

Afzal Mu'jizat-al-Mahdi^{AS} **(Supreme Miracles of Mahdi^{AS})**

By

Hazrat Bandagi Miyan Syed Qasim
Mujtahid-e-Giroh^{RH}

English Translation by

Syed Mohammed Suhael

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Jamiat-e-Mahdavia, Matadahalli, Bangalore

Afzal Mu'jizat-al-Mahdi^{AS}
(Supreme Miracles of Mahdi^{AS})

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Introduction

During the almost six hundred years of our existence, since the advent of Hazrat Syed Muhammad, Mahdi-al-Mau'ood, Amrullah, Muradullah, Khalifatuallah, Salwatullahi Alaih, we have been the target of presecution, physical and even literary, from all and sundry, more particularly the worldly-wise *Ulema* of non-Mahdavi sects of Islam who instigated half-baked, fickle-minded, politically insecure and short-sighted autocratic Muslim rulers by frightening them that the Mahdavis would dethrone them and establish the *Hukumat-e-Ilahiya* (the Rule of Allah). Moulana Abul Kalam Azad laments that the *Ulema* could not have found a more effective weapon against the Mahdavis, who were like "the holy angels of High Heavens" and were a danger to the power, pelf and luxury the *Ulema* enjoyed under those rulers. The Mahdavis rejected the world and wealth and sincerely worked for Allah and His religion without the greed of wealth and political power. This endeared them among the common people with the result that the non-Mahdavi *Ulema* lost their popularity and abundant wealth. But at least their criticism of the Mahdavia beliefs was guarded, though vituperative.

With the information explosion and the paucity of subjects for research, the scholastic community the world over has turned its attention towards the Mahdavia religion, its tenets and practices. During the last two decades and a half, three scholars have tried to write their theses and papers on Mahdaviat.

The first was Dr. D. N. MacLean, a Professor of History in Simon Frazer University of Canada, who, during a visit to Pakistan, became acquainted with the Zikris of Balochistan, and, in his thirst for more information about Mahdavis, came to Hyderabad in India, met some *Murshids* there and collected some books on Mahdavia Faith. Then he went to Aligarh Muslim University in Uttar Pradesh to learn the reading and writing of Urdu and Persian to delve into the Mahdavia literature. He has written a number of papers in French and is reported to have sent English translations of those papers to his friends in Hyderabad in Andhra Pradesh. Since I have not seen those papers, I refrain from any comment on them.

The second was Dr. Qamruddin who wrote his Ph.D. thesis on "Mahdawi Movement in India". He had misquoted from our religious literature and distorted our beliefs and principles. When asked why he had maligned our religion by his hosts who treated him to the best of Hyderabad traditional hospitality, he is reported to have said that his thesis would have been rejected (if he had not done the mischief). Nobody has written anything about it so far to set the record straight.

The third is Dr. David E. Singh who converted from Hinduism to Christianity and did his Ph.D. from the University of Wales. He was the Director of Henry Martin

Institute in Hyderabad, Andhra Pradesh, where he appears to have come into contact with some Mahdavi *Murshids* of Chanchalguda. He does not appear to be well versed in Urdu and Persian. Or was it the fault of his assistants who had done the leg work of translation of Urdu and Persian texts for him? On the face of it, it appears his distortions are deliberate and malafied. But Hazrat Khuda Bakhsh Khundmiri Mianji Saheb of Daira-e-Nau assured me that Dr.Singh's intentions were the best. This was strengthened by his "sincerest apologies, although I know this is perhaps not sufficient!" (Dr.Singh's letter to Hazrat Syed Khundmir Saheb of London, as published in the *Al Alai*, the Quarterly magazine of Mahdavia community, published from Hyderabad, AP dated year 2003; vol 2; No.40.)

But if Dr.Singh is so sincere in his dealings, why did such gross mistakes as have occurred in his book occur? For instance, a parable in *Insaf Nama* states that Bandagi Miyan Hazrat Malikjeo used to force his disciples to bring every day some new news from Allah; otherwise he is not from Allah. (*Insaf Nama*, page 193) But Dr.Singh has a different story to tell... He (Malikjeo Muhajir^{RZ}) had "something new to tell each day" to his disciples and what he told each day was said to be from God.

Why did this discrepancy occur? Because an authentic English translation of *Insaf Nama* was not available to Dr.Singh and the people who translated the parable for him themselves misunderstood and then misguided the learned scholar.

This instance, just one of the many similar blunders by scholars ignorant of Urdu and Persian, clearly illustrates the importance of translating our religious texts into English, the international *Lingua Franca*.

While many people are opposed to English translation of Mahdavia literature into English citing the disinclination of our people to buy and read them, this need of the community was realised by Mr. Syed Mohammed Suhael and he embarked upon the mission of translating the book, *Afzal Mu'jizat-al-Mahdi* into English. This is his first attempt in the field. And I am happy to say that he has not only properly understood the texts but has rendered them in good, easy-to-read-and-understand English using appropriate English equivalents for the Urdu technical terms of *Shariat* and *Tariqat*. His efforts are a grand success and I congratulate him for it. May Allah give him a long and healthy life, both physically and mentally, to serve the religion of Allah. May Allah bless him with *iman* (faith) and His vision both in this world and the Hereafter. Ameen.

- Faqir Syed Ziaullah Yadullahi
Channapatna, Karnataka
September 1, 2005 (Rajab 26, 1426 AH)

About the Author

Mujtahid-e-Giroh Bandagi Miran Hazrat Syed Qasim^{RH} is the son of Bandagi Miran Hazrat Syed Yusuf^{RH} (*Bara Bani Israil*) great grandson of Hazrat Imam Mahdi^{AS}. He was born in Jalor in 989 AH (1581 AD). It is said that there were sixteen commentaries of Quran in the library of Hazrat Syed Yusuf^{RH}. He studied them all and was so proficient that when his father used to ask questions on any Quranic Verse, the son would quote from the commentaries to prove his point. On being impressed by the replies and knowledge of his son, Hazrat Yusuf^{RH} called him a *Mujtahid* (religious director). Hence he is called Mujtahid-e-Giroh.

Hazrat Qasim^{RH} was initiated into the religious order (*Talqin-o-Tarbiat*) by his father Hazrat Yusuf^{RH}. Later, Hazrat Qasim^{RH} was employed at Bijapur for some four years and married Chand Khan Sahiba Bibi, daughter of Azam Khan Arab, a noble at the king's court of Bijapur.

At the age of 24, he rejected the world (*tark-e-dunya*) and remained in the august company of his father, who was also his *Murshid*. He had great aversion to wealth, so much so that he did not touch coins with his bare hands. On coming to know about this, his father, Hazrat Yusuf^{RH}, offered him a gold coin (to test him) at the time of the distribution of *sawaiyet* (equal shares of donated money). He extended his sleeve over his palm and received the coin. His father said, "What is this? I take the gold in my hands." The son, Hazrat Qasim^{RH} said, "Gold and dust are equal in your eyes. But to me gold is still gold, and dust is still dust." The father was very pleased to hear his son's assessment of his own abstinence and austerity.

Hazrat Yusuf^{RH} advised Hazrat Qasim^{RH} to go and remain in the company of Hazrat Syed Nur Muhammad^{RH}, Aakhar Hakim after his (Hazrat Yusuf's^{RH}) death. This he did. After the death of Hazrat Nur Muhammad^{RH}, he set up his *dairas* at Daulatabad, Manchappah, Gokak and Mushirabad (in Hyderabad, Andhra Pradesh). He was ill for a long time and died in 1042 AH (1632 AD) and is laid to rest at the Hazira Kalan at Mushirabad.

He was a prolific writer and has left a large number of books, written in Persian, and all of them were translated into Urdu by Hazrat Syed Dilawer^{RH} alias Goray Miyan of Begum Bazar.

Afzal Mu'jizat-al-Mahdi^{AS} is the first of his books, now published in English. His books are a mine of information about the principles and practices of the Mahdavia faith and need to be translated into English for the benefit of the future generations.

Translator's Note

In the Name of Allah, the Most Beneficent, the Most Merciful.

Most of the Mahdavia literature is available in Urdu and Farsi. It is only in the past decade and a half that our books have been translated into English. While many important books have been translated into English by venerated people of the community, the list of English books is still small compared to the literature available in Urdu. This translation is a meagre effort from a menial to add one more book to that list.

Afzal Mu'jizat al-Mahdi by Hazrat Syed Qasim Mujtahid Giroh^{RH} lists one hundred miracles of the Imamana Syed Muhammad Jaunpuri Mahdi Mau'ood^{AS}. This book is written in Persian. It was translated into Urdu by Hazrat Syed Dilawar Gorey Miyan^{RH}. I have used the Urdu translation published in 1370 Hijri as the basis for my English translation.

I have been fortunate in having the guidance of my father, Hazrat Syed Khalilullah Saheb, during the translation of the book. During the translation I have consulted him whenever I faced any difficulty. His command over Urdu and English languages was very beneficial to me.

I am indebted to Hazrat Syed Ziaullah Saheb Yadullahi, who has translated many of our books into English over the past decade. Despite his busy schedule and advancing age, he graciously consented to review this book. His review and resulting comments have been invaluable and have shaped this book for the better.

I had requested Hazrat Syed Ziaullah Saheb to write an article on miracles (mu'jizat) which would serve as a general introduction to the topic. Within a few days, he couriered the article to me. The article titled 'Miracles' is published as part of this book.

This is my first attempt at translation and I have much to learn. I request readers to treat any errors with kindness and send their comments so that necessary corrections can be done in the future editions.

Syed Mohammed Suhael
Bangalore

Acronyms used in the book

SLM	Sallallahu Alahi Wo Sallam
AS	Alaihis Salam
RZ	Razi Allahu Anhu/Anha/Anhum
RH	Rahmatullai Alaih
MHS	MH Shakir - Translation of Quran available at www.usc.edu/ /dept/MSA/quran
MMP	Translation of Quran by Muhammad Marmaduke Pickthall

MIRACLES

By Hazrat Syed Ziaullah Saheb Yadullahi

Arabi-English Dictionary gives the meaning of the Arabic word *Mu'jiza* as a miracle (especially one performed by a prophet). Its plural is *Mu'jizat*.

The Oxford Advanced Learner's Dictionary defines 'miracle' as "an act or event that does not follow the laws of nature and is believed to be caused by God."

The Cambridge International Dictionary defines 'miracle' as "an unusual and mysterious event that is thought to have been caused by a god or any very surprising and unexpected event."

About the people who demanded 'miracles', the Quran says: "(the same are) Those who say: 'Lo! Allah hath charged us that we believe not in any messenger (*Rasul*) until he brings us an offering which fire (from heaven) shall devour.' Say (unto them, O Muhammad): 'Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!" (3:183 - MMP)

In his *tafsir* of Quran, Hazrat Syed Miranji Abid Khundmiri elaborates under this Quranic Verse thus: "The truth is that the forefathers (of those that demanded the miracles) were adamant and obstinate by their very nature. Their demands are mere excuses. They are disavowing you (the Prophet^{SLM}) with various excuses. They have disavowed all the apostles who came before you (Prophet Muhammad^{SLM}), even though the apostles had come with clear signs and scriptures."

It is obvious from this that the people who demand miracles from apostles are dishonest and make false pretexts to disavow the apostles of Allah.

