

EXTRACT
FROM THE BOOK
**“ISLAM IN INDIA’S TRANSITION
TO MODERNITY”**

By
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EXTRACT
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INTRODUCTION

The Idara-e-Tablegh-e-Mahdavia has taken up various programmes to publish and distribute small volumes on Mehdism. The activities of our Idara have received a warm response from all sects. This brochure contains excerpts from "ISLAM IN INDIA'S TRANSITION TO MODERNITY" a book written by M.A. Karandikar.

Many historians of the past and present have chronicled the life and teachings of HAZRATH SYED MOHAMMAD JAUNPURI MEHDI ALAI HIS-SALAM in different languages. Our Idara has also published two booklets in English and Telugu on the life and preachings of HAZRATH MAHDI^{AS}.

It shall always be our endeavour to make such literature on Mahdism be available to all free of cost and solicit advise and comments from our readers.

Dated: April 10, 1979.

SYED HAMEED
SHAMEEM NUSRATHI
President.

An Extract from the Book

“ISLAM IN INDIA’S TRANSITION TO MODERNITY”

-- M. A. Karandikar (Pg. 98, 110/113)

Some Sunnis also believe in the hope of arrival of a Mahdi. Al Tirmidhi (d. 892) Abu Dawood (d. 888) and Ibn Maja (d. 886) who along with Bukhari and Muslim took tremendous pains for the verification of Ishads of the tradition supporting the theory of Mehdi. If there remains to the world none but one day, God would prolong it until the Mehdi arrives. The Mehdi will be from Fatima’s Children.

In the next Century, during the reign of the Lodis, the most popular Mehdi of India SYED MOHAMMED declared that he was a Mehdi and insisted on strict observation of Shariat. His simplicity, puritanism and oratory impressed the people and he was able to collect a mass of followers. His basic tents can be summarized as (1) Renunciation of the material pleasures (2) Secularism (3) Company of the truthful (4) Distribution of 1/10 of each man’s income for running the Mehdi daeras (5) Constant meditation (6) Resignation to the Devine will and (7) Quest for the vision of God. The ulamas hounded him from place to place. However independent rulers of Gujarat and Ahmednagar became his admirers. His son SYED MAHMOOD who succeeded the Mahdi tradition extended the movement to far off places in the Country to the large extent. The life of the Mehdis was a reaction to the depravity of the Sufi ulama, who used to interfere in the administration, collect huge fortunes and live in Luxury.

It is true that some sufi ulama were extremely pious and also selfish. Once they knew that the Sultan depended for his political power on their support, they could go to any extent.

Coming back to the Mahdavi Movement, we find that Mahdavi Khalifas SHAIK ABDULLA NIAZI and SHAIK ALAI the equally popular successors of SYED MOHAMMED, received immense mass support in the GUJRAT, in the West and Bengal and Bihar in the East. The Court ulamas were unable to face them and they prevailed upon the Sultan to prosecute them. SHAIKH NIYAZI was given barbarous treatment by ISLAM SHAH who also banished SHAIK ALAI but later on again arrested him and striped him to death in 1550 A.D. The Mahdavis in Gujarat suffered terrible atrocities at the hands of SHAIK ALI MUTHAQL. During the reign of AKBER, another MAHDAVI KHALIFA MIYA MUSTAFA got mass support for Mahdavi Movement. On the complaint of the Ulamas, AKBER got him at his Camp. The interview between AKBER and MIYA MUSTAFA lasted for a long time and both men were impressed by each other. The Ulmas were against to find that MIYAN MUSTAFA had become a friend of AKBER. AKBER’s liberalism towards all the religions and sects is so well known that it is not necessary to detail it here.