



Published
By
Farah Committee
Dubai
Reprinted in U.S.A.
By
M.I.C.C.

Publisher's Note

Members of the Farah Committee, U.A.E. Take Pleasure to present hearty Greetings to our Mahdavi brethren on this day when we are celebrating the 569th Birth Day of the Imam A.S.

**As a mark of respect and joy to this day we place in your hand a brief note on the holy life and the message of Meeran Mahdi A.S. together with a few pages set apart exclusively to bring to your notice what the others have said about him and his mission.
10-10-1995**

**Members of the
Farah Committee
Dubai.**

**Reprinted by MICC with some modifications
(In U.S.A.)**

INTRODUCTION:

All the believers in revealed Scriptures, Jews, Christians and Muslims hold the belief in an expected deliverer i.e., a Mahdi who will restore and reform all things. The word "Al Mahdi" means the guided one. It is passive form of Huda meaning to direct. As such the word " The Mahdi " stands for one who is divinely guided or one who is fit to direct others.

Al-Tirmizi, Abu-Dawood, Al-Bazzar, Ibn-e-Maja, Al-Hakim & Al-Tabarani are among the important compilations of traditions in which there are traditions numbering over 300 about the Mahdi. Those who are associated in one way or other with these traditions include Ali Ibn Abu-Talib, Abdullah Ibn Abbas, Abdullah Ibn Umer, Talha, Abdullah Ibn Masood, Abusayeed Khudri, Umme Habibah, Umme salma, Sawban and others, may Allah be pleased with them all.

Some of the popular traditions are:

(I) How can my folk be ruined when I am at it's beginning, Jesus, the son of Mary is at it's end and the Mahdi From my progeny is in the middle.

(II) The world will not come to an end unless God sends a person from the progeny of my family whose name will be my name and whose father's name will be my father's name and who will fill the world so much with justice as it would be filled with atrocities.

(III) He who does not believe in the Mahdi is an unbeliever and he who does not believe in anti-Christ is a liar.

It is reported in Insaf Nama that Meeran Syed Mohammed Jaunpuri who proclaimed himself as Imam Mahdi in 901 (1496 AD) had, on one occasion, said that God sent him at a time when Islam had lost it's pristine glory due to social customs, personal habits and innovations running contrary to the Shariah i.e. the law of Islam.

The Author of "The Mahdavi Movement in India" Writes:

"There is no denying the fact that the political life of the land was very much disturbed and chaotic. It was also equally true that the social evils and their practice which

were running counter to the Shariah had become the order of the day in the Muslim society" (page 23). Again at page 26 he further says;

"Honestly speaking the emergence of Mahdism under Syed Mohammed was a plebeian revolt of simple hearted followers of the faith for restoration of it's pristine values".

LIFE:

Meeran Syed Mohammed was born on 14th Jamadi-ul-Awal 847 Hijrah (Sept. 9, 1443 AD) at Jaunpur which was at that time a famous center of Muslim learning generally called as Shiraz of India. He stands 19th in the lineage of Ali ibn Abutalib and was the second son to his parents. His father besides being a noble of Sharqi Dynasty was a pious man. At the age of 4 Syed Mohammed was taken to the school of Shah Daniyal Chishti, also known as Danial Khizri. Syed Mohammed was gifted with remarkable intelligence and prodigious memory. He memorized the Holy Quran at the age of 7 and completed his studies at the age of 12. The master was so pleased with the scholarly performance of his learned student that he conferred the title of ASAD-UL-ULEMA (A lion of scholars) in the presence of a large gathering of ulemas, nobles and notable personalities of the then Jaunpur. At the age of 18 Meeran Syed Mohammed married his cousin Bibi Allahdadi daughter of Miyan Syed Jalal. The couple was blessed with two sons Miran Syed Mahmood and Miran Syed Ajmal and two daughters Bibi Khonza and Bibi Fatima.