"On one occasion, a night of full moon, not long after it had risen, when it was to be seen hanging in the sky above Mount Hira, a body of disbelievers approached the Prophet^{SLM} and asked him to split the moon in two as a sign that he was indeed the Messenger of God. Many others were also present, including believers and hesitants, and when the demand was made all eyes were turned towards the luminary. Great was their amazement to see it divide into two halves which drew away from each other until there was a half moon shining brightly on either side of the mountain. 'Bear ye witness,' the Prophet^{SLM} said. But those who had demanded the miracle rejected this optical event as mere magic, saying that he

had cast a spell over them. The believers, on the other hand, rejoiced, and some of the hesitants entered Islam, while others came nearer to doing so."¹

The morning after *Mei'raj*, the midnight journey of Prophet Muhammad^{SLM} to the seven heavens, "a group of men went to (Hazrat) Abu Bakr^{RZ} and said : 'What thinkest thou now of thy friend (Prophet Muhammad^{SLM})? He telleth us he went last night to Jerusalem and prayed there and then he returned to Mecca.' (Hazrat) Abu Bakr^{RZ} accused them of lying, but they assured him that (Hazrat) Muhammad^{SLM} was in the mosque (kaaba) at the moment, speaking about this journey. 'If so he saith.' said Abu Bakr^{RZ}, 'then it is true. And where is the wonder of it? He telleth me that tidings came to him from Heaven to earth in one hour of the day or night, and I know him to be speaking the truth. And that is beyond what ye cavil at."²

The above two quotations speak volumes about those infidels who demand miracles and then reject the performed miracle after seeing it, and those men of faith (*iman*) who accepted the truth, Allah had sent to them through the Prophet^{SLM}. It was for this reason that the Prophet^{SLM} called Hazrat Abu Bakr^{RZ} the name *as-siddiq*, which means "the great witness of truth" or "the great confirmer of truth."

A miracle is the work (*fel*) of Allah, which He performs at the demand of a *nabi* (prophet) and Allah performs it through the *nabi*. This work is against the usual habit (*aadat*) and the Ummah cannot replicate the precedent (of the work through the Prophet^{SLM}).³

"There is no doubt that every event, contrary to nature or unusual, is named in relation to the eminent person who manifests it. For instance, if the event occurs through a *nabi* (prophet), it is a *mu'jiza*; if it occurs through a *wali* (saint), it is a *karamat* (supernatural event); and, if it occurs through a non-Muslim, it is *istidraj* (an abnormal or unusual even performed by a non-Muslim)."⁴

There is a difference of opinion whether an unusual event, which a prophet performs like creating a passage through a body of water like a river or a sea or bringing into life a dead person, can also be performed by a *wali* (saint). Some say a saint can perform it while others say that he cannot. Under these circumstances, the difference between a *mu'jiza* and *karamat* is whether the performance follows a challenge or not.⁵

¹ Muhammad, by Martin Lings, New Delhi, 1983 AD, p.68.

² Ibid, p.103

³ *Al-Aqaid*, Vol I by Hazrat Moulana Syed Ashraf Shamsi^{RH}, Hyderabad, 2003 AD, p.9

⁴ *Al-Mahdi al-Mau'ood*^{AS}, by Allama Syed Husain Mahmoodi^{RH}, Hyderabad, 1388 AH, p.402.

⁵ *Al-Aqaid*, Vol III by Hazrat Moulana Syed Ashraf Shamsi^{RH}, Hyderabad, 2003 AD, p.42

Hazrat Imam Mahdi^{AS} has at no time claimed that he is a prophet and the Mahdavis do not believe him to be a prophet. Prophet Muhammad^{SLM} has tendered the evidence that the Mahdi^{AS} would follow in his footsteps and would not err. On another occasion, he has ordered his followers to go crawling on ice and swear fealty to Mahdi^{AS} when they hear that he has appeared because he is the vice-regent of Allah. The Mahdi^{AS} also calls or invites (*da'wa*) the people to come towards Allah. Since, the Imam Mahdi^{AS} is *khalifatullah* (vice-regent of Allah), *Da'yi il-Allah* (invites people towards Allah) and *Masoom an-il-khata* (free from erring), the unnatural and unusual events he performs are called *mu'jizat*.⁶

The *karamat* is the right of the *aulia* (saints). The Quran bears witness that the *aulia* have performed *karamat*. Hazrat Zachariah^{AS} entered Bait-ul-Muqaddas and enquired of Mariam^{AS} as to where the food (that was there) came from and Hazrat Mariam^{AS} said it had come from Allah. (3:37)

Further, by the supplications of Hazrat Aasif Siddiq, the throne of Bilqis reached the presence of Sulaiman^{AS} (Solomon) in a split second. (27:40)

These two verses of Quran prove that *karamat* can be performed by the virtuous (*salihin*).

Secondly, it is proved by *khbar e mutawatir* (successively repeated reports) that the companions of the Prophet^{SLM}, their successors and other saints have performed *karamat*. For instance, Hazrat Umar^{RZ} (second Caliph of the Prophet^{SLM}) was delivering his sermon (*khutba*) at the Prophet's^{SLM} mosque in Madina, when he saw the (Muslim) army fighting war at Nahawant, far far away, on the verge of defeat. He shouted, "O small army! Take the help of the mountain!" The army contingent heard his voice and followed the instructions. This resulted in the victory of the Muslim army. The innumerable *karamat* of Hazrat Ali^{RZ} (fourth Caliph of Islam) are well known. Hence the belief that *aulia* perform *karamat* is true and correct. Mu'tazela deny this.⁷

However, Hazrat Imam Mahdi^{AS} was not in favour of his followers performing *karamat*. The following incident explains the point.

Hazrat Imam Mahdi^{AS} continued his life-long migration from Danapur (now in Bihar, India) towards Kalpi. On the way he camped in a forest. Hazrat Shaikh Bhik^{RZ}, a companion of the Imam^{AS}, went on an errand to a nearby town, probably, Kalpi itself with Miyan Bhil Muhajir^{RZ}. There he saw a big crowd lamenting. He enquired what was amiss. People told him that the ruler of the town and their leader had died. Hazrat Shaikh Bhik^{RZ} asked if he could see the dead body. When Shaikh Bhik^{RZ} and Shaikh Bhil^{RZ} came near the dead body,

⁶ *Al-Mahdi al-Mau'ood*^{AS}, by Allama Syed Husain Mahmoodi^{RH}, Hyderabad, 1388 AH, p.402.

⁷ *Al-Aqaid*, Vol III by Hazrat Moulana Syed Ashraf Shamsi^{RH}, Hyderabad, 2003 AD, p.40-41

Shaik Bhik^{RZ} said, "He is alive." He got hold of the hand of the dead body and said, "Get up." The body became alive and stood up. The multitude present said in one voice, "This is not a human being! He is Prabhu, Parmeshwar, Autar." They surrounded Miyan Bhik^{RZ} and started prostrating before him. Somehow the two companions of the Imam^{AS} got rid of the crowd and started to run. But the people followed the companions who came into the presence of the Imam^{AS}. When the crowd was dispersed with great difficulty, the Imam^{AS} asked the details and Miyan Bhik^{RZ} told him all that had happened. The Imam^{AS} told Miyan Bhik^{RZ}, "There is no panacea for your own fault. You have invited this evil yourself. This is the special position of Hazrat Esa^{AS} (Jesus Christ). Do not meddle in it."

After this the Imam^{AS} embarked on a three day fast (*Saum-e-Visal*). After the fasting was over, the Imam^{AS} supplicated Allah, "O Lord, Do not allow my followers to indulge in the evil of *karamat*." Allah replied, "For your sake, We have protected your group (*Jamaat*) of followers from the evil of *karamat*."

This is the reason, why the leaders of the Mahdavia group do not perform *karamat* through their will and authority (*ikhtiar*). It is a different matter if any *karamat* manifests itself without their will and authority.⁸

Why did the Imam^{AS} oppose *karamat* by his followers? It is obvious that the person who performs a *karamat*, practices black magic, a necromancer, or sorcerer or conjurer or such others create an aura of potentiality around themselves and distract the attention of the people from God. Thus the importance and the high position of omnipotence that God occupies in the minds of the people is diminished and the person who plays the tricks with his jugglery assumes the eminent position suitable only to God. Hence, it is discouraged.

There are two kinds of *Mu'jizat*: one, belonging to the Heavenly World (*Mu'jizat Alam-e-Alawi*) and two, belonging to the Earthly World (*Mu'jizat Alam-e-Sifli*)

The miracles pertaining to the heavenly world include those like the unknown voice reciting the Quranic Verse : "*wa qul Jaaa al-Haqqu wa Zahaqal-Baatil: innal – Baatila kaana zahuuqaa.*"⁹ "And Say: Truth hath come and falsehood vanished away. Lo! Falsehood is ever bound to vanish." (17:81 – MMP)

This recitation came in a loud voice on the night of the birth of Hazrat Imam Mahdi^{AS}. Hazrat Shaikh Daniyal^{RZ} and others heard it.¹⁰

⁸ *Al-Mahdi al-Mau'ood*^{AS}, by Allama Syed Husain Mahmoodi^{RH}, Hyderabad, 1388 AH, p.203.

⁹ Transliteration: Al-Quran by Muhammad Abdul Haleem Iliasi, Hyderabad, 1993, pp.433-434

¹⁰ *Al-Mahdi al-Mau'ood*^{AS}, by Allama Syed Husain Mahmoodi^{RH}, Hyderabad, 1388 AH, p.405, quoted from *Jannat al-Vilayet*.

A companion of Imam Mahdi^{AS} died. But the Imam^{AS} did not say anything about him. This was not the habit of the Imam^{AS}. The other companions asked him about his silence. He directed his attention towards Allah. Allah's command came, "O Syed Muhammad! He (the deceased companion) had been called to account so far. Today he has been granted salvation (*nijāt*) in view of your concern."

The Imam^{AS} asked, "What was his sin?"

Allah said, "In times of distress for want of food, he used to recall his rich relatives back home and felt that they did not help him (in cash and kind), although he never went to them nor did they send him anything. But he did not repent for his thoughts. He died in similar thoughts."

A word of explanation here. *Tawakkal* or Trust in God entails, among other things, the conviction that Allah is the provider of sustenance to the people. But a thought that one's rich relatives can or shall provide food is tantamount to equating Allah with rich relatives, and this is *Shirk-e-Khafi* (hidden polytheism), a sin which Allah is never expected to forgive.

The miracles pertaining to earthly world, concern animals, plants and minerals and fossils.

It is narrated that when the ruler of Farah, Mir Zunoon, raised his hand with a sword to assassinate Hazrat Imam Mahdi^{AS}, his hand became crippled.

This is because the Imam^{AS} was a *khalifatullah* (Vice-Regent of Allah) and nobody could over-power him.¹¹

While black magic, sorcery and jugglery divert a person's attention away from Allah and weaken one's faith in Allah, *mu'jiza* and *karamat* increase one's faith (*iman*) in Allah.

A case in point is the following incident:

A jogi (a Hindu ascetic) who lived in the neighbourhood of Hazrat Bandagi Miyan Syed Qasim^{RA} in Musheerabad was a *kimiahgar* (an alchemist). He took pity on the starving inmates of the *daira* of Hazrat Syed Qasim^{RA} and offered a specific formulation which, he said, would convert any metal into gold. Hazrat Syed Qasim^{RA} threw the formulation in a well. At that time he (Hazrat Syed Qasim^{RA}) was standing on a stone slab. He spat on it and, Lo, the slab became a slab of gold. Seeing this *karamat* (*mu'jiza*) the jogi converted to Islam, rejected the

¹¹ *Al-Mahdi al-Mau'ood^{AS}*, by Allama Syed Husain Mahmoodi^{RH}, Hyderabad, 1388 AH, p.406-410 (abridged)

world and joined the group of the *fuqara* of Hazrat Syed Qasim^{RA}. The jogi, named Jogi Muhammad^{RA}, died in the *daira*. He is buried near the grave of Hazrat Syed Qasim^{RA} at Musheerabad Hazira.

This shows how the *iman* of Jogi Muhammad^{RA} had intensified and he became a Mahdavi *faqir*. May Allah bless him.

Afzal Mu'jizat-al-Mahdi^{AS} (Supreme Miracles of Mahdi^{AS})

In the name of Allah, the Most Beneficent, the Most Merciful

All praise is to Allah, who sent prophets and messengers with clear signs, high character, chosen circumstances and evident miracles. Salutations on the two Mohammads^{SLM} who were possessors of supreme miracles (*Afzal Mu'jizat*) and on their companions who were possessors of supernatural events (*karamat*). Allah the most high says "Say: Then Allah's is the conclusive argument." (6:149 – MHS)

After praise to Allah and the two Muhammads^{SLM}, know that these sentences are about miracles of Hazrat Imam Muhammad Mahdi Mau'ood Alaihi Salwat wo Salaam. These are selections from the miracles of the high personality, the equal of the Prophet^{SLM}, so that just-minded people do justice in this matter. And people who are prejudiced against the Imam of Wise People (*Imam Oolul Albab*) should abstain from their oppression for their own good. The Prophet^{SLM} has said that religion (*Deen*) is justice from head to toe. May Allah have mercy on one who does justice. Know that the foundation of this book is laid on the glorious and supreme miracles of Mahdi^{AS}. Guidance is from Allah and we repose trust only in Him. The attempt is mine, to complete it is upon Allah.

