

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Conformity Principle

With recent updates to our home page content, we feel it is essential to clear any misunderstanding and misconception that may arise about our position as regards to the single most important principle of the religion we adhere to, which is firmly rooted in and drives from the Furqan itself:

If anything in the name of religion irreconcilably contradicts and conflict with the explicit and unambiguous verse of Quran or clearly deviates from its over-arching guidance, we deem that thing (doctrine, belief, tradition, narration, ruling, opinion, statement, fatwa etc..) as false, untruth and incorrect regardless of its origin.

We also faithfully and firmly believe that the Prophet AS and Mahdi AS and their companions of great stature or their immediate followers never said, narrated, wrote, or performed any deed or held and pass down any belief that contradicts and conflict directly with the Majestic Quran or contravene its clear and straight forward teachings. Anything that reaches us in their name or attributed to them which irreconcilably contradicts or collide with the Holy Quran is simply not true and cannot originate with any one of them.

When Quran is “Furqan” in general and “Muhaymin” in particular over previous Divine Scriptures (please read 5:48) it is then unarguably and with much greater force act as “Furqan” and “Muhaymin” over human endeavors that came or will continue to come into existence after it. Needless to say, this Quran conformity principle by extension applies to anyone below and beyond them. Although sufficient is Nass-e-Quran, this conformity principle is also reiterated unequivocally in our Naqliyat and other literary works cited below for the benefit of all.

Hadith

“When a ḥadīth comes to you from me, compare it to the Book of God, and if it agrees with it then accept it, and if it differs with it, leave it (idhā jā’ akum al-ḥadīth fa’riḍūhu ‘alā kitāb Allāh wa in wāfaqahu fa-khudhū wa in khālafahu fada’ūhu).”

“Lies will spread after me, so whatever ḥadīth comes to you compare it with the Book of God.”

Comment: These conformity principle and litmus test ahadith did not find their place in any of the universally accepted six Sunni canonical hadith books (Kutub al-Sittah) or even in two other popular collections namely, Muwatta and Musnad, and the Ahl-e-Sunnat wal Jamat scholars labeled and completely discarded it as weak (Daef) hadith. These Sunni Muhaddiseen, critics and specialist of “Science of Hadith” also never incorporated the Holy Quran in their hadith criticism and evaluation criteria!

Aquida Shareefah

If a person cited the traditions (Hadith) of Prophet Muhammad SLM to argue his point, the Imam AS used to say that there were great contradictions among various traditions and it was difficult to correct them. The Imam AS said a tradition was correct if it is in conformity with the Qur'an and the events (taking place around the Imam AS). This is because Prophet Muhammad SLM has said there would be many traditions for his followers (to deal with) after his death and that they should accept traditions that are in conformity with Qur'an as correct and reject the others.

Comment: This is the very first work of Mahdavis committed to writing by none other than Bandagi Miyan RZ. He quoted this hadith straight from Imamuna AS is a clear rebuttal and disapproval of Sunni Muhaddiseen works and total rejection of their criterion for grading and acceptance of any hadith. What they considered and rejected as weak for nearly a thousand years Imamuna AS in a moment made it the most authentic and the only criterion to judge and accept any hadith, turning on its head their deeply flawed and obsessively Isnad focused methodology to just Matn only! As if it wasn't enough Bandagi Miyan RZ went on with an example to expose and lay them bare further with even their comprehension capacities of matn of any hadith. No one in their right mind after reading our literature and their enmity towards Bayan-e-Quran of Mahdi AS would come to the conclusion that Imamuna AS or his companions approved and validated Ahl-e-Sunnat wal Jamat's corrupted creed or their deviant practices!

Naqliyat Miyan Abdur Rasheed RZ

Imam Mahdi AS has said. "If a person reports a naql (parable) and it is in conformity to the word of Allah, it is my naql. It is not my naql if it does not conform to the word of Allah. Or (you may understand that) the person reporting was not attentive because of which the error has occurred."

It is narrated that in Khorasan, the people, who debated on the basis of the traditions of Prophet Muhammad SLM, would tell Imam Mahdi AS, "Miranji! The signs of Imam Mahdi AS described in the traditions are not found in your eminence (Khundkar)." The Imam AS said, "There is great disagreement between the Traditions and it is difficult to separate sahih (correct) from saqim (incorrect). Only the tradition, which is in conformity with the Book of Allah (Quran) and the state of this servant (banda), is correct, as Prophet Muhammad SLM has said, "There would be an abundance of Traditions after me. Compare them with the Book of Allah Most High (Quran). Accept them, if they are in conformity: otherwise, give them up."

