

In the name of Allah the most beneficent and merciful

Assalam-o-alaikum wa rahmatullahi wa barakatuhu

At the outset, I would like to extend my greetings from the bottom of my heart, to the office bearers, members and other contributors of MICC, for this successful journey of 25 years. I am grateful to the honorable President, all the office bearers of MICC ,and organizers of this Conference, for inviting me, and giving me an opportunity, to share my views with this august audience.

First of all, I would like to introduce myself; I am SHAIK CHAND SAJID from Hyderabad, India, a humble student of Islamic Studies. I am associated with different community welfare organizations. Presently, I am the General Secretary of Idara-e-Hayat-o-Mamat-e-Mahdavia, a 60 year old organization, visualized and materialized by Mr. Syed Shah Alam Nizami in 1954 with the help of Nawab Aziz Ahmed Khan and Mr. Saleem Khan Bozai etc. Engaged in health care and financial assistance to heir on death of a member. Having plans to work for educational development of the community. An independent organization, having an independent Constitution and not concerned with Anjuman-e-Mahdavia.

I am also General Secretary of Allama Shamsi Research Academy.

On this auspicious occasion of Mahdavia Conference, I would like to speak on the Mahdavia Teachings in Perspective in a brief manner, as I would like to listen to and learn from the eminent scholars and intellectuals who are here to inspire the gathering with their speeches.

Shaik Chand Sajid

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MAHDAVIA TEACHINGS IN PERSPECTIVE

It was prophesied by Prophet Mohammed (pbuh) that;” Definitely a man from his family would appear after him, who would strengthen the religion and make justice triumph.”

In another Hadith Prophet(pbuh) says: ‘ How can my Ummah be ruined, when I am in the beginning, Eisa the son of Maryam in the last and Mahdi (AS) from my family is in the middle”.(*Mishkwat*). In this hadith, the time of the Mahdi (AS)’s advent is clearly mentioned that he will appear in the middle of Ummah. Moreover, three saviours are mentioned who will save the ummah from fatality. Likewise, there are several Traditions (Hadith), more than three hundred, to prove the necessity and importance of Imam Mahdi (AS). Such a huge number of Traditions are not found in respect of any other matter. Out of these Traditions, the authentic Traditions which are in abundance and narrated continually through an uninterrupted chain of narrators are called “Hadith-e-Mutawatir”. The doctors of the science of Tradition (*Aimma-i-Hadith*)have unanimously and categorically declared that disapproval of Hadith-e-Mutawatir is Kufr.

In respect of Prophet Mohammed (pbuh), Allah says in Holy Qur;an: “ He does not say of (his own) desire,. It is the inspiration (Wahi) sent down to him” (53:3). This verse proves that the words of the Holy prophet are none other than the revelations from Allah. Therefore, the prophecy in respect of Mahdi (AS), was also a revelation from Allah expressed through Prophet Mohammed (pbuh).

The difference between Mahdavi Muslims and other Muslims is the determination of the person. Other Muslims are still waiting for the appearance of Imam Mahdi (AS), and they believe that Mahdi (AS) will appear just before the day of Resurrection and the anti-Christ (*Dajjal*) will follow him. Subsequently, Jesus will descend and kill the anti-christ. However, this notion of appearance of two Caliphs of Allah in the same period was refuted and rejected by eminent ulema of ahle-sunnah and such Traditions were declared as vague. whereas, Mahdavia Muslims believe and confirm that Hazrath Syed Mohammed who was born in the city of Jounpur (India) in the year 847 Hijri corresponding to 1443 was the real “Promised Mahdi (AS)”

Sayyed Mohammed Jounpuri, the Promised Mahdi (AS) neither introduced any new religion, nor claimed to be a prophet, but declared himself , as commanded by Allah, as ‘Promised Mahdi (AS)’ and a ‘Caliph of Allah’ deputed to invite the people towards right path and bring them nearer to Allah, by purification of one’s inner self and puritanical adherence to Shari’ah of Prophet Mohammed (pbuh). None of his teachings was contrary to Islam. He said; “I walk on the footsteps of Prophet Mohammed (pbuh)”. His teachings were mostly concerned with the spiritual aspects of Islam, that is Ehsan. Ehsan is defined in Hadith of Jibrail as” to worship Allah with a perception that you are seeing Allah, however, if not so, then with a realization that Allah is seeing you.”

