baje Rao were strained and there were armed clashes between them. A look at them will disclose the real reasons for the destruction of the Maratha Kingdom.

INCIDENTS BEFORE SARDAR KHAN'S EPISODE

The book, *Tarikh-e-Rashiduddin Khani*, narrates the incidents that preceded the episode of Sardar Khan Sahib Mahdavi. The highlights of what happened are as under: An agreement between the British and the Marathas existed. Under it Baje Rao was expected to employ 5,000 British mounted soldiers and give up a territory worth Rs. 24, 00, 000. When the British Resident demanded that the forts and other territories be handed over to the British under the agreement, Baje Rao opted to fight a war instead of handing over the territories. He called his military commanders from various places and organized a huge army under the command of Kokliah. These forces besieged the various British military camps, leading to a military clash. However, the well-wishers of both sides intervened and an armed clash was prevented. According to some sources, an armed clash did occur and a great Maratha commander was killed.

The same history book narrates the following important incidents that occurred after the Sardar Khan's episode: The highlights thereof are briefly as under: Immediately after the Sardar Khan's episode, the Maratha army plundered a British palace and burnt down what had remained after the loot. The British Resident overlooked the infringement as he did not have enough armed forces to take on the Maratha forces. He then moved to a safer place where there were adequate armed forces. Then the armed engagement started between the two governments. A Portuguese commander of the Maratha army was killed and the Maratha army ran away. Kokliah sent reinforcements. However, the commander of the reinforcement army too was killed. Meanwhile, British reinforcements too arrived. The battle between the two armies raged till the evening. During the night, the Peshwa [the Maratha ruler] abandoned the army camp and escaped with his belongings, treasures and women. The British armies entered Poona, and British General Smuts established his rule there. Then the British started their pursuit. At Saingarh, Asingarh, Nasik, Satara, Sholapur, Tuljapur, Mahore and other places, small skirmishes or full-fledged wars ensued. At some places the British were on the defensive and at many places they emerged victorious.

At last, among the mountains of Hangangarh the war reached its savage viciousness; Kokliah was killed and the Peshwa escaped leaving his large treasure

and belongings behind. The British took the booty. After this war, Ramchander Rao, the representative of Kokliah, came to Mahore. Until now the army of the Peshwa, supported him. However, from Mahore, the military commanders dispersed and the British forces occupied the Maratha forts, towns and cities one after the other. At long last Baje Rao surrendered to the British who arrested and sent him to Bator, near Banaras [now called Varanasi].

In other history books, the real causes of the decline and destruction of the Maratha state of Poona are described as the inefficiency and stupidity of Baje Rao. In the book, *Marhaton ka Tamaddun* [the culture of the Marathas], it is written as under:

“Baje Rao, the Second, was born in the year 1696 of the Saka era at Dhār. His father’s name was Raghunath Rao and the name of his mother was Anandi Bai. He was very stupid. He caused the end of the Peshwa rule and lived as the pensioner of the British till his last breath at Bator and died in the year 1772 Saka era, corresponding to 1854 AD.”

It is written in the book, *Gulzar-e-Asafiah*, that Maharaja Chandulal Bahadur [the Prime Minister of Nizam’s Dominions] advised Baje Rao to behave. However, he did not heed the advice. Hence, it is written in this book as under:

“Raja Chandulal Maharaja Bahadur tried to impress on Baje Rao in a thousand ways, both openly and intrinsically, that ‘This was the suitable time to sincerely establish unity with the Hyderabadi and the British dominions. Do this, as this was the need of the times. When he went there alone to meet the Raja, he did not heed the latter’s advice. His wealth and dominions was destroyed by his own hands. To listen and act upon the advice is the seed of the protection of the wealth and the dominions. He forgot this adage.”

The purpose of going into some detail on these incidents is to show that the Hadyah Author has committed a historical blunder in describing Sardar Khan Sahib as the sole cause for the destruction of the Maratha kingdom. In fact, the real cause of the ruination of the Maratha state was the inefficiency and stupidity of Peshwa Baje Rao II, breach of agreements, and continued warfare, which have often decided the fate of the Governments and sultanates in the world.

Similarly, the Hadyah Author has accused Sardar Khan Sahib of spoiling the livelihood of 120,000 soldiers. The reality about this accusation, as the *Tarikh-e-Rashiduddin Khani* says, is that the consequences of the last battle [between the Marathas and the British] were that the prominent Maratha commanders deserted the Peshwa. The said *Tarikh* describes the consequences of this war in the following words [in translation]:

“The livelihood of 120,000 men was spoiled and Babu Rao, the commander of 4,000 mounted soldiers with gold-laced belts, Poonadhar, the said Panangar, Rastiji, Baktwardhan, Nahorkar, Korborkar and others deserted [the Peshwa] to save their lives. However, they died in ignominy.”

What an extreme kind of falsehood! According to the historian, the eminent Maratha commanders deserted their Peshwa and died in infamy and the livelihood of 120,000 men was spoilt because of their desertion! And the Hadyah Author is charging Sardar Khan Sahib with the destruction of the Maratha kingdom, while the truth is that no historian has even mentioned the name of Sardar Khan Sahib, or that he was alive at the time of this last war.

What pains like a prickle in the side is that the Hadyah Author has expressed such great sympathy and regret for the destruction of the Maratha government of Poona. What is the reason for this?

The historians had said that the Maratha rule lasted for a century. In sympathy for it and to raise its importance, the Hadyah Author has said that it lasted for several centuries.

The Islamic *Asafiah* state—and the Hadyah Author is [supposed to be] a loyal servant of this Government—has suffered greatly at the hands of this Maratha Government—and there was the danger of its suffering more—other Islamic states too were suffering at its hands. Was the destruction of the Maratha state useful or harmful for them? He does not take this into consideration! The destruction of the Islamic State of Tipu Sultan has been mentioned in the book, *Hadyah-e-Mahdaviah*. However, he does not regret its destruction. He has not written a single word against those people whose blatant treason was the cause of the destruction of the Islamic Government of Tipu Sultan. The reason was perhaps because it was destroyed by his co-religionists. And there is a great share of the traitors in the expulsion of the Mahdavis from the Islamic State of Tipu Sultan. As against this, he is waxing eloquent at the destruction of the Maratha State simply because here he gets an opportunity to make baseless allegations against a Mahdavi.

Apart from these Islamic rights and those relating to his loyalty, if one were to look at the human rights, it would become obvious that these Maratha Pindaris were oppressing the people. A sample of this oppression can be seen from the account in the book, *Gulzar-e-Asafiah*, which writes as under:

“In the year 1229 AH, the Pindari disturbances manifested in the Deccan State [of Nizam]. A world was destroyed due to these disturbances. Many habitations were rendered utterly desolate. The subjects, the women of the poor and nobles, in villages and towns, gave their lives by jumping into the wells to save their honour. Those that fell into the hands of accursed men were lost. They lost their lives and their honour. Thousands of houses

became childless. Thousands died because their wounds were unattended and uncared for. Goods worth lakhs [hundreds of thousands] of rupees was destroyed. Foodgrains without measure were burnt down. Thousands of houses were set fire to. Where they became awoke, they were killed by guns. They did not think of the place. The dominions of the Deccan which were destined to be live and kicking were subjected to untold calamities and miseries. Till then, nobody had seen such devastation through his eyes. Nor they had heard such thing from others. At long last, the British Sahibs, like Malcolm Sahib, and the people of reason and expedience, found the causes of killer outbreak of bloodletting. It was proved to be the responsibility of Baje Rao.”

Since there was the hand of Baje Rao, the ruler of Poona, behind the devastation and the plunder of the Pindaris, the destruction of [the Maratha] State came in handy to put an end to the oppression of the other states. Hence, what is the meaning in expressing regret at the termination of the oppression and trouble? How astonishing is this shortsightedness that the Hadyah Author violates his Islamic rights, his rights flowing from his loyalty to the Nizam’s Government and the human rights for the simple reason that he wants to make some false allegations against a Mahdavi!

WHEN DID MAHDAVIS COME TO HYDERABAD?

The Hadyah Author says: “Then, when all the states of the Deccan deteriorated, this community [the Mahdavis] arrived in Hyderabad Deccan from all sides, and there they prospered with honour and wealth at the generosity of Raja Chandulal, *Peshkar* of the *Daulat-e-Asafiah* [Nizam’s Government]. Ten to twelve thousand [Mahdavis] joined the army with sumptuous salaries. So much so, that some of them became *bargirs* [riders] with thousands of rupees as monthly salaries. Their wealthy people were *crore-patis* [billionaires].”¹⁹⁰

We say: At this statement of the Hadyah Author, we are reminded of a couplet that says: “Born in spring and died in autumn; what does a mosquito know since when this garden is in existence?”

Probably the Hadyah Author does not know since when the Mahdavis are living in Hyderabad. And what is their number? The Mahdavis are living in Hyderabad since the rule of the Qutub Shahi dynasty of Golkunda.¹⁹¹ As the Mahdavi neighbourhoods exist in many localities in the city of Hyderabad today, they

¹⁹⁰ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.47-48.

¹⁹¹ The Golkunda kingdom was in existence from 1634 AD and in 1687 AD, it came to an end when Moghul Emperor Aurangzeb conquered it.

existed during the rule of the Qutub Shahi as the full-fledged Mahdavi localities. The *Hazirahs*¹⁹² or *Qabristans* [graveyards] of those days are strewn all over the suburbs of Hyderabad City and the various parts of the kingdom of the Deccan. They are there like the footprints of a passing caravan of an era gone by. A large number of signs of those days exist as a memorial even to this today in Hyderabad. Hence, the family [or family house] of this author (Hazrat Allamah Syed Nusrat^{RA}) has been here [Chanchalguda, Hyderabad] since the days of the Qutub Shahi dynasty rule to this day, by the Grace of Allah Most High. Similarly, there are many famous family houses of those days. Apart from the era of the rulers of the Qutub Shahi dynasty, there have been many Mahdavi nobles whose names are famous and aplenty and their ascendancy to power, and have been mentioned in the history of Deccan during the Prime Ministerial rule of Shamsul-Umara Tegh Jah Bahadur, Mir Alam, Azam-ul-Umara Arastu Jah and others during the reign of Asif Jah I and Asif Jah II. Hence, It is written in the book of history, *Gulzar-e-Asafiah*, as under:

“Sultan Miyan was among the respected elderly *pirzadas* [sons of the *murshids* (*peers*—preceptors)]. He was brave and fortunate. By his sharp intellect, he used to provide good guidance to ‘Azam-ul-Umara Arastu Jah. More than two thousand mounted and foot-soldiers and the palaces of Kanakgiri and Gangavati used to get their sustenance from the *Sarkar* [Government]. Further, during the *Diwani* [Prime Ministership] of Arastu Jah and Mir Alam, the abundance of the wealth of the nation had reached such perfection that the business was between them on the one hand and the people, high and low, on the other hand. All the employees of the Government, Hindus and Muslims, were their debtors.

“In the reign of *Ghufraan-Ma-ab* Mir Nizam Ali Khan Bahadur, when the 10,000 strong army, *Jamiat-e-Shams-ul-Umara Bahadur Tegh Jung*, was organized, a Mahdavi by name Dildar Khan Mahdavi Jamadar was appointed the officer of a two-hundred strong regiment of Mahdavi soldiers. He made Chanchalguda his headquarters and residence in the city of

¹⁹² Among the Mahdavi community, the word *hazirah* is more in vogue for *qabristan* or the graveyard. It appears that the *Hazirat-ul-Quds* or Paradise is favoured because, according to the Traditions of the Prophet^{SLM}, the graves of the believers are supposed to be similar to the Paradise. Further, according to the Arabic lexicon, *hazirah* is said to be a place where the animals repair for rest and are confined at night after a day of struggle for feeding. Since the graveyard is the place where a human being is finally confined for ever after a hectic life of struggle for a livelihood, it is called a *hazirah*. Nawab Sattar-ul-Mulk Mir Aqa Muhammad Ali Shustri, who was a teacher of Mir Mahbub Ali Khan, Asaf Jah VI, was also a close friend of Hazrat Allamah Syed Ashraf Shamsi^{RA} and a great scholar of Arabic and religious sciences. He used to tell Allamah Shamsi^{RA} that there was no other appropriate word for a graveyard than *hazirah*.—Shihab bin Nusrat^{RA}.

Hyderabad. He used to visit the royal *Durbar* [court] every day for offering his *Salam*. In a short period, Chanchalguda became so populated that all the necessities of life were made available there. The merchants of this community [Mahdavis] used to bring food grains and other things from all over the place and lived happily from the income of their trade. And about 4,000 mounted soldiers, with their *sardars*, *jamadars* and other important functionaries were employed and deployed in the areas in the jurisdiction of Arastu Jah and other Amirs and Rajas.”

From this, it is very clear that during that era too the Mahdavis were living in Hyderabad in large numbers and were very wealthy. And this is the period long before the *Peshkari* of Chandulal. And in those days, there were many other contemporary kingdoms in the Deccan. Hence, the affluence of the Mahdavis during the period of Raja Chandulal is in addition to this, which the Hadyah Author has described in his book.

In short, this saying of the Hadyah Author is unreliable on many counts. Neither the Mahdavis came close to each other and converged on Hyderabad after the destruction of the kingdoms of the Deccan, nor was their number ten or twelve thousand. During the *Peshkari* of Raja Chandulal, the Mahdavis were in large numbers and in great wealth, but they have been in honour and riches from the early period. Since the beginning of the Islamic Asafiah Sultanate, the Mahdavis have been occupying high positions of honour and power in the Government because of their bravery, valour, faithfulness, devotion and other noble qualities and character. They have played a great and exemplary role in maintaining law and order in the State and in putting down the rebellious elements. They have always remained in the focus of favours and pleasure of the Sultans of the Asafiah dynasty.

The Hadyah Author has committed these mistakes in narrating the history of Hyderabad because he is a new-comer and is not familiar with the history of the old communities of the state and he has not tried to learn and understand their history either.

STORY OF MAULVI ABDUL KARIM

After this, the Hadyah Author has narrated the story of Maulvi Abdul Karim Sahib, which occurred towards the end of the year 1237 AH (1822 AD) and resulted in a fight, a war, between the Hyderabad Mahdavis and Sunnis. Hence, he writes as under:

“In their arrogance and conceit of their numbers and affluence, they [the Mahdavis] started arguing and raising controversies on the issues of religion. The extremity of this mischief and belligerence reached such an extent that on the last day of the month of Zilhajja, 1237 AH;

they martyred Maulvi Abdul Karim during an argument on the religion at the Mir Alam Mosque. At that time, some people of both sides were killed and hurt. Hence, Muhammad Khan and Dayam Khan Mandozai were martyred from this side [of Maulvi Abdul Karim] and Inayat Khan Padwadzai etc. and some Mahdavis from the other side were killed. These ignorant and fearless people cut the throat of Maulvi Sahib with a dagger inside the Mosque. On the fourth day, the *Ahl-e-Sunnat* met at Makkah Masjid to demand the *Qisas* [retaliation] for the martyring of the Maulvi Sahib and attacked Chanchalguda, where they [the Mahdavis] lived. The Mahdavis too came out of their houses in numbers and exhibited their skill of swordsmanship. By the evening, many of the low and high of both sides were killed. Hence, Mansur Khan and Nayaz Bahadur Khan, two *sardars* from this side [of Maulvi Abdul Karim] were martyred and Tuti Khan and Saleh Muhammad Khan were injured. From the other [Mahdavi] side the famous Syed Nusrat and Mahtab Khan were killed.”¹⁹³

We say: This is a very famous incident. Many historians of the Deccan have written about it in their history books. Some historians have written about it briefly while others have written about it in detail. This provides greater details of the incidents, which we do not get in other accounts.

In narrating these details, the Mahdavi and *Sunni* historians have assumed the roles of parties [to the dispute]. In the styles of narration of both parties, the colour of their emotions and impressions are very prominent. Some of them have tried to exaggerate the heroic deeds of the personalities of their side, which is natural, and the accounts of very few historians are free of such bias. If one were to ignore these natural emotions, and look at the essence of the events, one would find that both parties are almost unanimous in principle [in their perceptions]. In case of difference of opinion between the Mahdavi and *Sunni* historians, or for that matter, in the accounts of the *Sunni* historians themselves, the matter could be settled on the principles of corroboration and understating.

Apart from this, it is just about 54 or 55 years¹⁹⁴ since these incidents have occurred. At present there are people still alive who had participated in these events or those who have heard first hand about them from the participants themselves who were the eye-witnesses to them. In this way, there is a large quantity of material about these events from the common knowledge and *tawatir* [constancy] in narrations, which are the sources of history.

The versions of the Mahdavi *va'qe'ah-nigaran* [news-writers or contemporary historians] are narrated by similar persons, who had participated in the events, or who had heard the details of the events from the participants themselves. This incident is very famous and important to the Mahdavis. In memory of this incident, every year the anniversary of the martyrdom of this incident is observed and

¹⁹³ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.48.

¹⁹⁴ When this book, *Kohl Al-Jawahir*, was written.

meetings are held to commemorate it, in which the details [of the battle of Chanchalguda] are repeated. This way the details of these incidents are preserved for posterity. This is the reason why there is hardly any contradiction in various versions in the narratives about the battle, as it is found among the versions of the *Sunnis*.

Despite these reasons, if one were to hesitate in accepting the correctness of the Mahdavi version of the incidents of the battle, there could be similar reservations about the versions of the *Ahl-e-Sunnat* also to a greater extent. There is no reason to accept any uncorroborated version of a *Sunni* historian as correct, because it is in the nature of a partisan version. There is no evidence of its correctness either. Besides, there is no information available of its resources.

In his unprincipled manner of news-writing, the Hadyah Author has not given the sources of his version of the incidents during the battle, as to from which book he has lifted the details, particularly where the various versions differ from each other. When a news-writer writes about an incident, it becomes necessary for him to quote his source, so that the reader knows the historian whose version is being quoted and how correct is this version in comparison with the versions of the other historians.

One finds a large number of incidents in history that are of a very ordinary nature in the beginning. However, at a later stage, because of the slander, backbiting or mischief of somebody else, they become the cause of serious armed confrontation or bloodshed. Further, it is not correct to make serious allegations against a community on the basis of some accidental happening. On the other hand, the responsibility for this falls on the shoulders of the person or persons who blow up this accidental molehill into a mountain. This incident too was of an ordinary accidental and personal nature. However, some provocative actions of some people turned it into a ferocious controversy. We will provide the details about it later. Hence, the Hadyah Author drawing the conclusion of mischief and revolt of the Mahdavis is not correct in view of the sequences of the historical events.

EARLIER BLOODSHED IN HYDERABAD

The exigencies of each and every era do crop up and the people of that era do display their proclivities. This cannot be ignored. This incident is of a period when the raging events of strife and bloodshed were rampant in Hyderabad. Before and after the impugned events, the happening in the Nizam's Dominions have been innumerable. However, we confine ourselves to some of the contemporary incidents of the Hyderabad City only. A summary of some such incidents that have been written in the books of history like the *Gulzar-e-Asafiah*, and others, are as under:

► In 1230 AH (1814 AD), the employees of Sahibzada [son of a landlord] Mubariz Al-Mulk and the soldiers of the British army quarreled over a tailor. Canons were fired in the very City of Hyderabad. The employees of Mubariz Al-Mulk captured the guns and the gunners ran away. An angry British Resident sent a few hundred British soldiers into the City to avenge. Raja Chandulal distributed some gifts among the British soldiers and prevailed upon them to return. Asif Jah III Huzur Sikandar Jah sent the Sahibzada to Golkunda to make peace. There he resided for quite some time. Later, he was allowed to return to the City.

► In 1234 AH (1818 AD), the epidemic of Cholera broke out in Hyderabad City. The Hindus who were going to perform their pooja [worship] with necessary material passed in front of Makkah Masjid. The Muslims that were staying always at the *masjid* plundered all their pooja material. A quarrel between the Muslims and the Hindu ensued.

It is written in the history book, *Bustan-e-Asafiah*, as under:

► Towards the end of the month of *Zi-qada*, 1247 AH (1831 AD), there was a fierce fight with swords between the Sikhs and the Arabs in Shah Ali Banda, Sultan Shahi, Chowk and Charminar. Many were injured. Some were killed also. Many houses were set on fire. Household effects were looted. At last the Arabs were victorious. Maharajah Chandulal exiled the Sikhs. They went and settled at Anantgiri.

► In 1256 AH (1840 AD), the Arabs and the [*Ruhilah*] Afghans quarreled at the residence of Husain Yavar Jung. When the news of this quarrel spread in the City, all the Arabs created a law and order problem; many were killed and injured. The Arabs used their influence and after offering gifts to the Government, got the Afghans exiled from the City.

► On the 18th of *Jamadi-I*, 1263 AH (1847 AD) the soldiers of Bar started disturbances for the reimbursement of the nine-month salary by taking into custody their commanders at the residence of *Madar-al-Maham* [Prime Minister] Siraj-ud-Daulah. The Prime Minister asked them to take the salary of five months and give a receipt for the salary of nine months. They did not agree to it. He informed the British Resident, Mr. Frazer who came with the arsenal and a platoon and entered the city through the Dahli Darwaza [Delhi Gate]. The war was about to start when the Huzoor Nawab Nasir-ud-Daulah was informed of the situation. Immediately, the *Darbar* [Court] was convened. The nobles were invited to attend it. The Prime Minister Siraj-ud-Daulah was questioned as to at whose command the British army was called. The soldiers were admonished. They were paid the salaries of nine months and they were dismissed.

It is written in the history book, *Tarikh-e-Rashiduddin Khani*, as under:

- ▶ In 1264 AH (1848 AD), the *Sunnis* and the *Shi'ahs* quarreled, the son of the Police Inspector of the Station House, Makkah Masjid was killed. His head was trampled upon. Then many of the *Shi'ahs* were killed at Shah Ali Banda.
- ▶ In *Muharram* 1266 AH (1849 AD) the *Sunnis* and *Shi'ahs* quarreled again on a trivial matter at Qutubiguda. The matters deteriorated into a war-like situation. Many people were killed and many houses were set afire.