Miracle 1

The virtuous, noble and devout mother of the Imam's^{AS} was *shab-bedar*¹². She had a vision (*mu'amlā*) that the sun had descended from the sky and had entered her garment. She went into a divine ecstasy. Her brother, Malik Qayyamuiddin^{RH} came to know of his sister's unusual state. He was a man of *tariqat* – having the knowledge of the divine inner reality. He himself came, saw his sister's condition and said that she was not afflicted with any disease, but was experiencing divine ecstasy. When she regained consciousness, the Malik asked her how she was lost from this world. The Bibi^{RZ} described what had happened. The Malik said that the vision indicated that *Khatim-e-Vilayet-e-Muhammadi* would be born to her. The Malik then kissed the feet (*qadambosi*) of his sister and said, "You have honoured us and our seven generations. But this should not be revealed to others as people would become envious." Know O Judge, whatever the Bibi saw in her vision, did come to happen. Thus this miracle became a clear proof for that person who was a man of heart or keeps his ears open and concentrates on what his heart says. Rasoolullah's^{SLM} mother also had seen the same vision during her pregnancy.

¹²¹² One who spends his/her night in prayer (worship) - Translator

Miracle 2

When the Imam^{AS} was in the womb for four months, the Bibi^{RZ} (the Imam's^{AS} mother) used to hear a hidden voice saying that Mahdi Mau'ood^{AS} had come.

Miracle 3

The Imam^{AS} conversed when he was still in his mother's womb.

Miracle 4

Esa Roohullah^{AS} (Jesus) had the attribute of conversing in his mother's womb. Thus Allah says in the Quran about the words told by Esa Roohullah^{AS} "*Grieve not, surely your Lord has made a stream to flow beneath you*"(19:24 MHS)

The Lamp of Hearts (*Siraj-al-Quloob*) Imam^{AS}, had the same attribute.

Miracle 5

When the Imam^{AS} came out of his mother's womb, he was free of the pollutants of blood and other impurities.

Miracle 6

When the Imam^{AS} was born, he covered his nakedness with his hands. Only after a dress was put on him, did he remove his hands. Thus, whenever his clothes were removed, he would cover himself with both his hands.

Miracle 7

When the Imam^{AS} was an infant, the sound of his crying was such, that the people who heard it would be absorbed in it to such an extent, that they would not have the strength to lift a leg.

Miracle 8

After the birth of Imam^{AS}, Allah gave him the power of invitation just like He had given it to Esa^{AS}. But on the command of Allah, he assimilated it (did not show it).

Miracle 9

When the Imam^{AS} was born, an unknown voice proclaimed that truth had arrived and falsehood had perished. Verily, falsehood would perish. (17:81)

Miracle 10

When the Imam^{AS} was born, all the idols in the city of Jaunpur fell on their faces, just like the idols of Makkah had fallen on their faces at the birth of Rasoolullah^{SLM}.

Miracle 11

When the Imam^{AS} reached the age of speaking, the first words upon his holy tongue were, "Mahdi Mau'ood has come."

Miracle 12

When the Imam^{AS} was admitted to the school of Sheikh Daniyal^{RZ}, he memorized the whole of the Book of Allah at the age of seven. Daniyal^{RZ} then focused on his Arabic education. It is well known that when the Sheikh^{RZ} taught one part of the book, the Imam^{AS} explained the essence and purport of the entire book along with questions and answers to the extent that the Sheikh's unresolved problems were also answered. Thus some writings on branches of knowledge were accepted. When the Imam^{AS} reached the age of twelve years, the scholars in and around Danapur unanimously addressed him as *Asad-ul-Ulema* (Lion amongst scholars).

Miracle 13

When the Imam^{AS} went to the school of Sheikh Daniyal^{RZ}, Khaja Khizr^{AS}, on the command of Allah, came to meet the Imam^{AS} and posed some questions to Sheikh Daniyal^{RZ}. When Sheikh Daniyal^{RZ} could not answer and gave up, he would request the Imam^{AS}, who would resolve all the questions of Khizr^{AS} in a single answer.

Miracle 14

After the entrustment (*amanath*) given by Hazrat Rasoolullah^{SLM} was handed over by Khizr^{AS} to the Imam^{AS}, the Imam^{AS} initiated into discipleship (*tarbiat*) both Khaja Khizr^{AS} and Maqdoom Sheikh Daniyal^{RZ}. This miracle is a visible and conclusive testimony for a man of wisdom. Thus, know O Judge¹³, from the time

¹³ The reader is being addressed here as the Judge - Translator

the Imam^{AS} was an infant till the time Khizr^{AS} handed over the entrustment, a number of miracles were revealed by him. Many scholars were amazed and asked the Imam^{AS}, "Where do you have this from?". They conceded that the Imam^{AS} held many mysteries within him. Many people were waiting for his advent, knowing without doubt, that he will distribute unknown treasures. Ultimately this happened in accordance with the adage that the supposition (*guman*) will not go wrong.

Miracle 15

The Imam^{AS} had learnt of his impending victory over Gaur from the soul of Hazrat Rasoolullah^{SLM} and that is exactly what happened. This is an evident miracle and a clear sign. This is so because fifteen hundred soldiers of the army of Sultan Husain Sharqi^{RZ} were there (with the Imam^{AS}). And seventy thousand mounted soldiers were in the army of Raja Dalpat. They had started the hostilities after advancing about three miles from the fort. But finally the *mumins* (faithful) won the battle. This is no secret.

Miracle 16

After Dalpat Rai was killed, the Imam^{AS} experienced a divine ecstasy for seven years. The divine ecstasy was such that the Imam^{AS} used to say that from the waves of manifestations of divinity, if one drop were to be given to a *Wali-e-Kamil* or a prophet or messenger of Allah, he will lose all his consciousness. In spite of this, the Imam^{AS} performed his *Farz* and *Sunnat* and said that Allah says 'O Syed Muhammad, since we have made you Seal of the Sainthood of Muhammad^{SLM}, We get the *Faraiz* and *Sunnats* performed by you. This is Our mercy and favour on you.' A research scholar has so beautifully described this in this Persian couplet:

One said I am the truth (*Anal Haq*), another said Glory to me (*Subhani*)
Who else can bear the burden of the manifestations of Allah except the Saint of Allah (*Khatim e Vilayet e Muhammadi Imam Mahdi^{AS}*)

Miracle 17

Of the twelve years during which the Imam^{AS} was in divine ecstasy, he was not at all conscious of this world for seven years, but he performed the five daily prayers. During these seven years he did not eat anything and did not drink even a drop of water. For the remaining five years, Bibi Ilahdati^{RZ} (the Imam's^{AS} wife) calculated the quantity of food consumed. Water, food grains, oil and meat

altogether amounting to 17 *Ser*¹⁴ was consumed by him. In spite of this he had the strength to perform the obligatory prayers.

Miracle 18

In the city of Chanderi, on the command of Allah, the Imam^{AS} said about the royal princes, "See on whose scarf a hand will fall (whose reputation will be tarnished)" and proceeded from that place. The night was spent at a mile away. Burning fires in the city and riots amongst the people were seen later. The next day, two companions who had stayed back brought the news that the people there were saying that this misfortune had befallen due to the curse of the Imam^{AS}. The Imam^{AS} said that no torment comes to people from the servants of Allah, but it comes from their own deeds. Allah says, "*And whatever affliction befalls you, it is on account of what your hands have wrought.*" (42:30 - MHS) This is an open miracle because whatever the Imam^{AS} says, happens without delay.

Miracle 19

In the city of Mandu, Sultan Ghayasuddin^{RZ} sent the following entreaties to the Imam^{AS}

1. My faith persists (*Iman ho*)
2. I die as an oppressed person
3. I get the status of a martyr

The Leader of Leaders, the Guide of Guides, (*Amir-e-Ameeran Peer-e-Peeran*) Hazrat Meeran^{AS}, after hearing the Sultan's request said, "All three requests are accepted, all three requests are accepted, all three requests are accepted." Ultimately whatever the Imam^{AS} had said, happened.

Miracle 20

When the Leader of Leaders, the Prince of Sovereigns, (*Amir-e-Ameeran Mehtar-e-Sarvaran*) Hazrat Meeran^{AS} came to the city of Ahmednagar, the king of that place was Shah Nizam-ul-Mulk. He came to know about the Imam's^{AS} arrival and about the effect of the Imam's^{AS} *paskhurda*.¹⁵ Desiring a son, he came to the Imam^{AS}, hoping that his desire would be fulfilled at the Imam's^{AS} door. Hazrat Imam^{AS}, after counseling him, gave him *paskhurda* of the betel leaves which he

¹⁴ A Ser is a measure which is a little over one kilogram in weight - Translator.

¹⁵ This is water or betel leaves or other food items which the Imam^{AS} consumed in part and gave the remaining to be consumed by people. This leftover had miraculous and curative effects on the people who consumed it. The practice is *paskhurda* of followed by Mahdavis even to this day - Translator.

was chewing. The king had consumed the *paskhurda* along with his wife. By the blessings of Imam^{AS}, Allah bestowed him a son, who he named Burhan Nizam-ul-Mulk.

Miracle 21

When the Imam^{AS} went to Daulatabad, he visited the tombs of Saints (*Auliya Allah*). He went to the tomb of Syed Muhammad Arif^{RH}, sat at the grave for some time, performed two cycles (*rak'ats*) of *namaz* and then came to a well which contained bitter water. He gargled the water and spat it back into the well. The effect of the *paskhurda* was such that the water became sweet. This is a miracle of the Prophet^{SLM} and this is not hidden even from a person having little knowledge of the Prophet's^{SLM} miracles.

Similarly, in Solah Santej, the bitter water of a well turned sweet by the *paskhurda* of the Imam^{AS}.

Miracle 22

At the tomb of Syed Muhammad Arif^{RH}, the Imam^{AS} brushed his teeth with a pomegranate stick and then stuck it into the ground. The stick sprouted into a tree.

It is reported that one day Bandagi Miyan Shah Nizam^{RZ} asked the Imam^{AS}, "Meeranji, the Ulema say that one of the signs of the Mahdi is that dry trees will become fresh and green." The Imam^{AS} had a *miswak*¹⁶ in his hand. He pushed the stick into the ground. The *miswak* sprouted into a tree with fruits. Then the Equivalent (*Hamsar*) of the Prophet^{SLM} removed the *miswak* from the ground and said, "Miyah Nizam! This is the work of jugglers. The purport of the hadees is that at the time of Mahdi, dead hearts will come alive."

Miracle 23

The bodily excrements of the Imam^{AS} were not visible. Some people wanted to see them, to confirm that, if he had the attributes of the Prophet^{SLM}, then surely he had to have this attribute too. Ultimately, nothing was seen except water.

¹⁶ Stick used for brushing teeth - Translator.

Miracle 24

The Imam^{AS} did not have a shadow, just as Rasoolullah^{SLM} did not have a shadow. After seeing this miracle of the Imam^{AS}, many people accepted him and became believers.

Miracle 25

Flies did not sit on the Imam^{AS}.

Miracle 26

Any bad odour did not spread near the Imam^{AS}. The Imam's^{AS} fragrance would predominate any bad odour and consequentially the bad smell would vanish. At the time of his birth an unseen voice had proclaimed that truth had arrived and falsehood had perished. (17:81)

When the Imam^{AS} took any path, his fragrance remained there, which indicated that the Imam^{AS} had passed that way. It is reported by Bandagi Miyan Shah Dilawar^{RZ} that after he became a disciple of the Imam^{AS} he was in divine ecstasy for seven years. When he regained consciousness, he enquired about the whereabouts of the Imam^{AS}. Servants informed him that the Imam^{AS} had gone to Makkah. He immediately got up and with a desire to meet the Imam^{AS}, he departed from the place. Later, he used to say that the Imam's^{AS} fragrance was his guide and brought him back in the service of the Imam^{AS}. Glory be to Allah, Glory be to Allah, this was a miracle from among those of the Prophet^{SLM}.

