

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Conform to the Principles of Guroh-e-Mahdavia

All praise is due for Allah^{SWT} the Truth Most High, the Master of Creation and the bestower of guidance. Allah^{SWT} says - *To such as Allah rejects from His guidance, there can be no guide; He will leave them in their trespasses, wandering in distraction*¹. Peace and Blessings be upon the Seal of the Prophethood^{SAS} and the Seal of the Sainthood^{AS}, their Children, their Companions^{RZ} and believers who follow them without any lingering doubts or suspicions until the Day of Judgment. After peace and salutations, the purpose of this article is a direct response to the group that published the Conformity Principle document without specifying the author in the signature. The first thing for anyone who talks about principles and act as a messiah of truth is to come out of the shadows and let people know who is behind the “*Non-conformity Principle*”. If someone feels strongly that, what they are saying is in fact the “only” basis on which the religion is established then why not reveal your identity and take public accountability for the principle being circulated? How can it be a conformity principle when it is unclaimed and you have no moral responsibility to it?

To my Brothers in faith, I would like to appeal to you to carefully read their document for what it is not saying rather than what it is saying. Insha'allah, seeking help and assistance from Allah^{SWT} and by the Sadaqa of Khatamain^{AS}, this insignificant's goal is to highlight all of their errors and deviousness, that is being used to confuse and misguide the adherents of Imam-e-Aakhir uz Zaman Miran Mahdi Mauwood^{AS} and provide a rebuttal of all pronouncements they made in their conformity principle. The purpose is not to target an individual but the ideology of this deviant group who are trying to split the fabric of unity of the Guroh-e-Mahdavia by misleading people through the arrangement of words and sentences that on first glance appears seemingly harmless to an innocent eye. Insha'allah we will try to address the glaring issues in the principles they communicated.

The SOT group wrote -

If anything in the name of religion irreconcilably contradicts and conflict with the explicit and unambiguous verse of Quran or clearly deviates from its over-arching guidance, we deem that thing (doctrine, belief, tradition, narration, ruling, opinion, statement, fatwa etc.,) as false, untruth and incorrect regardless of its origin.

Our response:

Who is “we” in the statement here and what qualification do you have to claim a verse to be unambiguous or extract commands from it? Are you claiming to receive direct commands from Allah^{SWT} informing you which of the “thing” is against the explicit and unambiguous verses of Qur'an? Are you following an enlightened leader or everyone in the “we” category can read the Qur'an and derive commands from it?

¹ Surah 7 Al-Araf verse 186

The SOT group wrote-

We also faithfully and firmly believe that the Prophet AS and Mahdi AS and their companions of great stature or their immediate followers never said, narrated, wrote, or performed any deed or held and pass down any belief that contradicts and conflict directly with the Majestic Quran or contravene its clear and straight forward teachings. Anything that reaches us in their name or attributed to them which irreconcilably contradicts or collide with the Holy Quran is simply not true and cannot originate with any one of them.

Our Response:

Your words don't translate into your actions for respecting the Holy personalities as is their right. What a way to deflect the questions that would obviously arise with conflicts with the authoritative works of the Guroh-e-Mahdavia by simply claiming everything you are unable to reconcile with the confirmed beliefs of Guroh-e-Mahdavia is a "contradiction with Qur'an" that too based on one's own personal opinion.

Is this again based on the information you received from Allah^{SWT} directly or do you have proof for such a shameless claim regarding the contradictions in their works? Who else has done this in our history? You are giving precedence to your narrow-minded understanding of the beliefs of Guroh-e-Mahdavia to discard what appears to you as a contradiction (*tazzad*) against the plain words of Qur'an which you have interpreted per your opinion, most likely based on the translations or justifications you have picked up from the Quranist websites.