The Promised Mahdi (AS) characterized the Holy Qur'an as ISHQ NAMA the book of love, and enjoined upon the people to love God, not this transitory world. He said

“I have proffered or presented the Book of Allah and invite people towards monotheism and devotion, and I am commissioned by Allah for this purpose”. This eloquent sentence clearly explains the objectives of his mission entrusted by God. Once asked about his religion, i.e; which imam of jurisprudence do you follow, he categorically replied “ My religion is Book of Allah and adherence to the Messenger of Allah (Prophet Mohammed (pbuh))”. (*Mazhab-e-ma Kitabullah wa itteba-i-Mohammed Rasoolullah*).

The Promised Mahdi (AS) warned that those who adopt customs, habits and heresy or innovations in religion, shall not be benefited (blessed) by Mahdi (AS). In fact, the misguided customs and innovations in religion are distracting the people from original religious doctrine and ruining the civil society. The customs and heresy have gained preference over the religious duties and belief. The unwholesome habits exist from ignorance, delusion, greed and hatred, which are deep rooted in the mind. Mahdi (AS) had instructed us to build up the controlling power, then the habit will become powerless. Mahdi (AS) had shown the way, how to eliminate these factors, and how to mend the soul and mind, by realizing the meanness of the world, and constantly engaging our tongue, heart and mind in remembrance of God, incessant invocation of Allah's name, and by seeking the company of true lovers of God, and by giving up the craving for worldly life. He enjoined upon the people, to seek Vision of Allah. For achieving this highest objective, he prescribed certain obligatory principles (Faraiz-e-Vilayat) in accordance with the Qur'anic injunctions which are correlated with each other. Such as: **Tark-e-Duniya** which literally means, Renunciation of the world; **Suhbat-e-Sadiqeen** (living in the company of truthful); **Tawakkul** (Resignation to the will of God); **Zikr-e-Dawam** (Constant remembrance of Allah); **Hijrat** (Migration); **Uzlat -az-Khalq** (Solitude); **Talab-e-Deedar-e-Khuda** (Seeking vision of Allah).

Hazrat Syed Mohammed, the Promised Mahdi (AS) said:” A man of action will certainly reach God; but one without deed will never.” (*Baa amal maqbool be amal mardood*). He also said: “ The real cognizance of Mahdi (AS) lies in deed, not in simple utterance or in belief.” (*Tasdeeq-e-banda amal ast*).

It shows that he stressed upon and emphasized to put in practice, the teachings of Islam and Qur'an. Mere testimony that I believe in Allah, I believe in the Messenger of Allah, I believe in the Promised Mahdi (AS) is not enough, to be a true follower of Islam.

In spite of all the proofs and miracles, all the human-beings did not accept the Prophet Mohammed (pbuh) as Messenger of Allah, even his own uncle refused to acknowledge, then, why do you expect that everybody will agree to recognize and acknowledge Promised Mahdi (AS).

The sayings of Mahdi (AS) are the words of a Caliph of Allah, who is infallible (*Ma'asoom anil Khata*) as told by the Prophet (pbuh) *Yaqafu asari wala yukhti* i.e; Mahdi (AS) will walk on my foot step and he will never commit any mistake. Prophet Mohammed's words are indeed inspiration (wahi) revealed by God '*Wama yantiqu anil hawa in hua illa wahiun yooha* (Allah says in respect of His Messenger Mohammed (pbuh) that he does not speak any thing of his own, except whatever is revealed upon him.

