

رَبَّنَا إِنَّا أَسْمَعُنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

*Our Lord! Surely we have heard a caller calling to Faith:
'Believe in your Lord' and we believed.
— Aal-e-Imran 3:193*

The Tract of

Eighteen Verses

(RISALA-E HAZHDAH AYAAT)

Verses in the Holy Quran referring to Imam
Mahdi^{AS} and his community

By

Hazrat Bandagi Miyan Abdul Ghafoor Sujawandi^{RH}

English Translation by
Syed Mohammed Suhael



The Tract of Eighteen Verses

English Translation of *Risala-e Hazhdah Ayaat* by Hazrat
Bandagi Miyan Abdul Ghafoor Sujawandi^{RH}.

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Syed Mohammed Suhael

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Publisher's Note

In the name of Allah, Most Beneficent, Most Merciful.

Jamiat-e-Mahdavia, Mattadahalli, Bangalore is pleased to publish 'The Tract of Eighteen Verses', the English translation of Risala-e-Hazhdah Ayat.

Jamiat-e-Mahdavia, Mattadhalli, Bangalore was started in 1982 by Mahdavis who had migrated from Channapatna for their livelihood. Very soon a small Jamat Khana was built for the purpose of prayers. This Jamat Khana has since grown into a big building serving all the community needs of Mahdavis in north Bangalore. Jamiat-e-Mahdavia has been in active in religious work since its inception. Of late, we are taking the responsibility of publishing Mahdavia literature. This book is the third book published by us. We have earlier published the English translation of Afzal Mu'jizat Al Mahdi (Supreme Miracles of Mahdi^{AS}) by Hazrat Syed Qasim Mujtahid-e-Giroh^{RA} which also was translated by Janab Syed Mohammed Suhael. In 2007, we published the English translation of Moulud by Hazrat Shah Abdur Rahman^{RZ}, which was translated by Hazrat Masha'iq Syed Ziaullah Yadullahi Saheb. We plan to publish more books in the future, Insha Allah.

This book, originally in Arabic, was written by Hazrat Bandagi Miyan Abdul Ghafoor Sujawandi^{RH} who was the brother of Miyan Abdul Malik Sujawandi^{RZ}, one of the most illustrious Mahdavi scholars of the early era. The Urdu translation of this book is widely available in the community. Now Janab Syed Mohammed Suhael has translated this book into English and this book is being presented to the readers.

On behalf of Jamiat-e-Mahdavia I congratulate Janab Syed Mohammed Suhael on the release of this book and pray to Allah that more such books emerge from his pen. *Ameen.*

Syed Amjad
Secretary
Jamiat-e-Mahdavia, Bangalore

October 31, 2008

Foreword

By Harzat Peer-o-Murshid Syed Valiulla Saheb, Daira, Channapatna

In the name of Allah, the Beneficent and the Merciful.

All praise be to Allah, the Most High, the Beneficent and the Merciful. May Allah bless and bestow peace upon our Prophet and His messenger Hazrat Muhammad Mustafa Sallallahu Alaihi Wa Sallim and upon the perfect follower of the Prophet^{SLM}, our Imam Hazrat Meeran Syed Muhammad of Jaunpur Mehdi Al-Mau'ood Alaihis Salam.

Our Imam Mehdi Mau'ood^{AS} adopted the *Bayan-e-Quran* as the mode of discourses on the Holy Quran to preach and propogate the commands of Allah. After him, his companions^{RZ} and the companions of the companions fulfilled the responsibility of propogating the teachings of the Imam^{AS} by writing books along with the traditional discourses on the Quran. Thus within a period of about two centuries after the Imam^{AS}, volumes of Mahdavia literature was produced. The whole literature is either in Arabic or Persian as the two languages were dominant in medieval India. During the British rule, Urdu started to replace Arabic and Persian, although Persian remained the language of the Ulema. This change prompted our forefathers to turn towards Urdu for the purpose of preaching and propogation of Mahdaviat. They translated the books into Urdu for the benefit of Mahdavis.

Now after independence of India, the scenario has once again changed. Urdu is fading away from our lives. The younger generation is becoming more accustomed to English and local languages of the land. Educated Mahdavi youth have felt the gap between the present generation and the teachings of the Imam increasing day by day partly due to the non-availability of the teachings and life of Imam^{AS} in a language they understood. So many persons who felt the need and responsibility of "*Isha-*

ath-e-deen” (preaching and propogating the religion) took up the translation of Mahdavia books in English.

One such person is Syed Mohammed Suhael who has a deep love and belief in religion. He is a software engineer by profession, but by nature he is more interested in religion and likes to do whatever is in his might for the cause of religion. One such exhibit of his deep attachment towards our Imam and his teachings is this book – The Tract of Eighteen Verses, the English translation of Risala-e Hazdah Ayaat.

His first translation was “Supreme Miracles of Mahdi^{AS}”, the English translation of Afzal Mu’jizat Al-Mahdi by Hazrat Syed Qasim Mujtihad-e-Giroh^{RH}. The second was the translation of Naqliyat-e-Miyan Syed Alam^{RH}. This translation is his third effort.

I hope and pray to Allah to make this English translation describing the station and position of the His Vice-regent Mahdi Mau’ood^{AS} more popular and benefit the thirsty souls who are in quest of information about their Imam^{AS} within India and abroad.

This humble *Faqir* congratulates the translator and prays to Allah the Most High to bless him with *Eeman* and health and I wish him every success in his life. Ameen.

Faqir Syed Valiulla
Hazrat Syed Salamullah Roohi Masjid
Daira, Channapatna

Translator’s Note

In the name of Allah, the Most Beneficent, the Most Merciful.

The book *Risala-e Hazdah Ayaat* was originally written in Arabic by Hazrat Bandagi Miyan Abdul Ghafoor Sujawandi *Rahmatullahi Alaih*. While the exact year this book was written is not known, it must have been within 50 years after the demise of Hazrat Mahdi^{AS} because the author was a companion of the companions of Mahdi^{AS}. Thus this book is more than 450 years old.

This book lists eighteen verses of the Quran which mention the Mahdi^{AS} or his community. The author has proved through the Quran, *Ahadith*, logical reasoning and Arabic language constructs that the verses refer to Mahdi^{AS} and the community of Mahdi^{AS}. In addition to this, the author has also referred to books of numerous Islamic scholars who lived before the advent of the Imam Mahdi^{AS}.

Hazrat Syed Dilawer alias Gorey Miyan Saheb^{RH} had translated the Arabic text of this book into Urdu. He has also given a few footnotes in the Urdu translation. I have included these footnotes in this English translation and have suffixed HSD against them to indicate that these are comments by Hazrat Syed Dilawer Saheb^{RH} from the Urdu translation. The rest of the footnotes are mine.

All verses of the Holy Quran are given in the *italics* along with a footnote giving the Surah and the number of the verse. In many places, parts of the main verse are used in the text – while these too are in *italics*, the footnote reference is not given. The reader should understand that this is part of the main verse under discussion.

The complete verses are not given in the original text of *Hazhdah Ayaat*. The original text contains only that part of the verse which is pertinent to the discussion at hand. However, to make it easy for today's readers to understand the context, I have given the complete verse and its translation at the start of the section which deals with each verse – this is in addition to the part of the verse which is embedded in the original text.

I have used certain Arabic words directly without translation as there is no equivalent word in English. The words are as follows:

Zath – used directly without English translation. It means the self, the essence of a person, the epitomized representation of the person. This is in contrast to *sifat*, which refers to the attributes of a person.

Atf, *Ma'tuf* and *Ma'tuf Alaih* - This grammatical concept has been referred to in many places in this book. Therefore a basic understanding would be helpful in understanding the translation.

In Arabic language two or more clauses are joined together using a conjunction which is known as a *Harf-e-Atf*. For example, the word 'and' is a *Harf-e-Atf*. This conjunction joins two parts – one part is known as *Ma'tuf* and the other part is known as *Ma'tuf Alaih*. For example, the sentence 'I ate a mango and an apple'. Here 'and' is the *Harf-e-Atf*. Apple is the *Ma'tuf* and mango is the *Ma'tuf Alaih*. While it is explicitly stated that I ate a mango, the word 'and' implies that I ate an apple too. In reality the sentence is 'I ate a mango and I ate an apple.' By shortening the sentence to 'I ate a mango and an apple' we understand that whatever is applicable to the mango (*Ma'tuf Alaih*) is applicable to the apple (*Ma'tuf*) also.

In Arabic grammar, there are rules governing the *Harf-e-Atf*, the *Ma'tuf* and the *Ma'tuf Alaih*. The *Ma'tuf* is the *taabe'* (follower) of the *Ma'tuf Alaih*, which is the *matbu'* (followed). The *Ma'tuf* follows the ruling of the *Ma'tuf Alaih* in 'erab and other grammatical aspects. The 'Atf is possible only when the *Ma'tuf* can stand in place of the *Ma'tuf Alaih*. Thus the *Ma'tuf Alaih* and the *Ma'tuf* are expected to be two separate entities which are similar in all respects.

Allah says in the Holy Quran, "(This is) a Book (the Quran) that We have revealed to you, full of blessing, that they may ponder over its verses, and that men of understanding may reflect." (Surah Saad, 38:29). Readers are requested to keep this verse in mind as they go through the explanation of the eighteen verses in this book.

This book would not have taken the current form without the reviews and corrections, first by my father, Hazrat Faqir Syed Khalilullah Saheb, and then by Hazrat Mashaiq Syed Ziaullah Yadullahi Saheb. I am grateful to both of them.

However, given the fact that this book is based on the verses of the Holy Quran, it was in serious need of a review by a scholar who has command over the Arabic language and a deep understanding of the Holy Quran. It is my good fortune that one of the greatest scholars of the present day, Mufassir-e-Quran Hazrat Peer-o-Murshid Syed Meeranji Abid Khundmiri Saheb, kindly consented to review the translation. I am thankful to him for his kind attention to not only the translation but also to the footnotes written by me. Personally, it is encouraging for me that a person of his caliber has reviewed this book and has made it worthy of presenting to the public.