After completing his studies, Syed Mohammed at the very young age started delivering lectures interpreting the verses of Quran and inviting the people to remove impurities developed in the Muslim society contrary to the Shariah. It was an extra ordinary thing to find a young student's cell who had just completed his studies thronged with pupils amongst whom one was a royal personage viz Sultan Hussain Sharqi. In one of his sermons, Meeran Syed Mohammed hinted at Sultan to say that a Muslim ruler need not be a Vassal to a non Muslim ruler. Sultan pleaded his helplessness on the ground that Raja Rai Dalpat of Gour to whom Sultan used to pay a large sum of money in the form of gold and jewellery as booty, was stronger than him and he would be ruined if he dared to wage a war against him. The Imam encouraged him and advised him to have confidence in The Almighty, muster up courage and leave the results to God. The Sultan acted on the advice. However, his army was defeated in the battlefield. The Imam was present in a corner of the battlefield along with a contingent of 500 hundred devoted youngmen trained by himself. The sultan sent word to the Imam to comeback. The Imam replied that I have been given the glad-tidings of our victory today by the spirit of the Messenger of God, may Allah's blessings & peace be upon him. Hence, the Sultan need not panic. Now, the Imam & his companions made a fresh attack on the army of the Rajah. A fierce battle ensued in which Rai Dalpath Rai was defeated & put to the sword of Hazrath Mehdi himself, peace and blessings of Allah be upon him.

At the age of 40, the Imam left Jaunpur in 887 H.(1428 AD) inspite of Sultan's repeated requests to stay, on a Holy

mission of awakening people to the teachings of Quran and Sunnah. In his journey he was accompanied by his wife, son and few other companions. He visited central and western India extensively covering a distance of over Ten thousand miles roughly (i.e., 17000 Kilometers), touring Danapur, Klapi, Chanderi & Mandu where Sultan Ghiyasuddin Khilji became his follower. According to the author of the Sharqi Sultanate of Jaunpur at Page 286:

"At Mandu Syed Mohammed met Sultan Ghiyasuddin Khilji (1469-1500). The latter believed in his mission and presented him so many gifts. But Syed Mohammed distributed all among the needy". According to the Mahdavi Biographers, the Sultan was under house-arrest at that time by orders of his son, who was in power as King of the Malwah State. At the request of the Sultan, the Imam sent two of his disciples to meet him. From them the Sultan ascertained the moral excellence of Imam's character and the attributes of his sacred mission and became a devoted follower. Under orders of Sultan a long caravan of cart loads of gold, silver coins & jewels was sent to be presented to the Imam who was staying at a mosque outside the city. On hearing about this a huge crowd of poor from the city & the villages around thronged. The Imam distributed the entire wealth then and there. Many people here became his followers among whom one was a noble Allahddad Hameed, a great scholar, poet and author of many books.

When it was pointed out to the Imam that he has distributed priceless things he recited the Holy Quran's Sura An-Nisaa ayah # 77. (the underlined portion)

"Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor due, but when fighting was prescribed for them behold, a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and he will not be wrong the down upon a date stone". Translation by Pickthall.

This act of the Imam is fully in accordance with the saying of Prophet Mohammed (P B H) having said, as Jabir B Abdullah reported "There will be a Caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadia and Abu Al-Ala do you mean Omer Bin Abdul Al-Aziz? They said no (he would be Imam Mahdi). This hadith has been narrated by Said by the same chain of transmitters". SAHIH MUSLIM VOL, IV page 1508 traditions no 6961 6962. Publisher Printer and Distributor Dar Al Arabia Beirut Lebanon.

There-after Meeran Syed Mohammed arrived at Champanir where his learning and piety won many admirers and followers like Sultan Mahmood Begdha (1454-1511) his sisters, and Miyan Nizam of Jais. Here his wife Bibi Allahdadi died and laid to rest in the vicinity of the fort. Next he went to Burhanpur, Daulatabad, Ahmednager and Bidar. Here also many people including Scholars acclaimed him a saint and persons like Shaik Momin Tawakkuli, Qazi Alaudin and Qazi Muntajib accepted his discipleship.

At Gulberga he paid a visit to the Dargha of Khaja Band-ah-Nawaz and also stayed for a week in ETEKAF at the Shrine of Shaik Sirajuddin. Then he left Gulberga on his way to Mecca passing through Nagai, Chitapur and Dabhol. In 901 (1494-95) he performed Haj. After Tawaf He declared for the first time that he was the Promised Mahdi. Miyan Nizam, Miyan Qazi Alauddin of Bidar and Khaja Khizir, the well-known personality of Islamic Mystic (Tasawuff) and others accepted the claim. From Mecca he returned to Ahmedabad via Deo Bandar and Khambat. There he reiterated his claim.