This conformity principle is nothing but a creation of your depraved mind that does not want to adhere to any principles of Guroh-e-Mahdavia and want to freely interpret the verses of Qur'an per your limited and erroneous understanding. Your arrogance in dismissing the authoritative works is your biggest folly. Why not just dismiss all the Naqliyat, Biographies and Authoritative works as "*secondary sources*", the word you grabbed from those who call themselves Quranists? That would be lot more easy. Why cherry pick only the ones that you can use to establish your baseless conformity principle? What an absurd solution you crafted in rejecting anything that discards your false ideology as "*They could never say such a thing against the word of Qur'an*", when in fact you have little to no understanding of the Holy Qur'an itself and the principles of religion. No one in the history of the Guroh-e-Mahdavia has been so arrogant and foolish to claim that their knowledge of Qur'an and the principles of religion are better than what has been mentioned by Imamuna Mahdi^{AS}, his Companions^{RZ}, Taba'een and Tabay-Tabaeen. This is your misguided ideology in assuming their sayings contradict with the Holy Qur'an. If a blind person cannot see or feel the Sun and claims it doesn't exist then it certainly doesn't exist for that blind person but for everyone else it still lights up the path. If you want to practice your false ideology in your 1.5 feet masjid then go ahead and do that please spare us from this heinous mischief.

The SOT Group wrote -:

When Quran is “Furqan” in general and “Muhaymin” in particular over previous Divine Scriptures (please read 5:48) it is then unarguably and with much greater force act as “Furqan” and “Muhaymin” over human endeavors that came or will continue to come into existence after it. Needless to say, this Quran conformity principle by extension applies to anyone below and beyond them. Although sufficient is Nass-e-Quran, this conformity principle is also reiterated 11

Aqida Shareefah

If a person cited the traditions (Hadith) of Prophet Muhammad SLM to argue his point, the Imam AS used to say that there were great contradictions among various traditions and it was difficult to correct them. The Imam AS said a tradition was correct if it is in conformity with the Qur'an and the events (taking place around the Imam AS). This is because Prophet Muhammad SLM has said there would be many traditions for his followers (to deal with) after his death and that they should accept traditions that are in conformity with Qur'an as correct and reject the others.

Comment: This is the very first work of Mahdavis committed to writing by none other than Bandagi Miyan RZ. He quoted this hadith straight from Imamuna AS is a clear rebuttal and disapproval of Sunni Muhaddiseen works and total rejection of their criterion for grading and acceptance of any hadith. What they considered and rejected as weak for nearly a thousand years Imamuna AS in a moment made it the most authentic and the only criterion to judge and accept any hadith, turning on its head their deeply flawed and obsessively Isnad focused methodology to just Matn only! As if it wasn't enough Bandagi Miyan RZ went on with an example to expose and lay them bare further with even their comprehension capacities of matn of any hadith. No one in their right mind after reading our literature and their enmity towards Bayan-e-Quran of Mahdi AS would come to the conclusion that Imamuna^{AS} or his companions approved and validated Ahl-e-Sunnat wal Jamat's corrupted creed or their deviant practices!

Our Response:

You are an extremist in your views of Mahdavia Aqaid and are far off from the truth. Nauzubillahi Min Zalik, you are slandering Imam Mahdi^{AS} and his group by saying

No one in their right mind after reading our literature and their enmity towards Bayan-e-Quran of Mahdi AS would come to the conclusion that Imamuna^{AS} or his companions approved and validated Ahl-e-Sunnat wal Jamat's corrupted creed or their deviant practices!

You should repent in the court of Allah for your arrogance and insolence. This haqeer has already exposed your grossly incorrect misinterpretations and conclusions in the case of the rituals of the dead. You are making the same mistakes here by giving your limited reasoning too much credit and making statements that are not valid for a common man. Bandagi Miyan Shah Qasim^{RH} wrote in Madan Al Adaab,

Allah guides those whom He wills to the straight path (towards faith and righteousness). May it be loud and clear that the belief that proved to be truthful from the narration of Hazrat Mahdi^{AS} is the belief of Ahl-e-Sunnat-wal-Jama'at²

² Ahl-e-Sunnat-wal-Jama'at meaning the group that imitates Prophet^{SAS} in his sayings, actions and condition and actions which is the group of the Companions^{RZ}, Taba'een^{RH}, Tabae-Taba'een, May Allah be pleased with them all. The application of Ahl-e-Sunnat-wal-Jama'at is also done for the group which

because the Ahl-e-Sunnat-wal-Jama'at have the correct belief on the subject of the Prophet^{SAS} and his Companions^{RZ}. A person whose belief is consistent with their belief also has the correct belief as per the saying of the Prophet^{SAS} who said, "Whoever imitates a people is one of them"³.

