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CHAPTER XI

OPINION OF NON-MAHDAVI SCHOLARS AND HISTORIANS ABOUT HAZRAT MEHDI (A).

The greatness of a personality can be assessed not only by what his disciples, followers and admirers speak about him but also by the statements of others and even his detractors. Hence in this chapter brief quotations are given from authentic works of eminent scholars and historians belonging to Sunni sect with a few remarks wherever necessary.

Mullah Abdul Khader Badauni:

In his famous historical work Muntakhab-ul-Tawarikh (written in 1004 Hijri) Mullah Abdul Khader Badauni, writing about Hazrat Mahdi (A) says: “Mir Syed Mohammed Jaunpuri who was one of the greatest saints, proclaimed himself to be the promised Mahdi (A).”

Abdul Khasim Farishta:

The famous historian Abdul Khasim Farishta in his great work ‘Tarikh-e-Farishta’ page 296, Published in 1015 Hijri writing briefly about the Imam (A) says: “Syed Mohammed claimed in India that according to Shariat he was promised Mahdi (A). As many symbols and qualities attributed to the promised Mahdi (A) were found in him, people accepted him as such which is clear as broad day light.”

Mir Shair Ali Khan:

The writer of 'Tuhfat-ul-Kiram' (written in 1181 H. Page 111) writes: “Syed Mohammed was not a maker of hollow aims, he was a perfect saint; Many lovers of God became his disciples and attained spiritual height.” Referring to Shaikh Sadruddin of Sindh, he further writes; “the ulema and divines, who were capable of imparting learning and spiritual heights to thousands of people, also accepted Miran Syed Mohammed Jaunpuri as the promised Mahdi (A).”

Mohammed Hussain Azad:

The famous historian and writer Mohammed Hussain Azad, in his work: “Darbar-e-Akbari” writing about Hazrat Mahdi (A) states: “Syed Mohammed Jaunpuri (A) was in fact a great scholar, perfect in conventional and spiritual branches of knowledge. Not only common people accepted him as the promised Mahdi (A), but Sultan Mahmood Baigda, King of Gujarat also became his disciple. Syed Mohammed, apart from his scholastic and spiritual attainments had great will power and missionary zeal which made him travel extensively in India and ultimately he reached the domain of Iran.” (In fact the last stage of the Imam's (A) journey ended at Farah which is now a part of Afghanistan).



Shah Abdul Haq Muhaddis Dehlavi:

A notable sunni divine and scholar Shah Abdul Haq of Delhi, quoting from a book of another renowned sunni divine, “Shah Abdul Aziz”, “Tuhfa-e-Asna-i-Ashriya”, states that many sunni divines and ulema who were the contemporaries of Hazrat Mahdi and who were born just after his period, had great respect for him as a perfect saint. But in the matter of his claim to be the promised Mahdi, either they accepted it or preferred to remain impartial and silent. But the worldly wise ulema bitterly opposed him and his mission. In his famous work ‘Tazkira’, Moulana Azad quotes, Shah Abdul Haq, as saying, “In the matter of perfection of faith Syed Mohammed Jaunpuri had the same degree of attainment as Prophet Mohammed (A) had, but the difference lay in the fact that in the case of the Prophet it was inherent and in the case of Syed Mohammed, it was due to absolutely following the Prophet (A). This genuineness of adherence reached the stage of what was inherent”. Moulana Azad quoting this passage remarks: “what the disciples and followers speak in veneration is quite understandable but Shah Abdul Haq who was born slightly after the period of Hazrat Mahdi and who is an authentic and reliable writer also uses such high expressions of praise which cause confusion in one's mind at the first sight” page 51 of ‘Tazkira’ 1968 Edition.

Shah Abdul Aziz:

He was a respected divine of Sunni sect. In his “Asna-e-Ashriya” Tohfah-e-Asna-e-Ashriya he writes “Mir Syed Mohammed Jaunpuri openly proclaimed himself to be the Promised Mahdi. Nobody prevented him from his claim and nobody dared to kill him. Many Afghans of Deccan and Rajputana conferring upon them the title of Mahdavia followed him”. He further says: “Syed Mohammed was one who knew the truth and he was absorbed in God”

Mian Hatim Sumbhuli:

According to Moulana Azad, Main Hatim Sumbhuli was a great teacher of teachers and a venerable divine. Mian Hatim remarked about Hazrat Mahdi (A): “there is no doubt about the attainments of Mir Syed Mohammed”.