Lastly I thank my Peer-o-Murshid Hazrat Syed Valiulla Saheb for encouraging me all along to complete the translation of this book and I thank Jamiat-e-Mahdavia, Matadahalli, Bangalore for publishing this book.

I hope that this translation will be useful to the community, especially those young men and women who know English, but do not know Urdu. Please treat any mistakes in translation with kindness and forgiveness and inform me about them so that the same can be corrected in future editions.

Make *duas* in my favour that this effort becomes a source of my salvation in the world Hereafter.

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Bangalore
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Abbreviations used in the book

- SLM – *Salallahu Alaihi Wo Sallam*
AS – *Alaihis Salam*
RZ – *Razi Allahu Anhu/Anha/Anhum*
RH – *Rahmatullahi Alaih*
HSD – Hazrat Syed Dilawer Saheb
MSA – Extracted from *Muqaddama Siraj Al-Absar* by Hazrat Syed Mustafa Saheb Tashrifullahi published in 1365 Hijri

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Beneficent, the Most Merciful.

All praises are for Allah who gave us the faith (*Eeman*) to accept the *Nabuwat* (prophethood) and gave us the light of guidance to be obedient to the *Vilayat* (sainthood) and established a specific measure of both *Nabuwat* and *Vilayat* in the perfect personality of Prophet Muhammad^{SLM}. The Prophet^{SLM} said that *Vilayat* is superior to *Nabuwat*. This saying reveals the twin status of the Prophet^{SLM} - one, the Manifestation of Prophethood (*Mazhar-e-Nabuwat*) and the other, the Manifestation of *Vilayat* (*Mazhar-e-Vilayat*). The *Muhr-e-Nabuwat* (Seal of Prophethood) was present between the shoulder blades of our Prophet^{SLM} as a sign of the finality of *Nabuwat* (prophethood)¹ and *Nabuwat* (prophethood) was perfected at its destined time of perfection. Similarly, the *Muhr-e-Vilayat* (Seal of Sainthood) was present between the shoulders of Mahdi Mau'ood^{AS} as a sign of the finality of *Vilayat* (sainthood) and *Vilayat* (sainthood) was perfected at its destined time of perfection. These two lights (Muhammad^{SLM} and Mahdi^{AS}) are in reality one. Be aware of this fact as it is evident. May Allah send *darood* upon His *khair-e-khalq*² the

¹ There was an impression in the form of raised flesh (about the size of a pigeon's egg) between the shoulder blades of the Holy Prophet^{SLM} and this was the Seal of Prophethood. Hazrat Mahdi Mau'ood^{AS} too had a similar impression between his shoulder blades and this was the Seal of Sainthood.

² *Khair* which is upon the pattern of *Af'al* (superlative form) does not have a dual or plural form (ref: *Muntaha Al-arb*). *Af'al* is for masculine and *Fu'la* for feminine and if the form is original then *khair* and *shar* are included in it. Originally these two were *akhayar* and *ashar*, but due to excessive use they were moderated (as per *Sharh-e-Mulla Jami^{RH}*). That is, these two are

two Muhammads, and on all their children and their companions.

After praises and prayers to Allah, this *Faqir*, Abdul Gafoor Sujawandi³, hopeful in the presence of the Allah, the Eternal, prays for his own salvation and that of his parents and their children. I have decided to write an explanation of the sayings of *Saheb uz Zaman Khalifat ur Rahman Mahdi Mau'ood Alaihis Salaam*⁴, those famous narratives which are related to the Quran. These are eighteen verses, some of which are specific to Mahdi Mau'ood^{AS} and some specific to his community. I ask for help from Allah to protect me from the sneaking whisperer (*Waswasil Khannaas*) who puts evil suggestions in the hearts of people and also from the devil among the jinns and the devil among the humans. I desire from Allah that He bestow upon me the taste from the well of *Vilayat*, which He bestows on those people who are devoted to His guidance and it is these people who are the best of men.

1. Surah Baqarah 2:124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًا قَالِ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

And remember that Ibrahim was tried by his Lord with certain commands, which he fulfilled: He (Allah) said: "I will make you an Imam to mankind." He (Ibrahim^{AS}) pleaded: "And also from my progeny." He (Allah) answered: "But My Promise shall not reach the oppressors."

The first verse is in *Surah Baqarah* in the fourth quarter of the first Juz⁵. Allah says, "...And also from my progeny..." It is reported that Mahdi Mau'ood^{AS} said, "Allah commands me that the Muslim Imam for whom Ibrahim^{AS} prayed to be born among his descendants is yourself and not anybody else."

I say that the truth is that which the Imam^{AS} said because the words justify the description of an Imam because the indefinite noun (*nakerah*) which occurs in the text refers to a person who is not specified. And its 'Atf is dropped (*Mahzoof*). It actually means, 'Make me an Imam and make an Imam from my progeny.' Thus it is proven that an Imam has to come after Ibrahim^{AS}. If we imply that he is amongst the prophets⁶, then he

used as *ism-e-mousul* مَنْ in which masculine and feminine are equal. — HSD

³ It is reported that Sha Abdul Majeed Sujawandi^{RH} had two sons. One, Miyan Abdul Malik Sujawandi Alim Billah^{RH} and the second Abdul Ghafoor Sujawandi^{RH}. — HSD

⁴ Master of the Era, Viceregent of Allah Mahdi Mau'ood, peace be upon him.

⁵ The Holy Quran is divided into 30 parts and each part is called a *Juz*.

⁶ Moulana Rum^{RH} has said:

(O Muhammad^{SLM}) From your *Ummah* is the *Badr-e-Auliya*

should be a chosen one among them. If we say he is Musa^{AS}, then the question arises, why not Esa^{AS}? If we say it is Esa^{AS}, then the question arises, why not Musa^{AS}? If we say he is one of the previous saints (*Auliya*), and designate upon a particular saint (*vali*), then the question arises, why not the other saint (*vali*)? If we say that he is from amongst the saints (*Auliya*) of the Ummah, then it is acceptable and that is Mahdi Mau'ood^{AS} because his *Imamat*⁷ is accepted by all.

The proof is evident from the context of the verse. Ibrahim^{AS} desires for a Muslim *Ummah* and that is the *Ummah* of Muhammad^{SLM}⁸. To protect them, he desired for a prophet to be sent and that prophet is Muhammad^{SLM}. We then learn that the person Ibrahim^{AS} desired again for the protection of Muhammad^{SLM}'s *Ummah* is Mahdi Mau'ood^{AS}. Imam Mahdi^{AS} explained the purport (*Murad*) of Allah and (referring to himself) said, "That person is this *zath* and not anyone else." Imam Mahdi^{AS} is the Divine Scholar (*Alim-e-Rabbani*) and will reveal those secrets of the Book of Allah which were not revealed by anyone else after our Prophet^{SLM}.

And the saying of Mahdi^{AS} is absolute proof and it is compulsory to accept it by virtue of those characteristics that made it obligatory to accept the sayings of the prophets as it is mentioned in the books of belief that anything which is told by a truthful messenger is true. Contemplate on this and do justice and do not resort to demented ways because Allah has said that

Who has supremacy over all prophets, except you — HSD

⁷ Leadership, literally. Function of a Imam – the religious leader.

⁸ The related verses are *Surah Baqarah* 2:128 and 129. The verses are “*Our Lord! make of us Muslims, submissive unto You, and of our progeny a people Muslim, submissive unto You; and show us the way of Your worship; and turn unto us (in Mercy); for You are the Oft-Returning, Most Merciful.*” (2:128) and “*Our Lord! send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in the book and wisdom, and purify them: For You are the Mighty, the Wise.*” (2:129)

“*My promise will not reach the oppressors.*” That is, Allah told Ibrahim^{AS} “*O Ibrahim, by the command of sempiternity I have made a promise of an Imam from your progeny to provide benefit to obedient Muslims, but the benefit will not reach the oppressors.*” The term oppressors refers to those who deny, those who turn away from following this Imam and those who turn their faces away from the commands which this Imam will present (to them) from his Lord. And this is equivalent to oppressing oneself.

When Allah decided to make Ibrahim^{AS} an Imam, He tested him in a few things worthy of *Imamat*. Ibrahim^{AS} completed these tasks as Allah had commanded him to do. The verse of Allah says, “*Allah tried him with certain commands, which he fulfilled.*” Most exegetes (*Mufasssireen*) have said that these are ten things. Five of which related to the head — parting the hair, taking water in the nose, gargling water, cutting the moustache and brushing the teeth (*miswak*). Five are related to the body — removing armpit hair, cutting nails, removing the pubic hair, circumcision and cleaning oneself. It is reported by Ibn Abbas that these things are from 30 parts of Shariat of which ten are described in *Surah Momin* through “*Successful indeed are the believers...*”⁹, ten are described in *Surah Ahzab* through “*Surely the men who submit and the women who submit...*”¹⁰ and ten are described in *Surah Ma'arij* through “*Except those who pray...*”¹¹

Hazrath Mahdi^{AS} has said that these things are forty in number, thirty of those which are reported by Ibn Abbas^{RZ} and the rest are in “*And the servants of the Beneficent Allah are they who walk on the earth in humility, and when the ignorant address them, they say: Peace.*”¹² The Imam^{AS} said, “This is the proof of

⁹ *Quran, Surah Al-Muminoon* 23:1

¹⁰ *Quran, Surah Al-Ahzaab* 33:35

¹¹ *Quran, Surah Ma'arij* 70:22

¹² *Quran, Surah Al-Furqan* 25:63

Imamat.” That is, surely Allah would not make these attributes to appear together in any person other than the *Imam*. “Whoever is desirous of proof of my *Imamat*, he should study my *zath*. If he finds these attributes in me, he should accept me.” I say that Allah has adorned the *zath* of the Imam^{AS} with jewels of these attributes so that people with vision (*baseerat*) observe these attributes and relish them to the extent that they say that he is not human.