Are you saying, what the Mujtahid-e-Guroh-e-Mahdavia^{RH} wrote about Mahdi^{AS} confirming the belief of Ahl-e-Sunnat wal jama'at to be correct is wrong and your pronouncement and understanding of Mahdavia Aqaid is better than him? What would be the basis for such a ridiculous claim?

Regarding the quote from Aqeeda Sharifa about the Hadith of Prophet Muhammad^{SAS} - What was the context in which Bandagi Miyan^{RZ} wrote the above mentioned quote that you added to your conformity principle? Why have you not copied the entire text of his statement till the end? Here is the rest of the statement -

The Imam explained some of the Prophet Muhammad^{SLM's} traditions. The explanations turned out to be against the beliefs and understanding of the people who cited the Hadith that Mahdi would fill the earth with justice, as it would have been filled with injustice, oppression and violence. The tradition was understood to mean that all the people on earth would accept the Imam^{AS} as Mahdi and obey him. In reply, the Imam^{AS} said all believers believed, accepted and obeyed him.

What were the traditions which Bandagi Miyan^{RZ} mentioned that people used to argue with the Imam^{AS} which prompted him to give such a response? There has to be a cause and affect no? What was the need for Mahdi^{AS} to even explain the traditions, if as you say - all of the traditions of Muhadithin of Sunni works were rebutted and rejected?

Read the underlined quote from the rest of the statement of Bandagi Miyan^{RZ} from Aqeeda Sharifa for the Hadith that was mentioned. What was the Hadith quoted by the people who argued with Imam^{AS}? You are generalizing it broadly out of context to prove your devious motives. If you want to create your own sect, just go ahead. Don't try to justify it with the words of the Companions^{RZ}. Guroh-e-Mahdavia is in fact the continuation of Ahl-e-Sunnat wal Jama'at (read definition provided before). We are not deniers of Ahadith, the Mazhabs of the Mujtahideen, Tafasirs or their authoritative works. Every single page in the books from Salaf to Khalaf stand proof to this while you are stuck with your own words in willful ignorance. Your extreme and vile views have no place in the proven beliefs of Guroh-e-Mahdavia. May it be clear to the Brothers and Sisters in faith that- this deviant group who calls themselves as "Seekers of the Truth" is hell bent on proving every religious practice that appears to their depraved minds as not

imitated all these three groups in their sayings, actions and condition prior to Hazrat Mahdi^{AS's} final proclamation of "One who denies me is a disbeliever". Those who have reposed faith in Hazrat Mahdi^{AS} have been guided to keep the same beliefs as the unanimous beliefs of this group in the matters pertaining to Shari'at [i.e Ahl-e-Sunnat-wal-Jama'at].

³ Sunan Abu Dawud

originating from the sayings of Imam Mahdi^{AS} or his Companions^{RZ} and their followers etc - a contradiction in the books of the Guroh which they term as *Tazzad*. How they can imagine such a thing is beyond comprehension, when they consider some portion of the same book to be true and the rest to be false.

Here is another example of their mischief - The Aqeeda Shareefa they used to quote the statement of Bandagi Miyan^{RZ} to prove that Mahdavis reject beliefs of Ahl-e-Sunnat wal Jama'at has the following of his statements as well -

The Imam^{AS} declared that he was Mahdi as commanded by Allah. To prove his claim he cited Allah, His word (Quran) and conformance with the practice of Prophet Muhammad^{SAS}.