Moulana Abul Kalam Azad:

Compared to other writers Moulana Azad in his famous work “Tazkira” has narrated in more detail the history and significance of Mahdavi movement and had spoken very highly about Hazrat Syed Mohammed Mahdi (A) in the light of historical evidence gathered by him. His maternal grandfather Hazrat Moulana Jamaluddin alias Shaikh Bahlool Dehlavi had a soft corner for Mahdavia movement and was inspired by the achievement of Hazrat Mahdi (A) and accepted him to be one of the greatest saints although he was born in a later period. He suffered great atrocities from the conspiring ulema of Akbar's court and had to leave India and settled down at Makkah. He was a bold and God-fearing divine, and never surrendered himself to the will of opportunist ulema who then tried to give religious sanctity to the personality of King Akber the Great. They prepared an opportunistic circular praising the King in the manner contrary to Shariat. Hence Moulana Jamaluddin refused to sign and affirm the circular. His rivals knew that he had high opinion about Hazrat Mahdi (A) and spoke against the persecution of Mahdavis and their divines like Hazrat Shaikh Alai during the reign of Salim Shah at the instigation of the opportunist and world-loving ulema. Referring to them he once said: “the blood



of these martyrs shall not go waste and the Afghan reign which tormented and killed the innocent and pious men would not last long.” The Ulema asserted that he was converted to Mahdavi movement and tried to get him punished subsequently in the Court of Akber. He escaped the atrocities by migrating to Makkah. According to Moulana Azad, even during the reign of Akber, to be called a Mahdavi was enough to invite trouble and persecution. Moulana Azad takes pride in the support of his ancestor Moulana Jamaluddin in the following significant words. “In fact if the pages of history were blank about the piety and scholarship of Shaikh Jamaluddin and Shaikh Dawood and could reveal only one fact that they opposed Maqdoom-ul-Mulk (the courtier Mullah of Salim Shah) and supported Shaikh Niazi and Shaikh Alai and wrote a book appreciating Mir Syed Mohammed Jaunpuri, it would have been enough to prove their great truthful glory and perpetual acclaim” (Tazkira - page 106: 1968 Edition). At another place in his Tazkira, Moulana Azad writes: “Syed Mohammed (A) was a native of Jaunpur and was born in 847 Hijra. His bitterest detractors admit that he was master of conventional branches of knowledge and was matchless in piety, abstinence and spiritual greatness. Even Shaikh Ali Muttaqi (who was a contemporary of the Syed and was his bitter detractor and who wrote a booklet against him) admits that the early days of Syed Mohammed's (A) life were spent in intense prayers, penance abstinence, great absorption in God and spiritual ecstasy. This condition remained for about seven years to which he was continuously fasting and used to lie down alone in some corner. During this period he used to hear unknown voice proclaiming ‘Antal Mahdi’. For years he tolerated this phenomenon. When repeatedly the same thing happened he proclaimed himself to be ‘Mahdi’. This was significantly the statement of a contemporary detractor who was compelled to admit half-heartedly the spiritual greatness of Hazrat Mahdi (A). In fact the above statement of Shaikh Ali Muttaqi is a mis-statement of fact about the Imam's proclamation. The facts stated in earlier chapters of this book show the real position in this regard as recorded by authentic sources. Then Abul Kalam Azad continues “When the vulgar sufis were busy in preaching and practicing heresies, the Syed raised his voice in favor of Shariat and the path of truth and told the people ‘Now there is no need for spiritual penance or zikr and absorption (here Moulana faltered). The highest penance now is to lead the children of God on straight path; and to establish Shariat you must risk your lives’. Sincerity of this love and piety of his heart made the call of the Syed so effective that thousands of people became his followers and name fame of his time became his disciples.” Speaking about the companion of the Imam (A) and their immediate successors, Moulana Azad Says: “Their manners were strangely so exalted and devoted that they reminded one about the qualities of faith of the prophet's (A) disciples, that was an audacious group of lovers of God which sacrificed the mortal relations of blood and worldly affections and desires for the sake of faith and love of God. By renouncing everything they joined as friends and sympathizers on the path of God. Rich and poor, high and lowly lined alike and except serving and guiding the servants of God and except for revival and establishment of Shariat (rules of life laid down by Islam) they had nothing to do with any other work. Gradually this quality became the mark of identity of the Mahdavis.” Of course Moulana Azad, in spite of his detailed study about the Mahdavi movement, the high qualities of the Imam (A) and his sainthood admitted even by his detractors, could not accept Hazrat Syed Mohammed as the Promised Mahdi (A). Might be with the psychological background of the fate of his remote ancestor, or due to lack of more convincing evidence for his sharp mind, he asserts in some passages in the book that the claim of the Imam might be an exaggerated assessment on his part during the course of his deep spiritual absorption. He blames the later followers of the Imam about their alleged over-enthusiasm and taunts that the disciples generally elevate their Master to such an extent that if they feel shy of calling him God they at least try to make him equal to the Prophet. After about five hundred years gap between the real claimant and the famed scholar with his various mental and psychological reservations, when in his work Tazkira his sole object of study was not the Imam (A) or Mahdavi movement, we can very well appreciate his difficulties in the matter