2. *Surah Aal-e-Imran 3:20*

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ

So if they dispute with you, say (O Muhammad): "I have submitted my whole self to Allah and so will the one who will follow me."

The second verse is in *Surah Aal-e-Imran* in the third quarter of the third *Juz*. Allah says, “...*So if they dispute with you, say (O Muhammad): "I have submitted my whole self to Allah and so will the one who will follow me..."*” It is reported that Hazrat Mahdi Mau’ood^{AS} said, “Allah has commanded me that this مَنِ اتَّبَعَنِ (in مَنِ اتَّبَعَنِ ie. the ‘who’ in ‘one who follows me’) is specific and its purport is only your *zath* and not anyone else.”

I say that the truth is that which the Imam^{AS} has said. The inference of its specificity is present in the explanation of this verse and that is the resignation of the Prophet^{SLM} by Allah’s command to His will on facing the hostility of the people of the era after his call. It is required that the follower too be the same and this (follower) is the Mahdi Mau’ood^{AS} because his invitation and resignation to the will of Allah as per His command, is as per the verse “*So if they dispute with you...*”. That is, O Muhammad, after the preaching of your call, if the People of the Book dispute about the authenticity of your prophethood and the veracity of your book, then tell them, “I have delivered to you that with which I was made a Prophet and sent to you. But despite knowing that this is truth from your

Lord, you do not believe in me and my book because of jealousy and enmity. I have turned my face towards Him and have made over my *zath* purely for Him and have submitted by whole self to Him. As I have made over my *zath* purely for Allah, my follower too will similarly make over his *zath* purely for Allah, when his opponents dispute with him.”

From this we learn that the *tabe'* (follower) of the *matbu'* (one who is followed) is obligated to invite people towards Allah and it is obligatory on others to abide by his call and he is equal to his *matbu'* (the one who is followed) in all situations. This is written in *Kashful Haqaiq* in the explanation about the emergence of lights (*anwar*) and souls from the Light of Muhammad (*Noor-e-Muhammadi*). And the words of the author are that it is from this that the soul of Mahdi was born just as a child is born from its mother. Thus when the prophethood of the Prophet^{SLM} was given to the Prophet^{SLM}, the sainthood of the Prophet^{SLM} was given to the Mahdi^{AS}.

Thus the *zath* of the Mahdi^{AS} is like the *zath* of Prophet^{SLM} and the community of the Mahdi^{AS} is like the community of the Prophet^{SLM} and the patience of the Mahdi^{AS} is like the patience of the Prophet^{SLM} and the *tawakkul* (trust on Allah) of the Mahdi^{AS} is like the *tawakkul* of the Prophet^{SLM} and in most of the conditions (or situations) the Mahdi^{AS} is equal to the Prophet^{SLM}. Thus it is proved that the Prophet^{SLM} and the Mahdi^{AS} are equal under most conditions and in this *Ummah*, no follower of the Prophet^{SLM} other than the Mahdi^{AS} has this stature. Therefore contemplate and do justice and do not be unprincipled as this matter is clear.

3. *Surah Aal-e-Imran 3:190-191*

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ

لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا

سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Surely in the creation of the heavens and the earth and the alternation of the night and the day there are indeed signs for men of understanding, those who remember Allah standing and sitting and lying on their sides and contemplate upon the creation of the heavens and the earth (saying): Our Lord, You did not create this in vain. Glory be to You. Save us from the torment of the fire.

The third verse is in *Surah Aal-e-Imran* in the third quarter of the fourth *Juz*. Allah says, “...for men of understanding, those who remember Allah standing and sitting and lying on their sides...” It is narrated that Mahdi Mau’ood^{AS} said, “Allah has commanded me that the purport of the term ‘men of understanding’ is your community only.”

I say that the truth is that which the Imam^{AS} has said because those people are more persevering than the rest of the *Ummah*

in contemplating the various creations of Allah Most High and they remember Him under all conditions — standing, sitting and lying down on their side and with a truthful tongue they say, “*O Lord, You did not create this in vain. Glory be to You. Save us from the torment of the fire.*”

They are unique in the *Ummah* in their characteristics — that is, trust on Allah, submission, spending, kindness and tolerance, most of which are the conditions of the highest praised stations (*Ahwal-e-Mahmooda*). These characteristics are popular amongst them and are not hidden either from their elite or from their commoners.

This is supported by the author of *Mazhar Sharah Al-Masabeeh*¹³. He writes in the chapter on *Infaq* (spending), “Amongst people are those who possess vision (*baseerat*), who are desirous of the hereafter, who forsake the world, who are contented on one day’s subsistence and who do not accumulate wealth at any time. This group of people who trust in Allah (*Mutawakkileen*) was found in every era but common people were not bestowed with this attribute, except in the era of Hazrat Mahdi Mau’ood^{AS}.”

Thus we learn that the elite and the commoners of this community will be people who trust in Allah (*Mutawakkileen*) and will be bestowed with the above characteristics.

In this *Ummah*, the people with vision (*baseerat*) are found amongst them and they are the *men of understanding* (*Oolul Albab*) and that which was told by Imam Mahdi Mau’ood^{AS} according to the purport (*Murad*) of Allah is true. It is these people who say, “*Our Lord verily whomsoever You cause to*

enter into the Fire, You have surely humiliated him...”¹⁴ It is narrated that Hazrat Mahdi Mau’ood^{AS} said that this verse proves that the person who enters the hellfire will never come out of it. Allah has given information about his condition through His command “*You have surely humiliated him*” and this is an admonition to him. A believer (*Momin*) is protected from it as Allah has said, “*...the Day that Allâh will not disgrace the Prophet and those who believe with him...*”¹⁵ and “*...For oppressors there will be no helpers.*”¹⁶ This verse also supports this point because the person who enters hell-fire is a disbeliever (*kafir*) and he has no intercessor (*shafi*) as a believer (*Momin*) has. The truth is that which Mahdi Mau’ood^{AS} said – that a believer (*Momin*) would neither enter the fire nor will Allah humiliate him because entering the fire and getting humiliated is for a disbeliever (*Kafir*) and not for a believer (*Momin*).

And they (believers) say, “*Our Lord! Surely we have heard a caller calling...*”¹⁷ and that Caller (*Munadi*) is Mahdi Mau’ood^{AS} because the title for Rasoolullah^{SLM} is Inviter (*Da’i*) as Allah has said, “*Invite to the way of your Lord with wisdom and goodly exhortation...*”¹⁸. Therefore, the Caller (*Munadi*), Mahdi Mau’ood^{AS}, “*calls towards belief*”, that is pure belief, and this is his position, Allah is pleased with him. Hazrat Rasool^{SLM} laid the foundation of the commands of *Shara’* (divine law or *Shariat*) and he continued to invite people towards these commands with wisdom and goodly exhortation and fought the disbelievers (*kafirs*) and polytheists (*mushrikeen*). The command of *jihad* (holy war) was not given to the Caller (Mahdi) due to the consideration of manifest Islam that his advent is on the *Ummah* of Rasoolullah^{SLM}. Similarly,

¹⁴ *Quran, Surah Aal-e-Imran 3:192*

¹⁵ *Quran, Surah at-Tahreem 66:8*

¹⁶ *Quran, Surah Al-Baqarah 2:270*

¹⁷ *Quran, Surah Aal-e-Imran 3:193*

¹⁸ *Quran, Surah An-Nahl 16:125*

¹³ This commentary (*sharah*) on *Masabih*, the collection of ahadith popularly known as *Mishkat Al-Masabih*, has been written by Mazharuddin Al-Hussain bin Mahmood Al-Hasan Al-Zaidani — MSA.

Allah says, “a caller calling towards belief..”¹⁹ as was the call of Mahdi^{AS}. “Believe in your Lord..”²⁰ and they say “we have believed”²¹ based on the call of the Caller and he is the Mahdi Mau’ood^{AS}.

Therefore, “Our Lord! forgive us our sins, and cast away from us our evil deeds and make us die with the righteous.”²². It is the tradition of perfect belief (*Emaan-e-Kamil*) that a servant of Allah at every moment turns towards Allah the Eternal with meekness and humility and these people of insight say “Our Lord! and grant us what You have promised us by Your messengers.”²³ This command is complete and inclusive of all those things which Allah has promised by His favour. So the believers will get the rewards and honour through His messengers. “..and disgrace us not on the day of resurrection”²⁴ because You had promised us, Our Lord, that on that Day You will not disgrace the Prophet^{SLM} and those people who believed with him. Complete upon us that which You promised us. “Surely You do not fail to perform the promise.”²⁵.

Thus their Lord granted them that which they were seeking from Him. “So their Lord accepted their prayer: That I will not waste the deeds of a doer among you, whether male or female, the one of you being from the other;”²⁶ Then Hazrat Mahdi Mau’ood^{AS} explained a good deed in detail, “...they, therefore, who migrated and were turned out of their homes and persecuted in My way and who fought and were slain.”²⁷

¹⁹ Quran, Surah Aal-e-Imran 3:193

²⁰ Quran, Surah Aal-e-Imran 3:193

²¹ Quran, Surah Aal-e-Imran 3:193

²² Quran, Surah Aal-e-Imran 3:193

²³ Quran, Surah Aal-e-Imran 3:194

²⁴ Quran, Surah Aal-e-Imran 3:194

²⁵ Quran, Surah Aal-e-Imran 3:194

²⁶ Quran, Surah Aal-e-Imran 3:195

²⁷ Quran, Surah Aal-e-Imran 3:195

It is narrated that towards the end of his life Hazrat Mahdi Mau’ood^{AS} said in *Ajmi*²⁸ language, “هَاجِرُونَ (who migrated) is completed, أُخْرِجُوا مِنْ دِيَارِهِمْ (were turned out of their homes) is completed, أُودُوا فِي سَبِيلِي (persecuted in My way) is completed, قَاتِلُوا وَفُتِلُوا (fought and slain) remains and will happen as Allah wishes.” He passed on the commandment of fought and slain to his companion, Syed Khundmir^{RZ} and said, “If the army of the entire world fights against you, they will be defeated on your first attack as per Allah’s command. On the second day you will embrace martyrdom as per Allah’s command of ‘fought and slain’”.