In the updates they had posted online, they cleverly dropped Mahdi^{AS} conformance with the Sunnat of Prophet Muhammad^{SAS} because it does not align with their twisted ideology because they take only half of his saying - *Mazhab-e-Ma Kitabullah* (My religion is the Book of Allah) without quoting the rest. In all of their updates, they never completed the full saying of Imamuna^{AS} so as to mislead an innocent Mahdavi who may not be familiar with it.

This group also does not believe Prophet Muhammad^{SAS} to be the Shafi-e-Mahshar (May God protect us from this group and their newly adopted beliefs!). My question to them is do you believe the below statement of Bandagi Miyan^{RZ} that he mentioned in Aqeeda Sharifa to be true or not? If yes then which Qur'anic verse does the saying comply with?

The Imam^{AS} said (the process of) verification took place before him, whom he accepted (as good) would be treated as such by Allah, and he who was not found correct before him (the Imam), would be rejected by Allah.

Bandagi Miyan^{RZ} closed the Aqeeda Sharifa with the following:

Any explanation, elucidation or interpretation (Taveel) of these injunctions would be against the teachings of Imam Mahdi^{AS}.

The above statement of Bandagi Miyan^{RZ} is absolute and applies perfectly to this deviant group with sinister motives who are doing Taveel in the sayings of Mahdi^{AS} ignoring his warning to suit their personal agendas by taking the Aqaid in bits and pieces as per their imagination. They aren't even afraid of what they are doing and they do not realize that the works they are quoting are themselves rejecting their baseless **Conformity Principle**. Bandagi Miyan's^{RZ} statement proves the corruption of this group and their deviation from the established beliefs. They are far away from the teachings of Imam Mahdi^{AS} by allowing their personal investigations and opinions to take precedence over the sayings of Mahdi^{AS} and his Companions^{RZ}.

**The SOT Group wrote:
Naqliyat Miyan Abdur Rasheed RZ**

Imam Mahdi AS has said. "If a person reports a naql (parable) and it is in conformity to the word of Allah, it is my naql. It is not my naql if it does not conform to the word of Allah. Or (you may understand that) the person reporting was not attentive because of which the error has occurred."

It is narrated that in Khorasan, the people, who debated on the basis of the traditions of Prophet Muhammad SLM, would tell Imam Mahdi AS, "Miranji! The signs of Imam Mahdi AS described in the traditions are not found in your eminence (Khundkar)." The Imam AS said, "There is great disagreement between the Traditions and it is difficult to separate sahih (correct) from saqim (incorrect). Only the tradition, which is in conformity with the Book of Allah (Quran) and the state of this servant (banda), is correct, as Prophet Muhammad SLM has said, "There would be an abundance of Traditions after me. Compare them with the Book of Allah Most High (Quran). Accept them, if they are in conformity: otherwise, give them up."

Comment: The very first collection of Naqliyat of Imamuna AS by his own companion starts and composed his collection with this conformity and litmus test Naql followed by the conformity and litmus test Hadith. It's neither coincidental nor accidental for him to crown his work with these two without himself firmly believing in it when the Sunni collectors and compilers of 6 canonical books didn't even bother. Again, this also sets the precedent in the newly formed community and a clear departure from Ahl-e-Sunnat wal Jamat's misplaced approach and methodology!

Our Response:

What was the need for you to do the taveel of these Naqls in such a way to support your misguided beliefs? Keeping the Naql on top is proof that he is confirming that he abides by that principle and shows his utmost honesty while collecting all of the Naqliyat. What did Mahdi^{AS} say regarding a person who does interpretation of Qur'an based on his own opinion? Imamuna^{AS} said

*"If a person explains the meaning of the words of the Quran on the basis of his personal opinion, he comes under the threat (vaeed) of this Quranic Verse: (Allah says:) **But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge (S 6: 144)***

Why did you not quote this Naql as well in your conformity principle? How can a person without help from Allah have the courage to verify the Naql of Imam^{AS} with Qur'an and then decide whether to accept or reject it? Which of the Companions^{RZ} or his followers have done such a thing? Shouldn't this qualify as litmus test on who can compare the sayings of Imam Mahdi^{AS} or not?