MISREPRESENTATION OF FACTS IN ABDUL KARIM'S EPISODE

In addition to these, there are many incidents in the history of Deccan, which are similar to the episode of Maulvi Abdul Karim Sahib. From the standpoint of history, this episode too is like the above-mentioned incidents. There is no reason why all these incidents, which have religious and communal overtones, should be ignored and only the episode of the Maulvi Sahib should be highlighted.

The second matter that needs to be investigated is whether all the responsibility for these incidents can be thrown on any one group, that is, the *Sunnis*, the *Shi'ahs*, the Arabs, the *Ruhillahs*, the Sikhs, alone and absolving all other groups of any mischief will serve the ends of justice? Similarly, in this incident also, when the Hadyah Author admits that both parties had taken part in the hostilities; that many people from both the parties were killed or injured; and that the *Ahl-e-Sunnat* had attacked Chanchalguda [where the Mahdavis lived], to blame only the Mahdavis and to absolve the other party of all blame would never be judicious.

Besides, part of the incidents the Hadyah Author has narrated is entirely false, while other parts are too brief or ambiguous. He has omitted all those details, the absence of which is sure to create misunderstandings in the minds of the readers. On seeing these details, the justice seeking readers will be able to come to correct conclusions as to who was mostly responsible for the happenings, and how far the allegations of the Hadyah Author about the so-called mischief and rebellion of the Mahdavis are trust-worthy. Hence, if one were to analyze the version of the Hadyah Author, the following points emerge:

- ❑ (1) The introductory remarks that the Mahdavis, in their pride of wealth and numbers, had started undaunted debates and controversies with every one;
- ❑ (2) The killing of Maulvi Abdul Karim during a debate on religion in the mosque of Mir Alam Bahadur and at that time some other people being killed or injured;
- ❑ (3) The congregation of the *Ahl-e-Sunnat* to demand *Qisas* [retaliation] for the killing of the Maulvi Sahib, and attacking Chanchalguda, the place where the Mahdavis lived; and

☐ (4) The fight between the *Ahl-e-Sunnat* and the Mahdavis ensued and many of the high and the low being killed.

Here we do not propose to reiterate the whole history of this incident. Our intention is to examine and analyze, from a historical point of view, what the Hadyah Author has written. We want to present only those parts of the episode that are relevant to our objective and explain the results thereof.

- (1) The preliminary causation that the Hadyah Author has explained is in itself wrong because the parties here, according to the Hadyah Author, are the Hyderabad Mahdavis and the Hyderabad *Sunnis*. The number of the Mahdavis or their wealth, however much it might be, has never exceeded those of the Hyderabad *Sunnis*. Not even a person who has very ordinary information of the facts can ever claim that the Mahdavis had any superiority over the *Sunnis* in numbers or wealth. The Hadyah Author himself has given the number of the Mahdavis as ten or twelve thousand. Obviously, the number of the *Sunnis* was and is many times larger than that of the Mahdavis. Hence, the party that is not superior in numbers and wealth being proud is not conceivable. On the other hand, the party which has superiority could be proud and the increase in its pride is conceivable. It is also natural. History is witness to innumerable examples of this nature. When the real reason the Hadyah Author has given did not exist, how can its result that the Mahdavis started debating and disputing with each and everybody exist on the basis of their pride? Hence, from the incidents too, it is proved that their arrogance is inconceivable. The Hadyah Author has claimed that the Mahdavis had started undaunted debate and disputation with each and everybody, which resulted in the episode of Maulvi Abdul Karim. Hence, there must have occurred initial and middle developments, which would lead to the final episode. However, the Hadyah Author has not written about any episode of debate and disputation in proof of his claim, as if only this incident is the initial instance, the middle instance and the final instance thereof. The Hadyah Author could not produce any other incident of debate and disputation to substantiate his claim. We demand that the Hadyah Author prove that, apart from this solitary incident, which had occurred as an accident, and which was made into a mountain of a molehill, where had the Mahdavis debated and disputed with whom and where at that time, which can prove the mischief and rebellion of the Mahdavis? And if the Hadyah Author cannot produce evidence of such incidents of undaunted debates and disputations, it would be deemed that his claim is wrong and a clear slander, and that there can no doubt about it.

- (2) The Hadyah Author has omitted the necessary details of the incident of the killing of Maulvi Abdul Karim Sahib and left the narrative so short and ambiguous that it does not inform the readers of the real causes and events thereof.

INITIAL CAUSES AND EVENTS

We think it suitable to provide the details of the initial events of this incident [of the killing of Maulvi Abdul Karim Sahib] that have reached us from the accounts of the Mahdavi *va'qe'ah-nigaran* [news writers] whose chain of narration reaches Yasin Khan Sahib himself, or from those of the people who have directly heard from him, and from some persons who had participated in the events whose accounts support the versions of the news writers that have reached the rank of reputation, so that the real facts are revealed to the readers, even though, by doing so, the narration becomes longer. However, the lengthy account that provides the essential details is always useful, because the real objective of the science of history is to obtain the basic knowledge of the events. It is for this reason that bulky books on history have been written. On the contrary, the excellence of any historical account or articles depends on such lengthy writings that achieve this purpose.

The initial causes and events of this incident were as under: Yasin Khan Sahib Mahdavi had a friend by name Sufi Miyan. The latter was the nephew of the Qazi of Dharwad, a resident of Razdar Khan Peth¹⁹⁵ village on the outskirts of the City of Hyderabad. One day Sufi Miyan raised some religious issues during his usual conversation [with Yasin Khan Sahib]. Yasin Khan Sahib answered his questions as best as he knew and tried to put an end to the conversation by saying that if the religious issues were to be resolved, it is for the *ulama* [religious scholars] to deal with them. Sufi Miyan was prepared even for this. Both of them went to a Mahdavi elderly person by name Syed Mustafa Sahib who explained the issues with the help of the Quranic Verses and the Traditions [of Hazrat Prophet Muhammad^{SLM}]. Sufi Miyan was satisfied with the explanation. However, Sufi Miyan wanted him to go with him to his teacher and mentor Maulvi Abdul Karim Sahib and explain the issues to him. Hazrat Syed Mustafa Sahib told him, "It is against good manners and morality to go to the house of somebody without his desire and invitation and indulge in discussions and debate with him." Sufi Miyan requested him, "If you are not coming, please write these Quranic Verses and the Traditions on a piece of paper." Hazrat Syed Mustafa Sahib wrote down the matter. It was nearly evening. Sufi Miyan told Yasin Khan, "You and I will go to the Maulvi [Abdul Karim] Sahib tomorrow and verify the issues." The next day, both of them went to the Maulvi Sahib, told him what had transpired earlier, and showed him the paper [on which the Quranic Verses and Traditions had been written]. Maulvi Sahib heard the details and on one issue he disavowed that there was any Tradition like the one that was shown; and said that if such a Tradition did exist, it should be shown in a book

¹⁹⁵ This is a village in north-west of Hyderabad City that was in the *jagir* [fiefdom] of Nawab Razdar Khan Sahib Mahdavi alias Qarul Nawaz Khan. Hence, this village became famous as Razdar Khan Peth. There is a small hillock adjacent of the village. That hillock is called Razdar Khan ki Pahadi.

of Traditions. Hearing this, Yasin Khan Sahib rode back on his horse, met Hazrat Syed Mustafa Sahib and told him, “On an issue you had written a Tradition. The Maulvi [Abdul Karim] Sahib is insisting that it should be shown in a book of Traditions.” Hazrat Syed Mustafa Sahib told him, “It is in Bokhari or Muslim, and this book is not with me. It is with Hazrat Roshan Miyan^{RA} Sahib. Take the book from him and show it to him [Maulvi Abdul Karim Sahib].” Hence, Yasin Khan Sahib went to Hazrat Roshan Miyan Sahib, told him all the details and asked him to lend him the Bokhari Sharif or Muslim Sharif. Hazrat Roshan Miyan Sahib gave Yasin Khan Sahib the book with a book mark where the relevant Tradition was to be found. Some writers have written it was Bokhari Sharif and some others have written it was Muslim Sharif.

When Yasin Khan Sahib took the book to Maulvi Abdul Karim Sahib and showed him. He saw that the Tradition, which he had disavowed, was there exactly as it was shown. Seeing this, the Maulvi Sahib became vexed and angry and told Yasin Khan Sahib, “You are a liar, your religion also is false and your book is false.” Saying this he threw the book on the floor. Till now the conversation was peaceful and calm. However, the insulting language of the Maulvi Sahib and the irreverence shown to the Book of Traditions of the Prophet^{SLM} changed the situation. Yasin Khan Sahib could not tolerate this. He said angrily, “This is a Book of Traditions. Whatever there is in this book are the Traditions of Prophet of Allah^{SLM}. You say it is false. Then you are a Muslim too! And a *maulvi* too!” The Maulvi Sahib was angry. He became angrier. He slapped Yasin Khan Sahib, and said, “This person has not come here to inquire and examine. He has come here to create disturbance. Throw him out of the *Masjid!*”

In the book of history, *Gulzar-e-Asafiah*,¹⁹⁶ it is written that there was an argument between Yasin Khan Sahib and Maulvi Abdul Karim Sahib over the excellences of Mahdi^{AS} and after that Maulvi Sahib ordered the expulsion of Yasin Khan Sahib from the *Masjid*. However, all the people present fell avidly on Yasin Khan Sahib, beat him and dashed him down to the ground out of the *Masjid*.

The floor level of the *Masjid* was about six feet high from the ground outside the *Masjid*. There were stairs to climb up the floor level. When he was dashed to the ground, Yasin Khan Sahib was further wounded. Blood spattered all over his body, Yasin Khan Sahib came out of the *Masjid* and sat at the water tank outside the *Masjid*.

His horse-keeper was standing there with his horse. He ran to the house of his master [to inform the inmates of the condition of Yasin Khan Sahib]. A couple of Mahdavis who had gone to the city came here while returning to Chanchalguda. They saw the condition of Yasin Khan Sahib, and stayed with him. After this every

¹⁹⁶ Written by a non-Mahdavi historian.

Mahdavi who passed that way stopped there, and thus, many Mahdavis gathered there.

Other historians have not mentioned the name of Sufi Miyan. They have mentioned a teacher from Mushirabad who had debated and discussed the matter and that Yasin Khan Sahib had tried to persuade the teacher to accept the Mahdavi Faith. They have said that at this both Yasin Khan Sahib and the teacher went to Maulvi Abdul Karim. Most of the historians have ignored the preliminary details and started the narration from the debate with Maulvi Abdul Karim Sahib and his subsequent killing at the *Julu-Khana* [open space outside the palace gate] of Mir Alam. Hence, the Hadyah Author too has done the same thing, although the incidents that preceded the killing were very important and they were the cause of the killing. Hence, it was the chain reaction that these events occurred. Maulvi Abdul Karim Sahib and his companions saw that Yasin Khan Sahib was sitting at the water tank and Mahdavis were gathering around him. Then they sent word to some important person of the *Ahl-e-Sunnat* that an altercation with the Mahdavis is on and their help was needed. On hearing the name of the religion, Taj Muhammad Khan Sahib, Dayam Khan Sahib Mandozai, Hasan Khan Sahib Mandozai, some Arabs and other important persons of the *Ahl-e-Sunnat* arrived at the *Masjid* to help Maulvi Abdul Karim Sahib. Hence, the history book, *Gulzar-e-Asafiah*, gives more details of the incident than other history books of the *Ahl-e-Sunnat*. Their other books of history appear to be based on the version of this book. This book narrates the situation as under:

“In these circumstances, Dayam Khan Bahadur and his brother Hasan Khan Bahadur Mandozai, who professed the *Sunnat-o-Jamaat* faith came from their house and joined the group of the Maulvi [Abdul Karim] Sahib in the courtyard of the mosque.”

In history, one finds many instances, some initial and basic facts are often suppressed and the whole incident is made to appear something else to meet the needs of the powers that be. Common people got misguided and fell prey to many mistakes. The same thing happened here too. The real issue was the irreverence shown by Maulvi Abdul Karim Sahib to the Book of Traditions of Hazrat Prophet Muhammad^{SLM}. This was deliberately suppressed. Then it was understood as a religious debate with a Mahdavi. In the initial stages, if the people had deliberated the matter, honestly and equitably, the matter would have been clarified. And the great clash could have been prevented, because, the irreverence to the Book of Traditions of Hazrat Prophet Muhammad^{SLM} was a blunder that no Muslim would tolerate. None would have supported this sacrilege.

When the news of this incident reached and spread in Chanchalguda, emotions ran high. Groups after groups of Mahdavis moved towards the *Julu-Khana* of Mir

Alam, which is now known as Mir Alam Mandi, and a large group of Mahdavis gathered there.

There is some difference in narration of the incidents between the Mahdavi and *Sunni* historians, but they are unanimous on the issues such as Maulvi Abdul Karim Sahib ordering the throwing out of Yasin Khan Sahib out of the *Masjid*, and people present inside the *Masjid* trying to implement the orders, Yasin Khan Sahib being wounded in the effort to throw him out of the mosque, the gathering of the Mahdavis on getting of the information, etc., is admitted by the *Sunni* historians as well. This is the basis of the subsequent incidents. However, they have tried to present that the injuries to Yasin Khan Sahib as minor. Hence, the *Gulzar-e-Asafiah*, says as follows:

“The Maulvi [Abdul Karim] Sahib said, ‘This person has not come to inquire about the issues; but he appears to have come for a great *fitna-o-fasad* [mischief, revolt, disturbance, rebellion]. Throw him out of the mosque.’ Then, the people who had gathered created a ruckus. A small injury was seen on the forehead of Yasin Khan at that point of time. A couple of drops of blood too came out from the wound. He came out of the mosque and sat at the wall of the *hauz* [tank]. A person from his [Yasin Khan’s] community arrived. He informed the near and dear ones of [Yasin Khan]. The information was conveyed to other places also. In a short time, all the men of the Mahdaviah community from all over the place gathered [at the Mir Alam Mosque]. Around the dusk, a great *hadisah* [accident, calamity] occurred in the courtyard of Mir [Alam] Sahib.”

START OF HOSTILITIES; MAULVI SAHIB KILLED

The details of the start of hostilities are as under: That was the last day of the lunar month of *Zilhaj* of the Islamic Calendar. Nawab Munir-al-Mulk Bahadur, to whom the *Julu-Khana* belonged, had come to install the *Alam-e-Abbas*. When the Nawab Sahib was informed that there had occurred a debate at the mosque of *Julu-Khana* between the Maulvi [Abdul Karim] Sahib and the Mahdavis, and some of the Mandozai Jamadars [minor army officials] and Arabs had gathered at the mosque and the Mahdavis are coming from Chanchalguda in droves, he sent word to the Mahdavis through one of his confidants¹⁹⁷ who was one of his employees that a

¹⁹⁷ It is written in the *Gulzar-e-Asafiah* that the confidant was Hakim Khwaja Ahmad Khan, the brother of the author of *Gulzar-e-Asafiah*. However, there is no mention in the said history that Mahtab Khan had himself met Nawab Munir-ul-Mulk. Instead, it is said that the Hakim Sahib tried to pacify the crowd and as the efforts to pacify were being made, the belligerence increased. It is also not mentioned that firing had started from inside the mosque and some new

person be sent to talk with the Nawab Sahib, so that a compromise could be worked out. All the Mahdavis sent Mahtab Khan Sahib Mahdavi to the Nawab Sahib as their representative. All the other Mahdavis were sitting with Yasin Khan Sahib silently without any movement.

The people who were inside the mosque saw that the Mahdavis had gathered in a very large number. They feared that the large number of Mahdavis who had gathered outside the mosque might attack them. Hence, they started firing their guns. Some Mahdavis were martyred and many were wounded. On the other side, Mahtab Khan Sahib, who was talking to Nawab Munir-ul-Mulk Bahadur, heard the sound of firing and said, “*Sarkar!* There is no hope of any compromise now. It appears that the fight has already begun.” He took leave of the Nawab Sahib and came to the *Julu-Khana* and saw that the firing from inside the mosque was continuing, and in this new attack, many Mahdavi had been martyred and wounded. Under compulsion, all got together and assaulted the mosque.

At this point, Dayam Khan Sahib and his brother, Hasan Khan Sahib Mandozai called from inside the mosque and told Inayat Khan Sahib Padwadzai, “Bhai Inayat Khan! Do not create disturbance in the House of God. And do not fight with us. If the fight between you and us takes place today, the sword will continue to run for years and years to come.” Inayat Khan Sahib replied, “Bhai Dayam Khan! The disturbance in the House of God was initiated by you. There is no religious quarrel between you and us. The real basis of the matter is the irreverence shown to the [Book of] Traditions of Prophet^{SLM}. In this matter, you and we are all Muslims and are equal partners. Maulvi [Abdul Karim] Sahib is the mischief-monger. At his instance, so many of our people have been martyred and wounded. You punish him yourself! Or hand him over to us! There will be instant truce between us.” Dayam Khan said, “We cannot do this.” Inayat Khan retorted, “Then you too are the one who tolerated the irreverence of the Traditions of Prophet^{SLM}. You believe that the unlawful killing and wounding of our people to be lawful. You are an equal partner and supporter of the Maulvi [Abdul Karim] Sahib.”

In the history book, *Gulzar-e-Asafiah*, the first saying of Dayam Khan Mandozai has been mentioned. However, the replies of Inayat Khan Padwadzai to it and further oral exchanges between Dayam Khan Sahib and Inayat Khan Sahib have not been recorded.

In short, when the Mahdavis advanced towards the mosque, [they found] its door was bolted. And the people sitting inside the mosque continued to fire. There was no way of entering the mosque. Rahmat Khan Sahib Mahdavi put his shield on his shoulder and pushed against the door. The door was broken and the Mahdavis

or more Mahdavis had been wounded and some others had died. This was the real reason why the efforts to pacify the crowd had failed.—Shihab bin Nusrat^{RA}.

entered the courtyard of the mosque. It is written in the *Gulzar-e-Asafiah* that the doors of the mosque were kept open at the hint of Maulvi [Abdul Karim] Sahib. However, the Mahdavi historians have specifically stated that the doors were closed and that they were subsequently broken. It is obvious that when the battle was going on and one of the parties was using the mosque as a trench and the other party was attacking it, the party taking refuge inside the mosque would not conceivably keep the doors open.

Even after the Mahdavis entering the courtyard of the mosque, the situation did not change. The party that was inside the mosque continued the firing and attacking the people who were outside and at a lower level with swords and spears, while the party that was in the courtyard could not retaliate. Hence, they were struggling to reach the stairs to the mosque and to climb up into it. Many were martyred and injured in this struggle. At long last, the Mahdavis rushed forward and reached the stairs. Inayat Khan Sahib Padwadzai, whose name the Hadyah Author has mentioned among the Mahdavi martyrs, was martyred at this place. He was climbing the stairs and entering the mosque that somebody struck him with a sword. The wound was fatal. His neck was cut through. The head was falling. He held his neck with one hand and with the other, struck the person who had attacked him. He too collapsed and died. At last, the Mahdavis were firmly established on the stairs. Now they were entering the mosque. When they climbed into the mosque, the hand to hand fight began. Some of the eminent leaders like Taj Muhammad Khan, Dayam Khan Mandozai and other were killed. Others jumped from the mosque and escaped.

When the [battle] field was clear, the Mahdavis searched Maulvi [Abdul Karim] Sahib. First they looked for him among the dead bodies. His body was not seen. Then they looked for him in the corners of the mosque. He was hiding in one of the corners. Yasin Khan Sahib dragged him [Maulvi Abdul Karim Sahib] from there and told him, "The revenge of your irreverence of the Traditions of Hazrat Prophet Muhammad^{SLM} and unjustly inciting the people and causing bloodshed is this!" Then he killed him [Maulvi Sahib].

MAULVI SAHIB'S OBSTINACY

The Hadyah Author has given great importance to the Maulvi [Abdul Karim] Sahib's killing inside the mosque. However, the sequence of the events explains why it happened the way it did. It is written in the history book, *Gulzar-e-Asafiah* [written by a non-Mahdavi historian] that when Dayam Khan Sahib Mandozai arrived at the Mosque to help the Maulvi Sahib, before the hostilities began, he urged the Maulvi Sahib to go away from the mosque and stay at his residence till the matter was sorted out. However, he rejected the suggestion. He expressed his

desire for the martyrdom and refused to go away from the House of God. The result was that all his supporters had to remain inside the mosque. They made the mosque their trench and the battlefield. Yasin Khan Sahib was wounded inside the mosque. From the mosque itself the *Ahl-e-Sunnat* fired their guns. All the Mahdavis and the *Sunnis* that were killed before the killing of the Maulvi Sahib were killed in the courtyard of the mosque or inside the mosque itself. It was in this chain of events that the Maulvi Sahib too was killed inside the mosque. From these incidents, the killing of the Maulvi Sahib inside the mosque is automatically explained. Somebody should ask the Hadyah Author why he ignored all the incidents that the Maulvi Sahib and the *Ahl-e-Sunnat* had caused inside the mosque and presented the killing of the Maulvi Sahib in a manner that nothing else had happened at all in the mosque.

After the killing of the Maulvi Sahib, the whole strife came to an end. Since there was none against the Mahdavis to fight, because apart from some eminent persons from the *Ahl-e-Sunnat*, none of the Muslims of Hyderabad considered the whole affair to be worth pondering over or interfered in it. Hence, after the killing or escaping of the persons present in the mosque, the Mahdavis came back to their place with the bodies of their martyrs. These incidents too have been briefly mentioned in the history book, *Gulzar-e-Asafiah*. However, the performance of the *Ahl-e-Sunnat* has been written in glorious terms. The grandeur of Maulvi Abdul Karim Sahib has been highlighted and an effort is made to present him as sinless and oppressed.