After the demise of Hazrat Mahdi Mau’ood^{AS}, he^{RZ} (Bandagi Miyan Syed Khundmir^{RZ}) was alive for 20 years as it had been narrated by Artat that, “I have received the report that Mahdi^{AS} is from the progeny of Fatima^{RZ}, the daughter of the Prophet^{SLM}. He will live for five years and will pass away on his bed. Then a man from the progeny of Fatima^{RZ} will emerge possessing the characteristics of Mahdi^{AS}. He will be alive for twenty years and then will be slain by a weapon.” Tirmizi has reported this narration with authority.²⁹

²⁸ Any non-Arab language is called *Ajmi* language. Eg. Persian, Urdu, Gujrati, etc. In this instance, Hazrat Mahdi Mau’ood^{AS} spoke in Persian.

²⁹ This book was written nearly 400 years ago. Printing technology did not exist when this book was written. *Ahadith* were copied from hand written manuscripts. The people who held power and were rulers were opponents of Mahdi^{AS} and opposed the community of Mahdi^{AS} only because Mahdi^{AS} and the community of Mahdi^{AS} invited people towards renunciation of the world and the desire to see Allah. Thus, the opponents, out of jealousy and enmity took to the path of killing and fighting. And this *hadith*, which is reported by Artat and which word by word comes true upon the sacred Mahdavia community, was removed from old manuscripts and published. Therefore, in the current editions of Tirmizi this *hadith* is not found. If any old hand written script is found, this *hadith* will definitely be found in it provided that script is more than 400 years old. — HSD

Bandagi Miyan^{RZ} had trust on Allah and waited throughout his life for this commandment (of battle) to happen. When its time came, Allah Most High bestowed upon Miyan^{RZ} 60 horses from His unseen treasures and assembled 150 people to join him and with this preparation they were trustful of Allah. They were free of the thought of ruling and capturing the country. Muzaffar, the king of Gujarat, because he had not accepted Mahdaviat, developed enmity with them and sent an army to fight them. The army had 12000 mounted soldiers fully equipped for battle. Similarly, there were also 16000 cavalry soldiers. There were 60 unarmed horsemen with Bandagi Miyan^{RZ} and the rest were on foot. When this army came to fight Miyan^{RZ} and his companions they deviated from the considerations of the motto of manifest Islam. When the enemy army entered their houses and burned them down and burned down the mosque, Bandagi Miyan^{RZ} got the command from Allah without the medium (of an angel), “This army has become the army of infidels (*kafir*) by burning down your houses and mosque without a lawful Islamic reason. There is no concession for them. Therefore, turn towards them and sever their necks and cut their legs.” Thus, with the command of Allah, he turned towards them and fought and killed many of them. Allah put such fear in the hearts of the enemy that they were suddenly defeated and did not muster the courage even to turn around and see. Without stopping they ran for 12 miles in such a way that the youngsters did not turn to see the elders and the elders did not turn to see the youngsters.

Allah made this battle a symbol of His Unity and the proof of the correctness of the prediction made by Mahdi Mau’ood^{AS} about Bandagi Miyan^{RZ} in the same way as Allah had given the information on the day of Badr, “*Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases;*

*most surely there is a lesson in this for those who have sight.”*³⁰
That is, Allah made this battle a sign and a lesson for people with vision and they are the pure believers and not opposing disavowers. It is the same here too. Therefore, understand and do justice and do not turn your face away from the path of justice because this matter is clear.

³⁰ *Quran, Surah Aal-e-Imran 3:13*

4. Surah Al-Maaidah 5:54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ

يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي

سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you who believe! If any from among you turn back from his Faith, soon Allah will bring a community whom He will love and who will love Him,- gentle with the believers, stern against the infidels, striving hard in the way of Allah, and never afraid of the reproaches of such as find fault. Such is the grace of Allah, which He will bestow on whom He pleases. And Allah is All-Embracing, All-Knowing.

The fourth verse is in *Surah Al-Maaidah* near the third quarter of the sixth *Juz*. Allah says, "...soon Allah will bring a community whom He will love and who will love Him..." It is reported that Hazrat Mahdi Mau'ood^{AS} said, "Allah commands me that the purport of this community is your community and not anyone else."

I say that the truth is that which Hazrat Mahdi Mau'ood^{AS} has said because this is the meaning which is evident in the word

³¹ because *سَوْفَ* is used to indicate a distant future and it is the era of the middle *Ummah* which is near to the time of appearance of Mahdi^{AS} and this is also understood from the words of the *hadith* that, "Mahdi from my family is in the middle (of *Ummah*)"³².

Commentators of the Quran have differed so much in identifying this community that none could understand the true meaning which could be applied on the manifest word. All of them were astonished and said this community refers to the helpers (*Ansar*³³) or Abu Bakr^{RZ} or Salman^{RZ}. Some have said that is not so. This is evident from the text of *Ma'allim Al Tanzeel*³⁴ where it is said that, "This refers not to the helpers (*Ansar*) or Abu Bakr^{RZ} or Salman^{RZ}, but refers to the coming of a community in the future after the era of the Prophet^{SLM}". Qazi Shahabuddin has said the same in his commentary of the Quran named *Bahr Al Mawwaj*³⁵. The author of *Tafseer-e-Neshapuri*³⁶ has written that perhaps this refers to the community of Mahdi^{AS}.

³¹ *سَوْفَ* is the particle of the future tense. It is used either for the near future or for the distant future. Here, it is meant for the distant future.

³² This refers to the hadith "*Kaifa Tahliku Ummatun...*" — The Prophet^{SLM} said, "How can that *Ummah* perish when I am at its beginning, Isa son of Maryam at its end, and the Mahdi from my progeny is in the middle."

³³ The inhabitants of Madinah who helped the Prophet^{SLM} when he migrated from Makkah to Madinah.

³⁴ Also known as *Tafseer Al-Baghawi* written by Abu Muhammad Husayn b. Mas'ud ibn Muhammad al-Farra' Baghawi (435-516 Hijri) was a Afghan *muhaddith*, trained in *hadith* and *fiqh*, a student of al-Husayn ibn Muhammad al-Marwa al-Rudi. He is most known for his major work *Tafsir al-Baghawi*, and for his hadith classics *Sharh al-Sunnah* and *Masabih al-Sunnah*, the latter became famous as *Mishkat al-Masabih* with the additions of al-Tabrizi (d. 741Hijri).

³⁵ "*Al-Bahr al-Mawwaj*" — *Tafsir* by Qazi Shahabuddin Daulatabadi (died 848 Hijri) — MSA.

³⁶ The author is Allama Nizamuddin Hasan bin Muhammad bin Hussain Al-Qami Al-Neshapuri. — MSA.

And the truth is that which Mahdi^{AS} explained as per the purport of Allah Most High. Thus we understand that Allah informed His beloved Prophet^{SLM} that, “Tell these believers who are present that whoever wishes to turn back from his religion may do so. Allah is free from the need of his belief. Allah will soon bring a community, that is, Allah will bring a community in the future which will not have any group of apostates amongst them. Instead all the people of this community will be obedient and submissive towards manifest and hidden commands of Allah Most High because they will love Allah and Allah will love them.” This bestowal is equal to the sum of all other bestowals because love is not obtained except by the Friends of Allah (*Auliya*) and the mystics (*Asfiya*). This means that all the people of this community are Friends of Allah (*Auliya*) and this is the meaning which is evident in the explanation of this verse. Therefore, understand this well because this is evident that, “*Such is the grace of Allah which He will bestow on whom He pleases. And Allah is All-Embracing, All-Knowing.*”

5. Surah Al-Anaam 6:19

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا
الْقُرْآنُ لِأُنذِرَ كُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً
أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

Say: "What thing is most weighty in testimony?" Say: "Allah is Witness between me and you and this Qur'an has been revealed by inspiration to me, that I³⁷ may warn you through it and he who reaches my position (will also warn). Would you testify that there is another god together with Allah? Say: "I testify not!" Say: "Verily He is the one God, and I truly am free of joining others with Him."

The fifth verse is in *Surah Al-Anaam* in the second quarter of the seventh *Juz*. Allah says, “...and this *Qur'an* has been revealed by inspiration to me, that I may warn you through it and he who reaches my position (will also warn)...” It is narrated the Hazrat Mahdi Mau'ood^{AS} said, “Allah commands me that the مَنْ (who) is specific and its purport is only your *zath* and not anyone else.”

I say that the truth is that which Hazrat Mahdi Mau'ood^{AS} said because its specificity is evident from the meaning of the verse

³⁷ Here 'I' refers to the Prophet^{SLM}.

in such a way that the meaning does not suit any other person. There are three ways for this.

The first way is that the *ي* (*Ya*) in *إِلَيَّ* (to/towards me) has an *'atf* on it — *أَوْحِيَ إِلَيَّ وَ إِيَّيَ مَنْ بَلَغَ* — that is, this Quran is revealed by inspiration to me and to the one who will reach my position and station. If it is said, what is the meaning of the Quran being revealed by inspiration to the Mahdi^{AS} when it is known and not hidden from elite or commoners that it was revealed by inspiration to the Prophet^{SLM}, then I say that the meaning of revelation by inspiration is that the meaning of the Quran will be revealed to the Mahdi^{AS} without the medium (of an angel). As Allah says, *“Then, On Us is its explanation.”*³⁸ That is, (the explanation will occur) with the manifestation of the *Vilayat-e-Muhammadi* (Sainthood of Muhammad^{SLM}), through the tongue of Mahdi Mau'ood^{AS}.