In the subsequent narration that was mentioned for events that took place in Khurasan, the same issues exist with your statements that I had mentioned above with respect to the quote from Aqeeda Sharifa. Why did you ignore the context again for this saying of Mahdi^{AS}? Did you deliberately overlook the statement prior to the response of Mahdi^{AS} - "*Miranji! The signs of Imam Mahdi^{AS} described in the traditions are not found in your eminence (Khundkar).*" You cannot choose whatever context you want and derive whichever meaning suits you to support your deviant views.

The SOT Group wrote -

On the other hand, Mahdi AS has asserted that the Quran is the real basis of the religion. Hence, the commands [and interdictions] from among the various schools of thought of the religion that are in conformity with the Quran, are correct and good; and what is not in conformity with the Quran is not correct, according to the commands of Mahdi AS. **This is the mansab [position] of Mahdi AS**, as there is a Hadis, wherein the Prophet SLM has said, ‘Mahdi AS will establish the religion in the Last Era, as I have established it in the First Era.’ [Siraj al-Absaar pg., 45.]

Our Response:

Well well... How convenient of you again to omit the immediately preceding statements of Hz Alim Billah^{RH} and quote his sayings out of context to meet your needs. His statement is

this too is a slander against the Mahdavi group, because our religion does not depend on our opinion, so that we could make the religion as we like it and then make the tafsir conform to it in a manner we like.

You are doing the exact opposite of what he wrote making the religion subservient to your opinion and doing interpretations according to how you assume the religion should be. Also, why didn't you look closely at the emphasis of Hz Alim Billah^{RH} which I highlighted above where he clearly mentioned that - The saying of Mahdi^{AS} is from the peculiarities of his position which is receiving the knowledge directly from Allah^{SWT}. This is not valid for a common ignorant layman like yourself to take Imam Mahdi's^{AS} saying of *Mazhab-e-Ma Kitabullah* and repeat it in the same breath for yourself. It is a gross error and not valid for a layman. None of the Sahaba^{RZ} has taken the saying of Mahdi^{AS} and repeated it the same way. We, however do say - **Al Quran Wal Mahdi Imamuna Amanna Wa Saddaqna!**

Further, the writing of Hz Bandagi Miyan Abdul Malik Sujawandi^{RH}, which you conveniently overlooked from the same book is more than enough to expose your misdeeds and expose the errors in your judgment. You should be worried about falling into the category of people who reject the *Sunnat-e-Sahihah* that Hazrat mentioned in this very book that you quoted. Even the most bitter of Mahdavia critics have not accused us of deviating from the Sunnat of the Prophet^{SAS}, rejecting Ahadith or changing fundamental practices. Sure, they have accused us incorrectly of Tafsir-bir-Rai, Taveel of Hadith and other unsavory things which we proved them wrong then and the writings of this most eminent group captured the beliefs of Guroh-e-Mahdavia which none have denied nor can deny with any logical proof. What your group is doing is exactly the same thing the slanderers of Mahdi^{AS} and Mahdavis have accused us off.

Hence, Hz Abdul Malik Sujawandi^{RZ} wrote in Siraj Al-Absar:

“See how he [the Sheikh Muttaqi] has accused us of the most severe bid'at-e-muharramah [unlawful innovation]! This allegation is proved against only those

people who abandon the sunnat-e-sahiha [the correct practice of the Prophet^{SAS}], in which, there is no scope of interpretation or use of majaz [metaphorical language] and no other Sunnat [Prophet's^{SAS} practice] is violated".

Commenting about the practice of Sahaba^{RZ} and Taba'een^{RH}, he wrote

"If they need any information about the issues concerning the Fiqh [Islamic Law], they ask their companions who are experts in those manifest sciences".

Would we still use conjecture and discard these sources based on our opinion when they had'nt? Who from today can come close to their Taqwa and Tawakkul in obedience to Allah?

