

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



The Holy Demise of Imam of the Last Era Hazrat Syed Muhammad Mahdi-al-Mau'ood (Juanpuri) AS

(Urs-e-Mubarak 19th Zul-Qa'dah 1447 H, 7th May 2026)

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَالْمَهْدِيِّ الْمَوْعُودِ الْعَظِيمِ

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

Hazrat Imam Mahdi AS used to go for Friday prayers regularly. One day, Hazrat Bandagi Miran Syed Mahmood RZ, the eldest son of Hazrat Imam Mahdi AS, came in line with the shoulder of the Imam Mahdi AS. Hazrat Mahdi AS looked at his son and said, “Bhai (Syed Mahmood!), either go ahead or come behind.”

This narrative is very well known. After saying his Friday prayers, Hazrat Mahdi AS reiterated the intention (Niyyat) for saying the Witr Salah aloud. He also performed the Witr Salah. Among the congregation were Maulana Gul RZ, Maulana Mahmood RZ, and Maulana Abdush-Shukur RZ. Among them, they told each other, “Verily, this zaat is Mahdi-al-Mau'ood. He will not come for the prayers next Friday.”

After the prayers, the ulama asked, “What is the name and the day of birth of Khundkar/Hazrat? When would he die?” The Imam Mahdi AS said, “The name of this banda is Syed Muhammad son of Syed Abdullah. The day of my birth, call (dawat) and death is Monday.” All the ulama paid fealty to Hazrat Imam Mahdi al-Mau’ood AS and joined his company. The same day, he became ill with a fever. It was the turn of the house of Hazrat Bibi Malkan RZ for Imam Mahdi AS to stay. The next day, his turn was to stay at the house of Hazrat Bibi Buwanji RZ (the other wife). Hazrat Imam Mahdi AS went to her house with his hand placed on the hand of his son Hazrat Bandagi Miran Syed Mahmood RZ. Bibi Buwanji RZ said, “I will prepare some gruel for you. Please eat it.” Hazrat Mahdi AS said, “The strength of ghair-Allah (things other than Allah) is no strength.” Then again, Hazrat Mahdi AS said, “Poor (person) is in the refuge and peace of Allah. This banda has nothing.” But Hazrat Mahdi AS had sixty swords that had been lent to his Migrant Companions/Ashab RZ. Hazrat Imam Mahdi AS gestured that they be bestowed upon the persons to whom they had been lent. When it was time to go to the house of Hazrat Bibi Malkan RZ, Hazrat Mahdi AS said, “Take us to the house of Bibi Malkan.” The Companions started exchanging glances as the Hazrat Mahdi AS was in a weak condition. They thought it would be better if Hazrat Mahdi AS remained at the house of Bibi Buwanji RZ. Hazrat Mahdi AS ordered a second time to be taken to the house of Bibi Malkan RZ. The companions again hesitated. Bibi Malkan RZ was present there. She suggested, “It would be better if Hazrat Miran AS remains here, as there is a bedstead here. There is no bedstead in my house.” Hazrat Imam Mahdi AS said, “It is your right.” Bibi Malkan RZ said, “I forego and forgive my right.” Hazrat Imam Mahdi AS said, “Allah will never

forgive.” The Companions made Hazrat Mahdi AS sit on a bedside bed and took him to the house of Bibi Malkan RZ. Hazrat Imam Mahdi AS took some rest and said, “We are from the group of the Prophets. We are neither the inheritors of anybody nor anybody is our heir.” In conclusion, it is pointed out that to have an idea of the significance of practice in the teachings of our Imam Mahdi AS, it would be enough if one takes note of the “WILL” he made before his Holy Demise.

At that time, Hazrat Mahdi (AS) recited the verses below.

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

(سورة البائدة. 3)

“Today I have perfected your religion and completed it. My blessing upon you, and I have chosen for your religion Islam (self-surrender) as your religion.” (5-3) A migrated Companion cried loudly. Hazrat Mahdi AS said that for those who cry, I have already informed them whatever was to be informed on behalf of Allah. Now it is for them to practice.”