of the claim of Hazrat Syed Mohammed (A). The Moulana however admits with honesty that many scholars and divines well versed in Islamic theology and history with great spiritual attainments (at least equal to Moulana Azad himself) accepted Hazrat Syed Mohammed's (A) claim to be the promised Mahdi. The question remains unanswered by the Moulana that how a person ranked among the greatest saints, who had no temporal ambition and who had sacrificed every pleasure for the sake of God and is faithful and who proved to be the absolute follower of the Prophet (A) in the matter of sunnat according to impartial evidence collected by him, could make a false claim not merely in spiritual ecstasy but consistently; and why he could not be punished, like Shaikh Alai (RH), who strived to prove the claim of Hazrat Mahdi (A), by ruler of his time in spite of his continuous journey for twenty-three years and prolonged stay in important cities of that period including Makkah. Does it not prove the tradition of the Prophet (A) that no ruler or king could overcome the Mahdi (A)? However, Mahdavi groups have great regard and respect for Moulana Azad for his candid and bold approach. They have similar respect for all Sunni divines and scholars of repute who have served Islamic society at large and provided vision and clarity of thinking to the Sunni sect in particular.

Khairuddin Mohammed Illahbadi:

Referring to Hazrat Mahdi's (A) followers in his book 'Junapur nama' (Chapter V), Janab Khairuddin Mohammed says : "the people who were inspired by him (Hazrat Mahdi (A)) were always ready to fight for the cause of God, for establishing truth and good things and for the effacement of falsehood and disbelief, they did not yield to anyone. In the course of true faith they were always in the forefront and whatever they get or earned, they divided equally among themselves and did not store for the coming day". He further says: "I have personally seen many persons of this group and found many of them in a state with burning heart and tearful eyes. Their sole work is to have deep understanding of the Quran and to implement its injunctions. In general matters they follow Imam Abu Hanifa (RH), but in following the traditions of the Prophet they are very severe. They do not believe in guess work."

Khaja Hassan Nizami:

A famous scholar and divine of recent times Janab Khaja Hassan Nizami in his book "Sihah Satta-ki-Hadis-Ki-Peshenguian" page 64 briefly referring to Mahdavi movement and its impact says "In India, during the rule of Salim Shah Soori, one respectable person Syed Mohammed, claimed to be the promised Mahdi (A). Lakhs of Muslims accepted his claim. Even today at Hyderabad, Paalanpur, Jaipur, Mysore and frontier province, thousands of his followers are to be found". The period of advent is not historically correct.

