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Question:

During the rule of Mughal Emperor, around 1500 CE, a person by the name of Syed Mohammed Jaunpuri declared himself as the promised Mahdi in Makkah and India at least twice. His followers are mainly in Hyderabad India, and some other parts of India. They are known as the Mahdavi sect.

The Mahdaviya sect is founded upon the belief that Syed Mohammed Jaunpuri is the promised Mahdi, and that he is *ma'soom anil khataa* (free from sin) and he has full authority to explain the meanings of the Quran. Anyone who does not believe in him being the Mahdi is Kafir. They have made *tahreef ma'navi* (modifications) in many parts of Quran as is evident from their books.

We were part of this sect but Alhamdulillah some of us have totally rejected this sect and announced it and joined with Ahlus Sunnah wal jamah. However, there are many others in our families who are not sure and would like to understand more. Insha Allah if the ulama explain to them what's truth they will accept it.

1. what do the honorable ulama say whether Syed Mohammed Jaunpuri is the promised Mahdi or not. If he's not the promised Mahdi, Please explain in detail why Syed Mohammed Jaunpuri cannot be real Mahdi based on authentic ahadith.
2. What's the ruling of those who just want to be silent saying Allah knows our faith we don't have to clarify our faith to you. How does one belonging to Mahdaviya sect make sure they have the proper eman and be saved in the akhirah?
3. Some family members only believe Syed Mohammed Jaunpuri was the Mahdi and that he came and left. But they reject wrong beliefs written in Mahdaviya books. They say we believe in Quran Sunnah. Can they remain a sound mu'min without denouncing mahdavi beliefs?

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, Most Gracious, Most Merciful.

Jazāk Allāh Khayr/ Thank you for contacting Darul Ifta Birmingham.

Kindly note that whoever believes in any matter that is in direct contrast and opposition to what the Qur'ān and authentic *sunnah* have declared, their faith is questionable, incomplete and tantamount to *kufr*, according to Islamic law. That being said, the awaited promised Mahdī is described in the prophetic narrations with certain qualities. A number of these qualities are described below:

- The Mahdi is from the progeny of Muḥammad (*peace and blessing be upon him*).
- His name will be Muḥammad son of 'Abdullāh.
- He will have a high forehead and a curved nose.
- He will emerge from Madīnah and go to Makkah.
- People will pledge allegiance to him at the Ka'abah.
- He will fill the world with fairness and justice.
- He will govern in accordance to the practice of Muḥammad (*peace and blessings be upon him*)
- He will rule the Arabs.
- An opposing army of the Mahdī, from Syria, will be swallowed by the earth.

From my research, none of the above descriptions were found in the personality or life of Mr. Syed Muḥammed Jawnpūrī. – (Reference: Sayyid Muḥammad Jawnpūrī and His Movement: A Historical-Heresiological Study of the Mahdiyyah in the Indo-Pakistan Sub-Continent, Islamic Studies Journal, Vol, 2, No. 1, Pages 41-74, Islamic Research Institute, International University, Islamabad, Pakistan)

According to Islamic law, no human being other than the prophets are sinless. Therefore, believing that Mr. Syed Muḥammed Jawnpūrī was sinless constitutes *kufr* (disbelief). The Prophet Muḥammad (*peace and blessings be upon him*) said, "Every human is sinful, the best of them are those who repent." – (See: Ibn Mājah 4251¹, Usūl Al-Dīn, Vol 1, Page 482, Dār Al-Sami'ie²)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ بَنِي آدَمَ خَطَاءٌ وَخَيْرُ الْخَطَائِينَ التَّوَّابُونَ – رواه ابن ماجه ٤٢٥١¹

الأنبياء معصومون من الكبائر والصغائر والزلات جميعا ومنهم من يرى أن الأنبياء معصومون من الكبائر مطلقا ومن الصغائر عمدا وهذا عليه بعض الأشاعرة والماتريديّة - كتاب أصول الدين عند الإمام أبي حنيفة ج ١/ ص ٤٨٢ دار الصميعي²

Proper *'imān* (belief) will require belief and declaration of all Islamic tenants and also rejecting anything that opposes these tenants. One cannot be a genuine muslim according to Islamic law, if one believes in the describe *mahdawī* creed. – (See: Al-Aqīdah Al-Ṭahāwīyyah, Pages 13, 14, 21 and 32, Dār Ibn Ḥazm)³

“If there was only a day left of this world, Allāh would extend it until He would send a man who is from me; or from my family. His name will be the same as my name and his father’s name will be the same as my father’s name (i.e. Muḥammad ibn Abdullāh). He will fill the world with fairness and justice just as it will be filled with tyranny and injustice. (Sunan Abī Dāwūd 4282)⁴

“The Mahdī is from my progeny; from the descendants of Fāṭimah.” - (Sunan Abī Dāwūd 4284)⁵

“The Mahdī is from me. He will have a high forehead and a curved nose. He will fill the world with fairness and justice just as it will be filled with tyranny and injustice and he will rule for seven years.” (Sunan Abī Dāwūd 4272)⁶

“There will be a dispute following the death of a ruler (khalīfah). A man from the residents of Madīnah will emerge and run to Makkah. [Once in Makkah] some Makkans will approach him and bring him out against