The second is that the *'Atf* is on the hidden pronoun which is in *لَأُنذِرَكُمْ* (that I may warn you) and this is permissible because of the separation between *Ma'tuf* and *Ma'tuf Alaih*. That is, I will warn you through the Quran and he, who will reach my station, will warn you through the Quran.

The third is that the *'Atf* is on the pronoun *كُمْ* (you) which is in *لَأُنذِرَكُمْ* (that I may warn you). That is, I will warn you through the Quran and he, who will reach my station, will warn you. Therefore, in face of this, the purport of *وَمَنْ بَلَغَ* is the Mahdi. And the pronoun which is hidden in *بَلَغَ* is attributable to the Quran and the pronoun which is caused by the *مَنْ* is dropped (*mahzoof*). That is, and to whom the Quran reaches through inheritance. As Allah Most High says, *“Then We have given the Book for*

*inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls...”*³⁹

There is a delicate point in this explanation, which does not dawn upon anyone except the one who is the pearl diver of the sea of meaning of the Quran and that is that the Prophet^{SLM} is the real warner for the community of Mahdi^{AS} because Mahdi^{AS} is the manifestation of his (the Prophet's^{SLM}) sainthood.

³⁸ Quran, Surah Al-Qiyamah 75:19

³⁹ The complete verse is *“Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.”* - Surah Fatir 35:32

6. Surah Al-Anaam 6:89

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا

هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ

These were the men to whom We gave the Book, and authority, and prophethood: if they reject them, We shall entrust their charge to a community who reject them not.

The sixth verse is in *Surah Al-Anaam* in the fourth quarter of the seventh *Juz*. Allah says, "...if they reject them, We shall entrust their charge to a community who reject them not." It is reported that Mahdi Mau'ood^{AS} said, "Allah Most High commands me that the purport of this community is your community only and not anyone else."

I say that the truth is that which Hazrat Mahdi Mau'ood^{AS} said. That is, Allah informed his beloved (the Holy Prophet^{SLM}) that if they reject it – that is, reject that which was given from the book and wisdom (*hikmah*) to the said Prophets, then, over these people (هَؤُلَاءِ), that is all these opponents or the infidels around and near the Prophet^{SLM}, verily We have appointed a community, the community of Mahdi^{AS}. This community is not the community who disbelieve – that is, they will not have a sect having disbelief and enmity amongst them, but they will be *Musaddiqeen* (attestors), followers of all those commands which, O Muhammad^{SLM}, have descended upon you from your

Lord. Allah Most High has described the virtues of this community in His command, "soon Allah will bring a community..."⁴⁰

In the context of these two verses, we learn that whatever Allah Most High has bestowed upon this community is due to His providence and grace. "That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace"⁴¹ Allah's grace (*fazl*) is very great and the bestowal of grace is related to mercy and is not by deeds or by caste and lineage. Therefore, Mahdi^{AS} has said, "Grace (*fazl*) is for one upon whom Allah bestows it and is not due to deeds or superiority of lineage."

These are the people whom Allah has guided. Therefore you follow their guidance. أُولَئِكَ (those people) refers to the community of Mahdi^{AS}. That is, (O Muhammad^{SLM}), Allah has bestowed them with such great bounties that cannot be counted and with His favour He guided them towards your *Vilayat* (sainthood) and adorned them with the ornaments of adherence to your *Vilayat* (sainthood) and that *Vilayat* (Mahdi^{AS}) is your innate self (*batin*) and you adhere to your innate self and that is pure Unity of God (*Tauheed*)⁴². Therefore the Prophet^{SLM} said that I am Ahmed (احمد) without *Meem*(م).^{43 44}

⁴⁰ *Quran, Surah Al-Maa'idah 5:54*

⁴¹ *Quran, Surah Al-Jumu'ah 62:4*

⁴² That is pure Unity of God, that is, Mahdi^{AS} is pure Unity of God. The meaning of *Tauheed* is to know as One. 'Pure' means that it is not adulterated up with any other thing. That is, Mahdi^{AS} is free of Manifest and Hidden polytheism (*Shirk e Jali wo Khafi*). Therefore, Hazrat Mahdi^{AS} said, "Glory be to Allah! And I am not from the polytheists." (*Surah Yusuf 12:108*) Allah is pure and Muhammad^{SLM} and Mahdi^{AS} are free of polytheism (they are Pure Unity of God) and call the creation towards pure Unity of God. – HSD

⁴³ Ahmed (احمد) when written without *Meem*(م) becomes احد ie. One, signifying the Unity of God.

7. Surah Al-Anfal 8:64

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O Prophet! Sufficient for you is Allah, and for the one who follows you among the believers.

The seventh verse is in *Surah Al-Anfal* in the first quarter of the tenth *Juz*. Allah says, “*O Prophet! Sufficient for you is Allah, and for the one who follows you among the Believers.*”. It is reported that Mahdi Mau’ood^{AS} said, “Allah Most High commands me that the مَنْ (who) is specific and its purport is your *zaat* (self) only and not anyone other than you.”

I say that the truth is that which Hazrat Mahdi Mau’ood^{AS} has said because the context gives evidence that it is specific. The explanation of this verse is that the Prophet^{SLM} is being consoled after the treachery and persecution by the infidels and his follower too required such consolation. His follower is Mahdi Mau’ood^{AS} because he too has been subjected to severe enmity and persecution by the people of his era. It is written about Mahdi^{AS} in *Futahat Al-Makki*⁴⁵ that, “When this Imam Mahdi^{AS} will appear, none will be his open enemies except the jurists (*fuqaha*) because their supremacy will no longer remain. When Mahdi^{AS} will give the rulings against their deeds, they will take him to be wayward, because their belief would be that the era of *ijtihad* (interpretative judgement) has come to an end

⁴⁴ The Prophet^{SLM} said, “I am Ahmed without *Meem* (م).” I am a pure *Muwahhid* (one who believes in *Tauheed* – Unity of Allah) (free of manifest and hidden polytheism). Hazrat Bandagi Miyan Shah Burhanuddin^{RH} has written that an *A’rif* (one having intimate knowledge of God) from the *Ulul Albab* (Men of Wisdom), that is the group of people who observe remembrance of Allah for 8 *pahr* (24 hours. 1 *pahr* = 3 hours), has said this quatrain:

O Mahdi of the Last Era! You came such that innately you are
Muhammad^{SLM} himself,
Barakallahu Marhaba, Your coming is like that of Ahmed,
The famous seal of *Vilayet* is on your holy back,
O Traveler of the Sea of the Truth, you came as Ahmed without *Meem* (م)
— HSD

⁴⁵ Written by Shaykh-e-Akbar Hazrat Muhyiddin Ibn Arabi^{RH} (560-638 Hijri) one of the greatest Muslim saints.

and after their *Imams* no one has the authority for *ijtihad*. Had he not possessed the sword (of miracles) in his hand, the jurists would have decreed to kill him. Had he possessed wealth and kingdom, they would have become obedient to him in greed of his wealth and in fear of his power.” Thus we learn that the treachery and persecution by the people of the era is specific to the Prophet^{SLM} and the Mahdi^{AS}.

Strangeness (*Ghurbat*) is specific to both of them as it is mentioned in the *hadith*, “Verily religion began in conditions of strangeness and soon it will become exactly as it was when it had begun.” That is, soon it will be under conditions of strangeness in the era of Mahdi^{AS} as it was during the era of the Prophet^{SLM}. Here strangeness refers to migration, expulsion, persecution and killing. That is why Allah Most High comforted the Prophet^{SLM} by saying, “O Prophet! Allah is Sufficient for you and your follower (Mahdi)...”⁴⁶. That is, We will complete the commands of your *Nabuwat* (prophethood) and the commands of your *Vilayat* (sainthood). The treachery and torment of the infidels⁴⁷ will not harm these two. Therefore, Allah says, “But Allah will complete (the revelation of) His Nur (Light), even though the Unbelievers may detest (it).”⁴⁸ Thus it is evident from this that the Prophet^{SLM} and the Mahdi^{AS} are equal under all conditions.

The truth is that which Mahdi Mau’ood^{AS} said in obedience of the command of Allah that this مَنْ (who) is specific and it is not worthy of anyone except Mahdi^{AS}. Thus understand this well as this matter is very clear.

⁴⁶ *Quran, Surah Al-Anfal 8:64*

⁴⁷ *Kuffar* (infidels) – that is Jews, Christians and opponents of Imam Mahdi Mau’ood Khalifatullah^{AS} – HSD

⁴⁸ *Quran, Surah As-Saff 61:8*

8. Surah Hud 11:1

الرَّكَّابُ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنَ لَدُنْ حَكِيمٍ خَبِيرٍ

A. L. R. (This is) a Book, with verses perfected, then it will be explained in detail by the One Who is Wise and All Knowing.

The eighth verse is from Surah Hud in fourth quarter of the eleventh Juz. Allah says, “...then it will be explained in detail by the One Who is Wise and All Knowing.” It is narrated that Hazrat Mahdi Mau’ood^{AS} explained this verse as per the purport of Allah as follows – this is a book the verses of which have been established through the tongue of Muhammad^{SLM}. Then they will be explained in detail by the Wise and All-Knowing through the tongue of Mahdi Mau’ood^{AS}.

That is, the verses of this book are established by Allah since eternity. That is, the consolidation of revelation of Quran through Muhammad^{SLM} and the consolidation of *bayaan* (explanation) of Quran through Mahdi^{AS} as it is given in Allah’s Word, “Do not move your tongue in haste. Surely on Us (devolves) the collecting of it and the reciting of it. Therefore when We have recited it, follow its recitation.”⁴⁹ Thus whatever was commanded to the Prophet^{SLM} he followed it. Allah took the responsibility of *Bayaan* (Explanation) of *Quran* upon Himself and said, “Then, on Us is its explanation.”⁵⁰ That is, the *Bayaan* of Quran will be done through the tongue of Mahdi

⁴⁹ *Quran, Surah Al-Qiyamah 75:16-18*

⁵⁰ *Quran, Surah Al-Qiyamah 75:19*

Mau'ood^{AS}. He is the inheritor in the last era and is the *Khatam Al-Vilayat Al-Muhammadia* (Seal of Muhammadan Sainthood) and is the scholar of the secrets of the Book of Allah. The *ahadith* and narrations support this.