Moulana Syed Abul Hassan Ali Nadvi:

Moulana Syed Abul Hassan Ali Nadvi popularly known as Moulana Ali Mian is one of the great scholars of Islamic studies and history of recent times. He is acclaimed for many of his writings in Arabic and Urdu, not only in Indo-Pak sub-continent but almost in the entire Islamic world. In his recent work "Tarikh-e-Dawat-o-Azeemat" written in four volumes, he has given lucid life sketches of such of those saints and divines who had a mission and purpose and were possessed not only of piety but also dynamism and spirit of sacrifice. But unfortunately his remarks in the fourth volume of the book (pages 52 to 57) about Mahdavi movement and Hazrat Syed Mohammed, the promised Mahdi (A), are most unfortunate. As the title of the book suggests, and considering the objects of writing the



book, it would have been fair on his part to devote more time and attention on an impartial study of the pious personality of the Imam (A) and his mission and its impact on the Muslim world of the 9th and 10th century. All he could spare only four and half pages to such a dynamic and in his own commencing words, under sub-heading “‘Mahdaviat’, earth-moving movement.” In this volume, he wrote in detail about the life and work of ‘Hazrat Shaikh Ahmed Mujadad Alf sani’ and almost the entire fourth volume is devoted to his life and work. With due respect to Shaikh Ahmed Sarhandi, if the author had deeply studied the life and work of Hazrat Mahdi (A) without bias, he would have been compelled to write more about him and his mission than the work of the venerable Mujadad. Moulana Azad's Tazkira is a work which had limited scope and it seems that Moulana Ali Mian, had a cursory glance over Tazkira while writing on Mahdaviat, as is clear from his reference to it. But what is written in Tazkira about the Mahdavis, could not inspire the learned scholar to study in detail the life of Hazrat Syed Mohammed Mahdi (A) and his mission and its impact on the revival of sunni sect in its true form, safe from the effects of Hindu paganism and fake sufism and its perversion and degeneration under the worldly wise opportunist and cruel ulema and Shaikhs. After all, what is sunnism, except the claim to sincere adherence to the holy Quran and the Sunna (the traditions of the holy Prophet (A))? Then, is it not reasonable, considering the entire life and mission of the Imam (A) and its grand success and prolonged impact on Islam, to regard it as a very strong Sunni revivalist movement. Assume for a moment, that Hazrat Syed Mohammed, did not claim to be the promised Mahdi (as he did under the command of God) and did what he did in India and other places of Islamic world, then, could authors like Ali Mian, in spite of full realization of its impact, close their eyes to the enlightenment it caused? Accepting Hazrat Syed Mohammed (A) as the Promised Mahdi or not is a different matter but it is very unfair to ignore his services, tarnish his image and that of his followers and try to cause misunderstanding about their beliefs.

The following quotation from page no.55 of the book volume IV is a mis-statement of facts so glaring that it is most unbecoming of a scholar of the author's rank. He says strangely “in a condition of spiritual ecstasy (Sukr), or due to wrong assessment of spiritual hints he made definitely claims about himself many a time which it is difficult to interpret; which easily made his followers, (however laudable might be their initial zeal and however true and sincere their motives might have been) an anti sunni sect which based its beliefs on the said claims. Their successors and over-enthusiastic followers (as is the rule) further exaggerated; and in his veneration committed so many mistakes that they treated him equal to many prophets and more elevated than some of them. Some extremists and mistaken people treated him at par with or equal in rank to the Prophet (peace be on him) although they themselves believe that Syed Mohammed was a follower of the prophet and adhered to the Mohammedan faith; and some went to the extent of saying that if the book (Quran) and the traditions of the Prophet are not in accordance with his (Hazrat Syed Mohammed's) sayings and acts then the book and the traditions are un-reliable”!! (Can there be a worse distortion of Mahdavi faith?). “Similarly they committed mistake in believing that the Muslim who while awake or sleeping, with his eyes or in his heart does not see the Divine lights, he is not a Muslim.” Cleavage widened between this sect and common Muslims with the passage of time, so much that the Mahdavis becoming a distinct sect, were cut off from the Sunni sect and all those objects failed for which this movement was launched and which probably were the objects of its founder. This statement about the beliefs of Mahdavis is made without reference to any Mahdavi author or any book written by any authentic writer. These most uncharitable, cruel and misleading remarks might have been the result of undue bias in the mind of the author and lack of proper study and care due to eagerness, from commercial point of view to complete the volume and make it ready for sale. With due respect to the author which he deserve for many good books on Islamic studies, one cannot avoid the impression after reading