At Ahmedabad he received warm response from the people as well as from nobles, amirs, wazirs and scholars. Those who joined the fold were Malik Gowher, Malik Burhanuddin, Miyan Yousuf Sohait, Ahmed Shah Khadan, Shaikh Abdul Majeed Noori and Shah Ameen Mohammed, He called upon the People to offer scrupulously the obligatory prayers and emphasized on constant Zikr and absolute reliance on God. It was here in Ahmedabad where Hazrath Meeran claimed that 'Allah could be seen in this world'. This declaration created an uproar among the Ulemas. They challenged his statement but found themselves unable to defeat the Saiyed in theological discussions. The author of "Mahdavi Movement in India" writes that the Ulema thought of prosecuting him and used other vindictive methods. However, they could not get him arrested or executed.

The next place where Meeran Syed Mohammed stayed was Sola Santej, A village 16 miles away from Ahmedabad. Here Miyan Niamat a noble in the court of Mahmood Begdha joined the fold of Imam Mahdi. Patan which was then called (Naherwala) was the 19th stop over

in the Imam's journey. Here many people joined him and among them were, Miyan Syed Khundmir who later became his son-in-law and also second Caliph. There-from he came to Barhli where he stayed for over 14 months. At Barhli alone, Meeran Syed Mohammed, at the age of 56 in 905 (1499-1500) claimed for the third time to be the Promised Mahdi. This declaration is known as "Dawa-e-Mu-akkadah." There after he wrote letters to the kings and rulers to accept his claim or else they ought to have killed him after proving the falsehood of his claim for where-ever he went he would preach his tenets which would mean misguiding the people and responsibility for the consequences would be theirs. According to Prof. Mujeeb 'his challenging boldness made it impossible for Governors and Rulers to allow Meeran Syed Mohammed to remain in their jurisdiction. He was eventually forced to leave Gujrat'. He went to Sindh and from there to Khandhar and finally to Farrah where he breathed his last at the age of 63 on Ziqada 19,910 (April 23, 1504).

The Mahdavi Movement acquired very much popularity in Sindh, Thatta, Qandhar and a very long list of rulers, nobles, ulemas, who joined the Mahdavia faith can be drawn. Few among them were Malik Osman Khan of Jalor, Mirza Baig Arghun of Qandhar, Shaik Sadruddin of Sindh, Mirza Shaheen of Bhakkar and Qazi Qadan.

It will be interesting to note that while he was in Thatta (Sindh), he received a warm welcome from the dignitaries including Miyan Shaik Amir Bhakka, Darya Khan, Madarul-Moham (Prime Minister) and Chief Qazi Shaik Sadruddin. When he was in Qandhar, one of the

companions of the Imam humbly suggested to Meeran Syed Mohammed to go slow in his dawah, until familiarity was developed since the people, their language, and the place were unfamiliar and unknown to them. Meeran Syed Mohammed replied that if his claim depended upon their support, he would have accepted his suggestion but God is there to make them understand his mission. When he reached Farah (Herat), the Ruler Shah Hussain Mirza directed the Shaik-ul-Islam to verify the correctness of his claim. Shaik-ul-Islam directed some scholars, who prepared four questions to put to Meeran A.S to answer. The four Ulema then attended one of the meetings in which the Imam used to give discourses every day after "Asr" prayer on Quranic verses and their meanings and interpretations. The Imam that evening discussed all the four questions one after another to the entire satisfaction of the Ulema. As a result all the four Ulema not only accepted the claim and embraced Mahdaviyat but wrote to Shaik-ul-Islam "If you want to see a saint who follows the Prophet and acts in accordance with the sayings and doings of him implicitly, you must visit the Saiyed".

MISSION:

It has been stated somewhere in earlier paragraphs Meeran Syed Mohammed Imam Mahdi A.S. was born at a time when purity of Islam and it's pristine Glory had been over shadowed by habits, customs and innovations. In order to achieve his aim he stressed on practicing Islam as laid down in the Quran and Sunnah. When challenged by the Ulemas mostly following Hanafi School, he declared that he had not brought any new religion. To him God, his

Prophet and Quran were the only guides and Islam as revealed in the Holy Book was the only religion to be followed. He therefore, stressed on the observance of the following Tenets:

- 1) Tarke-e Dunya (Renunciation of the world)
- 2) Uzlat-us-Khalq (Seclusion from people)
- 3) Sohbat-e-Sadiqin (Company of the truthful)
- 4) Tawakul-Alallah (Trust in God)
- 5) Talab-e-Deerar-e-Khuda (Quest for Vision of God)
- 6) Zikr-e-Dawam (Constant remembrance of God)
- 7) Hijrat (Migration)
- 8) Ushur.