Miracle 27

Wherever the Imam^{AS} went, a large crowd gathered to hear his call. Most of the people became unconscious or experienced divine ecstasy after receiving spiritual bounty (*faiz*) or sanctified left over (*paskhurda*) from the Imam^{AS}. When he shook off tears accumulated in his beard, drops from it falling on a person would make the person experience divine ecstasy and he would be in an unconscious state for three or four days.

Miracle 28

In cities like Peeranpatan, Ahmedabad and Chapaneer, people gathered around the Imam^{AS} for hearing *Bayan-e-Quran*, with no space left vacant. So some people sat on walls, rooftops and trees to hear him. The Imam's^{AS} miracle was that all people, those who were near as well as those who were far away from him, would hear his voice at the same decibel level.

Miracle 29

When the Imam^{AS} went to a city or a Sultanate, he would know the language of that place and would deliver the *Bayan-e-Quran* in that language. This is the miracle of prophets, as Allah has said, "And We did not send any messenger but with the language of his people." (14:4 - MHS) Hazrat Muhammad^{SLM} and Mahdi^{AS} have quoted Allah as saying (in the Quran), "We sent you for all people as a bearer of glad tidings and a warner." (34:28 - MHS) That is why Muhammad^{SLM} and Mahdi^{AS} know all the languages.

Miracle 30

The Imam^{AS} used to say, "If anyone has any doubt about this servant's *Mahdiat*, let him bring the Old Testament, The Bible, The Psalms of David and The Quran. This servant will recite the books from memory and you can verify if this servant recites correctly. If there is a mistake of even one word, then this servant is not the Mahdi Mau'ood^{AS}." This miracle is manifest for a person with vision and decisive proof of the *Mahdiat* of the Imam^{AS}. Thus Imam^{AS} has spoken the truth.

Miracle 31

The Imam^{AS} had the Seal of Sainthood on his back just as Rasoolullah^{SLM} had the Seal of Prophethood on his back. The Seal of Prophethood was seen by Akasha bin Jahsh Al Asdi and the Seal of Sainthood was seen by Miyan Yusuf Saheet^{RZ}, who was an *Alim Billah*. The Imam^{AS} had given him glad tidings. Miyan Sheikh Momin Tawakkali^{RZ} who was a lover of Allah too had seen the Seal of Sainthood. This fact is no secret.

Miracle 32

If there was a wall, a tree or a deep well in the path of the Imam^{AS}, these would get leveled to form the way for the Imam^{AS}. Rain fell on the path through which the Imam^{AS} had passed. This fact is not hidden from the believers.

Miracle 33

The trees and rocks along the path of the Imam^{AS} used to call, "This is Mahdi Mau'ood^{AS} and he is the Viceregent of Allah." Whoever had the ears of the heart (inner hearing) heard this. A scholar has written this Persian couplet so beautifully:

The caller (Mahdi^{AS}) says 'become a lover of Allah'
But how would the deaf and blind hear the Mahdi's^{AS} call

Miracle 34

Qazi Sheikh Sadruddin^{RZ}, who was one among the high ranking scholars of Sindh, came to meet the Imam^{AS}. He saw the Imam^{AS} in a soldier's dignified attire. He thought that Allah could not manifest in this place and started to go back. A hidden voice said, "Sadruddin! Where do you go. This is the Mahdi of the Last Era whom Allah had promised to bring. Go and plead allegiance to him." Sheikh Sadruddin did not trust the voice, so he moved ahead. A voice came from a tree that this is Mahdi Mau'ood^{AS} about whom Allah had given a promise to Mustafa^{SLM} that he would be born. For the third time, Sheikh Sadruddin^{RH} heard the voice from a black stone saying, "Go and meet him and see how Allah has manifested." Ultimately, Sheikh Sadruddin^{RH} came to the presence of the Imam^{AS} and met him. Then he reposed faith in the Imam^{AS}.

Before the claim of *Mahdiat*, well known scholars and mystics, that is, every companion of Hazrat Imam^{AS}, heard a hidden voice saying We have made your spiritual guide (*Murshid*) the Mahdi Mau'ood^{AS}, so profess belief in him. They learnt of this through their divine inspirations (*kashf*) and reveries. The companions suppressed this within themselves. Then when there was anger in the unknown voice saying, "Do you deny the truth?", they would present themselves before the Imam^{AS}. The Imam^{AS} used to say, "What do you have to do with this, go and be busy with your work (in the remembrance of Allah). When Allah wills, the claim will be revealed."

Miracle 35

The Imam^{AS} called people by their names and gave details about their lineage without enquiring about it from them. There is the case of Malik Barkhan. The Imam^{AS}, upon meeting him for the first time, addressed him by his original name and said, "Come, Malik Barkhurdar!" People thought that Malik Barkhan was his original name, but it was only an alias. After the Imam^{AS} addressed him, people learnt his original name.

Miracle 36

It is narrated by Bandagi Miyan Syed Khundmir^{RZ} that when Malik Barkhurdar informed him about the arrival of the Imam^{AS} and also narrated the incident of the Imam^{AS} calling Malik Barkhurdar by his original name without asking and also informed him about the companions of the Imam^{AS} in such a way that as soon as Bandagi Miyan Syed Khundmir^{RZ} heard about this he got up and started to meet the Imam^{AS}. Bandagi Miyan^{RZ} told the people accompanying him not to call his name in the presence of the Imam^{AS} as he had heard that the Imam^{AS} (upon meeting a person for the first time) addressed the person by his name and gave details about the lineage without enquiring. "Let me also see what my lineage

is”, he said. Upon seeing Bandagi Miyan^{RZ}, the Imam^{AS} said, “Come Miyan Syed Khundmir!” A person with the intention of testing the Imam^{AS} said, “Meeranjeo, his name is Miyan Khundmir.” (Not Miyan Syed Khundmir). The Imam^{AS} replied, “No, brother Syed Khundmir is truthful. He and we (Imam^{AS}) are descendants of the same forefather and are Hussaini Syeds.” And it was like that.

Miracle 37

By the command of Allah, the Imam^{AS} used to reveal thoughts hidden in people’s hearts. Thus a questioner was not required to ask his question. This was apparent not just with believers but also with non-believers in him.

It is narrated that some scholars who did not believe in the Imam’s^{AS} *Mahdiat* came to meet him. Each of them had a thought in his mind to test the Imam^{AS}. Hazrat Meeran Syed Muhammad Mahdi Mau’ood^{AS} was inviting the people towards Allah. He turned towards the scholars and recited the Ayat "*Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen.*" (6:50 - MHS) The scholars were astonished and understood with certainty that this was the answer of their conscience (or thoughts in their mind). The effect of divine ecstasy began to manifest on their hearts. They could not come to their senses even after the congregation dispersed. They even forgot the way to their houses and it dawned upon their hearts that this is what Islam is (whatever was explained by the Imam^{AS}) and the rest misleading. After sometime these very disbelievers considered their experience as misleading and called this Bestower of Bounties (*Faayez-e-Fuyuzaat*) (Imam^{AS}) as one who had gone astray and who misleads. They started a propaganda campaign against the word and deed of the Imam^{AS} and forbade young people from meeting him saying that this person possessed such enchanting powers that after seeing him the heart becomes restless and all religious and worldly deeds are ruined. This miracle of the Imam^{AS} was among the miracles of all Prophets and Messengers. Prophet^{SLM} has said that no prophet was sent but to take people away from the world and towards Allah.

Miracle 38

The Imam^{AS} was of medium stature just like the Prophet^{SLM}. But when the Imam^{AS} was with people either in prayers or when walking together, he appeared to be taller than all others.

Miracle 39

The cloth tied at the waist for bathing (*lungi*) used to be always wet. This was the miracle of the Prophet^{SLM} as written in *Sirr-al-Asrar*, the book written by Syed Muhammad Gesudaraz^{RH}. Thus it is said by narrators of signs of Muhammad

Rasoolullah^{SLM} when describing the three miracles in the incident of circumambulating of his own *haram* eight times.

Miracle 40

The effect of the Imam's^{AS} *zath* on the hearts of people was same as that of the effect of the *zath* of prophets. When any person met the Imam^{AS}, he lost all inclination towards the world inculcating Allah's remembrance in him. Whatever could be achieved through years of seclusion and religious exercises was achieved in a second in the company of the Imam^{AS}. This was the experience of not just one or two people, but of all those people who met the Imam^{AS} - men, women, scholars, unlettered, free people, slaves, adults and children. This was only a low ranking miracle of the Imam^{AS}. If Allah's bounty is taken into reckoning, there is no end.

It is narrated that the Imam^{AS} went to the village of Sood. In the village, a boy, the son of a respectable man (*Makhdoom Zaada*) followed the Imam^{AS} in the way of Allah in divine ecstasy. The boy's mother told her husband, "Go and bring my son from Syed Muhammad^{AS} or else I will not live with you." The husband left the house in anger saying, "I will ask Syed Muhammad^{AS} if he was luring young boys with mellifluous talk and if he was taking them away to sell them." He reached the Imam^{AS} and found the Imam^{AS} giving a discourse on Allah's unity and was calling the people towards Allah. As soon as he saw the Imam^{AS} he forgot all those things which he intended to tell and sat down with attention. A person brought sweets and presented them to the Imam^{AS}. The Imam^{AS} gave instructions for equitable distribution (*sawiyet*). The Imam^{AS} received one share of the distribution and kept it on his lap. A few moments later another person brought some sweets which the Imam^{AS} again instructed to be distributed. From this too, the Imam's^{AS} share was given. The Imam^{AS} gave the share which he had received earlier to someone else, then accepted the new share and said, "A believer does not hoard." This person, who had come with many things against the Imam^{AS} in his heart, became so absorbed that he could not control his tears. After this, the Imam^{AS} bade farewell to all and mounted his horse. The man's son, who had joined the Imam^{AS}, saw his father and to escape him, ran and stood in front of the Imam's^{AS} horse. When the father came to one side, the son ran to the other side. The father then asked, "Son, why do you run? I too have been so affected by these divine feet (of the Imam^{AS}) that I can't fulfil the promise I made to your mother. I too do not wish to separate from these divine feet." After this the man renounced the world and chose the company of the Imam^{AS}. He sent a message to his wife that he does not wish to separate himself from these divine feet (of the Imam^{AS}) and she can join him if she wished. Otherwise, the choice was hers.

Miracle 41

The Sun of Sainthood, the Outer Manifestation of Guidance, the Epitome of the Beginning and the End (*Aftab-e-Vilayet, Mazhar-e-Vilayet, Khulasa-e-Ibteda-wo-Inteha*) (Imam^{AS}) bestowed guidance on whomever he wished, by the command of Allah. It is narrated that one day, a man questioned, "Allah sent Rasoolullah^{SLM} for the guidance of humanity and *commanded 'Call to the way of your Lord'*. (16:125 - MHS) In spite of this Allah says '*To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases*' (2:272 - MHS). How do you explain this?" The Imam^{AS} said, "Wait for an hour, I will answer your question." An hour later, a traveller wearing the sacred thread of Hindus came to the Imam^{AS}. The Imam^{AS} called the person near him and commanded, "Remove the religious mark on your forehead, throw away your sacred thread, recite the Islamic testification (*kalima e Tayyiba*) and accept me as Mahdi Mau'ood^{AS}, stand on high ground and recite the Book of Allah." The man followed all the commands of the Imam^{AS} without delay. He became a Muslim and a believer of Mahdi^{AS} and became a *Hafiz*¹⁷ of the Book of Allah. After this the Imam^{AS} addressed the questioner and said, "Did you see it (the natural answer to your question)? If Rasoolullah^{SLM} and the perfect follower of Rasoolullah^{SLM} i.e., the Imam^{AS} so desire, they can guide and convert to Islam, all the people in the east and the west. But their (Muhammad's^{SLM} and Mahdi's^{AS}) work is to propagate and Allah's work is to guide people."