Hazrat Syed Mohammed, the Promised Mahdi (AS) is a perfect and impeccable follower of Prophet Mohammed (pbuh). In this context, his statement that "My religion is Book of Allah and adherence to the Messenger of Allah" gains significance. He also said: "If anybody wants to inquire about our veracity, he should cross-check conformity of our state of conditions and deeds with the Book of Allah and adherence to the Messenger of Allah".

In the present day world, any Muslim cannot be called a Muslim unless he owe allegiance to any Imam of jurisprudence, such as. Hanafi, Shafa'ie, Maliki, Hanbali, Shia, Sunni, Wahabi, ahle Qur'an or Ahle Hadith. But through this sacred statement, the Promised Mahdi (AS) gave a call to eliminate the differences and become one community (*Ummat-e-Wahida*), and specified the Book of Allah and adherence to the Messenger of Allah as a standard yardstick to judge the accuracy and authenticity of beliefs and deeds. Which benchmark would be greater than this to determine the correctness of beliefs and deeds ?

Now a days, the followers of different Imams are fighting with each other and trying to impose their beliefs on others through money power and muscle power. Even there is no hesitation to kill each other. Muslims are divided in to several sects and sub-sects, and the enemies of Islam are reaping the benefit by pouring oil over the flames of mutual differences among Muslims, as they are afraid of the Islam and Muslims if they are united. The Promised Mahdi (AS) said: "Success or victory of religion lies in unity, while enmity will cause its defeat." (*Dar ittefaq nusrat-e-deen ast wa dar nifaq hazeemat-e-deen ast*). The Mahdavi Muslims believe that all the four Imams of Jurisprudence are justified in their efforts to interpret the matters of Fiqh, but they follow their directives according to excellence (*mazhab-e-aaliyat*) in the matters of jurisprudence. They are not confined to any one Imam. In this manner, the Promised Mahdi (AS) introduced a solution to bring to an end the hostility and promote brotherhood among Muslims. It is a different matter that, we did not try to deliver this message properly before the world.

The Promised Mahdi (AS) said: "God sent me exclusively to manifest the commandments related to Vilayat-e-Mohammedi (pbuh)." Mahdi (AS) is the Khatim-e-vilayat-e-Mohammadiya, and his teachings or tenets are aimed at purification of one's inner self which is a prerequisite for recognition of God. Such purification strengthens the acts of external devotion. For example, the prayer or salaah is performed with physical movements of body, but in case of a person with intrinsic purity, his soul also would be involved. Salaah connects the person with Allah, and without involvement of spirit such level of concentration cannot be obtained, in which, a person perceive that he is seeing God or at least God is seeing him. This is called "Ehsaan."

Mahdaviath is a journey towards the destination of Ehsaan. The Ehsaan is the best and perfect way towards recognition of Allah and Vision of Allah. Imam Mahdi (AS) said” Love (Ishq) is essential to reach Allah.” And this love is created by constant concentration of mind and heart towards Allah, in such a manner that the heart is not inclined towards any other thing and nothing is present in the heart except Allah.

The first stage of the journey towards Ehsaan is **Tark-e-Duniya;**

It does not mean the monasticism or *rahbaniyat*, but to renounce the love of this transitory world, material pleasure, inordinate desire, vainglory, boasting and yearning for fame, honour, power and wealth etc. A person devoured by the lust for the world and its adornment, cannot devote himself to Allah, the Almighty. *Tark-e-Duniya* does not mean giving up the natural desires and necessities, but to fulfill in a permitted manner, as Islam conforms with the nature and advocates promotion of lawful and decent life.

The world is created for the human-being and not a bad thing in itself. It is the worldly life which is required to be given up. What is worldly life? The worldly life is defined by Holy Qur’an in this manner:

“Know ye (all) that the life of this world is but play and a pastime, adornment and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. And what is the life of this world, but goods and chattels of deception?” (Surah Hadeed 57:20).

The Chattels of deception or the personal possessions of worldly life is described in Holy Qur’an as

“Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world’s life; but with Allah is the best of the goals (to return to).” (Surah Aale Imraan 3-14).