Even a causal reference to the verses of Quran shows that on more than one occasion worldly desire of wealth and other worldly possessions has been condemned. Islam does not allow worldly pursuits at the cost of spiritual and religious observance. All the above tenets are derived out of injunctions, one finds in the Holy Book. For instance, it may be pointed out that in lines 37 and 38 of sura 79 qualities of a person fit to be thrown in hell have been outlined. Similarly lines 15 - 16 of sura 11 also throw light on the issue, "Uzlat az Khalq" (Seclusion from man-kind) and line 8 of sura 73, whereas line 119 of sura 9 speaks about "Sohbat-e Sadiqin" (company of the Truthful) and line 159 of sura 3 and line 23 of sura 5 speaks of "Tawakkul," while line 11 of sura 18, line 7 and 9 of sura 10 and line 108 of sura 12 throw light on the vision of God, line 41 of sura 33, line 103 of sura 4 and line 205 of sura 7 speaks about "Zikr-e-Dawam" (constant remembrance of God).

The Imam has categorically emphasized on "Amal" i.e., practice. He pronounced that, His acceptance lies in putting into practice what he taught. Those who do so are favorite and those who do not put into practice his teachings are surely rejected. On one occasion he said God will not ask you whether you are the son of Ahmed or Mohammed, but He will ask about the work done sincerely and honestly. Therefore, my brothers, see what God has commanded and forget that because you are the member of the Dairah, you will obtain Salvation for Mahdi's sake. He always enjoined that one should always entrust himself to God utterly without approaching to anyone even for small favours. Someone asked Hazrat Mahdi what stood as an obscurance between man and God. He took hold of a piece of bread and said Bread stands as a veil between man and God.

To sum up the teachings of the Imam (A.S) we take the opportunity to reproduce here-under a para from AL-MEYAR compiled by Bandagi Miyan Syed Khundmir Second caliph of the Imam which speaks volumes on the subject:

The opponents say that the companions of Syed Mohammed repudiate all books, interpret the Quran in their own way and consider it for -bidden to work for a living. They do not recite the whole Kalimah, even one among them claims to have had vision of God and make his nose an instrument for the Zikr. All this which they impute to the companions of Syed Mohammed is false. The companions do seek God, they read all the books and practice whatever is found in these books and which is in

accordance with the Quran and the traditions of Prophet. They do not consider it for-bidden to work for a living but it is incumbent on everyone who seeks God to inquire strictly into what he does in order to make a living and at the same time one should ensure that the work for living is not a hindrance in his Zikr.

THEY SAY . . .

Abul Hasan Ali Nadvi: "The most tremulous movement of the Tenth Century was the Mahdavi Movement, whose founder was Syed Mohammed Jaunpuri. In the light of an unbiased historical study it can be said that during those two or three centuries no religious Movement in this continent (including Afghanistan) influenced the Muslim society in such an extensive, deep and powerful way as has this Movement. From whatever the contemporary and later historians and writers have written in favor of and against, we come to the following conclusions:

1. Syed Mohammed was one amongst the people who possessed very strong and very great, innate capabilities who are born after long spans of time. From his youth itself he was very courageous and brave, discontented with the conditions of his time and environment. He was one who dauntlessly enjoined right conduct and forbade wrong conduct, scolded on the practices forbidden in shariyah, and on account of this he was given the title of Asadul-Ulema (tiger of scholars) in those days. He obtained mystic initiation, and endeavored very strict mysticism. He retreated to the hills and valleys for a long time and during one such travel he proclaimed himself as the Mahdi.

Subsequently also, several times at various places he proclaimed himself to be the Mahdi and invited people to have faith in this.

2. Because of abundant mystic practices, internal strength and passion for the immortal reverence, he was a man of very high degree of efficacy. His personality and company, his speech, and his voice had magical effects on his audience and those present. A delight of selflessness and ecstasy would overshadow all from kings and learned, to common people and people of high rank.

3. His life was that of relinquishment, solitude, mysticism, austerity and severed from dependency on anyone except Allah. Within his caravan and Daira the similar scene of mysticism, selflessness, abundant remembrance of and prayers to Allah could be seen. Food and other things were equally distributed without distinction including himself and his family members. No newcomer would rest unmoved by the environment of the Daira.