Miracle 42

When Mahdi^{AS} stuck a dry stick in the soil, it immediately became a lush green tree. It is narrated that one day, his companion, Bandagi Miyan Shah Nizam^{RZ} asked the Imam^{AS}, "Meeranji, scholars say that the sign of the Mahdi is that dry trees will become fresh." The Imam^{AS}, who at that time was brushing his teeth with a *miswak*, smiled and stuck the *miswak* into the soil. Immediately it became a lush green tree. Then, the Equivalent of the Reason for All Creations (*Hamsar-e-Laulak*)¹⁸ removed the *miswak* from the ground and said, "Miyan Nizam, this is the work of jugglers. The purport of the Hadees is that at the time of Mahdi, dead hearts will come alive."

¹⁷ One who learns and remembers the entire Quran by heart - Translator

¹⁸ The reference here is to a *Hadis-e-Qudsi*, wherein Allah tells Prophet Muhammad^{SLM}, "If I had not intended to create thee (the Holy Prophet^{SLM}), I would not have created the universe." - Translator

Miracle 43

One day the Imam^{AS} went to the river Sambhar¹⁹ in Gujarat for a bath. He saw a stranger in the river and told him, "Come and rub my back." The stranger came and rubbed the Imam's^{AS} back. After which the Imam^{AS} said, "Now you sit and I will rub your back." As soon as the Imam^{AS} touched the stranger's back with his hand, he (the stranger) was overcome with divine ecstasy, the veil of ignorance was lifted from his eyes and the hidden world was revealed to him.

Miracle 44

It is narrated that the Leader of Wise People (*Sahebane-Aql ke Imam*) (that is, the Seekers of Allah) travelled into the sea a distance of a few *manzil*²⁰, Allah knows the distance better. There was a great storm in the sea from morning to evening and the ship was on the verge of sinking. The companions said, "Meeranji, We servants are going to Kabatullah Al-Haram on the command of the Lord of the Worlds. A person who works as per the command of Allah will not perish." Hazrat Imam^{AS} said, "Be patient. Who is this servant of Allah? (*Banda kaun hai*)" The storm intensified and the passengers in the ship became uneasy and restless. They started crying and pleading. Bandagi Miyan Syed Salamullah^{RZ} requested the Viceregent of Allah^{AS}, "Meeranji, there is nothing to save the ship from sinking." Hazrat Imam^{AS} said, "Be patient. Who is this servant of Allah?" Then, Bandagi Miyan Syed Salamullah^{RZ} in great anguish told the Imam of Wise People^{AS} (*Oolul Albab*), "There is nothing to save the ship from sinking." In response, Hazrat Amir^{AS} (Imam^{AS}) said, "What can this servant do? Has this servant ever said that this servant's command rules over Allah's command?" After hearing this explanation, Miyan Salamullah^{RZ} said, "Don't you possess the keys to Allah's treasures?" At this the Possessor of Sainthood (*Vilayet Panah*) (Imam^{AS}) said, "If Allah has given the keys of His treasures to this servant, what authority does this servant have to open the locks without the Lord's permission?" After this the Imam^{AS} smiled, got up and went to the edge of the ship. He gestured with his hand towards the sea and the storm subsided immediately. The companions asked, "Meeranji, What was the reason for this storm?" The Imam^{AS} replied, "The fishes of the sea had come out to see us. Since this servant was not in their sight, they could not see us. Therefore, they were making a noise and uproar and were pleading. When this servant went to the edge of the ship, the fishes saw us and returned to their places and the storm subsided." He further said, "Amongst the fishes was a fish which was created just after the sea was created. Allah had promised it that He will bestow it with the vision of the Seal of Sainthood of Muhammad^{AS} (Imam^{AS})." It is written in one parable that this was the same fish which kept Yunus^{AS} in it's

¹⁹ River Sabarmati - Translator

²⁰ A day's journey

belly. Allah had promised that He would show Mahdi Mau'ood^{AS} to it. Hence the fish came with other fishes and saw His promise fulfilled.

Miracle 45

One day in the city of Farah, Hazrat Imam^{AS} had taken a bath and had spread his hair for drying and had turned his attention towards Allah when suddenly a big snake came out of a hole and raised its hood. Bandagi Hazrat Meeran Mahdi^{AS} bent his head in front of the snake and said, "If Allah's command is to bite, then I agree to it." After this, the snake withdrew its head into the hole and started speaking, "I have been desirous of meeting you for a few years. Now we have come to see your divine beauty." The snake then came out of the hole completely. It came near the Imam^{AS} and rolled over the divine feet. The Imam^{AS} stretched both his legs before the snake. The snake rolled over both the feet and then went back into the hole. It is widely believed that while going the snake said that it was from the progeny of the snake which had bitten Abu Bakr^{RZ} in the presence of Mustafa^{SLM} in the cave.

Miracle 46

During the journey of Khorasan, the Imam^{AS} reached a place which was abundantly infested with snakes like ants. The companions said, "Meeranji, how can we spend the night here?" They were still worrying when the Imam^{AS} said, "Allah has commanded the snakes to go to their stations for three days and not come in the way as His beloved is coming this way." This was what actually took place. Some companions said that they will not sleep here and will spend the night sitting awake. The Imam^{AS} said, "Sleep freely tonight." He even forbade the adherence to *Naubat*²¹ which was practiced every night. And it happened just as the Imam^{AS} had said.

Miracle 47

Just as the snakes and scorpions were submissive to the Imam^{AS}, so too were all lions and other beasts. It is narrated that one day on the way to khorasan, a person told the Imam^{AS}, "Meeranji, this is an old route. Due to disuse over the years, the path has been almost erased. Nobody uses this route since it is infested with snakes and lions and there are other hazards too." Imam^{AS} replied, "All snakes and lions have made a covenant with us that we will not be troubled by them." In this context, there is a famous parable that, on this very path, the Emperor of Sainthood (*Shahenshah-e-Vilayet*) (Imam^{AS}) was taking rest under a tree. Bandagi Miyani Shah Nizam^{RZ} had put his daughter to sleep in a cradle

²¹ Naubat is the practice of dividing the night into three portions and people into three groups and staying awake by turns in the remembrance of Allah - Translator

which was tied to the branch of a tree. When the place was vacated, he was so engrossed in Allah that he forgot his daughter and accompanied the Imam^{AS}. After travelling for nine miles, he remembered his daughter. He informed Hazrat Imam^{AS} about this. The Imam^{AS} said, "Your daughter is safe there. Go and bring her." When he went there he saw a big lion guarding her. With its head down, it took the path to the jungle. Miyan Nizam^{RZ} took his daughter and returned to the Imam^{AS}.

Miracle 48

When any oppressor and despot came with his power and pelf to the Imam^{AS}, he used to return an obedient man. The incidents of Mir Zunoon and Shah Beg are famous in this context. They came with majesty, awe, power and an army. Ultimately, they became submissive to the Imam^{AS} and left.

Miracle 49

Water, fire and sword could not domineer over the Imam^{AS}. Thus, it is well known about Mir Zunoon who tried to test the Imam^{AS} by using his sword.

Miracle 50

On the command of Allah, the Leader of Leaders, the Guide of Guides (*Amir-e-Ameeran Peer-e-Peeran*) came for the circumambulation of the Kaaba. The Emperor of Sainthood (*Shahenshah-e-Vilayet*) (Imam^{AS}) asked Shah Nizam^{RZ}, "You had come to the Kabatullah earlier too, what did you see then and what do you observe now." Miyan Shah Nizam^{RZ} replied, "Meeranji, the first time, I saw kaabatullah without its Master, and now we see it along with its Master." The Imam^{AS} then asked, "What else do you see?" Miyan Shah Nizam^{RZ} replied, "Meeranji, Kabatullah is going around Hazrat Meeran^{AS} and saying 'So let them serve the Lord of this House.'" (106:3 - MHS)

Miracle 51

One day Bandagi Miyan Shah Dilawar^{RZ} was pouring water for Hazrat Mahdi^{AS} to perform ablutions (*wuzu*). He asked, "Meeranji, every drop which is falling from your divine beard is saying 'This is Mahdi, the Caliph (vice-regent) of Allah'." Hazrat Imam^{AS} said, "Yes, wherever this servant turns to, every atom of all creation, announces it. But whoever has been given inner ears, as you have been given, hears it."

Miracle 52

One day the Imam^{AS} was taking bath for the Friday prayers. Miyan Sheikh Bheek^{RZ} was pouring water for the bath and every drop of water, which was falling from the divine body, was saying 'We thank Allah that we have been honoured (by falling) on this divine body.'

Miracle 53

One day the Imam^{AS} was performing ablutions (*wuzu*) and Bibi Fatima^{RZ} (the Imam's^{AS} daughter) was pouring water. An owl came down and made a screeching sound. Bibi Fatima^{RZ} said, "Meeranji, people say that these birds were humans in the previous ages." As soon as she said this, the owl started speaking and said, "O Mahdi Mau'ood^{AS}! It is not like what Bibi Fatima^{RZ} says. We were not humans before." Hazrat Imam^{AS} smiled and told Bibi Fatima^{RZ} that the owl had said like this.

Miracle 54

Once Bandagi Miyan Syed Khundmir^{RZ} was travelling with the Imam^{AS}. He was so immersed in Allah that he fell behind and all the other companions went ahead of him with the Imam^{AS}. Bandagi Miyan Syed Khundmir^{RZ} searched a lot for his companions, but due to the abundance of grass and trees he could not locate them. With two friends, he was in this desolated place for three days and was hungry and shocked. Suddenly a man with a long white beard appeared with a fat sheep, sacrificed the sheep, skinned it, brought the meat to Bandagi Miyan^{RZ} and said that Allah has sent this for you. Bandagi Miyan^{RZ} and his two friends consumed the meat. After this the man with the long white beard said, "Your caravan passed this way." When Bandagi Miyan^{RZ} took the path which the man showed, he heard a voice coming from the stones and plants saying 'This is Mahdi Mau'ood^{AS}, the Caliph (vice-regent) of Allah.' Without looking left or right, Bandagi Miyan^{RZ} followed the voice and reached the Imam^{AS}.

Miracle 55

When Hazrat Imam^{AS} went to the Sultanate of Khorasan, the news spread in the city and the country that a Syed has come from Hind (India) and is making the claim of Mahdiat - that he is Mahdi Mau'ood and his acceptance is obligatory. On hearing the news, the officials decided on violence and sent an army to plunder the Imam^{AS}. The Imam^{AS} was sitting with his companions with complete steadfastness. The companions asked permission for a battle. The Imam^{AS} said, "This servant follows the command of the Lord of the Worlds, and does not follow anyone nor his own thinking. If you are with us, then you follow us." Ultimately the companions, acting on the exalted command, presented the

swords and other weaponry to the Imam^{AS}. The officers after taking the swords and other belongings of the *fuqara*, took a headcount of the people so that they can be imprisoned the next morning. That very night, the official saw the Prophet^{SLM} in his dream holding a spear, standing on the official's chest and saying, 'You have been disrespectful to my son Mahdi Mau'ood^{AS}, all that disrespectfulness has been towards me.' and turned the official's seat upside down and put him under it. When the official woke up from this nightmare, he found himself experiencing the effects of the nightmare. His body was in great pain and he felt that death was near. People came, lifted him and treated him, but there was no relief from the illness. Ultimately, the official said that this was the fruit of what was planted the day before. He requested to be taken to the Imam^{AS}, who he said, had sent an arrow of curse on him. He said that the only course of action to save his life was the hand of the Imam^{AS}. He hoped that the Imam^{AS} would forgive his mistake on seeing his helplessness and humility. Helpless and aggrieved, disgraced and miserable, he was brought to the doorstep of Hazrat Imam^{AS}. The Imam^{AS} said, "What can we do? We do not know any medicine." Bandagi Miyan Shah Nizam^{RZ} said, "Allah has made this *zath* of high attributes (Imam^{AS}) a mercy for all worlds. Bestow some mercy on this ignorant man too." The Imam^{AS} gave the *paskhurda* of water. As soon as the official consumed the *paskhurda*, he became healthy and got up. He kissed the feet of the Imam^{AS} and asked forgiveness for his mistake. Then he said, "Please give me the list of things taken from the Master's companions yesterday. We will search for them and return them back." Hazrat Imam^{AS} replied, "We have not lost anything from our possessions. The thing that we want is still with us." That is, the remembrance of the Friend (i.e., God) and the thought of meeting Him. Thus the official became a believer of Mahdi^{AS} and went through the rites of discipleship (*tarbiat*).