وكل ما جاء في ذلك من الحديث الصحيح عن الرسول ﷺ فهو كما قال ومعناه على ما أراد لا ندخل في ذلك متأولين بأرائنا،³ ولا متوهمين بأهوائنا - العقيدة الطحاوية ص ١٣ دار ابن حزم
ولا تثبت قدم الإسلام إلا على ظهر التسليم والاستسلام فمن رام علم ما حظر عنه علمه ولم يقنع بالتسليم فهمه حجه مرامه عن خالص التوحيد وصافي المعرفة وصحيح الإيمان فيتذبذب بين الكفر والإيمان والتصديق والتكذيب والإقرار والإنكار موسوساً تائهاً شاكراً زانغاً لا مؤمناً مصدقاً ولا جاحداً مكذباً - العقيدة الطحاوية ص ١٤ دار ابن حزم
والإيمان هو الإقرار باللسان والتصديق بالجنان - العقيدة الطحاوية ص ٢١ دار ابن حزم
فهذا ديننا واعتقادنا ظاهراً وباطناً ونحن براء إلى الله تعالى من كل من خالف الذي ذكرناه وبيناه - العقيدة الطحاوية ص ٣٢ دار ابن حزم

عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ قَالَ زَائِدَةٌ فِي حَدِيثِهِ أَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ ثُمَّ انْفَقُوا حَتَّى يَبْعَثَ فِيهِ رَجُلًا مَنِّي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ أَبِي رَادٍ فِي حَدِيثٍ فِطْرٍ يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا وَقَالَ فِي حَدِيثٍ سَفِيَانٌ لَا تَذْهَبُ أَوْ لَا تَنْقُضِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي - رواه أبو داود ٤٢٨٢

عَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْمُهْدِيُّ مِنْ عِزَّتِي مِنْ وَلَدِ فَاطِمَةَ - رواه أبو داود ٤٢٨٤⁵

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْمُهْدِيُّ مِنِّي أَجْلَى الْجَبْهَةِ أَقْنَى الْأَنْفِ يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ جَوْرًا وَظُلْمًا يَمْلِكُ سَبْعَ سِنِينَ - رواه أبو داود ٤٢٧٢⁶

his will. They will then pledge their allegiance to him between the [Black Stone] corner and the Maqām [of Ibrāhīm].” - (Sunan Abī Dāwūd 4286)⁷

“ ...Thereafter a man from the Quraysh will arise, whose maternal uncles will be from [the tribe of] Kalb. He will send an army against them (i.e. the Mahdī and those who have pledged their allegiance to him) [to destroy them] however [the Mahdī and his followers] will prevail against them. That [defeated army] will be the forces of Kalb. The true loss will be for he who will fail to witness the spoils of Kalb. The Mahdī will distribute the wealth [acquired from the battle] and will govern the people in accordance to the practice (sunnah) of their Prophet. Islam will become established on the earth and the Mahdī will remain for seven years. He will then die and the Muslims will offer his funeral prayer.” (Sunan Abī Dāwūd 4286)⁸

Only Allāh knows best

Written by Maulana Yūsuf Badāt

Checked and approved by Mufti Mohammed Tosir Miah

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عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيَخْرُجُونَهُ وَهُوَ كَارِهٌ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَيُبْعَثُ إِلَيْهِ بَعْتُ مِنَ الشَّامِ فَيُخَسَفُ بِهِمْ بِالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَإِذَا رَأَى النَّاسُ ذَلِكَ أَنَاهُ أَنْدَالَ الشَّامِ وَعَصَانِبُ أَهْلِ الْعِرَاقِ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ ثُمَّ يَنْشَأُ رَجُلٌ مِنْ فُرَيْشٍ أَحْوَالَهُ كَلْبٌ فَيُبْعَثُ إِلَيْهِمْ بَعْتًا فَيَطْهَرُونَ عَلَيْهِمْ وَذَلِكَ بَعْتُ كَلْبٍ وَالْحَبِيبَةُ لِمَنْ لَمْ يَشْهَدْ غَنِيمَةَ كَلْبٍ فَيَقْسِمُ الْمَالَ وَيَعْمَلُ فِي النَّاسِ بِسُنَّةِ نَبِيِّهِمْ ﷺ وَيُلْقِي الْإِسْلَامَ بِجِرَانِهِ إِلَى الْأَرْضِ فَيَلْبِثُ سَبْعَ سِنِينَ ثُمَّ يُتَوَفَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ رواه أَبُو دَاوُدَ ٤٢٨٦

ثُمَّ يَنْشَأُ رَجُلٌ مِنْ فُرَيْشٍ أَحْوَالَهُ كَلْبٌ فَيُبْعَثُ إِلَيْهِمْ بَعْتًا فَيَطْهَرُونَ عَلَيْهِمْ وَذَلِكَ بَعْتُ كَلْبٍ وَالْحَبِيبَةُ لِمَنْ لَمْ يَشْهَدْ غَنِيمَةَ كَلْبٍ فَيَقْسِمُ الْمَالَ وَيَعْمَلُ فِي النَّاسِ بِسُنَّةِ نَبِيِّهِمْ ﷺ وَيُلْقِي الْإِسْلَامَ بِجِرَانِهِ إِلَى الْأَرْضِ فَيَلْبِثُ سَبْعَ سِنِينَ ثُمَّ يُتَوَفَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ رواه أَبُو دَاوُدَ ٤٢٨٦