ATTACK ON CHANCHALGUDA

● (3) The **Hadyah Author** has omitted the initial and essential details regarding the part of the incidents that relate to the *qisas* [retaliation law] for the killing of the Maulvi [Abdul Karim] Sahib and the attack on Chanchalguda for the purpose and all he has written is this:

“On the fourth day, the *Ahl-e-Sunnat* gathered at the Makkah Masjid and attacked Chanchalguda that was the place of their [the Mahdavis’] living for the retaliation of the killing of the said martyr [Maulvi Abdul Karim Sahib].”¹⁹⁸

However, he has not mentioned the causes of this attack or how far they were justifiable or otherwise. The details of this issue are as follows: On the last day, Tuesday, of *Zilhaj* 1237 AH (1822 AD), the said incidents of the Masjid of Mir Alam occurred. Such incidents of bloodshed used to happen in those days. Hence, this too was considered to be an incidental occurrence. The common Muslims of

¹⁹⁸ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.48.

Hyderabad did not pay much attention to these incidents. This night and the subsequent day, that is Wednesday, the 1st *Muharram*, 1238 AH, passed off peacefully. There was no panic in the City. The next day, Thursday, the 2nd *Muharram*, 1238 AH, there was a sudden provocation when a Hyderabad *Mashaikh* by name Syed Noor-ul-Awlia Sahib wrote letters to all the *ulama* [religious scholars] of Hyderabad and prevailed upon them to punish the common Mahdavis for the killing of Maulvi Abdul Karim Sahib. He also expressed the fear that if this was not done, every *alim* [religious scholar] will be killed in this community. Hence, other *ulama* too joined him and started inciting other people also against the Mahdavis. They issued *fatwas*, “The person, who attacked Mahdavis this day and got killed, would be among the group of the martyrs of *Ghazvah-e-Badr* and *Uhud* and *Hunain* with Hazrat Prophet Muhammad^{SLM}.” Even the *Ahl-e-Sunnat* historians admit this. Hence, it is written in the *Tarikh-e-Gulzar-e-Asafiah* as under:

“On Wednesday the 1st of Muharram, no new accident took place. The people of the city [of Hyderabad] who consisted of various kinds were silent. All of a sudden, on the second of Muharram, which was a Thursday, Syed Noor-ul-Awlia, who was the brother of Noor-ul-Asfia and son of Hazrat Maulvi Hafiz Haji Syed Noor-ul-‘Ala Sahib wrote letters to all the *ulama*. The text of the letter was like this: “Have you seen that Hafiz Haji Abdul Karim who is a member of our religion is killed and no complaint has reached anyone. According to the *Shari'at* of our religion, it is obligatory on us to show ourselves and all the members of the religion the knowledge of our Bright Religion. If all the members of *Ahl-e-Sunnat-o-Jamaat* assemble for the *Qisas* [retaliation]; Be courageous[to realize that] we have some work on our hands to do. However, if we were to give up the sense of honour, we would be doing the work of impotents. The Truth is with us. To complete the *ghalbah* [dominance] is necessary for all of us. We are free from the inquisition of the Hereafter. Further, they [the Mahdavis] will exile us. Now you know your work for the future! Otherwise, this community [the Mahdavis] will kill everyone as and when they find it convenient.” Hence, all the *ulama* assembled at Makkah Masjid, arrived at a consensus and instigated the people.

“After the performance of the Friday prayers the above-mentioned *maulvis* incited the people, saying that everyone should attack this community, and if the attacker is killed, then on the Doomsday, he will be among the group of the martyrs of the battles of Badr, Uhud and Hunayn¹⁹⁹ with Hazrat Prophet^{SLM}. We who are the people of *Shari'at* are responsible of this

¹⁹⁹ The three wars waged against the infidels after the Prophet^{SLM} migrated to Madina from Makah. Hazrat Prophet^{SLM} had led the Muslim armies in the respective battles.

meaning. And we say this for the forgiveness of your sins and on the Day of Resurrection we will bear the burden of your sins before the real Lord, the Magnificent.”

These incidents, that is, the common Muslims thinking the matter of the killing of Maulvi Abdul Karim Sahib as an ordinary and accidental matter and remaining silent by not giving any attention to it; the sudden provocation by Syed Noor-ul-Awlia to incite the other *ulama* and all the *ulama* provoking the common Muslims against the Mahdavis; issuing the exaggerated *fatwas* for this purpose; the *Ahl-e-Sunnat* attacking the common Mahdavis; and representing this attack as the retaliation for the killing of the Maulvi [Abdul Karim] Sahib—all these are admitted by the historians of both parties. Hence, since this is the version of the historians of the *Ahl-e-Sunnat*, it should be acceptable to the Hadyah Author as correct. And since, this is admitted by the historians of both parties, there is no reason for the respected readers to disavow it, more particularly because there is no historical evidence against it.

When the veracity of these incidents cannot be disavowed, it is the duty of the Hadyah Author to prove whether the activities of the *ulama* of Hyderabad were obligatory. Further, it is the duty of the readers to examine and judiciously decide if those activities were justifiable or not. For instance, in the original *tahrik* [incitement, movement] of Syed Noor-ul-Awlia Sahib, there is the call for gathering for the punishment [for the killing of] Maulvi [Abdul Karim] Sahib. The Hadyah Author and the *Sunni* historians have stated that the attack on Chanchalguda was for the purpose of punishing [for the killing of] Maulvi Sahib. However, do the Islamic Laws of *Qisas* [punishment, retaliation] apply and justify this attack on Chanchalguda? On what grounds can this attack [on Chanchalguda] be treated as the lawful and justifiable state of *Qisas*? Neither the said historians nor the Hadyah Author have given any reasons for their contentions to be correct. We like to tell the Hadyah Author that this is not the occasion to manifest intolerance and hostility but it is an occasion to tell the truth in accordance with the commands of Islamic *Shari'at*. If the manifestation of the hostile attitude alone is the objective, the commands of the *Shari'at* will not change. They will remain established for ever as they have always been. However, what is said or done against it [the commands of *Shari'at*], will always remain a reprobate thing.

Looking at the incidents that happened, Maulvi Abdul Karim Sahib is proved to be the originator of all the disturbances. According to the narratives of the Mahdavi historians, the irreverence of the Book of Traditions of the Prophet^{SLM} was his act, which was the basis of all the trouble. Even if this is ignored, both parties are unanimous on the issue that it was at his orders that Yasin Khan Sahib was wounded. It was at his insistence and support that the interior of the mosque became the battlefield. Many of the Mahdavis were martyred at the water tank

outside the mosque from incessant firing from inside the mosque. It was at his instance that fourteen Mahdavis, including Dayam Khan Sahib and Hasan Khan Sahib Mandozai, were martyred, and this is admitted by the historian author of *Gulzar-e-Asafiah*. Hence, the Maulvi [Abdul Karim] Sahib was killed in *Qisas* [to punish and in retaliation] to the martyring of 14 Mahdavis. And this is clearly proved from what Inayat Khan Sahib Padwadzai and Yasin Khan Sahib Mahdavi have said.

In accordance with the laws of *Shari'at*, there can be no *Qisas* for killing the person who is guilty of the sacrilege of the Traditions of Hazrat Prophet Muhammad^{SLM} or is killed in punishment for martyring other Muslims. If a person is killed in the *Qisas* of some other person and if it is treated as lawful that his killer too should be killed in revenge and retaliation, and if the clear difference between the obligatory and non-obligatory killing is ignored, the martyring of many Mahdavi Muslims will become exculpatory and the chain of killings in retaliation will never come to an end. However, there is no provision of any such situation in the laws of Islamic *Shari'at*.

Under the *Shari'at* Laws, the killer or one who causes the killing is subjected to *Qisas* [retaliation]. The killing of a person who is not the killer is not allowed to be killed in retaliation or revenge under the laws of *Shari'at*. Hence, in the Holy Quran, the killing of a person without justification under the Islamic Code of Law, or exceeding the limits of the laws of killing is prohibited. Allah Most High has said: “Nor take life—which Allah has made sacred—except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand *Qisas* or to forgive); but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).”²⁰⁰

In the exegesis of this Quranic Verse, it is written in the *Tafsir-e-Mualim-at-Tanzil*, as under:

“There is difference of opinion about prohibiting the *vali* [guardian or heir of a killed person] from the exceeding the bounds in matters of killing. Hazrat Ibn Abbas^{RZ} is of the opinion and it is the opinion of many of the exegetes that this means that a person who is not a killer should not be killed [in revenge or retaliation]. Its situation is that during the ‘*Ahd-e-Jahiliat* [Period of Ignorance before Hazrat Prophet^{SLM}], the habit was that when a person of theirs was killed, they would try to kill a person, who was more honourable than the person killed in revenge. Sayeed bin Jabeer^{RZ} says that its meaning is that when the killed person is one, a whole group should not be killed in revenge for his killing. During the Period of Ignorance, it was the custom that if the person killed was a very

²⁰⁰ Quran, S. 17: 33 AYA.

honourable, they would not be satisfied with killing the killer in revenge; but they used to kill a whole group of the kith and kin of the killer in revenge.”

If for the sake of argument one were to accept that Maulvi Abdul Karim Sahib was oppressively killed, which is not true, the killer of Maulvi Abdul Karim Sahib was Yasin Khan Sahib, as evidenced and corroborated by the historians of both the groups at war. Hence, attacking Chanchalguda, leaving aside Yasin Khan Sahib, or attempting to kill and destroy all or many the common Mahdavis is a situation where the non-killers are being made the subject of *Qisas* [retaliation or revenge], which was the habit of the Period of Ignorance, which is prohibited in Islam.

In narrating the incident of the killing of Maulvi [Abdul Karim] Sahib, the Hadyah Author has made a historical mistake by manifesting that many people had killed the Maulvi Sahib. Hence he has written, “The undaunted ignorant people [of the Mahdavis] slaughtered with a sword the Maulvi Sahib inside the mosque.”²⁰¹

So to say, in the opinion of the Hadyah Author, many people had killed the Maulvi [Abdul Karim] Sahib. However, the *Ahl-e-Sunnat* historians themselves have differed from him [Hadyah Author] and admit that the killer of the Maulvi Sahib was Yasin Khan Sahib. Hence, it is written in the book of history, *Mahboob-us-Salatin*, as under:

“Finally, many Mahdavis came inside [the mosque], and Yasin Khan Sahib was in search of the Maulvi Sahib. The Maulvi Sahib called out. Yasin Khan climbed and sat on the chest of Maulvi Sahib and martyred him with his dagger.”

It is written in the book, *Gulzar-e-Asafiah*, as under:

“In the meantime, Yasin Khan climbed and sat on the chest, which was full of faith, of the Maulvi [Abdul Karim] Sahib, drew his sword of oppression and injustice, and slaughtered this sinless aggrieved person [Maulvi Abdul Karim Sahib].”

Granting and implicitly, if the killer was to be murdered, Yasin Khan had to be murdered; to start a general onslaught on Chanchalguda or to attempt to murder the entire Mahdavi community cannot be covered by the legal definition of *Qisas* under the *Shari'at* laws. Or rather, it is a clear manifestation of cruelty and oppression.

EFFORTS TO PREVENT ATTACK ON CHANCHALGUDA

Pondering over the situation before the attack on Chanchalguda, it appears that when the *Ahl-e-Sunnat* people gathered at the Makkah Masjid and the *ulama*

²⁰¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.48.

started to instigate the common Muslims, by temptation and inducements, against the Mahdavis, and the people who were not acquainted with the real facts became agitated and agonized, the Government took necessary and precautionary measures to prevent the disturbances. First, Maharaja Chandulal formulated that since Makkah Masjid was close to the royal palaces, a large gathering at the Makkah Masjid was not feasible, the gathering was shifted to Jami' Masjid. Prudently, it was thought that since the Jami' Masjid was smaller, the gatherings there would not be too large, and it would be easy to keep a smaller gathering under control.

The second proposal of Maharaja Chandulal, in consultation with the Qazi of Hyderabad, was that the parties to the dispute should first be made to agree to a formulation that the decision to the dispute should be subject to the *Shari'at*. And a decision should be taken in accordance with the *Shari'at* depending on the responsibilities that devolve on the respective parties. Since the Government apprehended that the Mahdavis might not accept the proposals, they were first presented to the Mahdavis, who accepted them. Hence, the Mahdavi historians have written that Syed Nusrat Sahib Mahdavi, *Daroghah-e-Harkarah-hai-e-Shahi*,²⁰² and Shah Alam Khan Sahib affixed their signatures to the following undertaking as the representatives of the Mahdavis. The undertaking was as follows:

“*Shari'at-e-Muhammadiyah* is our *deen* and *iman* [Religion and Faith]. In accordance with the commands of *Shari'at*, we will hand over Yasin Khan Sahib, or any other person against whom the charges are proved, to the Government.”

When the Government was satisfied [that the Mahdavis would implement their part of the agreement], it also sent the proposals to the second party through the Qazi of the City and tried to prevail upon them also. The other party rejected the proposal. Hence, even the *Ahl-e-Sunnat* historians admit that the Mahdavis had agreed to hand Yasin Khan Sahib over to the Government, and the advice of the Government, however, fell on deaf ears of the opposing party. Hence, the author of the *Gulzar-e-Asafiah* has written, in accordance with his own emotions and impressions, as under:

“When the Mahdavis heard that a large number of people had gathered with the *ulama* and the Maulvis and the *Shari'at-Panah* [the Qazi of the City] too had arrived, they became anxious and they sent their *vakil-e-maqool* [reasonable counselor] to Maharaja Chandulal Bahadur and gave the message with all influence that the Maharaja was the master and knew all the details of the dispute and had earlier stopped the disturbances. ‘We will hand over Yasin Khan in place of your Maulvi [Abdul Karim Sahib], who is the cause of the disturbances, so that you do what you please.’ The Maulvis

²⁰² It means ‘The Inspector of the Royal Couriers’

and the mob said, 'We have nothing to do with Yasin Khan. If you want to reassure us, you have to hand over Roshan Miyan in place of our Maulvi [Abdul Karim Sahib], so that *Qisas* takes place.' That day and night were spent in negotiations between the parties."

In the same book of history, the advice of the Government being inconclusive and fruitless has been mentioned as under:

"However, the creation of God [the people] erected a large flag in Char Kaman above the tank. They named it the *Jhandah-e-Muhammadi* [the Flag of Muhammad^{SLM}]. The people were brought under the Flag of Muhammad^{SLM}. Almost a lakh people, armed and fully equipped with army weapons and other war material had gathered under the said flag. The mob was prepared for a war. All the advice for patience from the Government quarters went unheeded. On the contrary, they replied belligerently. Others too came for continuing the negotiations."

In the book, *Tarikh-e-Mahbub-us-Salatin*, a summary of this incident and the Government advice becoming ineffective has been written as under:

"In short, a crowd of one lakh people gathered, a *Nishan-e-Muhammadi* [flag of Muhammad^{SLM}] was hoisted. Now, in this gathering of the common people and the concourse of the multitude, who would listen to the voice of anybody?"

From the statements of these *Ahl-e-Sunnat* historians, it is proved that the Government had sent an advice, the *Ahl-e-Sunnat* group had rejected it, the Mahdavis had agreed to hand Yasin Khan Sahib over to the Government, the *Ahl-e-Sunnat* manifested that they had no concern with Yasin Khan Sahib, and demanded Roshan Miyan Sahib in *Qisas* [retaliation or revenge] of Maulvi [Abdul Karim] Sahib.

According to the Mahdavi historians, Hazrat Roshan Miyan^{RA} Sahib had no connection with the incident of the killing of the Maulvi [Abdul Karim] Sahib other than that he had lent the Book of Traditions, Muslim Sharif or Bokhari Sharif, to show it to Maulvi Abdul Karim Sahib. If the demand for Hazrat Roshan Miyan Sahib in *Qisas* was based on only the lending of the Book of Traditions, which the *Ahl-e-Sunnat* historians have not mentioned, it proves that the incident relating to the Book of Traditions had some reality. Despite this, the reasonableness and admissibility of the demand for Hazrat Roshan Miyan Sahib in *Qisas* cannot be proved because to prove the truth, the lending of a Book of Traditions cannot be a motive for the killing from the standpoint of law or *Shari'at*. Nor can it be deemed to be abetting the crime of killing. On the other hand, the basis of the event, which is the irreverence of the Book of Traditions of Hazrat Prophet Muhammad^{SLM}, was not in existence at the time of lending the book. This occurred suddenly much later by Maulvi Abdul Karim Sahib.

And if the version of the *Ahl-e-Sunnat* historians is depended upon, they have not at all referred to the event of the Bokhari Sharif being given to Maulvi Abdul Karim Sahib and the Maulvi Sahib irreverently calling it a false book, there remains no connection between Hazrat Roshan Miyan^{RA} Sahib and the incident of the killing of the Maulvi Sahib. Further, there does not remain any reason why Hazrat Roshan Miyan Sahib should be remanded in *Qisas* for the killing of Maulvi Sahib.

Hence, we ask the Hadyah Author, whom we are addressing here and at the present juncture, we have nothing to do with anybody else, that after the manifestation of the emulation and obedience of the party concerned to the *Shari'at*, the effort to attack the submissive party, after the submissive party agrees to hand the real killer over to the Government for punishment and rejecting the offer of the submissive party as unconcerned, and going farther and demanding a person totally unconcerned, that is, Hazrat Roshan Miyan Sahib, in the *Qisas* for the killing of the Maulvi [Abdul Karim] Sahib, and then making efforts to murder innumerable unconcerned people, and then calling all this as *Qisas* under the commands of *Shari'at*, then rejecting the Government's invitation to follow and obey the *Shari'at* and insisting on creating armed disturbances—how far are all these activities in consonance with the *Shari'at-e-Islamiah*? And how far are the commands relating to the *Qisas-e-Shar'yi* applicable to this situation? The Hadyah Author is invited to state himself equitably and honestly! Further, the issue of the irreverence to the Book of Traditions of Hazrat Prophet Muhammad^{SLM} remains to be addressed. This is the core issue, which is the cause of this imbroglio. This attack and the effort to unleash the reign of terror and destruction [of the Mahdavi community] apparently unfold the secret support to the sacrilege of the Book of the Traditions of Hazrat Prophet Muhammad^{SLM}.

After the discussion about the *Qisas*, wherein fall all the situations discussed above, the said *ulama* have compared this attack with the *ghazavat* [the wars against infidels in which Hazrat Prophet Muhammad^{SLM} himself had participated], and have held out the hope for those who die in this attack would be judged on the Day of Judgment along with the martyrs of the battles of Badr, Uhud and Hunain and then they have become responsible for the sins of those killed in this attack—as the *Ahl-e-Sunnat* historians have themselves stated—is worth pondering over for the honest and judicious readers, because in the *Ghazavat* of Badr, Uhud and Hunain, the polytheists had, on their own, attacked the Muslims in the *Dar-al-Har'b* [Abode of War—enemy territory]. However, here the party that is being attacked is innocent and *mumin* [believer]. To kill or to abet in killing of a *mumin* without a reason, sanctioned by Islamic Law, attacking Muslims, use of killer weapons is prohibited under the commands of Allah Most High and Hazrat Prophet Muhammad^{SLM}, as has been commanded:

“If a man kills a Believer intentionally, his recompense is Hell to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.”²⁰³

Hazrat Abu Darda^{RZ} narrates, “I have heard from Hazrat Prophet Muhammad^{SLM} that he said. ‘Allah Most High will forgive every sin. However, if one dies a polytheist or one who intentionally kills a *mumin* [believer] deliberately will not be forgiven.’”²⁰⁴

Hazrat Abu Huraira^{RZ} says, “Hazrat Prophet Muhammad^{SLM} has said, ‘The world and all that is in it, is easier, in the eyes of Allah Most High than unjustly killing a Muslim.’”²⁰⁵

“He who raised his weapon is not from among us.”²⁰⁶

“He who has helped in killing a Muslim by saying even half a word will find himself on the Day of Resurrection with his forehead inscribed between his eyes with the words, ‘This (man) is disappointed with the Mercy of God.’”²⁰⁷

Hazrat Ibn-e-Umar^{RZ} narrates that Hazrat Prophet Muhammad^{SLM} has said, “Even if *Saqlain* [all the *Jinn* and men] join in killing a *mumin* [believer], Allah Most High will throw them all headlong in the Hell; and the Paradise is *haram* [prohibited] for the killer and the one who orders the killing.”²⁰⁸

Hence, comparing a battle in which the commands of Allah Most High and His Prophet Muhammad^{SLM} have been so flagrantly disobeyed with the *Ghazavat* of the Prophet^{SLM} is a blatant insult of the holy wars of Hazrat Prophet^{SLM} because the non-Muslim enemies would get a chance to doubt whether the holy wars of the Prophet^{SLM} too were waged in sheer unreasonable animosity and insulting malice for personal aggrandizements.

DETAILS OF WAR ON CHANCHALGUDA

● (4) About the mutual clash between Mahdavis and the *Sunnis*, the **Hadyah Author** has written only this much:

“On the fourth day, the *Ahl-e-Sunnat* gathered at the Makkah Masjid for the *Qisas* [retaliation] of the said martyr and attacked Chanchalguda, which was their [the Mahdavis] residential area. The Mahdavis too came out of their homes and showed their skill of

²⁰³ Quran, S. 4: 93 AYA.

²⁰⁴ *Tafsir-e-Dur-e-Mansur*, under the Quranic Verse: 4: 93.

²⁰⁵ Ibid.

²⁰⁶ *Dur-e-Mansur*.

²⁰⁷ Ibid.

²⁰⁸ Ibid.

swordsmanship. The high and the low of both parties were killed till the evening. Hence, Mansur Khan and Nayaz Bahadur Khan, two *sardars* of this [*Sunni*] side were martyred and Tuti Khan and Saleh Muhammad Khan were wounded. Of the eminent persons of the other [*Mahdavi*] side, Syed Nusrat and Mahtab Khan were killed.”²⁰⁹

A summary of the detailed events [of the war on Chanchalguda] are as follows, as has been stated earlier:

Raja Chandulal Bahadur had shifted this gathering from the Makkah Masjid to the Jami’ Masjid on Thursday, Muharram 2, to reduce the strength of the gathering. On the next day, Friday, after the Friday prayers, these *ulama* reassembled in the Makkah Masjid itself and incited the gathering with the hope of divine rewards, which we have mentioned earlier, to attack Chanchalguda. This gathering, which the historians of the *Ahl-e-Sunnat* have estimated at one lakh [a hundred thousand], left the Makkah Masjid and proceeded towards Char Kaman, and from there they went ahead via the road of Yaqutpura with the intention to attack Chanchalguda.