4. The mission had produced many daring, selfless and self sacrificing preachers who had delivered the obligation of the word of God with bravery and strength even before the kings, tolerated hard oppressions, merrily and happily gave their lives in that path. After reading about their state of affairs, nobody can remain unmoved by them and be without recognizing the effectiveness of the training and companionship of Syed Mohammed Jaunpuri. (Source Tarikh-e-Da'Wat-o-Azeemat, Part IV.)

Abul Kalam Azad: The really practical period of the

Islamic teachings was started by the Mahdavia society. In fact this was an initial period which, alas! ended very quickly. No one was excluded from the order of Mahdavieth and immortal reverence. Every Mahdavi was certain that he is a Muslim, and therefore, an Allah's official and his deputy in the world. Hence he looked at every thing and action not with his eyes but with the eyes of Allah and gave precedence to the will of Allah on all his desires.

In this period thousands of such people were seen who, for the sake of pronouncing the truth leave all their beloved, and in the path of Allah gladly tolerate all these harsh oppressions which they have to undergo at the hands of the worshippers of falsehood.

The development of immortal reverence had stopped and it's power had become very weak. But the Mahdavis, within their limits had set on the spirits of these dogmas (Islamic Principle) with such a force that it would require a very long time for its destruction. You will find hundreds of people to whom even the grandeur and splendor of throne could not frighten. They, holding their lives in the palms of their hands, pronounced the immortal Truth (Amar Haq)

“ Syed Mohammed was a resident of Jaunpur, born in the year 847AH. Even his bitter enemies acknowledge that in addition to formal education, he was matchless in continence and saintliness, and abstinence and piety. Shaik Ali Muttaqi (who is bitterly opposed to Syed Saheb, and has written articles against him) admits that his early period was spent in perfection, practice of continence, absorption and in destruction of the inner self. For seven years his

condition was such that he fasted consecutively and laid down all alone in a corner. During that period an occurrence fell on him and it appeared that a voice 'you are the Mahdi (ant-alMahdi) was coming. He was hesitant for many years, and when the same affair kept repeating consistently, he openly declared his claim of Mahdi"
Source: Tazkira.

Gulam Rasool Mahar: " Majority of the scholars of that period have acknowledged that Syed Mohammed Jaunpuri was a great learned man and a high-minded Muslim. In continence and mysticism also his position was very high. Wherever he reached, he created a special kind of religious environment. The author of Tohfatul Kiram has called him, 'Syedul Aulia'. Perhaps because of this reasoning on the basis of the claim of Mahdavieth, inspite of becoming an object of displeasure at various places, every-where people received beneficence from him and wherever the light of his beneficence reached, it appeared as a new splendor of Islam. It was this beneficence that removed the Kalhora dynasty from obscurity and brought it to the heights of fame and celebrity.

Source: History of Sindh, Part one pages' 137-138.

Shaik Muhammed Ikram: " The source of organization and propagation of Mahdavieth were their Daira which was established at various places. There, these people lived together, whatever one had would be distributed equally among all. Shariat was strictly followed. All would join together in doing Zikr which was vigorously followed. The organization of the group was very strict.

Hazrath Muhammed Jaunpuri was not merely a scholar, but had a sensitive heart and an effective tongue. He

enforced strict adherence to Shariat, and wherever found anything contrary to Shariat, he would stop it. Many pious and sincere people joined this group, and few who did not accept Mahdi Jaunpuri, they also highly respected the customs. Apart from accepting Syed Muhammed Jaunpuri, the peculiarity of the Mahdavis was that they were always waiting for the day of Judgement (Doomsday), And they emphasized the mortality of the material world. Many of them distributed their wealth among the poor and adopted a life of submission to the will of Allah".

Abdul Qader Badayuni: " I have lived among many Mahdavis. I found their pleasing manners and pleasing qualities of piety and annihilation at an exalted rank. Though they had not acquired formal education, yet I have heard from them so much about explanation of Quran and it's subtle points regarding the hints of the Truth and elegant significance of the mystic knowledge of God (Ma'raifat), that if one wants to compile some of that as an abstract into a book, one could write another volume." (Tazkiratul Aulia meaning memoirs of the saints). Source: Njatur Rashid.