Every person is bestowed with wisdom and intellect to distinguish between the right and wrong. The Holy Qur’an categorically instructed the people to desist from craving for the objects and pleasure of worldly life. Even then, those who have longing for worldly life are warned by Qur’an in unambiguous manner:

“Those who desire the worldly life and its glitter, - to them we shall pay (the price of) their deeds therein, - without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do!” (Surah Hood 11-15,16).

Hazrat Ali (RZ) said: Live in the world but do not allow the world to live in you, just like the boat which sails upon the water, but if water entered in the boat it will sink.

Hazrat Syed Mohammed Jounpuri, the Promised Mahdi (AS) said that without renunciation of the world there is no Eiman. Here Eiman refers to Allah and Renunciation of world means renouncing the existence of self being.

The world (*Duniya*) is antonym to Hereafter (*Aakhirat*). To ensure a better hereafter one must give up the love of this temporary world. The Renunciation of the World is related with the heart, which requires a strong determination to resist the obstacles, coming in the way of discarding the craving for a lustful and luxurious life beyond the limits permitted by the religion. Merely a customary oral declaration, without any intention and determination, to follow the restrictions attached with this tenet, is a case of self deception. Such formal approach is not enough to achieve the objective of such an important Qur'anic injunction. Repentance for the past and firm determination is required to scale the heights in spiritual journey to attain the vision of God. However, an ordinary person, who has not formally declared his intention to renounce the world, can also follow this tenet of Mahdaviat, by strictly adhering to Shari'at, keeping away from materialism, refraining from unlawful means of earning, desisting from the forbidden in religion and keeping himself busy in constant remembrance of Allah.

Prophet Mohammed (pbuh) has said: "A person does not become a believer (*momin*) unless his heart conforms with his tongue and his tongue conforms with his heart: his deed should not be different from his word."

The renunciation of the love for the objects, pleasure and adornment of worldly life is a perceptible aspect of the tenet TARK-E-DUNIYA, while, the intrinsic aspect is the negation of self (*Tark-e-Hasti wa Khudi*), discarding the ego and pride.

2. SUHBAT-E-SADIQEEN (Living in the company of the true lovers of God):

It means, to live in the company of sincere, faithful guide for perfect guidance. Those having the true aspiration of the Vision of God, and resigned to the Will of God, with an ambition to gain His favour, true followers of the Prophet and truthful in their words and deeds are called as "*Sadiqeen*". A glance over them will turn the mind and heart towards Allah. Allah says in Qur'an: "O ye who believe! Fear Allah and be with those who are truthful".(Surah Tauba 9:119).

In scientific language to say, the sensation, emotions, perceptions and thoughts are the chemicals, which cause to change the characteristics an observer (truth seeker), right knowledge is the microscope and training is the experiment. Such knowledge and training may be obtained from (the company of) Sadiqeen.

A true seeker of Allah, who has renounced the love of worldly life, is also required to follow other tenets; such as *Sohbat-e-sadiqeen*, which means to live in the company of truthful for perfect guidance in respect of journey towards Ehasaan. Without internship under a senior guide one cannot become a perfect lawyer, doctor or engineer. Similarly, in respect of spiritual journey, guidance from a senior and sincere guide is required, who are termed as 'Sadiqeen'. A glance

over them will turn the mind and heart towards Allah. Allah says in Qur'an: 'O ye who believe! Fear Allah and be with those who are truthful' (Surah Tauba 9:119).

Moreover, the seeker of Allah is required to keep away from the worldly people who may distract him from devotion (*Uzlat az Khalq*), keep himself busy in incessant remembrance of Allah (*Zikr-e-dawam*), resign to the will of Allah and surrender himself to Allah (*Tawakkul*), and migrate from the place where peaceful devotion has become difficult. This is an external form of migration while migrating from one's self is the intrinsic form of migration (*Hijrat*).