One of the precautionary measures, the Government had taken to prevent the lawlessness and which were subsequently rendered unsuccessful, was to lock the gates of the City, so that this gathering could not go out of the City and reach Chanchalguda, since the city was enclosed with a strong wall. The entire gathering was within the City limits and Chanchalguda was situated outside the City at a distance of about two and a half miles to the east. This could have become very useful to prevent the riots. However, the arrogance of the gathering rendered this too ineffective, as the other earlier measures, because the gathering did not heed the prohibition imposed by the Government. The Mahdavi historians have narrated that under the orders of the Government, the gates of the City were locked. This gathering broke the locks and came out of the City. The *Tarikh-e-Gulzar-e-Asafiah* too has, after naming some of the prominent leaders of the gathering, said that they had opened Yaqutpura Gate and came out of the City. This also proves that the gate was locked. Otherwise, if the gate was already open, there is no meaning in saying that the gate was opened. Hence, the wording of the relevant passage of the *Tarikh-e-Gulzar-e-Asafiah* is as follows [in translation]:

Hence, Nayaz Bahadur Khan and Mansur Khan Bahadur and other Jamadars and sepoys joined the crowd that was of about one hundred thousand, went to Chanchalguda. Saleh Muhammad Khan and Abdur Rahim Khan and their sons, Pir Muhammad Khan and Muhammad Khan Kakyani also accompanied them. They stormed the city gate and got it opened and came in from Chanchalguda and stopped at the places of the Afghans (Pathans).

²⁰⁹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.48.

On the other side, the Mahdavis in Chanchalguda were silent at their place, but they were in the know of what was happening inside the City. The people who were in the City and who had cordial relations with the Mahdavis informed the Mahdavis off and on of what was happening in the City. The Mahdavis too were prepared with all the needful to confront the onslaught, if it took place, and defend themselves.

The Mahdavis had opened many fronts. Their biggest front was in the western side of Chanchalguda on the road that connected the Dabirpura Gate with Chanchalguda. This is the straight road to come to Chanchalguda. However, the gathering did not take this road. It came via Yaqutpura Gate and attacked the eastern side of Chanchalguda, where the Mahdavis were in a small number. Those Mahdavis who were lesser in number came out to prevent the attack. The leader of this group of Mahdavis was Hazrat Roshan Miyan^{RA} Sahib. His house was in the same side of Chanchalguda.

When both the parties faced each other in the field where there is the Central Jail now, the difference of heaven and earth was seen between their numbers. Further, it so happened that Hazrat Roshan Miyan^{RA} Sahib asked the Mahdavis not to be the first to initiate the hostilities, and commanded that the other party [the Sunnis] should be allowed to assume the role of ‘One who begins is the great oppressor’ and that the Mahdavis should not assume that sinful role. This command was immediately obeyed. All the Mahdavis, the mounted and those on foot, turned back. The opposing group [the Sunnis], which was proud, saw that the Mahdavis were small in number and were returning, became over-confident.²¹⁰ The canons were withdrawn. The military officers became frenzy and advanced. Nayaz Bahadur Khan who was riding an elephant dismounted and, riding a horse, attacked instantly.

Once the Sunnis had initiated the hostilities, the Mahdavis turned all of a sudden, recited the *Tasbih* in a loud voice: “*La ilaha Illa Llah, Muhammad Rasool-Allah; Allahu Ilahuna, Muhammad Nabiyuna; Al-Quran wal Mahdi Imamana, Aamanna-o-Saddaqa.*”²¹¹ Then, they attacked so bravely that in the first encounter the first line of the enemy forces were in a shambles. Many a Mahdavi was lying in wait for

²¹⁰ The Mahdavi historians have written about an incident that some *Tamarzai* Pathans who were not Mahdavis, but were candidates for a job with Shah Alam Khan Jama’dar Mahdavi thought that if they joined the Mahdavis in these troubled times, they could gain more influence with them. Hence, they joined them [the Mahdavis]. However, when they saw the overwhelmingly large numbers of the opposing party, they became faint-hearted and deserted the Mahdavis and started running away. The opposing [Sunni] group was ignorant of this fact and thought that the Mahdavis were running away. This also helped in boosting their morale.—Shihab bin Nusrat^{RA}.

²¹¹ It means: “There is no god but God; Muhammad is the Messenger of God; Allah is our God, Muhammad is our *nabi* [Prophet]; Quran and Mahdi are our Imam [leaders], We repose Faith and it is true.”

a military officer in his sight. Without any other thought and without a care for life, each of them went straight to the military officer they had in mind and targeted him ferociously. Hence, Shamsheer Khan Sahib Mahdavi targeted Nayaz Bahadur Khan and others chose other military officers. The Hadyah Author has written that of the *Ahl-e-Sunnat*, two sardars, Nayaz Bahadur Khan and Mansur Khan were killed and Tuti Khan and Saleh Muhammad Khan were injured. However, the *Gulzar-e-Asafiah* and other [non-Mahdavi] books of history say that, apart from them, Sabzah Miyan, the sister's son of Mansur Khan, Mirza Nasir Khan and many other officers were killed, and Muhammad Khan Kakyani, Amanatullah Khan, son of Muhammad Khan, Ghulam Jilani Khan, son of Kannu Miyan Jama'dar and others were seriously injured, and some of them did not survive of their wounds.

This is the statement of the *Ahl-e-Sunnat* historians, who have recorded some of the eminent people of the Sunnis and described their martial achievements. However, the Mahdavi historians have named each and every Mahdavi who had participated in the hostilities. The Mahdavi soldiers have been named and it is also noted which Mahdavi soldier killed which Sunni *sardar* and what were the achievements of which Mahdavi soldier. This gives a clear picture of the hostilities in detail.

In short, this principle of war proved to be to the advantage of the small number of the Mahdavi group on the battlefield and, in a short period, many of the *sardars* of the enemy forces were either killed or wounded, because the advance of leaders of the opposing forces helped the Mahdavi fighters in slaying or wounding them. The killing and seriously wounding of the eminent officers of the army created confusion among them. Under these circumstances, Risaldar Anwar Khan Sahib Mahdavi, who was one of the prominent soldiers and experienced officer of the army, saw that the enemy guns were lying unprotected. Immediately, he attacked with a group of Mahdavi soldiers and captured the guns. Immediately, these very guns were turned towards the *Sunni* attackers and started firing. This resulted in heavy losses to the enemy forces and heaps of the dead bodies were strewn everywhere. This was the turning of the tide. The enemy forces lost their nerve. The retreat of the army was imminent. This huge army ran the way it had come from Yaqutpura. The Mahdavis chased them up to the Yaqutpura Gate. This way, the divine command, "...How oft, by Allah's will, hath a small force vanquished a big one? Allah is with those who steadfastly persevere,"²¹² that has come true on numerous occasions, came true here also.

The historians of the *Ahl-e-Sunnat* too have admitted that the Mahdavis had opened many fronts and many leaders of the attacking army were killed and the huge army was defeated. The *Tarikh-e-Darbar-e-Asif* has this to say:

²¹² Quran, S. 2: 249 AYA.

“On Muharram 3, 1238 AH, Nayaz Bahadur Khan, Mansur Khan, Saleh Muhammad Khan, Abdur Rahim Khan, Peer Ahmad Khan, Muhammad Khan Kakyani [all these were *Jama'dars*] attacked Chanchalguda. From the other side the Mahdavis too fought. Many well-known *sardars* were killed.”²¹³

In the book of history, *Tarikh-e-Saulat-e-Afghani*, it is written about this matter in the affairs of the Panni Pathans. Since the Mahdavi Pathans are also known as the Panni Pathans,²¹⁴ the Mahdavis are referred to as Panni Pathans. Hence, it is written as under:

“At this time, the Mahdavis formed four groups and blocked the four roads. There the Panni people were deployed and they fought. Nayaz Bahadur Khan dismounted his elephant and mounted a horse. The Pannis fought with swords. Great valour was manifested. Heaps of dead bodies were strewn all over the place. At that time, Janab Nayaz Bahadur Khan Sahib was martyred at the hands of Shamsheer Khan, nephew [sister's son] of Salim Khan. With his martyrdom, the army was defeated. The Panni community was victorious. The Government guns and other things fell into their hands.”

The *Gulzar-e-Asafiah*, which has tried to glorify the achievements of the *Ahl-e-Sunnat*, has admitted the bravery of Mansur Khan and said that seeing the guns unguarded he took them in his possession.

²¹³ *Tarikh-e-Darbar-e-Asif*, Gul Awwal, under the head: *Zikr Hukumat Huzoor Sikandar Jah*.

²¹⁴ Deputy Abdul Aleem Nasrullah Khan Sahib, who held a high position in Hyderabad Government, has written, in his book, *Tarikh-e-Deccan*, about some of the attributes of the Mahdavis. He has named some of the prominent, well-known Mahdavi Pathans and given the details of their families, which manifests the reasons of their fame. Section about the Afghans:

At this place, in those days, among families that are famous, is a community called the Pannis. Most of them are *Jamadars* and *jagirdars*. They are people of good habits and character. They are well-to-do, cheerful and brave, with a sense of honour. Since they are illiterate and ignorant, they quarrel among themselves and are inimical. Most of them are bound by the Mahdavi beliefs, who believe that Mahdi Al-Mau'ood^{AS} had come to and departed from this world.

Further, if you want to know more about them, you may look about them in the Book of History, *Tabaqat-e-Akbari*. The practice of this community is that if they are the people of the world, they give up the world at the time of their death. If they survive after the giving up of the world, they do not revert to the world. Their spiritual guides do not ask for anything even if they are on the verge of death for want of food. They perform remembrance of God and other worship in the manner of the Qadariah and Chishtiah Sects. They very strictly observe the regime of *namaz* and *roza*. The late Nawab Budhan Khan [his nephew—brother's son—Muhammad Ibrahim Khan] and others are now alive. Daulat Khan, Tatar Khan, Hoshdar Khan, Baz Khan, Junaid Khan, Misri Khan and Mahtab Khan [*Mir Shikar*] are also there. The Khans [Pathans] of Chanchalguda and Qutubi Guda are among the Panni Pathans.—Excerpted from the book, *Tarikh-e-Deccan*, published by Matba'-e-Nawal Kishwar. —Shihab bin Nusar^{RA}.

“Mansur Khan Bahadur too displayed great valour. After the killer and difficult war, a large number of the opponents sacrificed their lives for the religion and manners of Hazrat Prophet Muhammad^{SLM}. Finding the battlefield deserted, the Mahdavis used to fire canons from the gun that Mansur Khan had brought with him. He stayed at Chanchalguda.”

It was dark when this battle came to an end. The Mahdavis took torches and started the search for their martyrs. The dead bodies of the Mahdavi martyrs were found on the road up to the Yaqutpura Gate of the City. These brave men had achieved martyrdom chasing the army soldiers. Hence, the body of Hazrat Syed Nusrat Sahib Mahdavi, *Daroogha-e-Harkarah-hai Shahi*, whose name the Hadyah Author has written about in his book, *Hadyah-e-Mahdaviah*, was found at the Yaqutpura Gate of the City.

The Hadyah Author and the *Ahl-e-Sunnat* historians have mentioned only two prominent names, those of Syed Nusrat Sahib and Mahtab Khan Sahib, among the Mahdavi martyrs. However, the Mahdavi historians have given all the names of the individual Mahdavi martyrs, including those of Hazrat Roshan Miyan Sahib^{RA} and other prominent personalities.

POST WAR EVENTS

The Hadyah Author has described the post war events with great force and emphasis, nay, it should be said that he has dismissed the events of the war in two lines. However, he has misrepresented the incidents that followed with zest and zeal. The **Hadyah Author** has written as follows:

“Nawab Sikandar Jah *Maghfirat Manzil* [destined to Salvation] ordered the expulsion of the Mahdavi Afghans. They did not act accordingly and offered excuses. Hence, the British army that was in the pay of the Asafi Government was strictly ordered to lay the siege around Chanchalguda and execute a general massacre of the Mahdavis. The British Resident Martin and other officers laid the siege with guns. When it appeared that bombardment and arson were to take place, the Mahdavis became nervous. They became submissive and humble. Whatever they could take, they took and with their families and children went away. They wistfully left behind the remaining property worth hundreds of thousands of rupees. All this was forfeited to the Asafi Government. The Divine command, “*How many were the gardens and springs they left behind. And cornfields and noble buildings, And wealth (and conveniences of life), they had taken such delight! Thus (was their end)! And We made other people inherit (these things)*,”²¹⁵ came true for them (Mahdavis). And to obliterate their shame, they said, ‘We do not disobey our

²¹⁵ Quran, S. 44: 25-28 AYA.

benefactor. That benefactor was Nawab Sikandar Jah or the British soldiers! If this was the consideration, why did they do all the bloodshed inside the City in violation of the commands of the Government? Now that the British Powder-magazine came in sight and there was no courage to fight, they recalled the thought of obedience.”²¹⁶

The Hadyah Author has made a number of mistakes in narrating these incidents. A gist of what the Mahdavi historians have written is as follows:

“On Muharram 3, the battle came to an end after dusk, when it was dark. When the Government got the information that those who had attacked Chanchalguda were defeated, and that so many nobles of the *Ahl-e-Sunnat* were killed, the Government apprehended that the Mahdavis might attack the city to avenge the attack on Chanchalguda. Hence, around midnight the British army, that was in the pay of the Nizam’s Government was ordered to lay a siege of Chanchalguda during the night itself. In the wee hours of the morning the said British army reached Chanchalguda and lay the siege in such a way that nobody knew what was happening all along.

In the morning, the British officers met the representatives of the Mahdavis. Shah Alam Khan Mahdavi was prominent among them. They inquired the details of what had happened the previous day. The strength of the warring groups was ascertained. The battlefield was inspected. The bodies of the eminent Mahdavi martyrs were seen. They [British officers] even expressed their views about the martyrs. They also enquired about the future plans of the Mahdavis. This gave them the precise details of the prevailing situation that a general crowd had created the disturbances that the Mahdavis had fought only in self-defense, that they had defeated the attackers, that they had no intention of attacking the City in retaliation and they were loyal, devoted and obedient subjects of the state and they had no quarrel with the Government.

All the details of the situation and incidents had greatly impressed the British officers of the bravery of the Mahdavis and came to the conclusion that there was no need to antagonize them. Hence, they informed the Government that the Mahdavis were brave and devoted subjects, and fighting with them would be detrimental to the interests of the Government.

Meanwhile, the Mahdavis interred the bodies of their martyrs. Despite the British officers relating all the incidents to the Government, it was not satisfied that the Mahdavis would not attack the City and that there would be no further bloodshed. The Government thought it expedient that the Mahdavis should vacate Chanchalguda and go away. Hence, the order of expulsion was served on them. In obedience thereof, the Mahdavis quit Chanchalguda within three days.”

²¹⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.48-49.

This is the gist of the account of the incidents as narrated by the Mahdavi historians. However, there are differences in the versions of the other historians. Some have given a very short version of the events. Some others have given some details about certain aspects of the events. Some have even said that the British army had bombarded Chanchalguda, while most of the others have said that there was no bombardment. Some have said that a high British officer had suggested that the Mahdavis should be expelled. Some others have said that at Maharaja Chandulal's expedient suggestion, Huzoor himself had converted the order of general massacre into the order of the expulsion of the Mahdavis. In short, despite these controversial versions, if the situation is viewed objectively, it appears that the *Ahl-e-Sunnat* historians agree in principle with the version of the Mahdavi historians. Hence, it is written in the *Tarikh-e-Saulat-e-Afghani*, as under:

“When Janab Nawab Sahib and Diwan Chandulal Sahib heard this horrible news and realized that winning victory over these people [the Mahdavis] is difficult, his high officer was summoned and was ordered to massacre all these people. He came to Chanchalguda after consultations and informed them of the Government's command and wished to settle the issue. He allowed them three days' time and asked them to go away. He returned to the Government and respectfully told it that “These people [the Mahdavis] are those who will sacrifice themselves in front of the yellow ‘ama’ri [canopied seat on back of camel or elephant].²¹⁷ They will be useful to you. They are very brave. To kill them is not obligatory. Their killing would be detrimental to the Government. This servant has given them three days to vacate. They will go away from your territory within that period. Well! They obeyed the command: within three days they vacated Chanchalguda and went their way.”²¹⁸

The author of *Gulzar-e-Asafiah* [another contemporary history by a non-Mahdavi historian of Hyderabad] too has recorded similar events. However, he has depicted the attacking party as innocent and tried to blame the Mahdavis, as was his habit. He has continued his insulting style of writing and said that the *Huzoor* was enraged and issued the command of a general massacre of the Mahdavis, and then, at the intervention of Maharaja Chandulal, changed it into an order of expulsion. The relevant excerpts from this book are as under:

“When the news of the killing of the *amirs* [nobles] of the Government without official orders, reached the *Huzur-e-Pur-Noor* [His Illustrious Honour—the monarch], all of a sudden, the *darya* [river; sea] of the royal anger, which in reality is like the river of the divine wrath, was in spate. The

²¹⁷ Yellow is the royal colour of the Asafiah Government. Yellow ‘ama’ri stands for the royal seat on the back of an elephant.—Shihab bin Nusrat^{RA}.

²¹⁸ Quoted from *Tarikh-e-Saulat-e-Afghani*, a contemporary history written by a non-Mahdavi historian.

king issued emphatic and wrathful orders to Raja Chandulal Maharaja Bahadur that the Mahdavis of Chanchalguda had unjustly murdered, one after another, the nobles of our Government who were obedient to us in the performance of their official duties. They were not even afraid of the lord [the monarch]. Hence, the British platoons, which are in the employ of the [Nizam's] Government, should immediately be deployed at their heads, so that by the crack of dawn, Chanchalguda is razed to the ground. Not even one should be spared. Hence, Maharaja Chandulal, who was himself greatly aggrieved [by the incidents], went to the heads of the Military Cantonment and conveyed to them the orders of the monarch. In a very short while four thousand soldiers and ten guns that could destroy the forts, big and small leaders, the Britisher Barnet Sahib, and Martin Sahib *Vakil* [lawyer] and Saderlin Sahib and others were already in Chanchalguda much before the sunrise and surrounded it. Nobody knew the arrival of the British forces before the early morning.

“In the morning another command from the monarch arrived with full force and anger that he had not heard any sound of the firing of the guns. Finish the job of that place immediately. Maharajah Bahadur was a kind man. He sent word to the Mahdavis that the royal command is to ‘remove you with your roots and base. However, in view of your small and sinless children and your sinless women, I have shown the courage to put up a lame excuse of your mistakes. The exalted [monarch] might be kind to you or my lame excuse has reached the level of royal acceptance. If any of you were to continue to perform any improper actions, be certain that the general massacre would continue till the end; not even a suckling child would be spared.”

“At this point, the monarch, in his mercy, accepted the submissions of the Maharajah Bahadur, and issued orders that all [the Mahdavis] should be banished. If even one stays back, he will be killed. According to the command all that could be tolerated was tolerated. Some went towards Kurnool and some others went towards Hindustan. They were given a time of three days. They all went away in the three day period. Most of them stayed in smaller and bigger villages; they were confused, bewildered, miserable and ruined.”

Hence, apart from this small difference in statements and the order of massacring the Mahdavis, which we will deal with at a later stage, it is proved from all these accounts that the order of expulsion was served on the Mahdavis after the arrival of the British army in Chanchalguda. On the contrary, the Hadyah Author has written that the order of expulsion was given before the arrival of the British army at Chanchalguda, the Mahdavis made excuses, the British army was sent to

Chanchalguda on the dilly dallying of the Mahdavis, the British army had laid the siege of Chanchalguda, the order of massacre was issued—all this is clearly opposed to the occurrence of historical events, whatever their source.

Apart from the statements of the Hadyah Author being opposed to the historical evidence, his mistake is obvious on the basis of the principles of rational analysis in this way: Both the Mahdavi and the Sunni historians agree that the battle came to an end after the darkness enveloped the battlefield. The same night, the details were narrated to the *Huzoor*. Around midnight, the British army was ordered to reach Chanchalguda and it did so in the small hours of the morning. Before this, when were the orders of expulsion served on the Mahdavis? And when did the Mahdavis get the chance to offer their excuses and their dilly dallying?

The Hadyah Author's saying that "Inflicting bloodshed inside the City in opposition to the will or pleasure of the Government" too is a falsehood that proves the non-existence of truthfulness and knowledge of history in the knowledge of Hadyah Author and contradicts his own earlier statements. The Hadyah Author has himself said—and the statements of other historians support it—that "The *Ahl-e-Sunnat* attacked the residential locality of the Mahdavis, that is, Chanchalguda and the Mahdavis came out of their homes and chose to fight with swords."²¹⁹ This proves that the battle was fought at Chanchalguda. And Chanchalguda being outside the City needs no proof. If the Hadyah Author manifests his ignorance about its location, see the saying of the *Tarikh-e-Gulzar-e-Asafiah* that has been quoted earlier and which explains that Chanchalguda was outside the City.

"The Yaqutpura Gate of the City [of Hyderabad] was opened. [The attackers] went out of the city and came in front of Chanchalguda."

Hence, first it is clearly wrong that the bloodshed was carried out inside the City. Then accusing the Mahdavis of the bloodshed is a graver wrong because the charge is made against the party which attacks and starts the hostilities or against the Mahdavis [who were attacked]?