Abul Qasim Farishta: " In India Syed Muhammed (Jaunpuri) claimed that according to Shariat he was the Promised Mahdi. Since many symbols and qualities attributed to the Promised Mahdi were found in him, people accepted him as such which is clear as broad day Light." Source: Tarrikh-e-Farishta, Page 296

Professor Hafez Mahmood Shirani: " There is no doubt that Syed Saheb's dignity is superior and per-eminent. Even his opponents respect his eminence. During the entire Tenth century his name was echoed in both favoring and opposing circles. He was a great learned, accomplished and a perfect person. He had complete command over the explicit and implicit knowledge. During his life time the count of his followers exceeded thousands. Not only the ordinary and the common, but learned, scholars, nobles and virtuous people were among his close circles. Along with the excellence of knowledge, God had given magic in his tongue and efficacy in his speech. His eyes had great power to subdue, even the enemies would become appeased in front of him. He was matchless during arguments and discussions. Even powerful opponents had to accept their defeat. There is no doubt in his being a successful and topmost reformer. Apart from Mahdavieth he did not reveal any heresy, but rather utilized the strength of the religion of Islam and the superior Shariat of Rasoolullah (P B H). In place of the religious kingdom, if he had thought of establishing a worldly kingdom, then today, in the history of India one would read about the state of two dominions of the descendants of the Holy Prophet (P B H) (Sadaths) instead of one".

Source: Oriental college Magazine, Lahore,
November 1940.

DR. S. A. A. Rizvi, M.A Ph.D. Professor of Aligarh Muslim University: A new chapter in the history of Mahdavi Traditions opened with the advent of Syed Mohammed of Jaunpur. He is the solitary example of a Mahdi who did not aspire to found a kingdom but confined himself to the restoration of the pristine purity of Islam.

Syed Mohammed was born on 14th Jamadah Awal, 847 Hijrah when material prosperity and intellectual brilliance of Jaunpur were on a wane. He found an enthusiastic response to his mission as a Mahdi among numerous converts, royal and plebeian alike. His success was primarily due to his sincerity and fervor, purity of his character and vastness of learning. To many of his contemporaries, Mahdi was a man of great wisdom and selflessness whose personality had a chastening and purifying influence on their lives. To others his association opened avenues leading to the spiritual world. He was not like his predecessors a political adventurer bent on founding an empire, but restricted his activities to purifying the life and supplying spiritual food to the spiritually starved masses. Orthodox Sunni Ulema could not question his piety or learning. Source: History of Islam in Medieval India-Mahdavi Movement.

Dr. Mohd. Qamaruddin M.A. Ph.D. Prof. History, NCERT DELHI: An entirely new chapter in the history of Mahdism was however opened by Syed Mohammed Jaunpuri with a definite form and programme when he declared himself Mahdi-i Maud in 901/ 1495 at Mecca while performing tawaf. Even his adversaries, contemporary or later scholars & saints agree that piety and learning of Syed cannot be questioned. They had no hesitation in acknowledging the greatness of Syed Mohammed as a saint of great resignation and piety. Shaik Ali Muttaqi, Shaik Abdul Wahab and Shaik Adul Huq Mohaddith were all praise for his piety, learning and virtuous ways of life. Though not prepared to accept him as the Promised Mahdi, Shaik Abdul Wahab even went so far as to declare that the Mahdawis should not be called

unbelievers or atheists. If they occupied themselves with zikr and given it undue importance in the religious life, there was nothing wrong in it. Though Syed's claim is unacceptable, it is more proper to say nothing about them. If his statement seems erroneous, we should ponder over them deeply, attempt to reconcile them with what we believe and if that is not possible quietly continue in our belief.

Source: The Mahdavi Movement in India, Page 214.

Mian Mohammed Sayeed Professor of oriental Studies in the University of Arizona U.S.A: With the advent of Sayyid Muhammed Jaunpuri a new chapter opened in the history of the Mahdavi Idea. Most of the earlier Mahdis had been associated with political ambitions. Syed Muhammed's objectives were different. He aimed at the restoration of the purity of Islam. His learning and piety won him many followers. He achieved success owing to his sincerity and purity of character and the extent of his learning. His contemporaries considered him to be a man of great devotion and selflessness. He exercised a chastening and purifying influence upon his followers. Even orthodox mullahs could not question his piety and learning. He brightened the souls of his audience and developed the illuminating radiance of moral fervor. Source: The Sharqi Sultanate of Jaunpur Page 284-285.

MAHDAVIA ISLAMIC CENTER OF CHICAGO