some of his works that the Moulana is commercially motivated, very often, in writing and publishing some of his books. Compare his simplistic biography of the holy Prophet (A) under the title “Nabi-e-Rahmat” with the works of Moulana Shibli Naumani, Moulana Sulaiman Nadvi and Abul Ala Maududi on the same venerable subject in order to appreciate this tendency on the part of Moulana Ali Mian. What he writes about Mahdaviat very briefly, in his otherwise reasonably good book shows how even a great scholar falters, when he does not pay proper attention to any subject, important or otherwise, if he is careless or biased or otherwise motivated at least for the time being. I hope the Moulana, in all fairness, would be careful in revising the relevant portions, after careful and unbiased study, in future editions of his work. In spite of his bias, certainly due to lack of proper study of the subject after wrongly giving the name of the father of the Imam as Yousuf, he admits at the commencement of his description of ‘Mahdaviat’ the impact of this movement in the following words:

“In the light of impartial historical study it can be said that during the course of two or three centuries, no religious movement or call, had so powerfully affected the Muslim society as this movement”. After the study of what was written by favorable and unfavorable historians, we arrive at the following conclusions:

(1) Syed Mohammed Jaunpuri was among such highly gifted and spiritually strong men who are born after ages. From his youth itself, he was bold and brave and was dissatisfied with the circumstances prevailing around him in his period. He openly supported the cause of piety and truth (Amar-bil-maruf) and fought against the forces of evil (Nahi-an-il-munkar) and emphatically condemned everything contrary to Shariat. Due to this, in the same age he was given the title of ‘Asad-ul-Ulema’. He was trained by Shaikh Danial. At this point in the footnote the Moulana laments that in books of biography and translation we do not find much about his life. After this the Moulana add “due to wrong guidance on spiritual matters during intense spiritual exercises in cave and mountains and also due to lack of proper guidance, some wrong hints might be given or understood by a person involved in such condition.” Attributing such state of mind and spirit to the Imam (A) Moulana Ali Main mentions that during some journey, he claimed to be the Promised Mahdi and further admits that on several other occasions also he claimed to be so. Then Ali Mian proceeds by way of point no.

(2) Of his conclusions in the following words: “He was a great man of spiritual influence. Due to devotion, mystic exercises and inherent power and passion for the pious and truthful cause, his personality, his company and talk used to have magical effect on the audience; and due to these qualities it was possible not only for the common men but also for rulers to abandon everything including big estates and pomp, and by renouncing the world and by migrating from their native places to join him and to surrender themselves to him. This happened to Giasuddin Shah Khilji at Mandoh, the same thing happened to Mahmood Shah Guajarati at Chapanair. The very same (Phenomenon) was visible at Ahmednagar, Ahmedabad, Bidar and Gulbargah, multitudes after multitudes gave their hands into his and thousands joined in his caravan. In the territory of Sindh also where cities were shaken and it was difficult to control the people. At Khandahar also his lectures had tremendous effect and the ruler of Khandahar Shah Baig became his follower.” (Does it not confirm what all is mentioned in the books written by Mahdavi biographers?). He further proceeds by way of point no.

(3) as follows on page 54.

“His life was the life of abandonment, retirement, piety and contentment and it was a life in which except God everything is renounced. During stay or journey, in his daira the same atmosphere used to



prevail, prayers and remembering God (Yad-e-illahi) were visible. Food and everything was distributed equally among the members without any special preference and no concession was given even to the members of his household. In such atmosphere, no new comer could remain unmoved.”