The Promised Mahdi (AS) said: " Do not stretch your hands before others; it is an affront to humanity. Beg things only from Allah; better not to ask anything other than Allah". It means seek only Allah from Allah, If Allah is yours then everything is yours. You will become master of the world not slave.

The Promised Mahdi (AS) said: " A man having two pairs of cloth should part with one to cover the nakedness of his brother (fellow being). This teaching strengthens brotherhood and eliminates accumulation of wealth and encourages the charity. Now a days, the wealth of a extravagant person is spent between both the lips; for wine and beauty.

The present day scenario of the world, wars, genocide, killing of innocent are the result of materialistic approach, in which, the men and the nations are fighting each other for supremacy, for land, petrol and wealth. Particularly, most of the Muslim countries are fighting each other under the directions of their masters, who are their real enemies. Such barbaric acts based on materialism, ego and pride are not at all permitted by any religion; let it be Christianity or Islam; but ironically, all those involved claims to follow one or the other religion.

Most of our literature produced so far, contains either proof of Mahdiath or Biography. Even now, compilation of eulogical literature is given more importance. Whereas, the humanity is in need of the teachings of Mahdi (AS), which has a solution for the restlessness prevailing in the world. It is utmost necessary to highlight the purpose of the advent of Mahdi (AS) and his mission and his teachings to enlighten the humanity. The terminologies of Faraiz-e-Vilayat are not new things. They exist and practiced by the saints even before the advent of Mahdi (AS), but, they were not having the status of 'Farz', because those saints were not commissioned by Allah to give a Call, just they practiced and propagated. Since Mahdi (AS) is commissioned by Allah to invite people towards Allah, and his call was similar to the call from the Prophet to whole humanity, he declared these injunctions of Qur'an as obligatory. These teachings are still relevant in the present day world.

Now a days, a large number of websites are actively working for and against the Mahdi (AS) and Mahdaviath. Voluminous books have been compiled against Mahdi (AS) and his followers, even derogatory remarks are incorporated in those books and websites. Some of such works are sponsored and funded by the wealthy people for self satisfaction, hiring services of worldly scholars, assuming that they are spending for reformation, but I am sure, their wealth and efforts

of such scholars with materialistic approach, who are unable to comprehend the spiritual aspects of Islam, is creating hatred between different sects of Islam, and causing harm to Muslims. I would like to advise them, to practice remembrance of Allah and seek guidance from Allah, definitely truth will prevail upon them.

It is Allah's choice either to guide or misguide anybody. It is our duty to illuminate the teachings of Mahdi (AS), their importance, their utility through proper explanation and elucidation in modern style, in easy language through modern means of communication, corroborated with the Holy Qur'an and authentic Traditions, and their utility in the present day world. Further work on proof, is not at all necessary. We are engaged in this work since more than 500 years. To bless with guidance or lead anybody astray is Allah's choice, our duty is only to propagate and spread the message. There are two methods of propagation; through word and through deed.

Mahdavi murshideen and scholars never indulged in mud-slinging against other communities of Islam, as they had no time to waste in such things, because of their busyness in Zikrullah. Even in the polemical literature decency was maintained, even though they were subjected to mental as well as physical persecution by the vicious worldly ulemas.

Before concluding my speech, I would like to appeal the munificent contributors, to ensure that their generosity is not misused and it is only meant for the purpose and cause of Allah.

I would also appeal to the young generation, not to jump to any conclusion in respect of faith and belief, under the influence of negative propaganda. Acquire religious knowledge, undertake comparative study and beseech guidance from Allah. The popular saying that the Islam is the best religion and Muslims are the worst, same applies to us in respect of deeds and practical aspects. Please don't look on the persons, look into the original faith and beliefs. They conform to Qur'an and Sunnah.

It is the need of the hour that Muslims must co-exist as one nation, keeping their beliefs to themselves, and defeat the evil designs of enemies of Islam. Hazrat Mahdi (AS) said: Victory of religion lies in unity and the enmity will cause its defeat.

(Dar ittefaq nusrat-e-deen ast wa dar nifaq hazeemat-e-deen ast)

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