Inflicting bloodshed without the pleasure, permission and order of the Government is again a problem that the Hadyah Author has to solve! Did the party, which attacked Chanchalguda, did so on the command and permission of the Government? Does the rejecting the advice of the Government, refusing an invitation to follow the *Shari'at*, unlocking the gate that was locked under the orders of the Government and coming out of the City—were all these acts that were committed by the party that was opposed to the Mahdavis, committed on the orders and permission of the Government? Or were they at least in accordance with the pleasure or intention of the Government or opposed to them? If, in the opinion of

²¹⁹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.48.

the Hadyah Author, they were in consonance with the pleasure or intention of the Government, is saying so not a blot on the judiciousness of the Government, besides being clearly opposed to the historical facts? If the party attacking the Mahdavis was opposed to the pleasure, intention and orders of the Government, who is to be accused of violating the pleasure of the Government? And the Hadyah Author is leveling the charges against whom?

The claim that the Mahdavis were unnerved and obeyed the orders of expulsion too is wrong, because the historians of the *Ahl-e-Sunnat* have shown the number of the British army as 4,000. [See *Gulzar-e-Asafiah*, *Bustan-e-Asafiah* and other books of history]. Now it is time to use the soundness of mind! Would the brave community, a small group of which had defeated an army of 100,000 and captured its guns, be unnerved by an army of just 4,000 soldiers? Who can believe this? It was quite possible that, as stated by the authors of *Tarikh-e-Gulzar-e-Asafiah* and others, the events that had occurred in 1230 AH in respect of the employees of Sahibzada Mubariz Al-Mulk could have been repeated here also, and this army of 4,000 soldiers could have been defeated in a jiffy.

The basic reality is that the Mahdavis had no quarrel or confrontation with the Government. They have always been loyal and obedient to it. Since this small army had come in the capacity of the Government forces, the Mahdavis did not fight it. On the other hand, whatever the orders they got through this army, they obeyed without any excuses and any dilly dallying. This explains their good and noble traits of character of their unique loyalty and obedience. The Hadyah Author has understood it as the nervousness of the Mahdavis. It is true that the same thing is seen in its real and pristine shape by a person who recognizes the truth, while a depraved person sees and understands it in a different way. **COUPLET:** “The drop of the spring rains that falls in an oyster shell becomes a pearl, but the same that falls in the mouth of a snake becomes killer poison.”

EXPULSION OF MAHDAVIS FROM CHANCHALGUDA

Referring to the expulsion of the Mahdavis from Chanchalguda, the Hadyah Author has given gleeful prominence to the abandoning of properties of hundreds of thousands of rupees by the Mahdavis and this being forfeited to the Government is worth pondering over from various points of view.

From a moral point of view, a person’s mind turns towards a thing that he loves most and for this he gives up all other things. The Mahdavis have the greatest love for their religion. Hence, they gave up everything—their properties, their homeland, their home and hearth—and went away. As against their religion, they did not care for any worldly wealth, properties and possessions. However, for the Hadyah Author the worldly wealth, belongings, properties and possessions were

dear. Hence, his mind turns towards them. He is manifesting his glee at the Mahdavis being deprived of their properties and possessions and the others acquiring them.

If one looks at the expulsion from a religious standpoint, it will be seen that from the time of the advent of Islam to this day, wherever the situation of the expulsion or exile has come up, the special servants of Allah have given up their homelands and their effects and properties for the pleasure of Allah Most High, Who has tendered evidence of the truth of the specific attributes of such of His servants in these terms:

“(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) good pleasure, and aiding Allah and His Apostle: such are indeed the sincere ones.”²²⁰

In the Islamic history, one finds a number of expulsions in the way of Allah. Many Companions^{RZ} [of Hazrat Prophet Muhammad^{SLM}], many more of their followers, their followers, the members of the family of Hazrat Prophet^{SLM} and religious guides have fallen victims to this scourge of expulsion. Some of them have been expelled in such a manner that they had to leave in poverty and helplessness that, in the words of Hadyah Author, they could not even get an opportunity to go away holding the hands of their wives and children. Does to them too the Divine command, *“How many were the gardens and springs they left behind. And cornfields and noble buildings, And wealth (and conveniences of life), they had taken such delight! Thus (was their end)! And We made other people inherit (these things),²²¹ apply?*

Hence, the Mahdavis giving up the properties worth hundreds of thousands of rupees was a great stroke of misfortune and trial in the eyes of the Hadyah Author. They [the Mahdavis] emerged successful in this test. They had given the proof of their bravery and valour on the battlefield and, in the matter of their religiousness

²²⁰ Quran, S. 59: 8 AYA.

²²¹ Quran, S. 44: 25-28 AYA. In this Quranic Verse, the reference is to the people of Pharaoh who were drowned and all their properties and possessions were confiscated by the Children of Israel. The manifest appearance of all the expulsions of the Companions^{RZ}, their followers and the Imams of the Family of the Prophet^{SLM}, whether by the Muslim officers of the Government or at the hands of the infidel non-Muslims is the same that they were deprived of their places of residence, properties and possessions. However, there is the difference between them of the *iman* [Faith] and *kufir* [infidelity] or the Truth or Untruth. If this difference is ignored, the expulsions for the sake of Allah for the religious purposes, which are the matter of divine rewards for the *muminin* [believers] and the incident of the people of Pharaoh, which is the source of vexation and banishment, will become one and the same. The Allamah *Mujeeb* [that is Hazrat Syed Nusrat^{RA}, the author of this book] is referring to the same fallacy.—Shihab bin Nusrat^{RA}.

and steadfastness, by accepting and implementing the orders of expulsion and exile. This reminds one of the early period of Islam!

If one were to ignore the religious aspect of this expulsion, and look at it from the political point of view, it is an administrative measure. The Government thought it prudent to take this measure to avoid further bloodshed. Many of the great *sahibzadas* or the sons of nobles and officers of high ranks have been expelled and exiled for expedient reasons. One finds instances of other segments of societies being shifted from one place to another also in the history of Hyderabad. Such examples are to be found in the histories of many other countries. Similar was the case of the expulsion of the Mahdavis. Otherwise, there was no quarrel between the Mahdavis and the Government of Hyderabad. The Government did not intend to dispossess them of their properties after expelling them. This is the reason why the Government arranged for their transport and provided many other facilities. [See *Tarikh-e- Gulzar-e-Asafiah*].

From the political standpoint, the aspect that some of the *sahibzadas* or some other segments of societies had resisted the expulsion or their shifting from one place to another is worth pondering over. They had even waged battles against the Government army. However, the Mahdavis, despite their capacity to resist and fight, did not show any belligerence and bore the brunt of all the difficulties resulting from their expulsion without any excuses. In other words, they saved the country and its Government from further bloodshed by undergoing all the difficulties without any prevarications and excuses. Had the Mahdavis been adamant, who knows what all difficulties that the Islamic Government of Hyderabad would have been compelled to face in their compulsory expulsion, including further bloodshed.

From the historical point of view, the statement of the Hadyah Author that the properties worth hundreds of thousands of rupees of the Mahdavis were forfeited to the Asafiah Government is wrong. This cannot be corroborated from the historical records because, apart from some specific instances, the Government did not confiscate all the properties of all the Mahdavis in Chanchalguda. Nor did the others occupy them. On the other hand, the Government had made adequate arrangement to protect the properties that the Mahdavis had left behind. This is admitted by the *Ahl-e-Sunnat* historians. The *Tarikh-e-Gulzar-e-Asafiah* has this to say:

“After this, it was submitted to the *Huzoor* [the monarch] that Chanchalguda had been vacated. Not one of the Mahdavis had remained behind. All of them have gone. [The monarch] commanded that Shah Yar al-Mulk should go to that place [Chanchalguda] with the *jawans* of the *paltan* [regiment] and safeguard the buildings and other things.”

When the disturbances terminated and the Mahdavis were permitted to return, everybody took possession of his properties. The living proof of this today is that the descendants of these people who were expelled are in possession of the properties of their forefathers, which, according to the Hadyah Author, was forfeited to the Asafiah Government.

SO-CALLED ORDERS OF MASSACRE

The Hadyah Author too has written that the order of the massacre of the Mahdavis was issued. The *Ahl-e-Sunnat* historians too have said that such an order was issued. However, neither the Hadyah Author nor the *Ahl-e-Sunnat* historians have disclosed what crime the Mahdavis had committed for which the general massacre of the Mahdavis could have been justifiably issued, more particularly so, because the so-called order includes the massacre of women and children too. The way the *Ahl-e-Sunnat* historians have dealt with this issue is not worthy of a just and judicious Government. It appears that the people who belonged to the religious group of the *Ahl-e-Sunnat* wanted to involve the Government also in the legal and the *Shar'yi* blunder of the massacre of the innocent people they had planned against the Mahdavis. Hence, the *Tarikh-e-Gulzar-e-Asafiah* that has tried to manifest with exaggeration that everything the *Ahl-e-Sunnat* did was right and justifiable and that everything the Mahdavis did was fallacious. This source is in the forefront in depicting the anger of the Government [against the Mahdavis] has written that the reason the Government had issued the order of massacre was as follows:

“The Mahdavis of Chanchalguda have unjustly killed, one by one, the *amirs* [nobles] of our Government who were the flanks of our sultanate and its devotees. They [the Mahdavis] were not scared of the royal anger and wrath either.”

Then, this severity in the command of the general massacre of the Mahdavis has been explained as under:

“At the same time, the British platoon with its Government officers was made to reach Chanchalguda so that it is razed to ground by the crack of dawn. Not even one should be spared.”

They were not content at this; they have written that when the sound of the guns not heard in the morning, this command was issued:

“We notice that no sounds of the firing of the guns are heard till now. The job must be finished forthwith.”

Hence, if, in accordance with the statements of these historians, it is presumed that the Government was annoyed, it would mean that these [*Ahl-e-Sunnat*] people who

had rejected the advice of the Government, broke open the locks of the City gates that had been locked by the Government to prevent the disturbances, and attacked the houses of the Mahdavis in Chanchalguda with the intention genocide of the entire Mahdavi community, were all faultless in the eyes of the Government and that if anybody was at fault, they say, it was the Mahdavis, who, at a time when the Government was incapable of preventing the disturbances and protecting the Mahdavis, defended and protected themselves from the enemy. Did they expect that the Mahdavis would not fight the enemy, and would keep quiet and allow the enemy to slaughter and destroy them? Further, the allegation that they protected themselves without the command of the Government means that when the enemy was at their doors, the Mahdavis should have first gone to the Government to obtain its permission to protect themselves? It is obvious that his kind of reasoning clearly defies the legal processes and the principles natural justice. The annoyance of the Government should have been directed against the aggressive party as to why it did not seek the permission of the Government to attack Chanchalguda. The allegation cannot apply to the action taken by the Mahdavis in retaliation and revenge, because on such difficult situations everybody instantly acquires the right to self-defense. And acting in accordance with this right cannot be deemed to be a crime under the law. The principle of the nature too is the same that when one's life is in danger, one becomes compelled to take action to defend his life. He does what all he could do. There can be no accountability for it.

“MAHDAVIS ARE COURAGEOUS”

Another misunderstanding that emanates from the style of writing of these historians is that only those *Ahl-e-Sunnat* that died in this battle were the employees of and devoted to the Government and that the Mahdavis did not have any relationship of employment and devotion with the Government, although the same *Ahl-e-Sunnat* historians have acknowledged that the Mahdavis were the employees and devotees of the Government. Hence, the words of the *Tarikh-e-Saulat-e-Afghani* that “These people [the Mahdavis] are those who will die in front of the yellow ‘*amari*.’²²² They will be useful to the Government. They are very courageous,” [are in praise of the Mahdavis]. The *Tarikh-e-Gulzar-e-Asafiah* has explained that Maharaja Chandulal Bahadur had submitted on behalf of the Mahdavis to prevent the order to massacre the Mahdavis that these are the old

²²² ‘*Amari* is the canopied seat on the back of an elephant or camel. –Urdu-English Practical Standard 21st Century Dictionary, Dr Abdul Haq, New Delhi, 2004 AD, page 439.

*namak-kharan*²²³ of the Government is sufficient proof of their [the Mahdavis'] loyalty and devotion.

²²³ In the state of Hyderabad Deccan, the Mahdavis have enjoyed the right of employment and devotion from the old times and in praise of the Mahdavis who have in every era of the Government, served with flying colours this Islamic Government with utmost obedience and devotion and in refutation of the unreal allegations of belligerence and revolt against the Government. An irrefutable proof in favour of the Mahdavis is the command of *Huzoor* Mir Mahbub Ali Khan Asif Jah-e-Sadis [VI] which was issued in a royal speech in reply to the address of the Mahdavis in 1317 AH (1899 AD). The text of that speech of the *Huzoor* is reproduced hereunder for the information of readers [in English translation]:

Text begins: My devoted Armymen! I am very happy to listen to your address. I have received the address of my common subjects. I will, God willing, receive the address of the Nazm-e-Jamiat shortly. When you expressed the devoted desire to present an address to me through the concerned minister, I thought it expedient to fulfill it, because you have a dual relationship with me. You are not only my subjects, but you are also among the group of my employees who are hereditarily faithful and loyal to my dominions. I know that most of you are those whose forefathers had been loyal to my forefathers and did not care for their lives and properties in their loyalty and devotion [to my forefathers]. In your address, you have mentioned the names of some of your *buzurgan* [ancestors]. This reminds me of the former *jama'dar-pesha* and police officials had taken great pains in subduing the dacoits and other [belligerent elements] in the past and perhaps the fruit of the great pains taken by your *buzurgan* is that there is peace everywhere.

Your address clearly manifests that your thoughts of loyalty towards me are the same as the similar thoughts of your forefathers towards my forefathers. I value your present manifestation of truth and loyalty and my pleasure is in [the thought that] you will be steadfast on the way of loyalty of your forefathers. I assure you that I will always try to see that you always get all kinds of comfort and prosperity. It will be very useful to work in accordance with this advice: **COUPLET:** "O Hafiz! Make the practice of obedience of the monarch your profession; At this place and in this practice, the men remain the brave men." —*Qit'ah-e-Asif*.

The meaning of soldiering tactics is that one should have a strong heart; those who are brave and valiant have achieved the high [positions], be correct, active and agile: this is the desire of Asif, that they know: this is the army of *Fatah Jung*. [See: *Tozak-e-Mahbubia*, printed at Fakhre-Nzami Press, Hyderabad Deccan, compiled by Ghulam Samdani Khan Gauhar Hyderabad.] *Text ends.*

For the thinkers, this royal and blessed statement of the King of Deccan contains all those elements that are under discussion at present. The entire community of the Mahdavis had presented this address to the King. All the employees of the Government, the traders, the advocates, the *jagirdars* [feudal chiefs], the landlords—in short, all people of all trades and professions—were included among the community that presented the address. His royal Highness has addressed the members of the Mahdavi community as "My Devoted Armymen!" These are dignified words of praise for the Mahdavi community. In other words, His Highness is so confident of the loyalty and obedience of the entire community that he addresses them as 'My Loyal Armymen' irrespective of the profession of an individual member of the community. With extreme generosity, broadmindedness, patronage and serviceableness, His Highness has admitted that the Mahdavis have never been grudging in staking and sacrificing their lives and properties in obedience to the former kings of the Asafiah Dynasty and expressed

There is ample proof of his admission. Hence, the real situation of this battle was that both parties to the dispute were the employees and subjects of the state. In other words, both groups of the employees or the subjects had quarreled. Both had an equal relationship with the State. And in this situation, the tracing of the matter to its real cause by the historians cannot be deemed as correct that the Government was annoyed as some of its loyal nobles belonging to the Sunni sect were killed and that out of this annoyance the Government ordered the massacre of the Mahdavis, because if the criterion was only the employment and devotion, then when the loyal and devoted nobles of the Mahdavi community were killed, the Government's annoyance should have been manifest, because the other party had rejected the Government's advice intended to avoid disturbances and had launched the move to kill and destroy the age-old loyal and devoted members of the Mahdavi community.

All these discussions and useless causations were needed because of the style of writing of the *Ahl-e-Sunnat* historians. As against this, there is no reality about the issuance of the order of the massacre of the Mahdavis, according to the Mahdavi historians. Since the Government had apprehended that the Mahdavis might attack the City, the Government had sent the British army to prevent the anticipated attack on the City. And in what happened subsequently, the intention of the Government was to prevent further disturbances and bloodshed. There was no other purpose. It is obvious that the strategy of the Government was based on the principles of political expediency. And there is no need for any useless causation and this does not leave any blot on the justice and equity of the Government and there remains no scope of any alleged unjustified tolerance.

Some of the *Ahl-e-Sunnat* historians have committed this serious mistake also that they have projected this incident as a revolt and the Mahdavis as mutineers.²²⁴ That

his hope that the present generation of the Mahdavis to be as loyal and obedient with the same zest and zeal. This refutes all the allegations and slanders that some of the prejudiced historians have leveled against the Mahdavis. In the address of the Mahdavis, the names of some of the former eminent officers of the Police and Army had been mentioned. They had tendered great service in maintaining peace in the country. His Highness has admitted the services and sacrifices of the Mahdavi officers in his address and said that the present peace and tranquility in the state was the result of those services and sacrifices of the Mahdavis.

In the end, His Highness has honoured the Mahdavis as the 'Army of Fateh Jung'—that is an equivocal expression: On one side, this manifests their bravery and valour of the Mahdavis and on the other side, it also demonstrates the age-old adherence of the Mahdavis to the kingdom, because 'Fatah Jung' was the special title of Asif Jah I, the founder of the Asafiah Dynasty of Hyderabad. This is also the dynastic title of the kings of Hyderabad.—Shihab bin Nusrat^{RA}.

²²⁴ In 1333 Fasli [Calendar system devised by Mughal Emperor Akber], corresponding to 1924 AD, the Jubilee Celebration of the regular armed forces of the Asafiah Government of Hyderabad was organized. In this, Col. Nawab Sir Afsar-ul-Mulk, Commander of the Regular

this slander was false has been as clear as the day light, because a revolt is against the Government. The legal shape of the incident clearly shows that this battle was not against the Government or confrontation with it. On the contrary, it was a quarrel between two groups of the subjects. In this context neither of the groups can

Forces of the Asafiah Sultanate, had made a speech explaining the reasons for establishing the Regular Armed Forces. A summary of it is as follows:

“During the reign of *Huzoor Afzal-ud-Daulah* [Asif Jah V], and during the period of the tenure of Sir Salar Jung I as the minister, the Pathans of Chanchalguda had revolted and it became necessary to summon reinforcements from Secunderabad to deploy at Chanchalguda. Taking advantage of this occasion, Sir Salar Jung mooted the establishment of the Regular Armed Forces, and they were established in 1860 AD.”

Contradicting this statement, the popular leader, Nawab Bahadur Yar Jung, and other eminent Mahdavi dignitaries issued a statement under their signatures. It was published in the newspapers and was sent to Col. Afsar-ul-Mulk also. The following is the gist of the statement:

“The Mahdavis have never risen in revolt nor fought with weapons nor rebelled against the Government at any time, but they have fought always with their lives and wealth in obedience to the Asafiah monarchs. This is confirmed by the statement of Huzoor Mahbub Ali Khan Asif Jah VI, which he made in 1317 AH (1899 AD) addressing the Mahdavia community. It is as follows, ‘I know that most of you are such that their forefathers have not hesitated in [sacrificing] their lives and wealth in obedience of my forefathers. From your address also, it is clear that you also are loyal to me as your past *Jama’dars* and *sar-rishtadars* were loyal to my forefathers. I value your present manifestation of truth and devotion.’”

The events that have been mentioned in the speech are uncoordinated and against the truth in historical perspective. During the reign of Afzal-ud-Daulah Asif Jah V and the tenure of Sir Salar Jung as Minister, at no time an occasion arose to call reinforcement from Secunderabad and deploy them at Chanchalguda. This incident is of the reign of Sikandar Jah Asif Jah III and of the year 1238 AH/1822 AD when a battle was fought between the Hyderabad Mahdavis and Hyderabad Sunnis at Chanchalguda. The reinforcements were summoned from Secunderabad to restore peace and normality. Hence, this incident can certainly not become the reason for the establishment of the Regular Armed Forces, which had occurred almost half a century later in 1860 AD. Apart from this, it is not hidden from a person like the *Sipah Salar-e-Azam* [Commander-in-Chief] that this kind of communal clashes cannot be called or understood as a revolt in any manner against the Government. This was a clash between two groups of the employees or subjects, like Hindus and Muslims, Shi’ahs and Sunnis or other communities. The incident, which Your Eminence has referred to in your speech, is that of Turrah Baz Khan and others, that is, Ruhilla Pathans, who had attacked the Hyderabad Residency and the reinforcements were summoned from Secunderabad to put it down. After the battle, the leader of the rebellious group was arrested and exiled and transported [for life] to Andaman and Nicobar Islands. Probably, it was after this that the Regular Armed Forces were established. It was about 1860 AD. Hence, in the speech of His Eminence, the incident of the revolt of the Rohilla Pathans has been wrongly referred to the Mahdavi Pathans. In reply to this, Col. Sir Afsar Al-Mulk Bahadur expressed his regrets through his Chief of the Staff, that His Eminence highly regretted that his speech became a cause of displeasure for the honourable members of the Mahdavi Community. His Eminence never desired that anybody should be displeased and he had not deliberately intended to cause such displeasure.—Shihab bin Nusrat^{RA}.

be accused of being a rebel. This kind of battles or disturbances being branded as a revolt against the Government would not be correct.

In every era of history, such incidents do occur among the various categories or groups of the subjects. Even today, such disputes and clashes do occur between communities, like the Hindu and Muslim, Shi'ahs and Sunnis or between other groups of societies. However, any person who has some understanding of the political science would not say that it is a rebellion against the Government or state.

In the initial discussions of this incident, we have mentioned some events, which will further explain this situation. There have been clashes between two groups of the employees or the subjects of the Government. The British army was summoned. People were expelled or exiled also. The situations that had occurred in this particular incident do occur in such circumstances. However, despite all these reasons and causes, neither the employees of Sahibzada Mubariz Al-Mulk, nor the soldiers of the British army—both were in the employ of the Asafiah Government—will be termed as rebels, insurgents or traitors. Nor the great Hindu-Muslim riots will be interpreted as a rebellion against the Government. In the conflict between the Arabs and the Ruhillas too, neither of the parties will be called the mutineers against the Government. Nor in the riots between the Sikhs and the Arabs, neither of the parties will be deemed as the rebels against the Government. In the religious riots between the Sunnis and the Shi'ahs, neither the Sunnis nor the Shi'ahs would be branded a rebellious sect. Similarly, in the clashes between the Mahdavis and the Sunnis too, branding the Mahdavis as the traitors or this clash as the Mahdavi rebellion against the Government is wrong politically and historically.