Miracle 56

Before the claim of *Mahdiat*, whichever city the Imam^{AS} went to, an unknown voice proclaimed that Mahdi Mau'ood^{AS} had come. People of the city enquired with the companions if this was Mahdi Mau'ood^{AS}. One day Miyan Syed Salamullah^{RZ} asked that Imam^{AS}, "Meeranji, everyone asks me and Meeranji has not explained the meaning. Is anyone more superior to you." Hazrat Imam^{AS} smiled and said, "Allah Most High is more superior to Mahdi^{AS}."

Miracle 57

Shah Rukn^{RH} was a perfect *majzoo*²². He had given evidence of the *Mahdiat* of Imam Mahdi Mau'ood^{AS}. Thus, non-believers of Mahdi^{AS} came to Shah Rukn^{RH} for glad tidings and the answer given by Shah Rukn^{RH} is not a secret. This is a

²² A person who continuously experiences divine ecstasy - Translator

manifest miracle because the evidence of perfect people is an clear proof for believers.

Miracle 58

In Peeranpatan, Hazrat Imam^{AS} went to the house of Mulla Moinuddin who was a teacher of the city. On reaching the house, the Imam^{AS} sent his greetings. The Mulla, making an excuse, mounted a wall and sent a message that the Mulla had mounted and gone towards the jungle. Hazrat Imam^{AS} smiled and said that the Mulla had mounted such a vehicle that will never take him to his destination. This is a miracle of prophets, that on the command of Allah, they have given news of the unseen.

Miracle 59

On the way to Khorasan, there was no water for a distance of a few days travel. The companions learnt that water was not available. After this, on the command of Allah, a water laden cloud came over the heads of the companions of the Imam of Wise People^{AS} (*Imam Oolul Albab^{AS}*) and it rained. The jungle was filled with water. Each person quenched his thirst. Again, when the journey continued for a few more days without water and there was a need for water, the same thing occurred again. Thus, Allah bestowed. Whenever there was a need for water, it rained. All ponds were filled so that wherever the Imam^{AS} travelled there was water.

Miracle 60

Wherever Hazrat Imam^{AS} camped for the night, a wall of copper naturally came up around the *Daira*. Hazrat Imam^{AS} had not told anyone about this occurrence. One night, the mount of Miyan Hyder Mahajir^{RZ} left it's place and wandered. Miyan Hyder^{RZ} went looking for it, but wherever he went he could not find the path to go out of the *Daira*. He then went to Hazrat Imam^{AS} and described his experience. "Whichever direction I go, I find a fence", he said. The Imam^{AS} explained that wherever we camp for the night Allah creates a wall of copper around this group for the whole night. Therefore nobody should think of going out till *Subh-e-Kazib* (the light before the day-break).

Miracle 61

One day Hazrat Imam^{AS} went to the banks of a river to attend to nature's call. Miyan Syed Salamullah^{RZ} was accompanying him. The Imam^{AS} smiled and said, "Miyan Syed Salamullah, what goes on in your mind?" Miyan Syed Salamullah^{RZ} said, "Meeranji, the Ulema say that the sign of Mahdi is that whichever way he passes, the mountains on the way will turn into gold, the treasures of the earth

will force themselves out and Mahdi will distribute this to the people." The Imam^{AS} said, "Do you want from it (from the wealth)?" He replied, "I have heard it, so I narrate it." After answering the call of nature, the Imam^{AS} came out and said, "See." Immediately, the mountains turned into gold and the sand of the river turned into pearls. Hazrat Imam^{AS} said, "Take whatever you want and inform your companions that whoever needs wealth may take it." Miyan Syed Salamullah^{RZ} said, "I do not need anything. If you permit, I will take something to show to the companions." The Imam^{AS} said, "Take once." Miyan Syed Salamullah^{RZ} took a fistful and put it in a cloth. He described the incident to the companions and opened the cloth to show them the pearls. He then said that Hazrat Imam^{AS} has said that whoever wants the wealth may go and take it. All the companions^{RZ} replied in one voice that they did not need anything other than Allah. This was told to the Imam^{AS}. The Imam^{AS} said, "One who desires *mal* (wealth) does not reach Allah and he who desires Allah does not like wealth. Thus (if people who desire Allah do not desire wealth) to whom will Mahdi give the wealth after extracting it from earth? Scholars are deprived of the real essence (of the hadees). Extracting wealth from the earth, giving it to people and leading them astray is the attribute of Dajjal (Anti-Christ). The purport of the hadees is that Mahdi will reveal the *Vilayet-e-Muqayyada-Muhammadi* and explain the meanings of Quran which were not explained at the time of Hazrat Rasoolullah^{SLM} and whatever comes in the way of Allah without expectation, is distributed so that the seekers of Allah are helped by this."

Miracle 62

The Imam^{AS} had camped on the way to Thatta. The companions^{RZ} forgot to tether the animals which they used for riding. The animals wandered into a neighbouring field. The owner of the field complained to the ruler of that place. The ruler came to the Imam^{AS} and said, "The attribute of Mahdi Mau'ood^{AS} is that a tiger and lamb stay at one place and do not attack each other, whereas your animals devour our fields." The Imam^{AS} said, "Investigate. Whatever the animals have eaten, take its compensation from us." The ruler sent his men to ascertain the facts. They reported back that the animals had not eaten anything. It was as if someone had tied their mouths. The ruler was astonished and himself went to investigate. When he saw the scene with his own eyes, he accepted the *Mahdiat* of the Imam^{AS}. Many others of that place too reposed faith in the Imam^{AS}.

Miracle 63

When the Imam^{AS} left Thatta and travelled towards Khorasan, there came a place where the road branched into two paths. The peaceful path was roundabout and took three days whereas the second path was straight and could be covered in shorter time but was infested with lions and snakes. Nobody used this wretched path. The companions put forth the essence of the two paths

before the Imam^{AS}. The Imam^{AS} said, "Allah is your protector, take the straight path." They camped at a place infested with snakes. When the companions woke up in the morning they saw a snake circling the camp like a boundary. The Imam^{AS} was informed about it. He said that this big snake was the descendant of the snake that had come to see the Prophet^{SLM} in the cave. The Prophet^{SLM} had promised the snake that one of its descendants would see the Mahdi Mau'ood^{AS}. Therefore this snake had come with this objective. Therefore none should stand in its way as it might hurt someone just as Abu Bakr^{RZ} was hurt. The Imam^{AS} came out, showed himself to the snake and spat on the ground. The snake consumed the sacred saliva from the ground and then went away. The Imam^{AS} said that the snake had become a Muslim.

Miracle 64

One day Hazrat Imam^{AS} was giving *Bayan-e-Quran* between late afternoon (*Asr*) and post-sunset (*Maghrib*) prayers. Jinns were passing that way. When they heard the *bayan* of Quran, they stopped and listened. When Hazrat Imam^{AS} completed the *bayan*, the entire group came and met the Imam^{AS} and accepted his *Mahdiat* and became his disciples. They spread the news in their community. Many more Jinns came and accepted the *Mahdiat* of the Imam^{AS}. This was a manifest miracle just like the miracle of the Prophet^{SLM}.

Miracle 65

Before he passed away in the city of Farah, the Imam^{AS} made the intention of *witr* in a loud voice in the presence of scholars and performed the *witr* prayer after *Juma* prayers. An important scholar from the congregation said, "If this Syed is Mahdi Mau'ood^{AS}, he will not come for the next Friday prayer. I have seen in Hadees that the Prophet^{SLM} also performed the *witr* and before the arrival of the next Friday, he departed from this world." Ultimately, the Imam^{AS} met his Creator before the next Friday. This is not hidden from the believers of the Imam^{AS}.

Miracle 66

After the Friend of Allah, the Imam^{AS} passed away, a quarrel ensued between the believers of Farah and Rach about the place of burial of the Imam^{AS}. Bandagi Meeran Syed Mahmood^{RZ} and Bandagi Miyan Syed Khundmir^{RZ} said that they were the Imam's^{AS} relations and shared his inheritance, so how did it matter to them (people of Farah and Rach). They decided to make the tomb at whatever place the Imam^{AS} permitted. Ultimately, the Imam's^{AS} bier stopped between Farah and Rach and did not move further in either direction. On the basis of this occurrence, the companions^{RZ} said that the Imam's^{AS} choice was for this place

only. Therefore the tomb was made at the same place. This is an open miracle for the believers of Imam^{AS}.

Miracle 67

When the Imam^{AS} was performing the *Bayan* in Jalor, a person came and stood in front of the Imam^{AS} and enquired about his pearls which he had lost. He asked the Imam^{AS} where the pearls were. The Imam^{AS} said, "May your pearls be burnt. Listen to what Allah is saying (listen to the *Bayan*)." Ultimately, the person returned to his house and saw that the pearls and other wealth which he had kept in a chamber were lost in a fire.

Miracle 68

One day the Imam^{AS} was performing *Bayan* in a group of women who were on the other side of a *purdah* (veil). He then read the following couplet in *Purabi* :

Ek soti sej bulaye - *Ek lali la behlaye*
Ek seva karat nibhaye - *Di kaun suhagan aahe*
Jo shah mukh dekhan chahe
Baha chahe to arsi - *Manjha nasha hai arsi*
Laki kayi honk dekha najaye

Meanwhile, a woman who had recently renounced the world (*Tark-e-Duniya*), moved the *purdah* aside and said to the Imam^{AS}, "I have come as a *suhagan* (a married woman whose husband is still alive) and I wish to see Allah." A servant woman was standing near the Imam^{AS}. The Imam^{AS} said to the woman, "Bibi, leave the playfulness. Allah bestows His vision on this servant woman." At that very moment, the servant woman became unconscious and fell down on the ground and experienced divine ecstasy for sometime.

Miracle 69

One day in Farah, Bandagi Malik Maroof^{RZ} asked Bandagi Miyan Nizam Ghalib^{RZ}, "Do you know to read anything?" Miyan Nizam^{RZ} replied, "Yes, I know to read a little." Then Malik Maroof^{RZ} said, "If we could read some books after *zikhra*..." Miyan Nizam^{RZ} said, "It is better." Then Malik Maroof^{RZ} said, "Whatever work I do, I do not do it without the permission from Hazrat Imam^{AS}. Come let's ask for his permission." With this intention, both the companions went to the Imam^{AS}. As soon as Imam^{AS} saw them, without their asking he recited this quatrain.

Desire the knowledge that will remain with you
The breath that will liberate you from yourself
Till you don't acquire the knowledge of obligations (*farz*)

Verily, you will not know the attributes of the Ultimate Truth (Allah)

Then he said, "Follow whatever this servant says so that you become *Bina* (one who sees Allah)."

Miracle 70

One day, while Hazrat Imam^{AS} was performing the *Bayan-e-Quran* he said that both Miyan Makhdoom^{RZ} and Miyan Azeezullah^{RZ} had been given the status of Ibrahim Khaleelullah Salwatullahi Alaih by Allah. Had they lived, they would have achieved more, but they go after the discourse. Both the brothers kissed each other's hands and departed. One brother expired after three days and the other brother expired after nine days. Allah be praised, whatever the Imam^{AS} said happened without delay.

Miracle 71

Imam^{AS} said that the effect of truth is like the crescent moon - it increases everyday. The effect of falsehood is like the full moon on the fourteenth night (of the lunar month) - it decreases everyday till it disappears. Just as Allah the Pure and the High has given the guidance and true religion to His prophet and said, "*He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.*" (9:33 - MHS) Whatever the Imam^{AS} of the Firsts and the Lasts (*Imam-e-Awaleen-wo-Akhireen*) has said is true, because whatever he said happened. Allah increased the truth and this matter is no secret.