The author of Al-Mahdi-al-Mau’ood, Allama Syed Husain Mahmood RA writes,

“When Imam Mahdi AS started using the words grave and shroud, etc., in respect of himself, Hazrat Shah Ne’mat RZ could not control his weeping. A low scream was out. The Imam Mahdi AS asked who was crying? Hazrat Shah Ne’mat RZ submitted that it was I (my humble self) Ne’mat. The Imam AS told him, “Miyān Ne’mat! This is not the time to cry. My humble self is still amongst you and remember, as long as you tread my path, keeping purpose of my teaching in view and keep following the commands of Allah, believe that this Servant of Allah (Banda), believe that this Servant of Allah is amongst you. The time for crying is the time when this Servant of Allah would not remain amongst

you. The signs of our separation would be the disappearance of seeking Allah and His remembrance from your hearts. The rich and ruling persons would become inclined towards you. The worldly people would give up their hatred and animosity towards you. Seeking the Vision of Allah would be lost to you. Then believe that my humble self is not amongst you. Cry then as much as you want. However, Allah Willing, Mahdi and Mahdavis will remain till the Doom's Day."

It is narrated that he also said, "There is no annihilation /fana for Muhammad Nabi, and Muhammad Vali (Alaihimas-Salam)."

It is narrated that before his Holy Demise, the last saint Hazrat Mahdi AS was in the house of Bibi Malkan. Most of the migrators were also present, and the Holy head was on the knees of Miyan Syed Ameen Muhammad. Meanwhile, Bandagi Miyan Syed Khundmeer Siddiq-e-Vilayat RZ came in. Hazrat Imam Mahdi AS asked, "Who was he?" Bandagi Miyan said, "The servant is Khundmeer." Hazrat Imam Mahdi AS called him closer and made the will of departure, keeping his Holy head on the knees of Bandagi Miyan. By the command of Allah the Almighty, his own attribute, vision of Allah's essence, is handed over to Bandagi Miyan Syed Khundmeer, and he recited the following Verse of the Holy Qur'an:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي طَوَّعْتُهُ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

﴿108﴾ (سورة يوسف)

"Say (O Prophet Muhammad SAS!) This is my way; I call (people) to Allah with a sure conscious insight; I and whoever follows me. And Glory be to Allah! I am not of those who set up peers to Allah." (12-108)

After reciting the translation of the verse in Persian and Gujrati, Hazrat Mahdi AS said, "Brother Syed

**Khundmeer! Do you understand what the servant says?"
Then he discoursed about another Verse:**

وَسُبْحَانَ اللَّهِ وَمَا آتَا مِنَ الْبُشْرِكَيْنِ ﴿108﴾ (سورة يوسف)

**And Glory be to Allah! I am not of those who set up peers
to Allah.” (12-108)**

**(The Prophet Muhammad SAS and Mahdi AS) both are
not among the Total Idolaters.**

(Inteqaab, Shawahid-ul-Vilayat, khatim)

**Hazrat Mahdi (AS) said, "Whoever sees Allah confined is
an idolater."**

The visual perception of Allah is of two kinds.

**(1) To see Allah without a medium/Mutlaqa, is Ru'yat-e-
Mutlaqa.**

**(2) And if it is through a medium, it is Ru'yat-e-
Muqaiyyada, it is Istilahi Shirk/Technical Polytheism.**

**This shows that there are two kinds of Ru'yat. If it is
without a medium, it is Ru'yat-e-Mutlaqa; and if it is
through a medium, it is Ru'yat-e-Muqaiyyada. Ru'yat-e-
Mutlaqa is achieved by a seer of the Manifestation of the
Essence of Allah/Naazir-e-Tajalli-e-Zaat, and he is a
Perfect Muslim. Hence, it is valid and confirmed that the
Naaziraan-e-Tajalli-e-Zaat and Musalmanan-e-Taam are
the two Seals of Prophet-Hood and Sainthood, as Allah
has said, "Say (O' Muhammad!) "This is my way: I call
(mankind) to Allah on Baseerat/Vision of Allah, and that
person too will call, who will be my (Perfect) follower.
Glory be to Allah, and the two of us are not the Idolaters
(Mushrikeen)." (Qur'an, S.10: A.108) In this Quranic
Verse, the Arabic word ANA means Prophet Muhammad
SAS, and Manittaba'-ani purports to mean the Zaat of
Mahdi-e-Mau'ood AS. And since there is no shade even
of the technical Polytheism/Istilahi Shirk in the two
Seals (Prophet Muhammad SAS and Imam Mahdi-e-**

