

Question:

سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Respected and Honorable Ulamaa

Background

During the rule of Mughal Emperor around 1500 CE, a person by the name of Syed Mohammed Jawnpuri 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 *معصوم عن الخطاء* ma'soom anil khataa and he has full authority to explain the meanings of the Quran. And that anyone who doesn't believe in him being the Mahdi is Kafir. They have made tahreef ma'navi 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 ulamaa explain to them what's truth they will accept it.

1. what do the honorable ulamaa 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?
4. 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?

جزاكم الله خيرا

Was Salaam

Riaz Syed

Answer:

Wa'alaykum al-salām wa raḥmat Allah wa barakātuh.

In the name of Allah, The Most Gracious, The Most Merciful.

Some of the signs of the Mahdī are:

1. The Mahdī will be from the lineage of the Prophet ﷺ.
2. His father's name will be 'Abd Allah, and his mother's name will be Āminah.
3. The Mahdī will fill the earth with justice after it had been filled with injustice.
4. His appearance will be close to the time of 'Īsā
5. There will be fighting between the children of a *khalifah* over the treasure of the ka'bah
6. Allah *ta'ālā* will prepare him within a day's time
7. He will appear and have support from the East or Makkah, with the people bearing black flags

In essence, the role of the Mahdī (upon him be peace) is to lay the groundwork and pave the way for 'Īsā b. Maryam (upon him be peace).

As far as the individual mentioned in the question is concerned, let alone the signs of the Mahdī being non-existent in him, there are many blatant statements of *kufr* which have been attributed to him. For example, Mufti Salman Mansurpuri quotes *Muṭāla'-i Mahdawīyyat*:

1. "This is the light of God. It can never be separate from God. Thus, it has been established definitively that the being of the Mahdī was the complete light of Allah."
2. "I am Allah, the lord of the worlds..."

The adherents of this group will be treated as non-Muslims. One must abstain from intermarrying and consuming the slaughter of those attributed to this group.

As for the issue of subscribing to a certain sect while denouncing the un-Islamic attributes of the sect, the question remains: what does the individual believe in? If he believes in main-stream Ahl al-Sunnah wal-l-Jamā'ah, then there is no need to affiliate oneself with a heretical sect.

For further reading, consult the following sources:

Mawlānā Ḥusayn Aḥmad Madanī. *al-Khalīfat al-Mahdī fi-l-Aḥādīth al-Ṣaḥīḥah*. Edited by Mawlānā Ḥabīb al-Raḥmān Qāsimī. Multan: 'Ālamī Majlis Taḥaffuẓ Khatm-i Nubuwwah.

Muftī Kifāyat Allah. *Kifāyat al-Muftī*. Karachi: Dā'al-Ishā'at, 2001. 1:329.

Muftī Maḥmūd Ḥasan Gangohī. *Fatāwā Maḥmūdiyyah*. Supervised by Mawlānā Salīm Allah Khān (Dār al-Iftā' Jāmi'ah Fārūqiyah Karachi), 2:300.

Mawlānā Badr 'Ālam Miūrhī. *Tarjumān al-Sunnah*. Lahore: Maktaba-i Raḥmāniyyah. 4:346.

'Allāmah Khalid Mahmood. *Tajalliyāt-i Āftāb*. Lahore: Maḥmūd Publications Islamic Trust, 2018. 2:495-507.

Ismā'īl b. 'Umar Ibn Kathīr. *al-Bidāyah wa-l-Nihāyah*. 6th ed. Edited by Shu'ayb al-Arna'ūt Dār Ibn Kathīr, 1442/2021. 17:40-46.

Mufti Salman Mansoorpuri. *Kitāb al-Nawāzil*. Edited by Mufti Muḥammad Ibrāhīm Qāsimī Karachi: Dā'al-Ishā'at. 2:95-104.

Qārī Muḥammad Ṭayyib. "Ifādāt-i 'Ilm wa Ḥikmat," in *Khuṭubāt Ḥakīm al-Islām*. Transcribed by Mawlānā Muḥammad Idrīs HawshyāPūrī. Karachi: Dār al-Ishā'at, 2017. 4:403-404.

Mufti Radhaul Haq. *Fatāwā Dār al-'Ulūm Zakariyyā*. Edited by Mufti 'Abd al-Bari and Muhammad Ilyas Shaykh. Karachi: ZamZam Publishers, 2015. 1:285-287.

Jalāl al-Dīn al-Suyūṭī. *al-'Arf al-Wardī fī Akhbār al-Mahdī*. 1st ed. Edited by Mahdī Akbar Najjād. Hastī Namā, 1429.

And Allah is the one who grants *tawfīq*.

Shaheer Pathan



Hisham Dawood

Darul Ifta, Darul Qasim