9. Surah Hud 11:17

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ
 إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ
 مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
 يُؤْمِنُونَ

Is he who is on a clear proof from his Lord, and a witness from Him follows him (the one who is on a clear proof), and before it was the Book of Musa, an Imam and a mercy? They believe in him, and whoso disbelieves in him from the sects, the Fire is his appointed place. So be not you in doubt concerning him. Lo! He is the Truth from thy Lord; but most of the people will believe not.

The ninth verse is from Surah Hud in first quarter of the eleventh *Juz*. Allah says, “*Is he who is on a clear proof from his Lord...*” Imam Mahdi Mau'ood^{AS} said, “Allah commands me that this مَنْ (who) is specific and the purport of this is your *zaat* (self) only and not anyone else.”

I say that the truth is that which Hazrat Mahdi Mau'ood^{AS} has said because the word مَنْ (who) has the possibility of referring to a common man and specificity is proven by the necessity of the context which is evident in the explanation of the verse in such a way that except Mahdi Mau'ood^{AS} nobody else fits into the sense of the word مَنْ (who). If it is applied to a common person amongst the believers, then it is not appropriate according to the meaning of the verse and if it is applied to a specific person amongst the group of *Auliya* then it is appropriate according to the meaning of the verse. And amongst the *Auliya* the specific person is Mahdi Mau'ood^{AS}. This is not hidden even from a person having a little understanding of religion and truth is that which Mahdi Mau'ood^{AS} has said as per the command of Allah that the purport of مَنْ (who) is Mahdi^{AS} and not anyone else.

The purport of صِبْيَةٍ is *Vilayat-e-Mustafa*^{SLM} (Sainthood of the Prophet^{SLM}) and that is the innateness (*batin*) of Mustafa^{SLM}. The meaning is that — will the person who is upon the *Vilayat-e-Mustafa*^{SLM} from his Lord be like a person who is in contrast to him (Mustafa^{SLM}). That is, both cannot be equal.

And a witness from Him follows him. That is, from the Lord of Mahdi^{AS}, the Quran is the one giving testimony that Mahdi^{AS} is truthful in what he says, just as the Quran had given the testimony regarding the truthfulness of our Prophet^{SLM}.

And before it was the book of Musa. That is, before the Quran, the book of Musa^{AS} also gives testimony that the Mahdi^{AS} is truthful and that the Imam^{AS} is the one who will come to save the *Ummah* of Muhammad^{SLM} from perdition (*hilakat*). That is, the mention of Mahdi^{AS} is found in the books of earlier prophets^{AS}. Therefore, it is reported by Ka'ab Al Ahbar that, "Without doubt I find the mention of Mahdi^{AS} written in the books of the previous prophets^{AS}. There is no injustice or blemish in his ruling." Abu Amr Al-Maqri has given this

narration in his *Sunan* with authority. Hafiz Abu Abdullah Nu'aym bin Hammad has explained it with authority.

Where as he is an Imam and a mercy. These two إِمَامًا وَرَحْمَةً (Imam and mercy) are the conditions (*haal*) of the pronoun of كَانَ. That is, a person who is on a clear proof from his Lord came in such a condition that he is an Imam and a mercy. It is reported that Mahdi Mau'ood^{AS} said, "This is the *Imam* which Ibrahim^{AS} prayed to Allah to be born from his progeny." Therefore Allah says, "And also from my offspring."⁵¹ Its supposition is, "Make me an *Imam* and make from my progeny an *Imam*." Therefore we know from this that the mention of Mahdi^{AS} is found in the books of the previous prophets^{AS} as is evident from the prayer of Ibrahim^{AS} and from the report of Ka'ab Al Ahbar. Therefore, why will the name of Mahdi^{AS} not be in the Quran when Quran is inclusive of all those matters which were present in earlier books? Allah says, "...naught of wet or dry but (it is noted) in a clear record."⁵²

They believe in him. (أُولَئِكَ يُؤْمِنُونَ بِهِ). أُولَئِكَ (they) refers to the community of Mahdi^{AS}. This matter is known through the mention of مَنْ (who) in the same way as we learn through the mention of Musa^{AS} that the pronoun هُمْ (they) refers to the community of Musa^{AS} in the Word of Allah that, "And We gave Moses the Book, in order that they might receive guidance."⁵³ That is, in order that the people of the community of Musa^{AS} might receive guidance. Although the community is not mentioned here, with the mention of Musa^{AS}, the pronoun of هُمْ (they) proves that it refers to the community of Musa^{AS}. Similarly, أُولَئِكَ (they) refers to the community of Mahdi

⁵¹ Quran, Surah Al-Baqarah 2:124

⁵² Quran, Surah Al-An'aam 6:59

⁵³ Quran, Surah Al-Mu'minoon 23:49

Mau'ood^{AS} which reposed belief upon the Mahdi^{AS} whose holy name is Syed Muhammad bin Syed Abdullah.

Whoso disbelieves in him from the sects. That is if one denies the Mahdi Mau'ood^{AS} in the condition that he (Mahdi^{AS}) is proof from Allah, then irrespective of which clan he belongs to — be he a scholar or a devout man, a king or a rich man, be he from any clan — *the Fire is his appointed place.* That is, his destination is hell and he will never get salvation from it. Therefore Allah says, “*Our Lord! surely whomsoever You make enter the fire, You have indeed brought him to disgrace, and there shall be no helpers for the unjust.*”⁵⁴ Thus, O Muhammad^{SLM} “*So be not you in doubt concerning him.*” That is, you do not doubt, but have faith that his (Mahdi^{AS}) existence is certain to save your community from perdition. It is evident that this been addressed to the Prophet^{SLM}. And its purport is Muhammad^{SLM} and his *Ummah*. Through this address, they are made aware that *be not thou in doubt concerning him. Lo! He is the Truth from thy Lord.* That is his existence is truth from your Lord. That is, be certain that the advent of Mahdi Mau'ood^{AS} is proven with Allah and bring faith upon him when he comes towards you.

But most of the people will believe not. That is, they will not believe in the Mahdi^{AS} because this has been the way of Allah in the era of every Prophet^{AS}. Allah says in His book, “*...only a few of them believe*”⁵⁵ “*...and most of them are transgressors.*”⁵⁶ And Allah says, “*Is it ever so, that, when there comes unto you a messenger (from Allah) with that which you yourselves desire not, you grow arrogant, and some you disbelieve and some you slay?*”⁵⁷ Here too it is like that and there is one thing useful in this. That is, the denial by the people

⁵⁴ *Quran, Surah Aal-e-‘Imran 3:192*

⁵⁵ *Quran, Surah Al-Baqarah 2:88*

⁵⁶ *Quran, Surah Aal-e-‘Imran 3:110*

⁵⁷ *Quran, Surah Al-Baqarah 2:87*

in itself authenticates the Mahdi^{AS} and is evidence of the proof of *Mahdiat* of the Mahdi^{AS} because the denial by the people is proven by the wording. And it is similarly written in *Uqad Al-Durar*⁵⁸ that Abu Abdullah bin Hussain bin Ali^{RZ} has narrated that if the Mahdi^{AS} appears, then people will deny him. The same is written in *Futahat-al-Makki* that when Imam Mahdi^{AS} emerges, he will face open enemies, especially the jurists, because their dominance will no longer remain.

⁵⁸ *Uqad Al-Durar*, a collection of *ahadith*, is authored by Yusuf bin Muhammad. — MSA.

10. Surah Yusuf 12:108

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ

اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say: "This is my way: I do invite unto Allah, upon vision — I and the one who follows me. Glory to Allah! And never will I join gods with Allah!"

The tenth verse is in Surah Yusuf in the second quarter of the thirteenth Juz. Allah says, "Say: "This is my way: I do invite unto Allah, upon vision — I and the one who follows me." It is reported that Hazrat Mahdi Mau'ood^{AS} said, "Allah commands me that the مَنْ (who) in مَنْ اتَّبَعَنِي (one who follows) is specific and its purport is only your *zath* (self). No one else is included in this."

I say that the truth is that which Hazrat Mahdi Mau'ood^{AS} has said because in the explanation of this verse there is indication on this مَنْ (who) being specific because its *atf* is upon the hidden pronoun which is present in أَدْعُو (I invite). The meaning of the holy verse is : I invite towards Allah upon vision and my follower too will invite towards Allah upon vision. The *atf* requires that the invitation of the follower (*tabe'*) and the followed (*matbu'*) be of the same status. Otherwise there will be a difference between the two invitations.

The existence of similarity in the *Atf* of a sentence is established from the merits of joining (*wasl*)⁵⁹. It is known that it was obligatory upon the Prophet^{SLM} to invite people. Similarly, it should be obligatory upon his follower also. And the follower upon whom it is obligatory to invite people, as it was obligatory for the Prophet^{SLM}, cannot be anyone other than the Mahdi^{AS} because the advent of Mahdi^{AS} is for this task only as the Prophet^{SLM} said, "How can my *Ummah* be destroyed – I am at its beginning and Esa^{AS} is at its end and Mahdi^{AS} from my family (*Ahl Bait*) is in its middle." Thus, like the Prophet^{SLM} and Esa^{AS} are Inviters towards Allah, similarly Mahdi^{AS} will invite people towards Allah. And because Allah's saying is مَنْ اتَّبَعَنِي is absolute, its purport is a person who follows him perfectly and the person who follows perfectly can only be Mahdi^{AS} because Mahdi^{AS} is the Seal of the *Vilayat* (Sainthood) of our Prophet^{SLM}. And in this matter the conclusive proof is the saying of Mahdi Mau'ood^{AS} himself, the acceptance of which is obligatory upon us, on the same principle by which the acceptance of the sayings of the prophets^{AS} is obligatory upon us. Which are good morals and Allah is the one who inspires best.