Mau'ood AS), the words, "Glory be to Allah---and the two of us are not the Idolaters, have been used. These words spontaneously prove their (the two Seals) being Musalmanan-e-Taam. In addition to the Seals, if any of the companions is given the Glad Tidings of being Musalman-e-Taam, Fana-e-Taam/Perfectly Perished in Allah, and Naazir-e-Tajalli-e-Zaat, the tidings will be of special rank as a gift of the Seal of the Sainthood of Prophet Muhammad SAS. On all other Naazirin-e-Sifaati, the term Ru'yat-e-Muqaiyyada/Captive Vision of Allah will apply. This Ru'yat will be through a medium. Hazrat Imam Mahdi AS has said, "He, who has seen Allah Confined (Muqae-yad) is a Mushrik (Polytheist)." But this shirk is not the Polytheism under the Shariyat; what it connotes is Istilahi Shirk/Technical Polytheism. Even the Sufia Muhaqqiqeen/Sufi Researchers accept this technical term. According to their technical terms, this is a kind of Polytheism where the kind of Ru'yat /Vision that a person achieves through a medium, but not without a medium. Vision of Allah without a medium is available only to the Seals of Prophet-Hood and Saint-Hood.

It was Monday, the 19th of Zul-Qa'dah, 910 H, at about one paher after sunrise, Allah Most High commanded his Habib/Friend, "O My servant! I am attentive to you. I send my Mauld salutations to you. Come to Me soon so that I can make you drink the sharbat by the hand of My Omnipotence. Exhale your breath in my remembrance (Zikr). Come near Me to an Exalted Position."

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

Then he said he was feeling comfortable and advised his followers to be silent. Then he covered his body and head with a bed sheet. After some time, Miyan Syed Khundmir RZ placed his hand on the chest to feel the heartbeat and noticed that the Imam AS had left them. He informed Miran Syed Mahmood RZ about this fact and advised him to control himself as well as to advise the companions RZ suitably to bow before the will of the Almighty. Then the Holy body was carried to the mosque for the funeral bath. This duty was performed by Miyan Shah-e-Ne'mat RZ.

A controversy cropped up between the residents of Farah and Rach. The people of Farah argued, "Our fort is greater, and we will take (the body) to Farah." The people of Rach said, "He breathed his last on our land. We will keep (his body) here." Meanwhile, Hazrat Bandagi Miran Syed Mahmood RZ, the son of Hazrat Imam Mahdi AS, sent word through Hazrat Bandagi Miyan Shah Nizam RZ, "Please do not quarrel among yourselves. This is our affair. We will lay the body to eternal rest where we like." The controversy died down. When the bier with the body of Hazrat Imam Mahdi AS was ready, the people carried it on their shoulders. There was a vast piece of land with trees and rivulets between Farah and Rach. When they reached this place, the bier became so heavy that it could be taken no further. The beer was placed there on the ground. The owner of the land was summoned and asked to name the price of the land "so that we can inter the body here." The owner of the land started crying and said, "I have performed the acknowledgement/Tasdeeq of Hazrat Imam Mahdi AS. Allah has given this land to you. It is the good fortune of this land that Hazrat Imam Mahdi AS is being laid to rest here." The last rites were then performed.

Hazrat Bandagi Miran Syed Mahmood RZ, the first Caliph of Hazrat Imam Mahdi AS, continued his vice-regency/Khilafat for ten years. Hazrat Bandagi Miyan Syed Khundmir RZ, the second Caliph, was the vice-regent for the next ten years until his martyrdom. The third and the fourth Caliph, Hazrat Bandagi Miyan Shah Ne'mat RZ and Hazrat Shah Nizam RZ, ruled for five years each. After them, Hazrat Bandagi Miyan Shah Dilawar RZ was the vice-regent for nine years. During the Caliphate of these five Vice-Regents/Khulafa of Mahdi AS, thousands of people became seekers of the Truth and met their Creator Allah. Each one of them had seen Allah and became the murshid of the Truth. O Allah! Make me live and make me die, and on the Day of Judgement, judge me in this group of Mahdavis by the honour of the Kalima-e-Tayyiba-e-Muhammad SLM and the Tasdeeq of Hazrat Imam Mahdi AS and Your Infinite Mercy. O the Greatest of the Merciful!

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ○

Translation:- Indeed, we belong to Allah and certainly, we will return to Him.

أَمِينَ ثُمَّ أَمِينَ يَا رَبَّ الْعَالَمِينَ وَآخِرُ الدَّعْوَانَا أَنْ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(Borrowed from Maulood Shareef and other prominent Mahdavia books)

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(May Allah forgive my errors)