Further regarding interpreting and explaining the Qur'an on personal opinion he wrote -

"The Sheikh [Muttaqi] has made the allegation that we comment on the Quran on the basis of our opinion. This is one of his slanders against us, because our reliable brethren read the various tafasir [exegeses] and they explain them in accordance with the Arabic grammar. If any of their sayings is not found in one tafasir [exegesis] it will certainly be found in another tafasir. I have not heard any of their sayings, which is against the categorically proven beliefs.

Who can be more truthful as a witness than one who not only sees and reports but also is blessed to be amongst the most righteous of his generation? He further wrote -

*And this is the meaning of the saying of the Prophet^{SAS} that, 'the person who does the tafasir on the basis of his own opinion should search his place in hell.' In other words, if a person does ijtehad [legal reasoning] and on the basis of his own opinion and interpretation, issues the command that this is the real purport of Allah Most High, then the above threat is held open for him. Hence, the difference between tafasir and ta'wil, which we have mentioned earlier, is discussed in the books of Usul [principles], like Manar and others. **Our brothers [that is, the Mahdavis] do not do the tafasir in this manner.***

*Hence, know, **O Just Man! Our brothers [who have given up the world and become the seekers of Allah Most High] do not comment on the Quran on the basis of their thinking.** Rather, they study the exegeses [written by others] and they take only those points from these exegeses that are excellent, in accordance with the command of Prophet Muhammad^{SAS} who said, 'The Quran is the treasure of many facets, take only the best from among them.'* End of the text of Hz Abdul Malik Sujawandi^{RH}.

Fear Allah and the Day you have stand in front of Him. What is your objective in trying to corrupt the religion through your own conclusions? Do you have the courage to say the above quotes of Hz Abdul Malik Sujawandi^{RH} are against the beliefs of Guroh-e-Mahdavia and are somehow contradictory? What would be the grounds for such a bold Himaqat? Are you more virtuous and righteous than the group he observed and wrote an eye witness account?

The *Sahib-e-Hadith* and *Sahib-e-Naqal* have said many things but picking only the ones to disqualify their sayings without expertise or confirmation from the Truth Most High,

however accurate it might be is grossly conjectural. No doubt they mentioned Qur'an as the litmus test but they also defined the criteria for who and how the litmus test can be applied to investigate their sayings and extracting commands. How can we cherry pick their sayings based on our own convenience and subjugate the practices from our imagination as well as doing the Taqleed of the Quranists instead of the Prophet^{SAS}, Mahdi^{AS} and their Companions^{RZ}?

The SOT Group wrote -:

Further one should know that every verse of the Quran has a shan-e-nuzool, but the **meaning of the Quran is absolute**. That is, **for every person, Quran is a proof upon his religion until the day of judgement**. ~ [Al-M'eár (The Touchstone), Bandagi Miyan Syed Khundmir Siddiq-e-Vilayet^{RZ}]

Our Response:

Why have this innovation seeking group not reflected on what the meaning of *Shan-e-Nuzool* is, that Bandagi Miyan^{RZ} mentioned? Would it not be the context in which a verse has been revealed to Rasoolullah^{SAS} and then accept without investigation the practice prescribed by him for how he implemented the command of Allah^{SWT}? And when he has performed an action accordingly than what has happened to you that you are unwilling to accept that practice of Prophet^{SAS} and not leave your own investigations aside?

Did you not read the other sayings of Bandagi Miyan^{RZ} in Al-Me'ar? Why have you not quoted the statements of Bandagi Miyan^{RZ} that is directly above the quote you mentioned in your "contradictory principle"?

Thus, one of the opponents says that the companions of Syed Muhammad^{AS} refute all the books and perform the tafsir (exegesis) of the Quran as per their opinion and consider kasab (business, occupation) to be haram (impermissible) and do not recite the entire kalima (islamic testification) and everyone amongst them claims to have seen Allah and they have made the nose a tool for the zikr (remembrance) of Allah. All these things which they have attributed to the companions of Syed Muhammad^{AS} are only lies because the companions are seekers of the Truth and to seek the Truth, they study all the books. They act upon those things which are in these books and are in conformity with the Book of Allah and the ahadees (traditions) of Rasool^{SLM}. And tafsir-bir-rai (exegesis as per one's opinion) is one in which the mufassir (exegist) does not get knowledge from Allah, but he does tafsir as per his thinking, when his condition is that he himself is trapped in desires of the carnal self and explains the tafsir of the Quran as per his condition.