⁵⁹ The explication of *Maqam e Wasl wo Fasl* has been done in detail in the books of meaning and explanations. The scholars of meaning and explanations have clearly written that if there is *atf* of one sentence on another sentence then it is obligatory for appropriateness to exist between the two. Otherwise the *atf* is not taken to be correct. For example, 'Zaid ate and the bull came' is amongst the detested constructs amongst the linguists because there is no appropriateness between the bull and zaid. — HSD

11. Surah Al-Malaika 35:32

ثُمَّ أَوْهَنَّا الْكِتَابَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ

وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ

الْكَبِيرُ

Then We have made Inheritors of the Book, such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.

The eleventh verse is in *Surah Al-Malaika* in the fourth quarter of twenty second *Juz*. Allah says, “*Then We have made Inheritors of the Book, such of Our Servants as We have chosen: but there are among them some who wrong their own souls...*” It is reported that Hazrat Mahdi Mau’ood^{AS} said, “Allah commands me that the purport of inheritors of the book is your community only and not anyone else.”

I say that the truth is that which Hazrat Mahdi Mau’ood^{AS} has said because this is supported by the context of the earlier verse and Allah’s Word is that, “*Surely they who recite the Book of*

Allah...”⁶⁰ expect that they will get the full reward without any loss for their recitation, their prayers and their spending openly and secretly in the way of Allah. Allah increases His bounties by His grace. Without doubt He is the one who will forgive their faults committed during the obedience of His commands and He will give the reward for being thankful to Him and He will grant them that which they ask for from Him and says that the people about whom We inspired you, their qualities are such and such. Without doubt Allah is aware of and seeing the conditions of His servants and things which are befitting their status and matters which they rightfully deserve. Then Allah has informed His beloved (the Holy Prophet^{SLM}) that “*Then We have made Inheritors of the Book.*” That is, We made them inheritors of the meaning of the Quran — those people whom We have chosen from amongst Our servants so that We can reveal the meanings, the signs and secrets of the Quran, and they are the community of Mahdi Mau’ood^{AS}. This meaning is supported by that saying which is written in *Awarif*⁶¹ that it is reported by Ibn Mas’ud^{RZ} that for every verse in the Quran there is a community which will understand its meaning. Moulana Ali Peero, the author of *Zawarif*⁶² has said, “Thus we understand from this that some meanings which did not occur to the companions of the Prophet^{SLM} will occur to some *Mashaikheen* especially the companions of the Mahdi^{AS}.” We learn from this that, that which Hazrat Mahdi^{AS} said on the command of Allah is correct and this is his position from Allah Most High because he is a *Alim-e-Rabbani* (Divine Scholar) and such secrets of the Book of Allah are revealed to him that were not revealed to anybody else after the Prophet^{SLM}.

⁶⁰ Quran 35:29. The complete verse is: “*Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.*”

⁶¹ *Awarif Al-Ma’arif* is a book written by Shaykh Shahabuddin Suhrawardi (died 1191 AD / 586 Hijri) the founder of the Suhrawardi order (*silsila*).

⁶² This is a commentary (*sharah*) of *Awarif* authored by Shaykh Ali Peero Gujrati — MSA.

We learn about this through *ahadith* and narratives. Inheritors of the Book are classified into three kinds — some of them are *Zaalimul-li-nafsih* (those who wrong their own souls) — that is, these people, have forsaken the world and the pleasures of the world and all the requirements of the *nasut* (humanity) and have reached the *maqam-e-malakut* (station of angels) and have information about the *malakut*. However, worldly thoughts and physical pleasures pass through their hearts and this is their oppression (*zulm*) on themselves, but they do not get trapped in these thoughts.

Some among them are *muqtasid*. That is, those who possess the will to perform good deeds to the extent that they have overcome the worldly thoughts and pleasures of the self by the influence of guidance from Allah. They have advanced from the station of *Malakut* (angelic) to the station of *Jabrut* (omnipotence) and having established themselves there they do not return to the lower depths.

And some among them are *Sabiqum-bil-khairath*. That is, those people who are foremost in the love of Allah and have union with the *zath* of Allah and they journey into the *zath* of Allah. With every breath they advance to such a station by the command of Allah that the understanding of the speaker and the mind of the listener cannot comprehend. That is, by His command Allah has elevated them to such a station. This bestowal is Allah's greatest grace.

12. Surah Muhammad 47:38

هَٰ أَنتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَّن يَبْخُلُ
وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن
تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

Behold! You are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another community, then they will not be like you.

The twelfth verse is in *Surah Muhammad* in the second quarter of twenty sixth *Juz*. Allah says, "... and if you turn back He will bring in your place another community ..." It is narrated that Mahdi Mau'ood^{AS} said, "Allah Most High has commanded me that the purport of this community is your community only and not anyone else."

I say that the truth is that which Hazrat Mahdi Mau'ood^{AS} has said because the context of the earlier verse confirms the same thing. Because Allah has informed His beloved (the Prophet^{SLM}) to tell the believers that, "O believers, obey Allah and obey His Messenger..."⁶³ That is, if you do such and such, then Allah

⁶³ *Quran, Surah Muhammad 47:33*

will give you its recompense and would desire from you, not your entire wealth to the extent that you are inconvenienced, but a little spending which is one fourth of a tenth⁶⁴ and if you are miserly in such an easy thing then Allah is indifferent to your spending and not dependant on you but it is you who are always dependant on him all the time. And with this miserliness, if you turn away from all those commands which Allah has issued to you, He will bring in your place another community and that is the community of Mahdi Mau'ood^{AS}.

They will not be like you. That is, they will not be like you in following and spending and in carrying out all the commands referred to above, but they will be better than you in all religious conditions and will refrain from worldly occupations and they will surrender all their affairs to Allah in all situations.

Therefore, this thing is proven by the *ahadith* which have come in their favour and are mentioned in *Tafseer-e-Lubab*, etc. under the following verse: “Behold! verily on the friends of Allah there is no fear, nor shall they grieve;”⁶⁵ It is also supported by the *hadith* which is written in *Tazkiratul Qurtubi*⁶⁶ – the Prophet^{SLM} has said in their favour only that Esa^{AS} will find a community which will be like you or better than you. Rasool^{SLM} said this thrice. Ibn Burjan has explained this with authority in his book *Al-Irshad*.

⁶⁴ One fourth of a tenth would be 2.5%, the amount of Zakat a Muslim has to pay on his wealth every year.

⁶⁵ *Quran, Surah Yunus 10:62*

⁶⁶ Its author is Shamsuddin Muhammad bin Ahmed bin Faraj Al-Ansari Al-Qurtubi — MSA.

13. *Surah Ar-Rahman 55:3-4*

خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

He created man. He taught him the Bayaan (the power of explanation).

The thirteenth verse is in *Surah Ar-Rahman* in the second quarter of the twenty seventh *Juz*. Allah says, “*He created man. He taught him the Bayaan (the power of explanation).*” It is narrated that Mahdi Mau'ood^{AS} said, “Allah Most High commands me that *إِنْسَانَ (man)* refers to your *zath*.”

I say that the truth is that which Hazrat Mahdi Mau'ood^{AS} has said because the meaning of the verse supports it. That is, Rahman (Allah) gave the knowledge of Quran to Muhammad^{SLM} through revelation and in sequence, as it is said in Allah's word, “*Recite the Quran in measure.*”⁶⁷ Further it is said, “*Therefore when We have recited it, follow its recitation.*”⁶⁸ That is, recite after We have recited, based on the teaching We provide you. *He created man* – that is Mahdi Mau'ood^{AS}. *He taught him the Bayaan (the power of explanation)*. That is, Allah taught the *Bayaan* of Quran to Mahdi Mau'ood^{AS} as it is given in Allah's Word, “*Then, On Us is its explanation.*”⁶⁹ That is, on Us is the explanation of the Quran through the tongue of Mahdi Mau'ood^{AS} in the last era.

⁶⁷ *Quran, Surah Al-Muzzammil 73:4*

⁶⁸ *Quran, Surah Al-Qiyamah 75:18*

⁶⁹ *Quran, Surah Al-Qiyamah 75:19*

This responsibility is not on anybody other than Us. The explanation of this objective will be given under the details of the Word of Allah, “*Then, On Us is its explanation.*”⁷⁰

14. *Surah Al-Waaqi’ah 56:14*

وَقَلِيلٌ مِّنَ الْآخِرِينَ

And a few from those of later times.

The fourteenth verse is in *Surah Al-Waaqi’ah* in the third quarter of the twenty seventh *Juz*. Allah says, “*And a few from those of later times.*” It is narrated that Mahdi Mau’ood^{AS} said, “Allah Most High commands me that Allah’s Word, ‘A (goodly) number from among the firsts.’⁷¹ refers to the initial people of this *Ummah* and they are companions and *Tabaen*⁷² of the Prophet^{SLM} and the word of Allah Most High that ‘*And a few from those of later times*’ refers to the later people of this *Ummah* and that is your community only.”

⁷⁰ *Quran, Surah Al-Qiyamah 75:19*

⁷¹ *Quran, Surah Al-Waaqi’ah 56:13*

⁷² Second generation Muslims - those who had not seen the Prophet^{SLM} but had lived with and followed the companions of the Prophet^{SLM}.

15. Surah Al-Waaqi'ah 56:40

وَأُتِلَّتْ مِنَ الْآخِرِينَ

And a (goodly) number from those of later times.

The fifteenth verse is in *Surah Al-Waaqi'ah* in the third quarter of the twenty seventh *Juz*. Allah says, “*And a (goodly) number from those of later times.*” It is narrated that Mahdi Mau'ood^{AS} said, “Allah Most High commands me that the Word of Allah that ‘*And a (goodly) number from those of later times*’ refers to your community only and Allah’s word ‘*A (goodly) number from among the firsts,*’⁷³ refers to the Prophet^{SLM} and his companions and the *tabi'een*.”

