

The Views of Sayyid Muhammad Jonpuri about his Followers and Successors

In the tenth chapter of their book *Shawaahidul Wilaayah*. it is stated that when it was mentioned to their Mahdi (Muhammad Jonpuri) that Hadhrat Abu Bakr RADI. had more than three hundred good qualities in him, one of their Khalifahs asked, "Are any of these qualities in us?" He replied, "In fact, they are all in you."

Panj Fadhaa'il quotes Muhammad Jonpuri as saying about one of his successors Mia Ni'mat, "He is the Umar of my reign and is a second Uthmaan in terms of his modesty."

In another of their books called "*Matla'ul Wilaayah?*", it is stated that Allaah said, "Even if I had not sent any Nabi or not revealed any book, then too Sayyid Mahmood (Sayyid Muhammad Jonpuri's son) and Khundmeer (his grandson) would reach this rank of nearness to Me. We have also not given any Nabi children of such high calibre. This has been given only to you (Sayyid Muhammad Jonpuri) as a special favour."

Panj Fadhaa'il also quotes Muhammad Jonpuri as saying, "My Sayyid Khundmeer is Allaah's conquering lion of Wilaayah."

In another passage, Panj Fadhaa'il states that one of Sayyid Muhammad Jonpuri's successors Dilaawar once discovered through meditation that just as Rasulullaah SAW. had four close friends, their Mahdi also has four. When he asked their Mahdi about this, he meditated a while and then lifted his head saying, "sayyid Mahmood is one". Thereafter, he meditated again and lifted his head saying, "sayyid Khundmeer is another." He then meditated yet again and lifted his head saying, "Mia Ni'mat is another." Then he meditated again and lifted his head saying, "Mia Nizaam is another." Yet again he meditated for a while and then lifted his head saying, "The questioner (Dilaawar) is another. They are five." He then qualified situation saying, "During the time of Nubu wwah there were four. This servant has Wilaayah and because a Hadith states that Wilaayah is better than Nubuwwah, we have five."

A booklet titled *Bashaarat Naama* states that just as there was the Ashara Mubashara (ten companions who were given the good news of entry into Jannah) during the time of Rasulullaah SAW. there were twelve such persons during the time of Muhammad Jonpuri. In the book *Tadhkiratus aaliheen* and others, they have been named as the five mentioned above together with Ameen Muhammad, Malak Ma'roof, Abdul Majeed, Malakul Wahy Yusuf, Malak Gohar and Malak Burhaanud Deen.

Allaama Mulla Ali Qaari RAH. writes, "A group has appeared in India called the Mahdawiyyah .. they believe that their Sheikh was the promised Mahdi who later died and is buried somewhere in Khurasaan. They believe that no other Mahdi will come after him. Amongst their deviant beliefs is that whoever does not accept their Sheikh as the Mahdi is a Kaafir. Our Sheikh Aarif Allaah Ali Muttaqi RAH. has selected passages from the book of Allaama Suyuti RAH. and written a comprehensive booklet about the signs by which to recognise the true Mahdi. When he asked the Ulema of Makkah from the four Madhaahib about these people, they unanimously

gave the fatwa that every person in power who has authority over them should put them to death."

The following is stated in Mazaahire Haqq: A group was formed in India known as the Mahdawiyyah who they believe that their Sheikh was the promised Mahdi who later died and is buried somewhere in Khurasaan. They believe that no other Mahdi will come after him. Amongst their deviant beliefs is that whoever does not accept their Sheikh as the Mahdi is a Kaafir. When the Ulema of Makkah from the four Madhaahib were asked about these people, they unanimously gave the Fatwa that every person in power who has authority over them should put them to death.

The above answers your question about the beliefs of this group. As for the other questions, here follows the answers:

Answer 2: Raising the hands when making du'aa after salaah and on other occasions has been proven from the Ahadeeth. Hadhrat Umar RADI. reports that when Rasulullaah SAW. raised his hands to make du'aa he would not drop them until he wiped them over his face.

Another Hadith from Hadhrat Salmaan RADI. states, "Indeed your Rabb is extremely bashful and generous and therefore feels shy to return a person with nothing when he raises his hands in du'aa."⁵

Hadhrat Maalik bin Yasaar RADI. narrates that Rasulullaah SAW. said "When you ask from your Rabb, use the insides of your palms to ask and do not use the back of your palms to ask." A narration of Hadhrat Abdullaah bin Abba as RADI. states that Rasulullaah SAW. said, "Ask from Allaah using the insides of your palms to ask and do not ask using the back of your palms Then pass them over your face when you have finished.?"