Has this group reached a state of apostasy where they are claiming the knowledge from Allah for their interpretations? Except for an emphatic "no" there would be no other answer from

them, then what is the cause of your insanity and why are you involved in tafsir-bir-rai and passing down your own conclusions? Why don't you just read *Al-Me'ar* carefully to understand the objective of Bandagi Miyan^{RZ} and see how many Tafasirs, Ahadith, Statements from People of religion and external sources are quoted to prove the arguments in support of one of the obligation of Tariqat - *Zikrullah*. What was the need for him to expound on it from these sources rather than just quote the plain and simple ayahs of Kitabullah as your group desires? This insignificant has had several discussions with this group in trying to convince them to stop what they are doing and revert back to Taqleed as the path of reaching the objective of the religion. But instead of following the Companions^{RZ} example where in they said in response to seeing something different than what they heard from the sayings of Mahdi^{AS} - *What is the reliability of our seeing?* This Tazzad seeking group is saying - What is the reliability of his (Mahdi^{AS}) saying *Nauzubillahi min Zalik* and "we" will do our investigations as Sahib-e-Naql has permitted us and they defined their own conformity principle? At least that is what their intention is with all the interpretations, Conformity principles and changing the obligatory acts per their desired conclusions! Is this the definition of Tasdiq of Mahdi^{AS} in your dictionary?

Further Bandagi Miyan^{RZ} wrote in *Al-Me'ar* that

That is, And the Prophet^{SLM}'s speech which he spoke as per the wahi (inspiration) and his actions which he performed as per the wahi (inspiration) stood against the carnal desires of the people. Since the arrogance of the carnal self was so dominant in them, they did not consider anyone to be their equal and they exulted and were proud of their knowledge of the book they possessed and they used to mock the Prophet^{SLM} and his companions^{RZ}.

This deviant arrogant group has also resorted to their carnal desires similar to what Bandagi Miyan^{RZ} has mentioned above in the same book *Al-Me'ar*, which they quoted in their conformity principle; perhaps may be they conveniently turned the page over as it doesn't fit their selective narrative? No doubt this group lacks the knowledge of Kitabullah but are still proud of it and think of themselves as the only ones on true path and the rest of Mahdavis are following *the religion of their forefathers*, only because we are Muqallids; and not Mujtahids like they are imagining themselves. They mock the believers for doing the Taqleed of the Seals^{AS}, their Companions^{RZ} and their followers. The above statement of Syed-ush-Shuhuda Hazrat Bandagi Miyan Shah Khundmeer Siddiq-e-Vilayat^{RZ} destroys the arguments of this innovative and ideologically bereft deviant group who is involved in doing exactly the same things as he denounced. Please run away from these innovators. **Allah^{SWT} says -**

Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us). (S21:18)

This would become a very lengthy book if all of their misdeeds are laid out, Insha'allah, more and more of their misdeeds and deviant views will be exposed as time permits but in summary everyone should remain cautious of this shadow group who instead of calling themselves as Tazzadis (contradictionists) has self-named themselves as *Seekers of Truth*. Even after the appearance of Imam-e-Aakhir uz Zaman Miran Syed Muhammad Mahdi^{AS} and their verbal affirmation of Imam^{AS}- they are still hopelessly lost in desperation by their interpretations, misinterpretations and reinterpretations of Holy Qur'an despite clear injunctions from

The Sahib-e-Hadith that -

“Whoever does interpretation of Qur'an on the basis of his personal opinion should search his place in Hell”

And Sahib-e-Naql - that,

*“If a person explains the meaning of the words of the Quran on the basis of his personal opinion, he comes under the threat (vaeed) of this Quranic Verse: (Allah says:) **But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge (S 6: 144).**”*

May Allah protect the believers from the fitnah of this group!

Haqeer Syed Mahmood Mukarram

(New York, USA)