If one were to close his eyes from the clear example and the real connotation of the term 'rebellion', and term this clash, which is in the nature of a communal conflict, why is it called the rebellion of the Mahdavis? On the other hand, the group that was opposed to the Mahdavis too should be called a rebel against the Government in the first place, because that party too had participated in the clashes and indulged in bloodshed. Besides, it is this party, which had attacked [Chanchalguda]. This group had violated the intentions of the Government and rebelled to some extent. On the contrary, there is not even a modicum of Mahdavi opposition to or disobedience of the Government.²²⁵

²²⁵ In the Oriental College Magazine of the Punjab University, Volume 17, Number 1, November 1940 AD, Prof. Hafiz Muhammad Mahmood Shirani had written a long article about the part played by the Mahdavis of the Daira of Khandela in the Jaipur State in the development of Urdu literature. In it, he has written some details of Hazrat Imam Syed Muhammad of Jaunpur, Mahdi Al-Mau'ood^{AS}, and his successors and quoted some excerpts of the Mahdavi beliefs. After this, he has dealt with the details about Hazrat Miyan Shaikh Mustafa Gujarati^{RA}. A large part of this article is such that we are bound to thank him for it because it was for the first time

KILLING OF MUHI-UD-DAULAH

After the episode of Chanchalguda, the Hadyah Author has talked about the incident of the killing of *Sadr-us-Sudoor* Muhi-ud-Daulah. However, in accordance with his habit, he has veiled the real reasons and causes of the incident and tried to explain away the matter with useless and meaningless reasoning and most of the parts of his story are not correct. Hence, the **Hadyah Author** has written as under:

“In short, after this [Chanchalguda] episode], the Mahdavis saw that ‘they had killed one *‘alim* [scholar] of the *Ahl-e-Sunnat* and that ‘resulted in our ten thousand persons being ruined.’ Great wealthy people were trampled [underfoot] and became unemployed and hundreds of the *pirzadas* [sons of the preceptors] and Mahdavi *ulama* became harassed and embarrassed and *dasht-idbar* [retreated to the deserts]. They selected four persons and sent them to kill a prominent person to wipe off the tears of the Mahdavis.”²²⁶

The Hadyah Author has not given the source of what he has attributed to the Mahdavis and how far that source is reliable. And the reason and causes he has

that he had brought these details to the public eyes. As far as we know, none had given any attention to give publicity to these details about the Mahdavis.

Towards the conclusion of the article, he has dealt with some general historical events about the Mahdavis. The following three events have been mentioned in the following manner: (1) Many Mahdavi Afghans were employed by Tipu Sultan. On one occasion, several hundreds of them were killed and the rest were banished. (2) Sardar Khan Gharhezai Mahdavi was the employee of Baje Rao, Governor of Poona [now called Pune]. Despite being forbidden by the Governor, he attacked the British Cantonment, with the result that the state of Baje Rao was confiscated by the British. And the British arrested Baje Rao and banished him to Bhator. (3) During the period of Raja Chandulal, Hyderabad became the Centre of the Mahdavi group. About ten or twelve thousand Mahdavis are employed with sumptuous salaries there. They gained such power that they started undaunted religious debates; so much so that in 1237 AH they killed Maulvi Abdul Karim at the Mir Alam Mosque on the basis of a religious debate. This resulted in disturbances in Hyderabad (Deccan). Many Mahdavis and Sunnis are killed. Nawab Sikandar Jah exiled the Mahdavis with the help of the British Army.

Prof. Shirani has not named the historical sources from which he has copied these details. The style of his article shows that his source was the *Hadyah-e-Mahdaviah*. This is the reason why the mistakes of the *Hadyah-e-Mahdaviah* have been repeated in the excerpts Prof. Shirani has copied. It is regrettable that the perspicacity Prof. Shirani has shown in his research about the Urdu language is not reflected in his research on the historical events. He has lost the tone and tenor of a research scholar here.

Hazrat Allamah Syed Nusrat^{RA} [author of this book] has examined the statements from the historical point of view and under the principles of higher criticism and his scholarly and discerning discussion, it is hoped, will rebut the mistakes Prof. Shirani has made. Further, if the people who have read the article of the Professor and have nursed any reservations about the Mahdavis will get an opportunity to know the real facts.—Shihab bin Nusrat^{RA}.

²²⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.49.

waxed eloquent about are in line with his earlier baseless and absurd causations. What a discordant argument! On the one hand he postulates that for killing an *alim* of the *Ahl-e-Sunnat*, the Mahdavis were feeling that thousands of their compatriots were ruined, and on the other, he says that the Mahdavis were out to kill an eminent and respectable person of the *Ahl-e-Sunnat*.

After killing one '*alim* of the *Ahl-e-Sunnat* [the real causes, reasons and events have been explained earlier] the Mahdavis had defeated a large army and killed several respectable officers of the army. Had this not wiped off the tears of the Mahdavis that they thought it necessary to kill another respectable person of the *Ahl-e-Sunnat* just for wiping off the tears?

No reason has been assigned. If only the tears had to be wiped off by killing an eminent person, what specific attribute did Hakim-ul-Hukma Muhi-ud-Daulah have that he was selected for the killing [by the Mahdavis]. Was there no other '*alim*, *mshayakh*, noble, *jagirdar*, *mansabdar*, or eminent person of the *Ahl-e-Sunnat* in the Hyderabad City other than him [to select for killing]? From among the large number of all these eminent persons, none other than Muhi-ud-Daula was chosen. What was the reason why the killing of him alone was necessary to wipe off the tears of the Mahdavis? All these are the appendages of the fictitious causation of the fertile imagination of the Hadyah Author, which he has narrated in the name of the Mahdavis. It does not fit the situation in any manner.

In the *Tarikh-e-Gulzar-e-Asafiah*, it is stated that the killing of the Hakim Sahib was due to the enmity of Shah Alam Khan Mahdavi Jama'dar. Even this is a matter which has been corroborated neither by the narratives of the Mahdavis nor those of the other historians. The real reason, which has been concealed by the Hadyah Author and other historians, is that Sadr-us-Sudoor Muhi-ud-Daulah was the disciple of said Maulvi Abdul Karim Sahib.²²⁷ One of his nephews was killed in the bloodshed at the Mir Alam Mosque with Maulvi Abdul Karim Sahib. Hence, there was his hand in all the mischief-making that followed the killing of the Maulvi Sahib. The exaggerated *fatwas* decreeing the Mahdavis to be deserving death and there being divine rewards for the killing of the Mahdavis and on the basis of which the disturbances occurred and many innocent Mahdavis were killed bore his [the Hakim Sahib's] signature. Having caused all the trouble, he had secretly escaped at the time of the trouble and bloodshed and thus he had survived the retribution of his mischief. Hence, it was not for wiping off the tears of the Mahdavis. On the other hand, it was the zeal of revenge for all his mischief-mongering and the killing of innocent Mahdavi martyrs that was prevailing in the entire Mahdavi community, as usually happens among the communities with a keen sense of honour. One finds a number of examples of this kind in the Islamic history also. In reality, taking such

²²⁷ Please see *Tarikh-e-Makhanlal*.

revenge is acting in accordance with the commands of the Holy Quran. Hence, the people who instigate such disturbances and bloodshed and cause the killing of innocent people without a reason sanctioned by the Islamic *Shari'at* are liable to be killed in retaliation and revenge are proved in accordance with the commands of the Quran and Sunnat. This incident [of the killing of the Hakim Sahib] is one of them. In short, after the incident [war] of Chanchalguda, the heart of every Mahdavi was full of zest and zeal to act upon the divine command, “*And there is life for you in retaliation, O men of understanding...*”²²⁸ and attain the eternal life. However, only those who were destined to achieve this blessing finally attained this wealth. Hence, it is not a fact that the Mahdavis selected some people for this purpose and sent them, as the Hadyah Author has stated. On the other hand, those people did because of the zeal of their Faith and enthusiasm for their group of people.

Parts of what the Hadyah Author has written, and the way he has written it, are contradictory to the narratives of the Mahdavi historians, and those of the *Ahl-e-Sunnat* also—and common sense.

According to the Mahdavi narrators, the gist of this incident appears to be that only two Mahdavis had gone to take revenge by killing Sadr-us-Sudoor Hakim-ul-Hukma Muhi-ud-Daulah. They were trying to take the revenge for many days. However they could not get the chance because the Hakim Sahib was afraid of the retaliation and remained in his house always. Even outside his house, there were adequate security arrangements. One day, Hakim Sahib came in a palanquin out of his house, which was near the *hauz* of *Charsu*, which is now known as Gulzar Hauz. One of the two Mahdavis, whose name was Syed Zain-ul-Abidin Sahib, reached the palanquin on the pretext of allowing the Hakim Sahib to feel his pulse, and killed him with his dagger. On his being killed the palanquin-bearers dashed the palanquin against the ground and ran away. So did his body-guards. After killing the Hakim Sahib, these two Mahdavis did not attack anybody else. They did not even stand in the way of others. They sheathed the swords and steadily turned towards Charminar and then took the road to Kotlah Alijah, where they were destined to be martyred. A large crowd, in thousands, of the common people of the Hyderabad City, the employees of the Hakim Sahib and his fans followed them. The common people were shouting and clamouring that these persons had killed the Hakim Sahib and going away. However, none dared attack them. When they reached Kotla, two or three persons climbed the roof of the mosque or the roof of some other house and fired their muskets from far away, and thus the two Mahdavis were martyred.

²²⁸ Quran, S.2: 179 MMP.

On the essence of the incident, the *Ahl-e-Sunnat* historians almost agree with this version. However, in some minor details, or detailed or abridged accounts, there are some differences. Hence, some historians have said that the number of the killers was four. But it is not commonsense that four persons went near the palanquin on the pretext of showing their pulse to the Hakim Sahib and collectively killing him with their daggers. It is possible that only one of them might have killed the Hakim Sahib and the others might have abetted him. The Hadyah Author has himself admitted that only one Mahdavi killed the Hakim Sahib. Some of the *Ahl-e-Sunnat* historians too have said that only one Mahdavi had killed the Hakim Sahib. This corroborates the version of the Mahdavi narrators.²²⁹ Some of them have written that Sahibzada Mubariz-ud-Daulah Bahadur had killed these Mahdavis and their dead bodies were hanged at the Gates of the City. Some others have stated that the people of the area of Mubariz-ud-Daulah Bahadur had martyred them.

The *Tarikh-e-Gulzar-e-Asafiah* has written:

“Three persons came from the side of Charminar and walked towards Kotla Alijah where Miyan Sahib Murshid-zada-e-Aafaq Mubariz-ud-Daulah was residing. One of these four, ran outside the city through the Chinnappa Gate. When the news of the killing of Muhi-ud-Daulah reached the Murshid-zada, all the three were killed and their bodies were hanged at the gate of the City.”

The *Tarikh-e-Khurshid Jahi* writes as follows:

“A year had not passed, that in 1239²³⁰ AH (1823 AD), four Mahdavi Pathans came near on the pretext of showing their pulse and martyred ‘Izzat Yar Khan Sadr-us-Sudoor, who was a *tabib* [physician] and was on his way at Char Kaman. One of them went away and three were running on the way. When they reached the door of Sahibzada Mubariz-ud-Daulah, the officials of his *sarkar* [government] stopped them and killed them.”

²²⁹ In the *Tarikh-e-Shamsia*, which is the history of the family of Muhi-ud-Daula, it is explained that only one Mahdavi had killed the Hakim Sahib, which corroborates the version of the Mahdavi narrators and the statement of Allamah Mujeeb [That is, the author of this book, Hazrat Syed Nusrat^{RA}]. Hence, it is written, “One day he [the Hakim Sahib] was going in a palanquin to *Huzuri Deodhi* [for the audience of the king]. A Mahdavi, on the excuse of showing his pulse, martyred him on the way.”—*Tarikh-e-Shamsia*, in the matter of the ‘Category II’ in respect of the family of Hakim Jafar Khan Bahadur, Printed at Shams-ul-Islam Press, Hyderabad Deccan.—Shihab bin Nusrat^{RA}.

²³⁰ Both the Urdu editions of *Kohl al-Jawahir* give the date as 1339 AH. However, this appears to be a printing error given that 1339 AH is nearly a century after the earlier described events which took place between 1233 AH and 1237 AH. It appears that the year is actually 1239 AH. The statement ‘A year had not passed...’ also supports this view.

Many parts of the statement of the Hadyah Author are opposed to the version of these historians too. Further, the Hadyah Author has not given the source of what he has written; for instance, he has written that the four Mahdavis were going towards Kotla and were killed by the son of a *mansabdar*. And he has decreed this as the perfectness of impotence. He writes as under:

“These four, with their unsheathed swords, ran with consternation towards Kotla Ali Jah exhibiting the perfectness of their impotence.”²³¹

Other historians have stated that three persons came towards Kotla and, according to the Mahdavis, their number was only two. Other historians have stated that Mubariz-ud-Daulah and, according to some others, his men martyred these Mahdavis. This indicates that the number of the killers was more than one. This does not corroborate the statement of the Hadyah Author who says, “The son of a *mansabdar* killed them with the sword of bravery and consigned [them] to the dust.”²³² And for decreeing the impotence [of the killers], the circumstantial evidence of the incident is sufficient to decide whether the incident testifies to their impotence or bravery. Besides, the historians of both parties—and even the Hadyah Author himself—admit that the killing of the Hakim Sahib occurred near the Charsu Hauz and their killers were martyred at Kotla Alijah. Hence, this proves that covering the long distance from the Hauz to the Kotla on a straight road and that thousands of people who were following them could not over-power them denies their running away with consternation and proves that their steadiness and firmness. A person running away unnerved or with consternation can easily be over-powered. Further, does the way they were martyred shows their impotence or the perfectness of their bravery?

Similarly, the statement of the Hadyah Author that “Their bodies were hanged outside the gates of the City, according to the order of the Government, and the *darind-o-charind* [the carnivorous and herbivorous animals] ate and finished them,”²³³ clashes with the statement of the *Tarikh-e-Gulzar-e-Asafiah*, which proves that Sahibzada Mubariz-ud-Dulah Bahadur had done it. However, this does not say that the dead bodies were hanged on the orders of the Government. Then the carnivorous and herbivorous animals eating the dead bodies hanging at the gates, and more than that, the herbivorous animals joining the carnivorous ones in eating the dead bodies is a mystery that only the intelligence of the Hadyah Author can understand. However, any sound mind will never be able to understand it. The Mahdavi narratives show that the dead bodies of the martyrs vanished. Rumors were afloat that this was a marvel of the unknown (or divine) help. Others thought that the

²³¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.49.

²³² *Ibid.*

²³³ *Ibid.*

concern of the Mahdavis to defend their honour did not allow them to leave the bodies hanging at the gates and they plucked up enough courage to take the bodies in some way or the other. However, the essence of the reality was never revealed to anybody as to how and where did the bodies disappear. The other historians are silent as to what happened to them. There is no reason to deny the veracity of the given explanation because this is more reasonable and understandable than the explanation offered by the Hadyah Author.

RESULTS OF KILLING MUHI-UD-DAULAH

After this, as the consequences of the events concerning the killing of Muhi-ud-Daulah, the **Hadyah Author** says:

“In short, because of this action, any hope of rapprochement with the Government that might have existed was gone. Hence, the Mahdavis were wandering, from door to door, from town to town, outside the Nizam’s protected dominions. If they got a chance of commerce or service, they did the job. However, the memory of Hyderabad did not slip away from their hearts. They regretted their behaviour because they could not see even in a dream the affluence and luxury they had enjoyed in Hyderabad.”²³⁴

The Hadyah Author has committed an indecent mistake in narrating the events by invariably presenting the Government as a party opposed to the Mahdavis. Some of the Sunni historians too appear to have adopted the same style. They have forgotten the reality that the Mahdavis are old inhabitants of this country. Hyderabad is their motherland. All the rights that are available to the people living in this country as their motherland are also available to the Mahdavis also. The Mahdavis that are the subjects and employees of the Government and in that capacity they are entitled to enjoy all those rights and privileges that all the categories of the subjects are entitled to in the country. The Government has equal relations with all categories of the subjects. When a person among the subjects adopts a way of oppression and cruelty, it becomes the duty of the Government to remedy the situation. The same historians have written many events, which prove that the Asafiah Government has always taken a stand of justice and equity in communal quarrels between various sections of the society like the Muslims and the Non-Muslims, the Hindus and the Sikhs, and others. It has not taken a stand in favour of its co-religionists. Similarly, if a person from among the subjects or employees of the state has indulged in bloodshed, the Government has dealt with the killer alone and has never called his unconcerned co-religionists to account.

²³⁴ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.49.

However, when it is a matter related to the Mahdavis, the Hadyah Author and some of the intolerant Sunni historians forget all the ethical and political principles. And they attribute certain things to the Government that violate these principles of equitable governance. Hence, the Sunnis rejected the advice of the Government and the emulation of the Islamic Code of Law, they broke open the locks of the City gates, which were closed officially and, violating the commands of the Islamic *Shari'at*, attacked the locality of the Mahdavis with the intention of killing them and destroying their homes. However, according to the Hadyah Author or the said historians, the Government is not displeased with them and does not take them to task for their crimes. As against his, when the Mahdavis fight them in self-defense and to protect themselves, they [historians and Hadyah Author] proclaim that the Government becomes angry and orders a general massacre against them.

On this occasion too, this same style of speech is manifest. Muhi-ud-Daulah incited the common people against the Mahdavis, issued the *fatwas* of their mass murder, which resulted in the martyrdom of a large number of Mahdavis. But the Hadyah Author or other Sunni historians have not mentioned his nefarious activities, nor have they given any details of what action the Government had taken to prevent them; or what action was taken against Muhi-ud-Daulah; or at least did the Government express its displeasure over it? However, when a Mahdavi takes revenge against them, he or, according to the sayings of these historians, more people are martyred. The matter should have been closed at that. But no; they state that the Government had taken a large number of measures against the Mahdavis. The Hadyah Author has gone a few steps ahead of these historians. He says that the hope of rapprochement had been dashed, as if the Government itself is a party against the Mahdavis. They adopt this unconstitutional principle particularly against the Mahdavis that all the unconcerned persons of the Mahdavi community are called to account in revenge for a certain personal action of one individual, although no such treatment is meted out to the other communities.

The saying of the Hadyah Author that "the Mahdavis were wandering, from door to door, from town to town, outside the Nizam's protected dominions,"²³⁵ is not correct because, firstly, all the Mahdavis had not gone outside the Nizam's protected dominions. Hence, the *Ahl-e-Sunnat* historians too admit that most of the people were staying in the nearby small towns and villages.

Secondly, most of the people who had gone out of the country had stationed themselves in Kurnool, according to the Sunni historians where the Pathans were the rulers. The ruler of Kurnool, Nawab Muhammad Munawwar Khan Bahadur was greatly impressed by the bravery of the Mahdavi Pathans of Hyderabad. He

²³⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.49.

had great devotion to them and welcomed them with great respect when they went there.

At that time there were many Mahdavis in Kurnool, occupying high positions of power and pelf in that state. They had a religious sense of honour and compassion for their co-religionists. They offered adequate concessions to the new comers in a way that reminded the earlier epoch of Islam. Such people had given the migrants such concessions, that the Quran praised them in the following terms:

*“(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Apostle: Such are indeed the sincere ones: But those who, before them, had homes (in Madina) and had adopted the Faith,—show their affection to such as come to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,—they are the ones that achieve prosperity.”*²³⁶

These people stayed in Kurnool till the permission to return to Hyderabad was given. Even the Sunni historians have not said that the Mahdavis went to any place from Kurnool and that they went to other places from that place that could have corroborated the statement of the Hadyah Author that the Mahdavis were wandering from one town to another town. The Mahdavis had accepted the order for expulsion under the religious commands. They had sacrificed their love for their homeland and properties and had left everything for the sake of Allah. What they had done, they did in emulation and in obedience to the commands of Allah Most High and the Messenger^{SLM} of Allah Most High. How did the Hadyah Author come to know that the Mahdavis had been wistful at their own *kirdar* [behaviour] or that they nursed the memories of Hyderabad in their hearts? As long as the Hadyah Author does not show this, he cannot escape the connotation of the adage: “A person presumes others to be like himself,” Or “What drips from a vessel is what it contains.” This is so because the memory of the luxury and wealth has pulled the Hadyah Author to Hyderabad from his homeland and native place!

MAHDAVIS RETURN TO HYDERABAD

The Hadyah Author says: “A long time elapsed and Nawab Sikandar Jah, destined to salvation, died and Nawab Nasir-ud-Daulah succeeded to the throne of the Asafiah Kingdom, the tenure [of the king] had changed and a long time had passed, the malice and anger had subsided in the hearts of the people of Hyderabad, the Mahdavis started trickling back singly, or in groups of two, by offering gifts or bribes in the court of Lala Chandulal. And

²³⁶ Quran, S. 59: 8-9 AYA.

by the favours of the said Raja they [the Mahdavis] started acquiring *jagirs* [fiefdoms] and *ta'al'luqajat* [estates]. Hence, their groups began growing in Begum Bazaar, Chanchalguda, and Chadarghat in a short period.”²³⁷

We say: From here, the Hadyah Author has begun narrating the incidents of the return of the Mahdavis to Hyderabad—that too in a wrong style and perspective.