Comment: The very first collection of Naqliyat of Imamuna AS by his own companion starts and composed his collection with this conformity and litmus test Naql followed by the conformity and litmus test Hadith. It's neither coincidental nor accidental for him to crown his work with these two without himself firmly believing in it when the Sunni collectors and compilers of 6 canonical books didn't even bother. Again, this also sets the precedent in the newly formed community and a clear departure from Ahl-e-Sunnat wal Jamat's misplaced approach and methodology!

Insaaf Nama

It is narrated that Imam Mahdi AS has said that if anybody were to narrate his sayings, he should compare the narrations with the Quran; if it is in conformity with the Quran, it is from him (the Imam). But if it is not conforming to the word of Allah, it is not from him (Imam Mahdi AS); may be the narrator could not comprehend his (the Imam's) sayings.

Bandagi Miyan Syed Khundmir RZ has said in AQIDA SHARIFA that there is great disagreement in the ahadith (Prophetical traditions) and it is difficult to correct them. Imam Mahdi AS has said that the hadith, which is in conformity with the Quran and his practice alone, is correct.

Prophet Muhammad SLM has said that there would be innumerable ahadith after him; "Compare them with the Quran and if they are in conformity with the Quran, accept them; otherwise, reject them."

And, further, Prophet Muhammad SLM has said that, shortly after him, there would be many ahadith; but one should accept them as his ahadith if they were in conformity with the Quran: he might have said it or not said it. And whatever was opposed to the Quran was not his hadith. "It is not from me. How could I say anything against the Quran?" [Preface, by (Hazrat) Vali Bin Yusuf RZ]

Comment: The second compilation of Naqliyat is done by a Taba'ee who remained in the august company of Bandagi Miya RZ also quoted this Naql and hadith acceptance criteria in his preface to his compilation work leaves no doubt whatsoever in the minds of anyone the belief and creed of earliest Mahdavis the newly formed community which clearly stands against Ahl-e-Sunnat wal Jamat, whose scholars discarded and rejected this hadith and didn't even bother to give it a place in their recognized works even after classifying it in the "weak" category!

Siraj al-Absaar

On the other hand, Mahdi AS has asserted that the Quran is the real basis of the religion. Hence, the commands [and interdictions] from among the various schools of thought of the religion that are in conformity with the Quran, are correct and good; and what is not in conformity with the Quran is not correct, according to the commands of Mahdi AS. This is the mansab [position] of Mahdi AS, as there is a Hadis, wherein the Prophet SLM has said, 'Mahdi AS will establish the religion in the Last Era, as I have established it in the First Era.' [Siraj al-Absaar pg., 45.]

Comment: This book was written in refuting Ahl-e-Sunnat wal Jamat Mulla's attack on our creed and practices by Taba Taba'ee Hz Sujawandi Alim Billa RH, makes it crystal clear what our Mazhab was with the first three generations even in the subsidiary and trivial (furooi) matters of religion by including and subjecting the four Sunni school of thoughts rulings to the litmus test of Quran, how else one would find whose and which ruling is on excellence (Aaliyat)?!

Closing remark: Therefore, the home page content is neither new nor are we the first ones to apply the conformity principle. Rather our intention and humble attempt is towards complete harmony with the word of God, and His messengers and their companions and their followers who all preached and practiced the Holy Quran as Furqan and Muhaymin themselves as we've witnessed above in their own plain-spoken words and writings. Also, application of conformity principle doesn't amount to neither wholesale rejection of Sunnah or Ahadith or any secondary literature nor does it reflect disrespect of the Prophet AS, it is wrong to think and assume otherwise. Rather, in obedience of command of Prophet AS and Mahdi AS application of conformity principle is obligatory for anything that reaches us in their name and only and only those things that openly contradicts Quran and are in no way reconcilable are rejected and nothing else.

Further one should know that every verse of the Quran has a shan-e-nuzool, but the **meaning of the Quran is absolute**. That is, **for every person, Quran is a proof upon his religion until the day of judgement**.

~ [Al-M'eár (The Touchstone), Bandagi Miyan Syed Khundmir Siddiq-e-Vilayet^{RZ}]