(4) “This movement created such selfless, audacious and self-denying preachers who could boldly perform the duty of expressing the truth even before Sultans and who in the path of truth and piety and in the denial of falsehood and everything wrong, faced extreme atrocities and laid down their lives happily for their cause. Men cannot remain unmoved after reading about them and they have to admit the efficacy of the company, training and inspiration of Syed Mohammed Jaunpuri.” Then after briefly referring to Hazrat Shaikh Alai, he describes in brief the compulsory duties enjoined on Mahdavis, in the love of God, by Hazrat Mahdi. Can any impartial sunni scholar writing history of 'Dawat and Azeemat' deal with Hazrat Mahdi (A) so briefly, after fully realizing that his work and the sincerity and impact of his work can hardly be compared with any venerable persons selected as heroes in his books, (with due respect to the great personalities described in detail in Moulana Ali Mian's book). Can he in all fairness, tarnish the image of his followers by imputing total heresy of a gravity not to be found in the most perverted sects and sub-sect of Muslim i.e. “by alleging that according to some Mahdavi, if any thing found in Quran and Sunnat is found to be contrary to the acts of Hazrat Mahdi (A) and his sayings then to that extent the Quran and Sunnat are unreliable.!! (This is what is written on page 55 last lines).

The Imam (A) was the greatest follower of the Quran and the Sunnat. He proclaimed that his religion is nothing but Quran and strict adherence of the Prophet (A). In fact this quality he showed as proof of his claim. How then, can the worst follower of any latter generation, however, totally misguided and misinformed, entertain the belief attributed by the learned Moulana, without reference to any book or name of the author. One may not accept the claim of the Imam (A) to be the promised Mehdi, after more than five hundred years, except through God's special grace as is the case of a non-Muslim to become a Muslim, fourteen hundred years after the Prophet (A) and accept him as the last and the greatest prophet (A) by simply reading biographies. But we expect that an eminent scholar and historian particularly when he belongs to the religion of Prophet Mohammed (A) have to be fair and impartial about the beliefs of others. In fact even if a Mahdavi asserts something which is contrary to the holy Quran and the Sunnat or traditions of the Prophet (A), such assertion cannot be attributed to the faith of Mahdavis. As regards Mian's claim that the Mahdavis due to their own acts became a distinct and different sect, I would like to remind him about his own book and in the very same chapter except what he mentioned wrongly about their beliefs. If sincerity of belief in the Quran and absolute adherence to the traditions of Prophet Mohammed is the cause for their isolation, and becoming a different sect or sub-sect of Sunni Muslims, in sectarian terminology, the Mahdavis are proud of such isolation. If their acceptance of Hazrat Syed Mohammed Jaunpuri as the promised Mahdi (A) is the reason for their isolation in spite of their adherence to the Quran and Sunnat, they are still proud. They shall never shirk from their duties and they shall never abandon Muslim society to become the tool in the hand of lustful rulers and Ulema and Mashaikhs contrary to the wishes of the Prophet (A) and Hazrat Mahdi (A). They had always been patient, broad-minded, and self-denying. Their present degeneration represents the general degeneration of the entire Muslim society of today. Now every sect or school of thought entertains only thoughts, good or bad, without any reference to any acts expected of true and faithful Muslims.



Syed Abu Zaffar Nadvi

(Professor: Maha Vidyala, Ahmedabad.)

Prof. Nadvi in his work, “Tazkira Allama Shaikh Taher Patni” states, while writing about one of the greatest enemies of Mahdavia movement Taher Patni, as follows:

“The writer had the opportunity of meeting Mahdavis at Dabhoi, Baroda, Gujarat, Hyderabad, Chenpattan, Mysore and Madras. They are peaceful people, forcefully asserting the claim of Hazrat Mahdi. In their beliefs and acts I found them following Hanafi school. They believe in the possibility of beholding god in this world (Deedar). They believe, with certainty, 27th of Ramazan to be Shab-e-khadr. On reading the biography of Hazrat Syed Mohammed Jaunpuri, and his teachings, I am of the opinion that he was the best man, most learned scholar and practical Sufi. His whole life was spent in obeying the commands of God and in following Prophet Mohammed (S). I Professor Zaffar has given the names of some eminent personalities who accepted Hazrat Syed Mohammed as the promised Mahdi (A) which include the names of Mian Syed Khundmir (R), Moulana Lad shah (RH), Moulana Yousuf Suhait (RH), Moulana Ahmed Shah Khaden, Moulana Hafiz Abuji, Moulana Salahuddin and others.