Firstly, the Hadyah Author says that the Mahdavis started returning to Hyderabad on their own after the lapse of a long time. This is not correct, because the Mahdavis were given the Government’s permission to return to Hyderabad in 1244 AH (1828 AD). The same year, all the Mahdavis who had gone out of the protected countries of the Nizam’s State or to the outskirts of the City returned to it and stayed put in various localities of the City. However, the permission to return and stay at Chanchalguda was given sometime later. One of the proofs of the presence of the Mahdavis in Hyderabad in 1244 AH is that some of the buildings constructed in that year are there to see even today. This includes the mausoleum of the Martyrs of Chanchalguda that was constructed in 1244 AH by the heirs of Hazrat Roshan Miyan Sahib *Shaheed*^{RA} after their return to Hyderabad.

This has been confirmed by the Hadyah Author himself who has narrated the sequence of events of the death of Huzoor Sikandar Jah, Asif Jah III, and the enthroning of Huzoor Nasir-ud-Daulah, Asif Jah IV, after which the Mahdavis started to return to Hyderabad. Both these incidents occurred in the year 1244 AH, according to the historians of Deccan.²³⁸ According to the Mahdavi narratives that have reached the rank of reputation, it is proved that Huzoor Asif Jah IV had great respect for the Mahdavis. He had so great a confidence in the Mahdavis that he used to say that the Mahdavis were his ‘*Dab ki Talwar*’ [the sword fastened to the waist]. He had as much confidence on the Mahdavis that anybody was confident of his sword fastened to his waist. Hence, as soon as he ascended the throne, he issued the orders for the return of the Mahdavis to Hyderabad. From this, it is obvious that the period of the exile of the Mahdavis was just five or six years. This is a period, during which some of the eminent *Sahibzadas* [sons of respectable persons] have remained in exile. Describing this short period as a ‘long time’ is not correct.

There being malice and hostility in the hearts of the people of Hyderabad and its decrease due to the lapse of a longtime and the change of the king too is a misstatement of facts because the term ‘*Ahl-e-Hyderabad*’ includes all the Muslims and non-Muslims, followers of all the religions and all the members of all sects of the Islam. And it makes the readers to understand that all the people of Hyderabad had ‘malice and anger’ in their hearts against the Mahdavis. The fact, however, is that the followers of the non-Muslim religions and the other sects of Muslims had

²³⁷ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.49-50.

²³⁸ See *Tarikh-e-Rashidudin Khani* and other books of history.

no quarrel against the Mahdavis at any time. This provocation that occurred was from the Sunnis of Hyderabad. On the other hand even the *Ahl-e-Sunnat-o-Jama'at* too were not involved in these provocations. Nor did they have any 'malice and anger' in their hearts against the Mahdavis. Hence, hundreds of thousands of the *Ahl-e-Sunnat-o-Jama'at* had no connection whatsoever with the events of Chanchalguda war of 1238 AH²³⁹ (1822 AD). And the 'malice and anger' in the hearts of the Sunnis who took part in the war was not there *per se*. It had been deliberately created. Otherwise, it is an irrefutable fact that the Sunnis and the Mahdavis have lived in peace and unity since the Qutub Shahi²⁴⁰ tenure. After the advent of the Asafiah Government and until the arrival of Maulvi Abdul Karim Sahib in Hyderabad, a period of years and years was spent in unity and peace between the Sunnis and Mahdavis. There was no quarrel between them. The newcomers have created discord between these two sects to gain influence among the people by destroying the Islamic unity and the peace of the county. At that time, Maulvi Syed Abdul Karim Sahib had done this abominable and sinful deed, and now, after a half century, the Hadyah Author is doing the same thing once again.

That "the Mahdavis started trickling back singly, or in groups of two, by offering gifts or bribes in the court of Lala Chandulal" too is incorrect because all the Mahdavis returned to and settled in Hyderabad only after the orders permitting them to return were given. Immediately afterwards, their former Government posts and offices were restored by the Government. These Mahdavis then started attending the royal court as usual. Hence, the specific permission to return to Chanchalguda and settling there was granted to the Mahdavis at the royal court at the oral request²⁴¹ of Muhammad Junaid Khan Sahib *Jama'dar* Mahdavi and it was after this that all the Mahdavis returned to Chanchalguda. And they are staying there to this day. In his zeal to make allegations against the Mahdavis, the Hadyah Author has added the word 'bribes' along with the word 'gift' and he did not think of the difference

²³⁹ Both the Urdu editions of Kohl al-Jawahir give the date as 1338 AH. However, this appears to be a printing error given that 1338 AH is nearly a century after the earlier described events which took place between 1233 AH and 1237 AH. It appears that the year is actually 1238 AH.

²⁴⁰ The Qutub Shahi Kingdom lasted from 1424 AD to 1687 AD.

²⁴¹ The motive and detail of this event is as follows: When the permission was given to the Mahdavis to return to Hyderabad, all the Mahdavis that were staying outside the protected territories of the Hyderabad State and in the outskirts of the City returned and settled in various localities of the City. At that time, Junaid Khan Sahib *Jama'dar* was staying in the limits of the British Residency of Chadarghat. One of his elephants broke free one night and the police of the British Residency tied the pachyderm at the *Chaodi Thana* [Police Station]. It was unbearable for the *Jama'dar* Sahib and he thought it was an insult to him. A few days later, the *Darbar* [Court] of the Ramazan Crescent was convened. While presenting his gift, he orally told His Highness, "We *fidwees* are facing great difficulties living outside Chanchalguda. As the royal favours, we may be granted the permission to go back to Chanchalguda." At this oral request, His Highness granted the permission to the Mahdavis to shift to Chanchalguda. And all the Mahdavis having their former houses there returned to Chanchalguda.—Shihab bin Nustat^{RA}.

between the 'bribes' and 'gifts'. Further, by alleging that the Mahdavis gave 'bribes', he has made the improper charge of taking bribes against the high officers the Nizam's Government, whose faithful servant he is supposed to be. And this violates the etiquette and imperatives of loyalty and fidelity.

SYEDA BAGH INCIDENTS

The Hadyah Author says: "Then when they [the Mahdavis] got a footing and some time had passed and the time of the second *Divani* [Prime Minister's post] of Siraj-ul-Mulk Bahadur had arrived, one day, at the Bagh of Syedabad, the *Diwan* was mounting his palanquin. Some twenty or twenty-two Mahdavis obstructed him on the issue of the payment of their salaries and fired guns. One of the bullets hit the face of the Nawab Sahib. Seeing this, the Arab Army also fired guns so forcefully that all were killed. And there was mourning in the Mahdavi homes. They had anticipated revenge and were scared of the anticipated consequences. However, the contemporary officials showed their magnanimity and overlooked the matter. They were content at killing the mischief-mongers."²⁴²

We say: In narrating this incident also the Hadyah Author has resorted to misstatements and has tried to conceal the real facts, as is his habit. First of all, the matter is worth considering whether the Hadyah Author has narrated this incident is of a period, when similar incidents have occurred in which people of other communities too were involved or not? If, in the same period, such incidents have occurred, presenting only one incident in which Mahdavis were involved and ignoring all other similar incidents in which people of other communities were involved clearly violates the norms of honesty.

Secondly, what were the real causes that led to the incident and how far they were justified? Then again, in respect of a justifiable issue, some unpleasant matters cropped up and the event took a serious turn. Who is responsible for it? The person who is narrating the incident has to throw enough light on all these aspects. However, the Hadyah Author has concealed all these aspects and done his best to mislead the readers.

To understand the reality of the incidents of Syeda Bagh, one has to throw a glance at the historical conditions of the period and this will clearly bring into focus all the aspects of the case. This incident relates to a period when the government servants rarely received their salaries every month. It usually so happened that the salaries of the Government servants were not reimbursed for months at a time. In desperation the Government servants used to go to the residences of the responsible officers to demand their salaries. They would stage a sit-in there till the salaries were paid or

²⁴² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.50.

the issue was solved in some other way. In those days, this practice was called ‘*Danga Karna*’ or ‘*Dangah Baithna*’. At times, it has so happened that such ‘*Dangas*’ were staged at the Palace of His Highness. Usually, it used to happen that a *Ta’al’luqah-dar*, or a landlord, or some other official was ordered to make the payment of the salaries if some amount was due to the government from him. And the salary-demanding government officials were ordered to collect their salaries from such a person. When such orders were issued, if the salary-demanding servants were faced with a good-hearted person, the salary amount was easily reimbursed. Otherwise, there would be great difficulties for the reimbursement of the salaries. This usually led to armed clashes. One would find a large number of such incidents in the history of Hyderabad. A gist of some of the incidents of this kind pertaining to the time around the Syeda Bagh incident is given hereunder:

► In 1260 AH (1844 AD), the Arabs staged a *dangah* in connection with [their demand for] cash loan and other things at the *deyorhi* [entrance to the palace] of Ikram-ud-Daulah. A young man from among the Arabs entered the residence of the Nawab Sahib and killed him and his son with sword and *janbiah* [dagger]. Later, at the command of the *Huzoor* [the king], the young man was killed in *qisas* [retaliation] and his dead body was hanged on a tree to teach a lesson [to such murderers].²⁴³

► In 1263 AH (1847 AD), the soldiers of the *bar* staged a *dangah* at the *jilau khana* [open space opposite palace gate] of Siraj-ul-Mulk, Mudar-ul-Moham [Prime Minister]. The Prime Minister had offered the soldiers to take the salary of five months and give a receipt that they had received the salary of nine months. The soldiers did not agree. The British army of Alwal was summoned. A war appeared imminent. Huzoor Nasir-ud-Daulah was informed. The royal court was convened. The nobles were present therein. Siraj-ul-Mulk was asked at the royal court, “At whose order was the British army summoned?” At last, the soldiers of the *bar* were caused to understand [the situation]. The salary of the nine months was paid and the soldiers were dismissed from service.²⁴⁴

► In 1268 AH (1852 AD): this was the year when the incident of Syeda Bagh occurred. Other similar incidents had happened. In the month of *Jamadi-us-Sani* [sixth month of Hijri calendar] the Sikhs staged a *dangah* at the *deyorhi* of Nawab Raonaq Ali Khan Bahadur *Jagirdar* [fief]. An amount of Rs. 4,000 or 5,000 that had come from the *jagir* of the said Nawab Sahib was looted on the way.²⁴⁵

²⁴³ *Tarikh-e-Rashidudin Khani*.

²⁴⁴ *Ibid.*

²⁴⁵ *Ibid.*

► In Zilhajjah, 1268 AH, all the Pathans and the Arab *Jama'dars* had staged a *dangah* at the door of the *Huzoor*.²⁴⁶

► In *Muharram* [first month of the Hijri Calendar], 1269 AH (1853 AD), the Sikhs abducted two *mahajans* [Hindu bankers] who were residents of Karwan, on the way and took them to Anandgiri. Then they announced that they would not release the abducted men unless the matter of their salaries was settled, and that they would collect the amount of their salaries from them. Hearing this, the *Huzoor* told the *Jama'dars* who were staging the *dangah* at the *deyori*, "Rescue the *mahajans* from the clutches of the Sikhs, and, then, your salaries will be paid." At this command, all the *Jama'dars* went to Anandgiri, which was the residential locality of the Sikhs. The Sikhs whose number was in thousands did not care for the *jama'dars*. They insisted on their demands. There were skirmishes between them for many days. No end to this confrontation was in sight. The Sikhs threatened to destroy the dam at Mir Jumlah. At long last, some of the *Jama'dar* met the Sikh *Jama'dars* and prevailed upon them to agree to release the *mahajans* after paying the Sikhs Rs. 96,000 to settle their salaries in cash. Later, the matter was settled.²⁴⁷

Similar was the state of affairs of the Syeda Bagh incident. The *Huzoor* was staying at Suroor Nagar. Prime Minister Siraj-ul-Mulk had come and was staying at Syeda Bagh that was near Suroor Nagar. The Hadyah Author has mentioned twenty or twenty-two Mahdavis. All these were the employees of the Government. The Mahdavi historians have given the details of this incident. A gist of incidents is as follows: Their salaries had not been paid for the previous two years. Hence, they were in great difficulty. They thought this to be a blessed occasion and assembled at Syeda Bagh to plead for the payment of their salaries. The Prime Minister was staying at the Bagh. Outside the Bagh, the twenty-two Mahdavis pitched their tents and settled there. The Police Chief of the town, Dilawar Jung and Muhammad Khan *Risal-dar* [cavalry officer] were the middlemen and the negotiations were going on through them. These middle men provoked and the matters deteriorated. No final settlement was reached. Meanwhile, *Huzoor* returned to the City. Siraj-ul-Mulk too thought of returning. The Mahdavis insisted that the matter of their salaries be settled. They got the reply that the matter would be settled after reaching the City. The Mahdavis submitted that in the City they would not be able to reach the audience of the *Sarkar* and there was no hope of any settlement there. Hence, the long period [of two years without salaries] had passed like that. Siraj-ul-Mulk thought that the matter should be settled and that his departure should be postponed till the matter was settled. However, Dilawar Jung made Siraj-ul-Mulk change his mind by saying, "For the sake of some flies, the cancelling of the departure of the *Sarkar* was infra dig. Orders may be given that these people should be killed." The

²⁴⁶ Ibid.

²⁴⁷ Ibid.

Prime Minister too changed his mind. Orders were given to the Arabs to surround the Mahdavis, and the palanquin started to move. When the palanquin came out of the Bagh, these people moved forward to make their submissions. They had not even moved that the Arabs started firing their guns. Many were injured. Then these people too drew their swords and instantly attacked. Whoever came in front of them was killed. In the melee, a small bullet hit the cheek of the Prime minister. The palanquin of the Prime Minister returned inside the Bagh and the doors were closed. The battle between the Arabs and these Mahdavis went on for quite some time. On the one side, these twenty-two persons were there and on the other side, the Arabs and others were there in their hundreds. At last, nineteen Mahdavis were martyred and the remaining persons were injured. The dead and the injured on the Arab side were twice the number. When the battle came to an end the Prime Minister went to the City. The Prime Minister expressed his regrets at the turn of events. Dilawar Jung was severely reprimanded. The relatives of the Mahdavi martyrs were summoned and their services were appreciated and their salary dues were paid.

Other historians also have narrated almost the same incidents and they have admitted the misfortune and lauded the bravery of the Mahdavis. However, they have interpreted the moving ahead of the Mahdavis for making their oral submissions to the Prime Minister as obstructing the vehicle of the Prime Minister. Hence, the *Tarikh-e-Rashiduddin Khani* has this to say:

“On *Jamadi-al-Awwal* 5, at the time of the return [of the *Huzoor*], Siraj-al-Mulk, who was staying at Syeda Bagh and got the news of the return, thought of returning. The Mahdavi Pathans who were camping at a tent in front of the Syeda Bagh for their salary dues obstructed. Siraj-al-Mulk delayed his departure and wanted that it would be better if they accepted. However, those present changed their mind. When the palanquin was brought, he got up from his seat and got into the palanquin. The departure was announced. The Mahdavis said, “If we keep quiet now, we will be dishonoured.” Their profession was soldiery. They got ready to obstruct. They came and stood in the field. The discussions with the middlemen, Dilawar Jung and Muhammad Khan Risaldar and others broke down. Finally, the weapons came in use. The Arabs had already surrounded these helpless people [Mahdavis]. The Arabs started firing. However, they [Mahdavis] are to be applauded! Despite their being injured and having fallen to the ground, they unsheathed their sword and attacked the Arabs. They caused the Arabs to retreat. They killed whoever came in front of them. They reached the palanquin. A pistol was fired. It was good that a small bullet hit the cheek and stopped there. Palanquin-bearers turned the palanquin and went into the Bagh and closed the door. The *kotval* [police chief] went down in a pit. People were shielded. Finally, all were killed. Peace was restored in a short while. The palanquin reached home. Splitting

the earlobe the small bullet was extracted. It weighed one-and-a-half *mashah* [twenty-four grains or smallest unit of weight]. In this war, 19 Pathans were killed and four were injured. Forty Arabs were killed and thirty were wounded in the battle of that day. On that day, the [Mahdavi] Pathans manifested such valour that each of them deserved the title 'Rustum-e-Deccan'. Most of the Arabs were killed."²⁴⁸

As against these historical accounts, the mistakes the Hadyah Author has committed in narrating the incidents are worth considering.

The Hadyah Author has said that the number of the Mahdavis was twenty or twenty-two but he has concealed the number of the Arabs who were poised against them although in any battle to form an opinion about the valour and bravery of the opposing parties, the numbers of both parties have a great part to play.

Similarly, he has concealed the number of the Arab casualties. In contrast with this small numbers of the Mahdavis, he has not given the number of the Arabs that were killed or wounded.

He has written that the Arabs had killed all the Mahdavis and thrown them, although this too is opposed to the truth. Another of his mistakes is that he has tried to deceive his readers by changing the sequence of events. He has falsely stated that the Mahdavis were the first to fire their guns and that the face of the Nawab Sahib was wounded by a small bullet. Seeing this grievous situation, the Arabs later fired their guns, he says. On the contrary, the version of the *Tarikh-e-Rashiduddin Khani*, quoted above shows that "the Arabs first fired their guns "at these unfortunate and miserable people who had already been surrounded and many of them had fallen on the ground and that it was after this that the Mahdavis used their weapons."

The ingeniousness of the Hadyah Author's tyranny is that, in spite of all these perverted statements, he calls these sinless [Mahdavi] people as the mischief-mongers, although the Hadyah Author himself and other historians and the Mahdavi narrators unanimously state that they had come to plead for the payment of their salaries. If somebody demands the payment of his dues of salaries from the concerned officials or arrives to make submissions demanding the dues of salaries is an obligatory deed or is it the source of mischief-mongering? Will somebody ask the Hadyah Author that if the salary he is getting from the Asafiah Government and for which he has given up his homeland, and abandoning his home and hearth and he has come to Hyderabad, is not paid for a continuous period of two years, what would be the magnitude of his own difficulties? And being compelled by these difficulties, would he not plead with the concerned officials for the payment of his

²⁴⁸ *Tarikh-e-Rashiduddin Khani*. Printed at *Matba'-Khurshidiah, Dusra Daftar*.

salaries? Whether his efforts to recover his salaries would be termed as a source of trouble? And would he be called a mischief-monger for claiming his salaries? Or would saying such things be correct?

FINAL PROOF OF MAHDAVIS' INNOCENCE

On this occasion, the imperatives of justice and fair play were that as the salary arrears of the Mahdavi employees should have been ordered to be paid as Rs. 96,000 were reimbursed to the Sikhs in 1269 AH (1852 AD), or their salaries could have been paid as the salary arrears of the soldier of the *Bar* in 1263 AH (1847 AD) and they were removed from service. Similarly, the salary arrears of the Mahdavi employees too could have been paid and then they could have been discharged from service. However, the killing of the employees who had come to plead for the reimbursement of the salary arrears, on the advice of mischievous officials can never be justifiable. Moreover, the Hadyah Author has branded the aggrieved party as the originators of the *fasad* [rebellion]. This is his honesty and his justice and fair play!

The proof of their self-evident blamelessness and innocence is that immediately after this incident the Government summoned all the heirs and legal representatives of the martyrs and restored all their jobs and salaries. This was not all. The Government instituted monthly payments for the bereaved orphans and the widows of the martyrs. Hence even today,²⁴⁹ the heirs of the Mahdavi martyrs of Syeda Bagh are present and are on duty at the posts of their forefathers and are receiving their salaries. If these martyrs were at fault in the eyes of the Government, it would not have extended all this kindness and concessions to their heirs. This one fact is enough to rebut and refute the charges of mischief and disturbances unreasonably leveled by the Hadyah Author.

MAHDAVIS' SCHOLARLY STRUGGLE

The Hadyah Author says: "A long time elapsed after these incidents; so much so that the present time arrived. The Mahdavis raised their head again. They took to a different manner. They gave up the sword and the bow. They started the use of the speech and writing. They started the publicity of and invitation to [join] their religion. They published tracts in favour of their religion and against all other religions of the *Ahl-e-Sunnat* and Shi'ah and distributing them. Hence, Syed Esa alias Alam Miyan Mahdavi first wrote the *istifta-e-saghir* and *Istifta-e-kabir* and distributed them from door to door and town to town."²⁵⁰

²⁴⁹ That is, at the time when this book was compiled in the late 1280s AH or early 1290s AH.

²⁵⁰ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.51.

We say: After narrating the incidents of earlier times, the Hadyah Author has started dealing with the incidents of his own era. He is dealing with the reason for the compilation of his book, *Hadyah-e-Mahdaviah*. Many specimens of the news writing skills of the Hadyah Author have been presented before the esteemed readers that there was ample material in the histories of both parties that a person with skills of narration and higher criticism could have pondered over and drawn correct conclusions. Even in narrating these incidents, the Hadyah Author has ignored the historical material and resorted to narrating falsehoods. Hence, how can one trust his narration of these incidents wherein the Hadyah Author has assumed the role of an opposing party?

Apart from the distrust in the correctness of the events he has narrated, a large part of these events are related to Hazrat Syed Esa Sahib. In accordance with the adage, 'A literary or other work can best be explained by the author himself.' the said Hazrat has written in his tracts, some of which have been published.²⁵¹ In them he has expostulated about the matters the Hadyah Author has narrated. Hence, we need not write more about them. However, since this is part of Chapter 2 of the *Hadyah-e-Mahdaviah* and part of the events related to the Mahdavis, it appears to be suitable to throw a cursory look at them and expose his obvious defects and mistakes of the Hadyah Author.

► Firstly, in narrating the events, one open and indecent mistake that is obvious is the same as is found in narrating other events by the Hadyah Author. In other words, the action or deed of one person has been shown as the deed of the entire community. Thus he has charged any personal deed of a member of the community as that of the deed of the entire community. The Hadyah Author has said, "The Mahdavis raised their head again. They took to a different manner. They gave up the sword and the bow. They started the use of the speech and writing. They started the publicity of and invitation to [join] their religion. They published tracts in favour of their religion and against all other religions of the *Ahl-e-Sunnat* and Shi'ah and distributing them."²⁵²

This implies that all the Mahdavis did this. In proof of this, the Hadyah Author has presented the name of only one person, that of Hazrat Syed Esa Alam Miyan Sahib, that he had written such and such tracts and distributed them at such and such places and sent to such and such *ulama*. He has alleged that 'he could not restrain himself' and assuming that 'nobody is like us', and from the beginning to the end, he has not recorded the name of any other person. Hence, the claim is general and

²⁵¹ *Akhgar-e-Sozan, Shams-ul-Huda* and others were written and published in reply to the *Hadyah-e-Mahdaviah*. In them, Hazrat Syed Esa Sahib has said that the events narrated by the Hadyah Author were wrong. He has also alleged breach of promise on the part of the Hadyah Author. These two tracts were published after the *Hadyah-e-Mahdaviah* was published in reply to it.—Szy.