Hadhrat Anas RADI. narrates that Rasulullaah SAW. said, "it is a duty on Allaah not to return a person empty-handed when he raises his hands after every salaah and makes du'aa saying, "o Allaah! My Ilaah and the ilaah of Ibraheem, Is'haaq, Ya'qoob, Jibra'eel, Mika'eel and Israfeel I beseech you to answer my du'aa because I am in difficulty, to protect me in my Deen because I am heavily tested, to engulf me with Your mercy because I am sinful and to remove poverty from me because I am impoverished."

Yet another Hadith in Muslim (Vol.1 Pg.313) makes it clear that Rasulullaah SAW. raised his hands and made du'aa in the graveyard. Another Hadith of Abu Awaanah, quoted by Haafidh Ibn Hajar RAH. In his commentary of Bukhaari states that Rasulullaah SAW. raised his hands to make du'aa after a burial. Hadhrat Abdullaah bin Mas'ood RADI. says that he saw Rasulullaah SAW. at the funeral of Abdullaah Dhul Bijadayn RADI. He says, "When the burial was over, Rasulullaah SAW. faced the Qibla, raised his hands and started to make du'aa."

It is in the light of the Ahadeeth that Ulema regard raising the hands and making du'aa to be amongst the etiquette of du'aa. The famous book Hisnul Haseen states, "(Like a beggar) Both hands should be raised and extended even if they are raised in line with the shoulders.

Hadhrat Mufti Muhammad Shafee RAH. writes, "Etiquette 10: Extending both arms to make du'aa (Tirmidhi and Mustadrak Haakim). Etiquette 11: Raising both hands in iine with the

shoulders (Abu Dawood, Ahmad, Haakim).

Answers 3 & 4: With what intention and thought are they performing two Rakaahs salaah before the Fajr and other salaahs? If they regard this to be Fardh (obligatory), then they are adding to the Deen, which is Haraam.

Answer 5: The practice of not performing the Isha salaah on the 26th night of Ramadhaan is also not permissible and intentionally omitting a Fardh salaah makes a person a Faasiq. In fact, if they refute the fact that Isha salaah on that night is Fardh (obligatory), they will be guilty of kufr. Durrul Mukhtaarr states: "salaah is Fardh (obligatory) Ain on every person liable to fulfil the injunctions of Islaam. This is a unanimous standpoint and whoever rejects it becomes a Kaafir because it is proven from irrefutable sources (Daleel Qat'iy). The person who knowingly omits it becomes a Faasiq."

Answer 6: The Jumu'ah Khutbah is proven by the Qur'aan and the Ahadith and was practised by Rasulullaah SAW. the Khulafaa and all the jurists. The Ahlus Sunnah wal Jamaa'ah have been practising it from the early periods of Islaam to this day.

Hadhrat Ka'b bin Ujrah RADI. once entered the Masjid when Abdur Rahman bin Ummul Hakam was sitting and delivering the Khutbah. "Look at that wretch!" Hadhrat Ka'b RADI. remarked, "He is sitting while Delivering the Khutbah when Allaah says, "When they see trade or futility (the caravan and its welcoming procession), they hurry to it and leaveyou (O Rasulullaah SAW.) standing (where you are in the process of delivering the Friday Khutbah) .

What Hadhrat Ka'b RADI. was referring to was that Rasulullaah SAW. Stood When he delivered the Khutbah. Ruhul Ma'aani states in the commentary of the above verse, "Imaam Ahmad. Bukhaari, Muslim, Tirmidhi and many others have reported that Hadhrat Jaabir RADI. said, 'Rasulullaah SAW. Was standing and delivering the Khutbah on a Friday when a caravan arrived in Madinah and all the Sahabah RADI. started to rush to it, until only twelve persons were left. I was amongst them (the twelve) together with Abu Bakr RADI. and Umar RADI. It was then that Allaah revealed the verse: "When they see trade or futility (the caravan and its welcoming procession), they hurry to it and leave you (O Rasulullaah SAW.) standing. Say, "That which is with Allaah (the rewards of the Aakhirah) is better than futility and trade. Allaah is the Best of providers."

Because it appears odd for the Sahabah RADI. to rushing off from the khutbah to the marketplace, Hadhrat Mufti Muhammad Shafee RAH. writes, "Hadhrat Hasan Basri RAH. and Hadhrat Abu Maalik RAH. report that this took place at a time when there was a severe shortage of goods in Madinah and things were very difficult (Tafseer Mazhari). A large group of the Sahabah RADI. left the Masjid to rush to the caravan because, firstly, the Fardh salaah had already been performed and they did not then know that the Khutbah was part of the Fardh Jumu'ah salaah. The second factor was that things had become very expensive and the third was that because people were flocking to the caravan, the fear was that everything would be sold out if one got there too late and one would therefore be unable to get one's necessities.