Akbar Shah Khan Najeebabadi:

The author of “Qaul-e-Huq” writes about Hazrat Mahdi (A) and his followers as follows:-

“In a period of darkness caused by ignorance, heresy, disbelief and meanness, Hazrat Syed Mohammed rose from Jaunpur to revive the Quran and Sunnat and to preach the same. Even his detractors write in detail that he himself was extremely and sincere in following the Quran and Hadis and the group of his followers had nothing else to follow. They propagated the rules of Quran and Sunnat from Jaunpur to Rajputana, Sindh, Gujarat and Deccan. What they preached and practiced persuaded eminent leaders, rulers and commanders to follow the Book and the Sunnat.”

The above quotations, which are translated, extracts of the works of eminent non-Mahdavi scholars reveal beyond all doubt that all the eminent scholars and divines unequivocally accept that he was a perfect saint of great learning, scholarship and status, having great spiritual powers and dynamism. No person doubted about his sincerity of purpose and purity and selflessness of his mission. No claimant to the title of the Promised Mahdi, in the long history of Islam, was revered so much by impartial history gaining political powers, wealth or fame and they were forgotten long back by the Islamic world and they do not have any following. Gulam Ahmed Qadiani cannot be regarded as the claimant to this unique title. He made varied contradictory claims including the claim to be a Prophet and also Messiah. He has no doubt substantial number of followers. Due to his beliefs and that of his followers, which are so grossly violative of the Holy Quran and the traditions of the Prophet, that the sect founded by him is not recognized by majority of other Muslim sects to be in the pole of Islam. They are treated in Pakistan as a non-Muslim minority. Hence there can be no comparison between him and his followers with the followers of Hazrat Mahdi (A).

Hence Hazrat Syed Mohammed Jaunpuri (A), the Promised Mahdi holds a unique position among saints. The worst detractors also admit about his piety and sainthood. They do not accept him to be the Promised Mahdi (A) due to their own reasons. The recent scholars have to rely upon only the historical



account and it is naturally difficult for them to confirm a person, however saintly he might be, to be the Promised Mahdi. This difficulty arises due to lack of faith in the traditions of the Prophet (A) about the Promised Mahdi (A) and their reluctance to accept the subtle references in the Holy Quran about the Great Imam (A) who had to appear after the prophet (A) to complete his spiritual mission.

Psychologically, the belief that Prophet Mohammed (A) was the last Prophet and Islam became perfect through him, blurs their vision to see what is written about the Promised Mahdi (A) in the authentic books which preserve the traditions about the advent of Mahdi (A) and his position and status, effort has been cautiously made to efface gradually from the mind of Muslim world about the possibility and necessity of the advent of Mahdi (A). Under this misconception or prejudice or bias, they are reluctant to accept Hazrat Syed Mohammed as the promised Mahdi (A), in spite of their clear acceptance and admission that he was a great and dynamic saint who rekindled the torch of Islam through his mission. They fail to realize how a great saint, so selfless and dynamic having no political ambitions and no leanings to create a new sect or school of thought, totally devoted to the Quran and the traditions of Prophet Mohammed (A), could make a false claim. Instead of projecting the importance of the mission of the Imam (A) for the cause of Islam, unfortunately, they in various books, by various means tried to undermine it and tried to paint Mahdavis as a distinct and different sect by giving a distorted version of their beliefs. Unfortunately the Mahdavi writers also did not do justice to the personality and mission of the Imam (A) by not preserving the details of the glorious life of the Imam (A) and concentrated more on proving that he was the promised Mahdi (A). As the holy life of the Prophet Mohammed (A) is itself the proof of his being the last prophet (A) the glorious life and mission of the Imam (A) is the best proof of his claim to be the promised Mahdi (A). The quotations from non-Mahdavi writers are given in this chapter in order to present before the veneration obtained by the Imam (A) even from those who do not accept his claim and those who are his detractors. Quotations from other non-Mahdavi authors who spoke very high about the Imam (A) are omitted for the sake of brevity; It is hoped that at-least some inspiration would be derived from the above quotations.