²⁵² *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.51.

the argument is specific. This is not acceptable to the people of equity and honesty. Hence, whatever the explanations that can be made of this statement and in its connection will be like this: a person alleges that the *Ahl-e-Sunnat* are wont to conceal important facts in narrating the historical events, resort to wrong sequence of incidents, deduct and cut them down, and then present the material in a distorted manner, as Abu Raja Maulvi Muhammad Zaman Khan Sahib has done like this. Then it is obvious that accusing the entire *Ahl-e-Sunnat* community of all the above charges because of the misdemeanors of Maulvi Abu Raja Sahib will not be correct. How the Hadyah Author explains to prove his statement to be correct will apply to the above statement because Maulvi Abu Raja Sahib has the same relationship with the *Ahl-e-Sunnat* that Hazrat Syed Esa Sahib has with the Mahdavi community.

► Secondly, about the action or deed of Hazrat Syed Esa Sahib that has been criticized and affirmed to be worth alleging, it is to be considered whether this is specific only to Hazrat Esa Sahib, and none else. Or is it the practice of the followers of all the religions, and Hazrat Esa Sahib too has done the same thing that others do? The allegations of inviting other people to join one's own religion and helping it and denying the followers of other religions have been made. If one were to analyze these two allegations individually, it becomes known that it is the moral duty of every person to publicize every good thing and to prohibit every bad thing. This is a general principle. Every person has a right to present a thing, which he considers to be good, to other people. And from the standpoint of a religion, doing this is obligatory. All the Prophets^{AS}, spiritual guides and reformers have followed this practice. Allah Most High has given the clear commands to propagate His true religion, and invite people towards it, to His Messenger^{SLM}, and through him to the entire Muslim *Ummat* [community]. The divine command is:

*“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.”*²⁵³

*“Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Thy Lord is best aware of him who strayeth from His way, and He is best aware of those who go aright.”*²⁵⁴

Hence, the call and propagation of the Religion of Truth is the perfect implementation of the commands of Quran.

Look at the angelic and virtuous life of Hazrat Prophet Muhammad^{SLM}. How devotedly he performed the duties of the call and propagation of the religion of

²⁵³ Quran, S. 5: 67 MMP.

²⁵⁴ Quran, S. 16: 125 MMP.

Islam with exemplary readiness and alacrity. He had crossed the limits of his family and friends and offered his religion to all persons, low and high. Where the people of Makkah assembled, he would go there and propagate the religion. He used to go on a tour of places where the people of other tribes of Arabs, in addition to the people of Makkah, to call them unto Islam. He had gone on extensive journeys for the purpose of propagation and guidance to Taif and other places. During the Haj pilgrimage season, people from far off places assembled at Makkah, the Prophet^{SLM} would go to every place of such congregations and perform his duty of propagation and call. And in the process of the propagation and call, he used to bear all the difficulties of expulsion, exile, torture and other troubles with patience and gratitude. In performing the duty of propagation and call he did not fail even to a very small extent. Where he could not go himself, he sent letters of the call of Islam to the rulers and kings.

Hence, the propagation and call of the religion of Truth is the perfect *i'ttiba'* [emulation] and following of the *Sunnat* of Hazrat Prophet Muhammad^{SLM}. Then it cannot be understood as to how the essence of the propagation and call of a matter of Truth, which perfectly implements and is in emulation of Quran and *Sunnat*, could become a subject of adverse criticism for a Muslim.

Further, the support of one's own religion and the refutation of other religions is the normal practice of the followers of various religions. Look at the *Ilm-e-Kalam* [Scholastic Philosophy] of the *Ahl-e-Sunnat-o-Jama'at*. In it, the beliefs are discussed. In all the books of this [branch of] Science, the affirmation and confirmation of one's beliefs and religion is made and supported, and those of the followers of other religions, like the *Fala'sifah* [Philosophers], the *Mo'ta'zilah* [Rationalistic sect of Muslim dissenters], Shi'ah [followers of the Muslim sect that regards Hazrat Ali^{RZ} as the lawful and direct successor of the Holy Prophet^{SLM}], and others are contradicted and refuted. The Hadyah Author claims to be *Hanafi* [the follower of Hazrat Imam Abu Hanifa^{RA}]. Does he not read the books on *Fiqh* [Islamic Law], *Usul-e-Fiqh* [Islamic Jurisprudence] and *Tafsir* [exegesis] of his co-religionists? Does he not see how full these books are of the support of his own religion and beliefs on every controversial issue and expose the contradiction and weakness of the beliefs of the other *mazaahib* [schools of *Fiqh*] like the Shaf'ei, Maliki, Hanbali and others? This is not all. See the books of the followers of other religions. The support of one's own religion and beliefs and the contradiction and opposition to the other religions, and their followers, is the custom and manner of all. Then it is obvious that Hazrat Syed Esa Alam Miyan Sahib too did what all other followers of various religions do.

Today, the propagation of the Christian religion is going on from village to village and from town to town. How many books and tracts are being printed and distributed in support of Christianity and in contradiction and refutation of Islam?

There is no comparison between these books and tracts with a couple of the tracts of Hazrat Syed Esa Alam Miyan Sahib. One is astonished that the Hadyah Author cannot tolerate the propagation and call, which is in reality the propagation and call of the Islamic commands, of one Mahdavi Muslim and is trying to fall foul of one Muslim sect by projecting unprofitable causations and explanations.

Hadyah Author says: “This *banda* [slave] always remains away from all contentious disputes and quarrels. However, the Islamic concern for what he is honour bound to defend and the sense of honour for the Islamic faith did not permit him to disavow or delay the writing of this reply and thus render his religion of Truth [Islam] as helpless and dishonoured in the silly thinking of this community [Mahdavi] and to allow their falsehoods to flaunt as domineering and proved. Hence, he was determined to reply.”²⁵⁵

However, it is obvious from this that the Hadyah Author can tolerate the propagation and call of Christianity and the refutation of Islam by them. He does not consider it necessary to reply to their writings. As the Hadyah Author has said, if he had not given the reply, as the other *ulama* had done, his religion would have become helpless and dishonoured and the sayings of a Mahdavi would have become domineering and proved, and, therefore, his sense of honour did not allow him to keep quiet. Then why did he not think that his refraining from replying to the Christian writings would allow the religion of Islam being helpless and the sayings of the Christians would become domineering and proved? And how did the same Islamic concern and sense of honour for the Faith of the Hadyah Author allowed him to avoid replying to the Christian writings and thus allowing the Christian falsehoods to become domineering and proved? This clearly proves that the objective of Hadyah Author is not the real service of the religion of Islam. On the other hand, his pleasant desire is to create hatred among the various sects of Islam and create mischief and bloodshed among them. The imperative of his Islamic concern and his sense of honour is bloodshed and mischief alone. Otherwise, it would have been better if he had done some real service to Islam by replying to the non-Muslim attacks on Islam, instead of creating hatred among the Muslim sects by his falsehoods and misunderstandings. This would have been a better service than compiling his book, *Hadyah-e-Mahdaviah*.

HADYAH AUTHOR’S BREACH OF TRUST

► Thirdly, the Hadyah Author has dwelt on the subsequent events. The following is a gist of it:

²⁵⁵ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.51-52.

“Hazrat Syed Esa Sahib became bold enough to forward those tracts to Qazi Dilawar Ali Sahib at the *Dar-ul-Quza*, Hyderabad, with a covering letter. Its contents are as under: ‘We have distributed the said tracts around the cities and among the *ulama* worldwide and waited for a long time. However, till now they are silent and reticent. Hence, we submit them to you. If you find any mistakes, please inform us for the sake of Allah so that we turn to the Truth. Otherwise, assist, support, affirm and confirm us.’²⁵⁶

“The Qazi Sahib did not write its reply. He sent the author with the tracts and the covering letter to the Hadyah Author. Therefore, he became determined to write the reply because of the sense of honour.

“Since the writing of the reply was contingent upon the study of the Mahdavi books, the Hadyah Author desired the said Hazrat to bring the books and give them to him. The Hazrat brought some solicited and some more unsolicited books and gave them to him [Hadyah Author].

“When the Hadyah Author studied the books, he found in them, some matters opposed to the Islamic commands and beliefs as incredible. He then started the deduction of necessities and writing the reply.”²⁵⁷

This is the gist of the statement of the Hadyah Author. Apart from the veracity or otherwise of this statement, casting a cursory look at the stated events reveals the following matters as worth considering:

■ (1) The first thing is that the Hadyah Author had juxtaposed some events of communal disturbances and bloodshed with the activities of religious propagation and call of Hazrat Syed Esa Sahib and criticized it with such great force and severity that a person who did not know the facts could suspiciously think that though the essence of religious propagation and call was not objectionable, what was the method of propagation and call of Hazrat Syed Esa Sahib that the Hadyah Author had become a *na'l dar atish* [a horseshoe in fire].²⁵⁸

However, from what the Hadyah Author has said, the ambiguity and doubt gets eradicated and his [Hazrat Syed Esa Sahib's] manner of call or invitation becomes clear. It is that the *istifta* [seeking advice on a point of Islamic Law] or *istifsar* [seeking information] was submitted. There was nothing opposed to the general questions or queries and its purpose was to establish the truth. Hence, parts of the text of the covering letter the Hadyah Author has reproduced clearly explain the purpose: ‘We have distributed the said tracts around the cities and among the *ulama* worldwide and waited for a long time. However, till now they are silent and reticent. Hence,

²⁵⁶ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.51.

²⁵⁷ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, pp.51-52.

²⁵⁸ The phrase ‘*na'l dar atish*’ figuratively means ‘worried’.

we submit them to you. If you find any mistakes, please inform us for the sake of Allah so that we turn to the Truth. Otherwise, assist, support, affirm and confirm us.’²⁵⁹

■ (2) When this query was submitted to the Qazi Sahib of Hyderabad, it was the duty of the Qazi Sahib to tender whatever answer that he should have given in accordance with the commands of the Islamic *Shari'at*. Instead, he handed [this letter] over to an unconcerned and intolerant person, who had no connection whatsoever with the Quzat [Department of Justice] and who was known to be injudicious and short-sighted. This is synonymous with the opening of the floodgates of mischief, dissent and disturbances against the duty and diligence of the Department of Quzat. The Qazi Sahib is responsible for all troubles and tribulations that resulted from his actions.

■ (3) On the other side, when the Qazi Sahib assigned this work that was the duty and responsibility of the Department of Dar-ul-Quza [House of Justice] to the Hadyah Author, and the latter accepted it, as the Hadyah Author has confessed to this in his letter to Nawab Mukhtar-ul-Mulk Bahadur Mudar-ul-Moham [Prime Minister], all the responsibilities of *Quza* [administration of justice] and *Ifta* [giving judicial opinion under *Shari'at*], which were in the charge and obligation of the Department of Justice stand transferred to the Hadyah Author. And now, the status of the Hadyah Author has become that of a *Qazi* [judge] and the *Mufti* [one who issues the *fatwa*]. Hence, in view of the intricate and important responsibilities, which pertain to this capacity that the Hadyah Author had gleefully accepted, the point to examine is how far has the Hadyah Author respected the principles and commands of religion and honesty and how far he is bound by them in the discharge of his duties?

From this standpoint, the standard of the criticism of the *Hadyah-e-Mahdaviah* and the stand of the Hadyah Author in relation to Allah and in relation to the people becomes more intricate in comparison with ordinary people who have a cursory understanding of the matter. Hence, many cases of similar nature become issues liable to criticism and determination. As stated by the Hadyah Author, the status of Hazrat Syed Esa Sahib was that of an inquirer or *mustafsir* [one who seeks a *fatwa*], and the matter is about which the inquiry is being made in the tracts of Hazrat Syed Esa Sahib, it was imperative that his [the Hadyah Author's] reply too should have been confined to those two issues. However, in contravention to the principles of justice and giving legal opinion, he has transgressed the limits of the essence of the inquiry, the inquirer and the matter inquired about, and gone immeasurably far away. He has resorted to improperly attacking the respected elderly leaders of a Muslim sect to whom a large number of people are passionately devoted and making taunting and derisive remarks against them. More than all this,

²⁵⁹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.51.

he has also resorted to cruel tormenting of a whole community, which considers its founder to be the *Khalifatullah* [Vice-Regent of Allah], *Masoom-an-il-Khata* [free of sinning] and *Mahdi Al-Mau'ood*^{AS} [The Promised Rightly Guided One] by committing the moral and ethical crimes of using irreverent, abusive and slanderous language against the founder of the community. The Islamic *Shari'at* does not allow any refuge or pardon to such a person in any manner. He has unreasonably manifested his personal intolerance and hostility [towards the Mahdavi community], concealment of real events and realities, misstatements, scandal-mongering and mischief-making. By literal, intrinsic and spiritual distortions, he has spread misunderstandings and hatred among the common Muslims [by his book, *Hadyah-e-Mahdaviah*]. These and many other defects and depravities are found in that book. From the point of view of the religion of Islam, how far these defects and depravities can be suitable for a person who has claimed to have assumed the status and responsibilities of officiating as the *Qazi* and the *Mufti*?

■ (4) After this, the event of his [the Hadyah Author's] demanding the books of the Mahdavi religion from Hazrat Syed Esa Sahib, and the baseless claim the Hadyah Author has made, in his conceit, of finding matters that were opposed to his own guesses and assumptions, are now under consideration.

All the relevant details of the first issue have not been written. The Hadyah Author pretended to Hazrat Syed Esa Sahib that he needed to see the books of the Mahdavi religion to answer his query, which was cheating in a way. The essence of the query was limited to the tracts of Hazrat Syed Esa Sahib, and those tracts had been submitted with the query. As the Hadyah Author has stated, the Qazi Sahib had sent the original covering letter and the relevant tracts of Hazrat Syed Esa Sahib to the Hadyah Author.

After receiving these books, the Hadyah Author formed a group of his disciples, distributed them among the members of this group and instructed them to study them and select objectionable matters and issues. Hence, this work of fault-finding, not of skillful research, started. And every man started inwardly submitting the objectionable material in accordance with his ability and understanding. Further, from this material, the work of compiling the book, *Hadyah-e-Mahdaviah*, began. The real reason behind the childish criticism, which is derogatory of the *shan* [splendour] of *ulama* and below the standard from the norms of scientific criticism, about the Mahdavi religion appear to be this stratagem. The criticism exposes the level [and lack] of ability of the [immature] fault-finders.

It has been mentioned that Hazrat Syed Esa Sahib had given the books. However, the agreement that was reached between the Hazrat and the Hadyah Author was not implemented. The agreement was that the doubts or objectionable issues that come up during the study [of the books] would be referred to Hazrat Syed Esa Sahib and

that he would be consulted. The first breach of the agreement by the Hadyah Author is that he went on entering the issues that he thought were objectionable in his book without solving them after consultations with Hazrat Syed Esa Sahib.²⁶⁰ If the doubts had been clarified after consultations with Hazrat Syed Esa Sahib, there would have been no need to enter them into the book, *Hadyah-e-Mahdaviah*, and they would not have become the cause of tormenting a Muslim sect. Further, it would not have been necessary for us to point out the mistakes now.

DELAY IN ISSUANCE OF *FATWA*

When the reply to the inquiry or *istifta* was unduly delayed and Hazrat Syed Esa Sahib started mounting pressure on the Hadyah Author for returning the books that had been borrowed from various people and submitted to the Hadyah Author, he manifestly pretended that books had not been seen [or studied]. However, clandestinely the compilation of the book, *Hadyah-e-Mahdaviah*, was in progress and for this reason the excuses were being made.

Apart from this, when the demand for returning the books intensified, another mischief the Hadyah Author resorted to was that he secretly instigated some of the Arab *Jama'dars* against the Mahdavis by saying that they, and particularly Hazrat Syed Esa Sahib, had called the Arabs as *kafirs* [infidels] in his books and wanted to create a great disturbance. The *jama'dars* were urged to draw the attention of the Government to make reasonable arrangements to preempt it. Hence, some of the *jama'dars* complained to Nawab Salar Jung Bahadur *Mudar-al-Muham* [Prime Minister] and exaggerated the imminence of the disturbances to such an extent that the Prime Minister issued the orders to expel or exile Hazrat Syed Esa Sahib from the City. However, the real fountainhead of mischief and disturbances, that is, the Hadyah Author was left to remain in the City. Otherwise, it would have been very easy to prevent the disturbances if the Hadyah Author was officially prevented from answering the query of Hazrat Syed Esa Sahib. This would have put an end to all the mischief and disturbances, and this source of trouble would have saved the entire country from the disturbances.

In short, Hazrat Syed Esa Sahib was compelled to leave Hyderabad and go to Pindiyaal in the British dominions. The Hadyah Author had played this ruse for a purpose and he was successful in it. Although the Hadyah Author has written that, without his request, Syed Habib Mahzar, the *jama'dar* of the Arabs, had orally submitted to the Prime Minister and the latter issued the orders of expulsion of Hazrat Syed Esa Sahib immediately, the fact is that by this expulsion, the books remained with the Hadyah Author for a long time during which, in spite of his

²⁶⁰ See *Shams-ul-Huda*.

illness and other usual activities, he got the opportunity to study the books with ease, over which he has expressed his happiness and gratitude. This reveals that all this mischief was done only for this purpose. The Hadyah Author has written in his letter to Hazrat Esa Sahib who was then staying at Pindyal as under: “This dreadful event of the expulsion befell from the side of some of the Arab friends who, without consulting me, hastened in this matter.” He has conversely boasted of favouring by saying, “If you had informed me at the time of your departure, I would have done my best for your stay here [at Hyderabad].” Although it is correct that manifestly the expulsion was implemented at the complaint of the Arabs he did not reveal who informed the Arabs about the tracts and books as these books [given by Hazrat Syed Esa Sahib] were with none other than the Hadyah Author.

As long as Hazrat Syed Esa Sahib was staying in Hyderabad and was meeting him innumerable times for the return of the books, the Hadyah Author did not get the divine help to have his doubts clarified by him [Hazrat Syed Esa Sahib]. However, when the Hazrat went away to the British Dominions and, by other sources, tried for the recovery of the books, the Hadyah Author recalled the agreement to have his doubts clarified by oral exchanges with the Hazrat. Hence, the Hadyah Author has admitted in a tongue in cheek manner, as under:

“In short, after the expulsion, when Hazrat Syed Esa Sahib was staying in the British Dominions, he demanded the return of the books. I replied that ‘You had given the books for the purpose that the doubts that were seen in them should be clarified [orally]. Since the doubts are innumerable, how can I return the books without their clarification?’²⁶¹

The Hadyah Author has written that it was agreed that the doubts could be clarified through correspondence and five questions were sent [to the Hazrat Syed Esa Sahib] and its reply was not received. However, Hazrat Syed Esa Sahib says that this statement of the Hadyah Author is not correct. What is hidden is before God!

The doubts that have been written in these letters in the form of questions have been presented in detail in the *Hadyah-e-Mahdaviah*, Chapters 1 and 3. Some of them have been examined in Chapter 1, and the others in Chapter 3 [of *Kuhl Al-Jawahir*] at the appropriate places. Hence, here in Chapter 2, which deals with events, we need not discuss them.

The claim of baseless and unreliable matters being found in the books of the Mahdavis has been made in every place in the *Hadyah-e-Mahdaviah*. However, the reality of this claim becomes obvious as an important part of these very matters have been examined in the Chapter 1, and it has been made obvious as to what is the reality of those matters, which the Hadyah Author has understood to be opposed to the Islamic Beliefs and Commands. The issues, commands and beliefs

²⁶¹ *Hadyah-e-Mahdaviah*, Chapter 2, 1293 AH Edition, p.52.

are proved by the Holy Quran and the Traditions and all the other Islamic issues and commands are derived from them. If the Hadyah Author thinks that they are opposed to Islam, then it becomes necessary that the imagined religion of Islam of the Hadyah Author is some other religion, and not Islam, and its sources are some other Book and *Sunnat*. Not only this, when those very matters are to be found in the universally admitted books of eminent *Ahl-e-Sunnat-o-Jama'at* scholars, it would become necessary to say that those books too contain matters that are opposed to Islam; or that the imagined *Ahl-e-Sunnat-o-Jama'at* of the Hadyah Author too are some others!

The Hadyah Author has stated at the end of Chapter 2 that the event of the return of the books [he had borrowed from Hazrat Syed Esa Sahib] through his [the latter's] brother and through Nawab Mukhtar-ul-Mulk [Salar Jung] Mudar-ul-Moham Bahadur [Prime Minister]. He has supplied a list of the books returned. A perusal of these books manifests that, apart from a few books, all others were unknown or those authored by him [Hazrat Syed Esa Sahib]. These were the basis of the contents of the *Hadyah-e-Mahdaviah*.

The letter the Hadyah Author has written to Nawab Mudar-ul-Moham Bahadur confirms some of the events that we have discussed above.

After a cursory discussion of the events that have been dealt with in Chapter 2 of the *Hadyah-e-Mahdaviah*, we have eschewed further details. We trust in Allah and need only His help. We now proceed to answer the Chapter 3, which is about the arguments in affirmation of the *Mahdiat* of Hazrat Imam Mahdi Al-Mau'ood^{AS}. "Verily, God hath power over all things"²⁶² and He answers our prayers and supplications.

By the Grace of Allah Most High,

The English translation of

Kuhl Al-Jawahir,

Volume 1, Part 2,

was completed on

December 29, 2008 AD/ Zil-Haj 30, 1429 AH.

²⁶² Quran, S. 2: 20 SAL.