It was under these circumstances that the Sahabah RADI. made the mistake of leaving the

Masjid. A Hadith states that had they all left, Allaah's punishment would have surely come over them. The verse "When they see trade..." however, serves as a warning. It is because of this that Rasulullaah SAW. then changed his practice and made the Jumu'ah Khutbah before the salaah. This is now the Sunnah practice. (Ibn Katheer)

The purpose of quoting the above is to make it clear that the verse refers to the Jumu'ah Khutbah. Hereunder follows a few Ahadeeth concerning the Jumu'ah Khutbah.

1. Hadhrat Jaabir bin Samurah RADI. reports that when Rasulullaah SAW. delivered the (Jumu'ah) Khutbah, he delivered two Khutbahs, sitting awhile between the two. He would quote from the Qur'aan in them and advise the people. His salaah was brief, as was the Khutbah.
2. Hadhrat Ammaar RADI. narrates that Rasulullaah SAW. said. "Indeed. the sign of a person's intelligence is when he lengthens the salaah and shortens the Khutbah. You should therefore lengthen your salaah and shorten your Khutbah.
3. Hadhrat Amr bin Hurayth RADI. reports that it was on the day of Jumu'ah that Rasulullaah SAW. delivered the Khutbah wearing a black turban, the two ends of which hung between his shoulders.
4. Hadhrat Abdullaah bin Umar RADI. narrates, "Rasulullaah SAW. used to deliver two (Jumu'ah) Khutbahs. He would mount the pulpit and sit down until the Mu'adhin completed the Adhaan. He would then stand up and deliver the (first) Khutbah, after which he would sit down and not speak anything. He would then get up again to deliver the (second) Khutbah."
5. Hadhrat Jaabir bin Samurah RADI. says, "Rasulullaah SAW. used to deliver the Khutbah standing, after which he would sit down for awhile before standing up again to continue (with the second Khutbah). Whoever informs you that he sat while delivering the Khutbah is wrong.

By Allaah! I performed more than two thousand salaahs behind Rasulullaah SAW.

The above Ahadeeth prove that Rasulullaah SAW. delivered the Jumu'ah Khutbah and it is because of this that the jurists have stipulated that the Jumu'ah Khutbah is one of the preconditions for the validity of the Jumu'ah salaah. The Jumu'ah salaah will not be valid without the Jumu'ah Khutbah.

It is stated in Maraaqil Falaah, "The fourth condition is the Khutbah before the salaah. as was the practice of Rasulullaah SAW. This has to be done with the intention of the Khutbah and has to be done within the time for the Jumu'ah salaah." Imaam Tahtaawi RAH. commentary of Maraaqil Falaah (P5.277) states: "The Jumu'ah Khutbah is a precondition according to the consensus of the Ummah, the only exceptions being the (Shia) Imaamiyyah sect, who have chosen to differ.

It is therefore evident that not delivering the Jumu'ah Khutbah contradicts the Qur'aan, the Ahadeeth and the consensus of the Ahlus Sunnah wal Jamaa'ah.

Answer 7: The Eid Khutbah is also proven by authentic Ahadeeth. Rasulullaah SAW. always performed the Eid salaah and this practice has continued to this day amongst the Ahlus Sunnah wal Jamaa'ah.

1. Hadhrat Abu Sa'eed Khudri RADI. says, "Rasulullaah SAW. used to leave the town for the place perform salaah (Eidgah) on the days of Eidul Fitr and Eidul Adhaa. The first thing he did there was to lead the salaah, after which he turned to face the people and as they sat in their rows, he advised them and gave them instructions. He would then dispatch an expedition if he needed to or give any other instruction to the people.
2. Hadhrat Jaabir bin Samurah RADI. says, "It was not only once or twice that I performed the two Eid salaahs behind Rasulullaah SAW. (but many times) without there being any Adhaan or Iqaamah.
3. Hadhrat Abdullaah bin Umar RADI. reports, "Rasulullaah SAW. Abu Bakr RADI. and Umar RADI. all led the two Eid salaahs before delivering the Khutbah.
4. Hadhrat Abdullaah bin Abbaas RADI. says, "Rasulullaah SAW. performed two Rakaahs salaah for the day of Eidul Fitr without performing any other salaah before it.

There are many other Ahadeeth besides these that prove that Rasulullaah SAW. performed the Eid salaah. It is because of this that the Hanafi school of jurisprudence hold the opinion that the Eid salaah is Waajib (compulsory). Durrul Mukhtaar states: "The most correct opinion is that both Eid salaahs are Waajib (compulsory)." Imaam Shaami RAH. elaborates on this when he adds-"...because Rasulullaah SAW. performed them regularly. Therefore, failure to perform the Eid salaah will contradict authentic Ahadeeth and the Sunnah that has come down from generations.

The above proves that the beliefs of the Mahdawiyyah sect oppose the Qur'aan, then Ahadeeth and the general mass of Ulema of the Ahlus Sunnah wal Jamaa'ah. The sect is therefore deviant and have no relationship with Ahlus Sunnah wal Jamaa'ah.

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