Miracle 72

Hazrat Imam^{AS} has said that after him, the spiritual bounty (*faiz*) of Mahdi^{AS} will continue to remain till the Day of Judgement. Whatever the Imam^{AS} of the Firsts and the Lasts has said is true, thus this matter is revealed to People of Certainty (*Arbab-e-Yaqeen*).

Miracle 73

It is narrated that a young man came to the Imam^{AS} in the way of Allah. The young boy's mother beat her chest in agony and said, "Ah Mahdi! Wah Mahdi" People reported to the Imam^{AS} that she was behaving madly. Hazrat^{AS} said that after him till the Day of Judgement, there would be Mahdavis like these (who would come in the way of Allah, that is those who renounce the world) that there would be breast-beating in every house. It happened just as Imam^{AS} had said. Everyday many people renounce the world and abandon the sons of the

world. Such people who renounce the world are found as per the command of Imam^{AS}.

Miracle 74

It is narrated that Hazrat Imam^{AS} said that after him, Mahdis (the rightly guided people) will remain till the Day of Judgement. Whatever the Imam of Wise People^{AS} (*Imam Oolul Albab*^{AS}) has said is true. Therefore, this matter is not hidden from people of wisdom.

Miracle 75

It is narrated that Hazrat Imam^{AS} has said that just as after Mustafa^{SLM} and his companions, there were *Auliya-Allah* (Friends of Allah) like Bayazid Bistami, Sultan Ibrahim Adham, Sheikh Junaid and Sheikh Shibli^{RA}. Similarly, there will be *Auliya Allah* after the Mahdi^{AS} and his companions. Thus, whatever the Informant of the Truth^{AS} said is the truth because such people as he had told about were found in Mahdavis. Bandagi Miyan Syed Shahabuddin Shahabul Haq^{RA} and Bandagi Miyan Syed Mahmood Syedanji Khatim Murshid^{RA} were the caliphs (vice-regents) of Bandagi Malik Iahdad Khalifa-e-Groh^{RZ}.

Miracle 76

It is narrated that Hazrat Imam^{AS} said at Farah that he learnt that there was no place of rest for Mahdi^{AS} and his community (companions^{RZ}). Whatever the Imam^{AS} said happened. We believe and we accept.

Miracle 77

A disbeliever woman came to Hazrat Imam^{AS} and asked for his *paskhurda*, because she had become helpless due to labour pains. She regained good health after consuming the *paskhurda*. As fate would have it, she died a few days later. The idol worshippers tried to burn her body but it did not burn. Finally, they became helpless and buried it. Glory to Allah, such was the effect of the Imam's^{AS} *paskhurda* and this was from the peculiarities of the Prophet^{SLM}.

Miracle 78

It is narrated that a dog used to accompany the Imam^{AS}. One day, a snake bit the dog. The dog came to the Imam^{AS} with its tongue hanging out. The Imam^{AS} enquired as to what had happened to the dog. The companions replied "Meeranji, a snake has bit him." The Imam^{AS} put some saliva from his mouth over the dog's tongue. Soon the snake poison vanished.

On another occasion, this very dog was bitten by a snake. It lay dying. The Imam^{AS} was informed about it. The Imam^{AS} came to the dog, showed kindness and put the *paskhurda* of water with his hand in its mouth. As soon as the drop of *paskhurda* reached its throat, the dog recovered and stood up.

Miracle 79

One day a possessed youth was brought before the Imam^{AS}. The Imam^{AS}, as was his custom, spoke pleasantries to him and asked, "Which people are you from?" The possessed youth said, "I am the prince of Jinns." The Imam^{AS} gave him *paskhurda* to drink. As soon as he drank it, he let out a shriek and said, "O God! Give more *paskhurda*." When he consumed more *paskhurda* and it reached inside his veins he accepted Islam. He asked for *paskhurda* yet again. The Imam^{AS} gave him *paskhurda*, he consumed it and read out the Islamic Testification (*kalima*). With great humility he travelled along with the Imam^{AS}.

Miracle 80

It is reported that when the Imam^{AS} travelled with all glory and reached the borders of a city. A man who was seated there said, "You are businessmen, so pay the toll tax." The companions reported this to the Imam^{AS}. The Imam^{AS} smiled and asked for the man to be brought to him so that his due share could be given to him. The man came crying. The Imam^{AS} said, "We do not carry cloves or betel nuts nor any big commodity. We only carry Allah's words, so how will you extort the tax." When the man heard this, he obtained his share (of *faiz*) and was overcome with divine ecstasy. He kept on beating one hand over the other and said repeated what Hazrat^{AS} had said, "Hazrat^{AS} asked us to be true to our thoughts". The man watched the face of the Imam^{AS}, started dancing and accompanied him.

Miracle 81

Nothing of the Imam's^{AS} divine body remained in this world just as nothing remained of the Prophet's^{SLM} blessed body. Bibi Ilahdati^{RZ} (the Imam's^{AS} wife) had kept the divine tooth of the Imam^{AS} in a box, but when she opened it later it had disappeared. Imam^{AS} said, "This is Allah's *Noor* (divine light), never will it remain separated from Allah." This is what happened.

Miracle 82

Miyan Syed Ameen Muhammad^{RZ} has narrated that whenever he has seen Mahdi Mau'ood^{AS} standing, he noticed that both the hands of the Imam^{AS} reached his knees. The same attributes about the hands of Prophet

Muhammad^{SLM} have been described in the relevant chapters in the books of his biography.

Miracle 83

When the Imam^{AS} travelled towards Deccan, he reached a place infested with sixty robbers. When the robbers' saw the Imam's^{AS} army, they were tempted to disrespect it. Someone informed the Imam^{AS} that the robbers had blocked the way. Hazrat^{AS} said, "Be with Allah (be in remembrance of Allah) and walk on the path." He got down from his horse, took his sword and shield and started walking in front of his army. There were seventy companions with the Imam^{AS}. As soon as the robbers' eye fell on the Imam^{AS}, they ran away. The next day, one of the companions who had stayed behind happened to walk among the robbers. The leader of the robbers said that they saw a venerable person leading an army of hundreds of elephants and well armed soldiers. The companions conveyed the robbers' story to the Imam^{AS}. The Imam^{AS} heard this and said, "Be with Allah. There is no superiority of this servant in this matter."

Miracle 84

A cloud always hovered over the Imam^{AS} to provide shade to him.

Miracle 85

An angel always used to announce, "This is Mahdi Mau'ood^{AS} the Viceregent of Allah."

Miracle 86

When the Imam^{AS} picked a particle from amongst many and placed it on his palm, the particle recited the *tasbeeh* (praising God).

Miracle 87

When Hazrat Imam^{AS} was aboard a ship, he accepted gifts in the way of Allah from the passengers for three days and refused the gifts after three days. He put his trust in Allah. All of a sudden another ship came and a few people boarded and enquired where the people who trusted in Allah were. The passengers pointed towards the Imam^{AS}. They said, "Allah has sent this, please accept." Hazrat^{AS} told the companions^{RZ}, "Take it. This is *Halal-e-Tayyib* (permissible and excellent)." It contained some dates, rice, ghee, fish, salt, firewood, cooking vessel, sweet water and some gold coins. They gave this and left.

Miracle 88

Whenever the Imam^{AS} cast his blessed glance on anyone, the person would experience divine ecstasy. The Imam^{AS} has said a number of times that one glance of this servant was better than a thousand years of accepted worship.

Miracle 89

This is the story of Haji Mali^{RZ}. He desired to have the vision of Allah. He met the person with the attributes of a prophet (Imam^{AS}), who caused him to reach Allah and have the vision of Allah. The desirous was taken to his desired in this world. This is a great miracle.

Miracle 90

When the Imam^{AS} reached the Deobandar, he camped there for a few days. The story of a drunkard is famous here. He came to meet the Imam^{AS}. Hazrat^{AS}, as was his wont, gave the *bayan* on the prohibition of intoxicants. At the end, a companion came to the Imam^{AS} and whispered in his ear that this youth is a drunkard and says that if Hazrat Imam^{AS} asks him not to drink, he would give up drinking. The Imam^{AS} said, "Whatever I have to preach, I do. Whether someone forsakes it or not, is up to him." But the youth again said that if the Imam^{AS} asks him, he would quit drinking. One day he opened the sealed wine container and found in it a decomposed dead rat. The second time, the wine container broke into pieces while opening. The next time he readied himself for drinking and had a sip from the container, he immediately experienced stomach ache, motions and vomiting and became almost lifeless. His nose was smelling of wine and he was disgusted with the smell. The Imam^{AS} saw his poor condition, stood at his head and said, "One should not rebel in the presence of Allah." He gave *paskhurda* and the man regained health.

Miracle 91

It is narrated that a *Majzoob* (a man in divine ecstasy) was resident at the doorstep of Miyan Yousuf Saheet^{RZ} for a few years. One day he suddenly announced that Mahdi Mau'ood^{AS} had been born and left the place. Ultimately when Bandagi Miyan Yousuf^{RZ} met the Imam^{AS}, the Imam^{AS} asked him, "Miyan Yousuf, what are you thinking?" Miyan Yousuf^{RZ} told the Imam^{AS} about the *Majzoob's* declaration and said that his grandfather had noted the day, month and year when this incident occurred but he had forgotten where he had kept the written note. At this the Imam^{AS} said, "Go to your library and look for the note in such and such a cupboard, in such and such a book, on such and such a page." Miyan Yousuf^{RZ} found the note as per what the Imam^{AS} had said. When he compared the time, date, month and year of birth of the Imam^{AS} with the

note, there was no difference. Later Miyān Yūsuf Saheet^{RZ} saw the Imam's^{AS} Seal of Sainthood and accepted the *Mahdiat* of the Imam^{AS}.

Miracle 92

It is narrated by Syed Akhi and he through Peer Muhammad Waiz and he narrated to Sheikh Muhammad, 'I was in the company of the Imam^{AS} for a long period. One day the Imam^{AS} asked, "Peer Muhammad. What's your condition?" I replied, "I do a lot of remembrance of Allah (*zikr*) and hope for some eagerness and love for Allah but it does not increase." After this, the Imam^{AS} said, "Come. Sit near me. Do the *zikr* as I do it." At that time the Imam's^{AS} knees and this servant's knees were touching each other. I saw the Imam's^{AS} face and started *zikr*. I then saw that divine light (*noor*) was flooding from the Imam's^{AS} eyes and flowing over my knees. We know and Allah knows what ensued.'

Miracle 93

One day the Imam^{AS} gave the *bayan* of an *Ayat* (Verse) of Quran with meanings that were never heard before. A scholar was sitting there. He became angry and said, "Wherefrom do you explain such meanings." The Imam^{AS} said, "From Allah." The scholar angrily said, "Although these meanings are better, then they should also be found in *tafseer*." The Imam^{AS} asked, "That is good. Which *tafseer* do you have at your home?" The scholar recited the names of a few *tafseers*. The Imam^{AS} said, "Bring such and such a *tafseer* here." The scholar said, "I have read that *tafseer* many times, but it does not contain such an explanation (as you gave)." Hazrat Imam^{AS} said, "For once, bring the *tafseer* here?" The scholar went to his house, opened the *tafseer*, flipped through each page, but could not find the said meaning. He brought the *tafseer* and placed it before the Imam^{AS}. The Imam^{AS} pointed to the margin of a page which was completely blank and said, "See what is written." What does the scholar see. The very meaning which was explained by the Imam^{AS} was written on it. The scholar was astonished at this and fell at the feet of the Imam^{AS} and said, "This is written by the greatness of Mahdi^{AS}" and accepted the writing.

Miracle 94

It is narrated by Khoob Jeo that he experienced such discord within him that he began to doubt the Unity of Allah. He came to the Imam^{AS} and said, "Oh Lord! *Shirk* (polytheism) has stopped us to such an extent that I can't perform *zikr*." The Imam^{AS} said, "Come." Khoob Jeo narrates that, "Then it appeared to me as if the Imam^{AS} tore open my torso and straightened my heart which had turned around. At that moment I woke up and realised that all *shirk* had disappeared from my heart." An gnostic (*Arif*) has said:

You are the competent and the guide
Leader of the guides you are, Mahdi
If I do not call you Mahdi, I will become an idolater
You are the witness of the vision of the One God.

Miracle 95

When the Imam^{AS} reached Jaisalmer and camped there, suddenly a companion^{RZ} came and informed him that an animal was on the verge of dying, so what was to be done. The Imam^{AS} turned his attention to Allah and then said, "Slaughter it." If the disbelievers try any excesses, Allah will reveal a miracle : the miracle of Hazrat Rasoolullah^{SLM}. It was just like this. When the disbelievers saw his face they either ran away or they accepted him. Allah says, "O Syed Muhammad^{AS}, We have made you the Seal of the Sainthood of Muhammad^{SLM} and have given this (the miracle of Prophet^{SLM}) to you." Then Miyan Abdul Majeed^{RZ} dismounted from his camel and slaughtered the animal. The other companions started cutting the meat into pieces. This news reached the king and he came with his army. As soon as his eye fell on Hazrat Imam^{AS}, he got down from his horse, placed his head at the feet of the Imam^{AS} and said, "The lord of the cow has killed it, what can we do."

Miracle 96

It is narrated that a dog had taken to the company of the Imam^{AS}. Its name was Brother Yakka. Wherever the Imam^{AS} camped, the dog stayed too. It gave the prayer call like a *Mouzzen*²³ five times a day. Sometimes the *Mouzzen* woke up from his sleep after hearing the dog. From the early morning (*Fajr*) prayers till late in the morning, till about 0900 AM, it sat on its haunches and performed *zikr-e-khafi*.²⁴ Similarly, from *Asr* to *Isha* prayers also, it performed *Zikr*. It did not say the *Azan* during these timings. It did not bark during these times. It fasted during the month of Ramazan. Many people, with the intention of testing it, kept food in front of it, but the dog never ate the food. After this, the Imam^{AS} fixed one share of distribution (*sawiyet*) for it and handed it over to a companion^{RZ}. When some companions asked about the condition of the dog, the Imam^{AS} replied, "This dog is a friend of the dog of the *Ashab-e-Kahaf*."²⁵ It is a great miracle that the look, glance or sight and companionship of the Imam^{AS} affects even an animal in this way.

²³ One who recites the *Azan* the call for prayer - Translator

²⁴ Hidden remembrance of Allah - Translator

²⁵ Hazrat Saadi^{RA} has written this couplet:

The dog of the people of Kahaf for a few days
Took the company of virtuous and became a man

As Allah has said, "Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs"(18:9 - MHS)²⁶

Miracle 97

This is the incident of the consumption of opium by Bandagi Miyan Ladh^{RZ} and then quitting it. Hazrat Imam^{AS} gave him *paskhurda* water and he did not experience any pain. He became plump and healthy. This miracle is respectable for a wise judge.

²⁶ What doubt do you have that the People of the Cave and the Inscription were asleep in the cave for three hundred years and they were the unique signs from amongst Our creations. None of Our signs from our creations on the land and in the skies is more unique than this. Kahaf refers to the cave named Jeeram in the mountain Bataqulus which was near the city of Afsos. This city was the capital of the kingdom of King Diqyanoos. Raqem was the name of a town or the name of a big plain where the mountain Bataqulus was situated. Some say that the names of the People of Kahaf were engraved on a stone or on a sheet of lead and it was hung at the mouth of the cave. It is narrated in a *Hadees-e-Marfu* that the *Ashab-e-Raqem* were three people who took refuge in the cave to escape from rain and a boulder broke in the cave, fell at the mouth of the cave and all three people were trapped inside. Each one of them beseeched Allah through the means (*wasila*) of a good deed he had done, to ask for relief from this predicament. That deeds were: 1) Donating the entire earnings of a labourer, 2) Fighting against the desires of the self (*nafs*) and 3) According good treatment to parents. When they beseeched relief through the means (*waseela*) of these deeds, Allah accepted their prayers, the boulder moved from the mouth of the cave and they got relief from their ordeal. There are many sayings about the *Ashab-e-Kahaf*, but this translation has referenced only those sayings which are very correct and well known.

When Diqyanoos capture Rome and reached the city of Afsos, he constructed a place of execution. He commanded the residents of the city to worship the idols which he worshipped. Whoever accepted his command were spared and those who did not, faced persecution and were executed at the place of execution. Six young men from this city, children of venerated men, who worshipped Allah, sat in seclusion, performed their prayers and invoked Allah to save them from the oppression of this oppressor. News about these men reached Diqyanoos. On his command, the young men were presented before him. He threatened them, but they did the forsake the path of Unity of Allah, remained steadfast on it and did not accept his commands. Diqyanoos commanded that their clothes and ornaments be taken from them. He then gave them two-three days time telling them to reflect on their situation. He told them that it would be better for them if they accept what he was commanding. Diqyanoos then turned his attention to other matters and left the city. The young men thought that that his leaving was a blessing. They discussed among themselves and decided to run away. Each of them took some money for their travel expenses from their fathers and started towards a mountain which was near the city. On the way they met a shepherd, who entered their religion and accompanied them. The shepherd's dog too followed them. Every now and then, the dog was chased away, but it did not leave their company. Allah gave the dog the power to speak and it said that, "Do not fear me because I am a friend of the friends of Allah. You sleep peacefully and I will guard you." When they reached the mountain, the shepherd said that he knew of a cave in the mountain and they could take shelter in it. Together they turned to go towards the cave. Allah describes their turning thus "...when the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair." (18:10 – MHS) (Tafseer-e-Qadiri Volume 1 Page 622, published by Nawal Kishore)

Miracle 98

It is narrated by Qazi Budhan that the Imam^{AS} had camped at the Masjid of Taj Khan. At that time, Qazi Budhan was the student of Sulaiman Khan, also called Islam Khan. Qazi Budhan wanted to leave the city of Mahmoodabad and go to Ahmedabad. He went to say goodbye to Islam Khan. Islam Khan said, "Meeran Syed Muhammad^{AS} is staying in Ahmedabad at the Masjid of Taj Khan. First you meet him and convey the salaam of this lowly person. After that go wherever you wish." As per the instructions of Islam Khan, Qazi Budhan reached the entrance of the Masjid at noon and stayed there. Out of respect, he did not send word to the Imam^{AS} about his arrival. He decided to wait till the afternoon (*zuhr*) prayers to meet the Imam^{AS}. At that moment, a person wearing clothes of a Sheikh came by the command of Allah all of a sudden and said, "I wish to call the Imam^{AS} outside and ask him about the vision of Allah with physical eyes." The Qazi replied, "Forget this thought. Nobody could speak like this. Whoever sees him (Imam^{AS}) becomes submissive and obedient to him. If you wish to meet him, wait till *zuhr* prayers. He will then come out and you may kiss his feet." The Sheikh said that he wanted to leave immediately. The Qazi and the Sheikh were in this conversation, when suddenly the Imam^{AS} came out. Both the Qazi and the Sheikh kissed his feet. Then the Imam^{AS}, without enquiring, said, "The vision of Allah with physical eyes is a reality." He then explained the proof of the vision of Allah occurring in this world and in the Hereafter. The Sheikh accepted it and left.

Miracle 99

Whenever Ismail Kalah Surkh heard of the presence of the tomb of a respected person, he got the bones removed from the grave and burnt them. With the same intention, he assigned five hundred horsemen for the job. When the commanders of the army had come half way towards the Imam's^{AS} tomb, a raging storm started and darkness engulfed the army. So much so that no one from the army could return. After this, Ismail started behaving with respect. Subsequently, Ismail's son mounted a horse and came to the Imam's^{AS} tomb. He commanded a wrestler to go forward, take the equipment and dig open the grave. When the wrestler went near the tomb, the ground beneath him cracked open and the man was buried up to his waist. This miracle of the Imam^{AS} bore complete resemblance with the miracle of the Prophet^{SLM}. A Jew went to the Prophet's^{SLM} tomb with the intention of breaking it open. Allah protected the tomb. In the same way, it occurred here too.

Thus, know O Judge, there are many miracles of Hazrat Meeran Syed Muhammad Mahdi Mau'ood Alaihis Salaam, but by the definite and particular

narratives and by the reasonable and narrated proofs, we are concluding this tract with only two miracles which are clear signs.

Miracle 100-1

One miracle among them is the meaning of the Book of Allah which was achieved without the teachings of any medium. Imam Mahdi^{AS} has said, "I am given knowledge from Allah everyday without any medium (ie. without the medium of an angel). Allah commands, say 'I am the Servant of Allah, follower of Muhammad Rasoolullah'." The Imam^{AS} further said, "Our *tafseer* is the purport of Allah and our teachings are on the command of Allah." That is, it is not achieved through contemplation or reading books, but whatever is said, is on the command of Allah. O Seeker of Inquiry and O Listener of Proofs of Acceptance, from the time of the specific and common companions (of the Prophet^{SLM}), from the next generation (*taba'een*) and from the generations after that (*tabe taba'een*) till our day, nobody has staked the claim that he has learnt the meaning of Allah's Book from Allah Himself. Except for the person with praiseworthy qualities, who is a Master of Miracles and the Exponent of Signs and Clear Proofs and has the good qualities and ethics of Prophets^{AS}. Thus, this person of high stature, that is, Hazrat Meeran Syed Muhammad Mahdi Mau'ood^{AS}, deserves this status. On the basis of this clauses, we have to say that he is a *Sadiq* (veracious). This is so because Hazrat Mahdi Mau'ood^{AS} shared one existence (*ek wajood*) with Hazrat Muhammad^{SLM}, the Seal of the Prophets, for all obvious reasons (*min-kul-lil-wajud*). On this subject, the Verses of the Book of Allah like '*Summa Inna Alaina Bayana* (Again on Us (devolves) the explaining of it.) (75:19 - MHS) and the Hadees of Rasool^{SLM} like '*Innahu Yaqfu Usri...*' (He will follow my footsteps...) and the writings of the respected books like *kashful Haqaiq* are well known to corroborate this miracle and have been summarised for fear of lengthiness.

Miracle 100-2

The second part of this hundredth miracle as proof of the *Mahdiat* of Imam^{AS} is the Battle of Badr of Sainthood, Very clear sign, Luminous Proof, Greater Miracle (*Badr-e-Vilayet, Ayat-e-Azhar, Hujjat-e-Anwar, Mujjizae Buzurgtar*), shining like the sun and the moon. The Imam^{AS} had handed this to Lord of the Lords, Most Glorious of Lords, Illuminating Full Moon, Immense Lamp, Powerful Lord (*Syedus Saadaat, Amjadus Saadaat, Badrul Muneer, Sirajul Kabeer, Ulul Ameer*) Miyan Syed Khundmir^{RZ} and said every now and then, "If all the creations of the west and the east join together and attack you, then on the first day they will run from you" and he prophesied the martyrdom of the Lord of the Martyrs (*Syedus Shohda^{RZ}*) on the second day. Further he said, "Brother Syed Khundmir, wherever the burden of *Vilayet-e-Mustafa^{SLM}* is placed on anyone, there the

head, the body and the skin are separated. If this servant is Mahdi Mau'ood, then this attribute will manifest on you." Just as this true to one's promise (*Sadiqul Wa'ad*) (Imam^{AS}) had prophesized, it took place and the proof of Mahdi^{AS} was complete with this miracle. From this miracle have come forth many other miracles in the proof of Mahdiat of Hazrat Mahdi Mau'ood^{AS}, but are not written to cut short the text.

Thus we know, O Judge, this battle of *vilayet* is known as the Battle of Badr. This battle, like the Battle of Badr of Muhammad Mustafa^{SLM} is the sum of all miracles and proofs of the Imam^{AS}. Miyan Abdur Rashid^{RZ} has written that the proof of the Mahdi^{AS} was completed with the *Badr-e-Vilayet*.