16. Surah Al-Jumu'ah 62:2-3

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He it is Who has sent among the unlettered ones a messenger from among themselves, to recite unto them His revelations and to purify them, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,

And others from among them who have not yet joined them; and He is the Mighty, the Wise.

The sixteenth verse is in *Surah Al-Jumu'ah* in the third quarter of the twenty eighth *Juz*. Allah says, “...*And others from among them who have not yet joined them...*” It is narrated that Imam Mahdi Mau'ood^{AS} said, “Allah Most High commands me that the ‘*others from among them*’ refers only to your community and ‘*a messenger from among themselves*’ refers to your *zath* only.”

I say that the truth is that which Mahdi Mau'ood^{AS} has said because these meanings are evident from the explanation of this verse because Allah’s Word وَأَخْرَجَ مِنْهُمْ (and others from among

⁷³ Quran, Surah Al-Waaqi'ah 56:39

them) is *ma'tuf* upon ^{أُمِّيِّينَ} (unlettered ones). The meaning is, it is He who sent the messenger amongst the unlettered ones, that messenger is Muhammad^{SLM} and He sent a messenger amongst others, that messenger⁷⁴ is Mahdi Mau'ood^{AS}. And “*who have not yet joined them*” gives evidence of the community which will come in the last era. That is the community of Mahdi Mau'ood^{AS} as explained by Mahdi Mau'ood^{AS} as per the purport of Allah.

This is supported by the explanation in *Tafseer-e-Delami* with reference to *Kashful Haqaiq* written under the verse ‘*Is he who relies on a clear proof...*’⁷⁵ that, “Thus if it is asked why is the name of Mahdi^{AS} not present explicitly in the Quran when Allah has not omitted the mention of anything in the Quran, how did He leave the name of Mahdi^{AS}, then it will be said that the name of Mahdi^{AS} is not mentioned in consideration for the Prophet^{SLM} because his invitation is like the invitation of the Prophet^{SLM}, his knowledge is like the knowledge of the Prophet^{SLM} and his community is like the community of the Prophet^{SLM}, his condition is like the condition of the Prophet^{SLM}, his *zath* is like the *zath* of the Prophet^{SLM}, his patience is like the patience of the Prophet^{SLM}, his *tawakkul* (trust on Allah) is like the *tawakkul* (trust on Allah) of the Prophet^{SLM}, and in most of the personal and physical attributes the Mahdi^{AS} is identical to the Prophet^{SLM}.⁷⁶

⁷⁴ Here the word “messenger” is used in the ordinary meaning. In its technical meaning, Messenger means a Prophet. But Mahdavis do not consider Mahdi^{AS} to be a Prophet. The ordinary meaning of “messenger” is envoy, courier, bearer of a note, ambassador or emissary. Here it may be taken to mean the bearer of a message through direct orders of Allah, the Almighty.

⁷⁵ *Quran, Surah Hud 11:17*

⁷⁶ The book *Khasais-e-Imam Mahdi*, written by Hazrat Bandagi Miyan Abdul Malik Sujawandi^{RH} gives details of the status and position of Hazrat Imam Mahdi^{AS} based on the Quran, *ahadith* and books written by scholars of the period before the advent of Hazrat Syed Muhammad Jaunpuri Mahdi Mau'ood^{AS}. The English Translation titled ‘The Specific Attributes

Although the the name of Mahdi^{AS} is not mentioned explicitly, the mention of Mahdi^{AS} is found in the Quran by inclusion and inference just like the mention of the Prophet^{SLM} is found in every word of imperative expression (*lafz-e-amr*) in the entire Quran, as Allah Most High says, “*Say: He is Allah, the One and Only.*”⁷⁷ And there are similar verses.

Thus the glory of the Mahdi^{AS} present in the Quran secretly and by inference was known to the Prophet^{SLM} and the Word of Allah Most High ^{وَآخِرِينَ} is *ma'tuf* upon ^{أُمِّيِّينَ}. That is, Allah sent a messenger amongst their later ones and he is not from the unlettered ones. Thus a messenger from the later ones refers to the Mahdi^{AS} only.

Further, it is learnt from this narration, that the mention of Mahdi^{AS} is present in the Quran and information about him was concealed in the knowledge of the Prophet^{SLM}. When the Mahdi^{AS} appeared, by the command of Allah he revealed that which was concealed in the Quran in his favour and in the favour of his community. There should be no dispute in accepting that the saying of Mahdi^{AS} is irrefutable proof because a person who reaches this station does not slander Allah and this can be understood according to Hanafi jurisprudence. Thus it is narrated that Mahdi^{AS} presented the Word of Allah that, “*And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him?*”⁷⁸ The topic of the verse supports the point that the companions of Mahdi Mau'ood^{AS} will be unlettered like the

of Hazrat Imam Mahdi^{AS}, by Hazrat Syed Yakhoob Roshan Yadullahi Saheb has been published by Mahdavia Research and Charitable Foundation. An online version is available at <http://\khalifathullahmehdi.info>.

⁷⁷ *Quran, Surah Al-Ikhlās 112:1*. Here the command, “*Say:*” is addressed to the Prophet^{SLM} without his name being mentioned.

⁷⁸ *Quran, Surah Az-Zumar 39:32*

companions of the Prophet^{SLM} were unlettered so that teaching them the book and wisdom and removing the impurities of their ignorance will be the proof of messengership and guidance. Thus understand well that this is evident.

17. *Surah Al-Qiyamah 75:19*

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Then, Surely on Us is its explanation.

The seventeenth verse is in *Surah Al-Qiyamah* in the third quarter of the twenty ninth *Juz*. Allah says, “*Then, Surely on Us is its explanation.*” Imam Mahdi Mau’ood^{AS} said on Allah’s command that, “*Then, Surely on Us is its explanation.* That is, through the tongue of Mahdi Mau’ood^{AS} and that is your *zath*. That is, We have made it obligatory upon you its explanation with Our tutoring.”

I say that the truth is that which Mahdi Mau’ood^{AS} has said because this is the meaning that is evident from the context of the verse. Allah Most High says, “*Do not move your tongue in haste so that you may memorise it.*”⁷⁹ That is, keep your tongue free of haste for remembering the Quran.

*Surely on Us (devolves) the collecting of it and the reciting of it.*⁸⁰ That is, it is obligatory upon Us, and not on anyone else, to collect it and recite it. Thus when We recite it with modulation (*tarteel*), follow and repeat the recitation. That is, recite after We have recited. That is, it is obligatory upon you to recite the

⁷⁹ Quran, Surah Al-Qiyamah 75:16

⁸⁰ Quran, Surah Al-Qiyamah 75:17

Quran with modulation (*tarteel*) as stated in the Word of Allah Most High, “*Recite the Quran in measure.*”⁸¹

Then, Surely on Us is its explanation. The pronoun ‘*Us*’ means, that We will explain the meaning of the Quran through the tongue of Mahdi Mau’ood^{AS} in the last era. If it is said how can this saying that ‘the revelation of Quran is specific to the Prophet^{SLM} and the explanation of the Quran is specific to the Mahdi^{AS}, be correct, then we say that it is well known to the elite and commoners that Allah revealed the Quran to the Prophet^{SLM} little by little, whenever needed, over 23 years and took upon Himself its collection, its recitation and its explanation. Thus it is stated in the Word of Allah Most High, “*Surely on Us is the collecting and the reciting of it.*”⁸² And it is stated in the Word of Allah Most High, “*Then, Surely on Us is its explanation*”.

Thus after the Prophet^{SLM}, Allah collected the Quran through Hazrat Usman bin Affan^{RZ} as this is well known to all the elite and and commoners and is not hidden from anyone. Similarly the *Qaris*⁸³ recited the Quran and this too is well known and not hidden from anyone. Similarly the explanation of the Quran came through Mahdi Mau’ood^{AS} and only Allah knows His purport. “*Doer of what He wills.*”⁸⁴ “*And Allah is the master of His affairs, but most people do not know.*”⁸⁵ “*He cannot be questioned for His acts, but they will be questioned (for theirs).*”⁸⁶ Thus we learn that Allah has kept the foundations of the book on the above mentioned sequence to the extent that He completed the meaning with Mahdi Mau’ood^{AS} because Mahdi

Mau’ood^{AS} is the *Khatam-e-Vilayat-e-Mustafa* (Seal of Sainthood of Muhammad^{SLM}) and the scholar of the secrets of the Book of Allah and this (*bayaan* of Quran) belongs to his position only.

Therefore Abdur Razzaq Kashi in his exegesis *Taveelat Al-Quran* has accorded اَلَمْ (ALIF LAM MEEM) as a vow and its implied answer is that I will explain ذٰلِكَ الْكِتٰبُ (this book) which was promised by the prophets.

It is written in their books that the Quran will be with the Mahdi^{AS} in the last era. None will understand the explanation of the Quran as it should be rightfully understood, except Mahdi^{AS}. As Esa^{AS} says, “We bring the revelation to you. As for the explanation, it will be brought by *Farqaleet* (Paraclete) in the last era.” Further, Sheikh Abdur Razzaq considers that *Farqaleet*, as told by Esa^{AS}, refers to Muhammad Mahdi^{AS} although others consider it to refer to Muhammad Prophet^{SLM}. Truth is that which Sheikh Abdur Razzaq has said because the saying of Esa^{AS} that, “We bring the revelation...”, includes all the prophets, starting from Adam^{AS} upto our Prophet^{SLM} upon whom books and tracts were revealed as is included in the saying of our Prophet^{SLM} that, “We are the community of prophets. Neither are we the inheritors of anyone nor are anyone our inheritors.” That is, all prophets. We know from this that it was the right of all prophets^{AS} to bring the revelations and it is the right of Mahdi^{AS} to bring the explanation and this matter is due to the position which Mahdi Mau’ood^{AS} has received from Allah. Thus Allah says, “*Then, Surely on Us is its explanation.*” That is, through the tongue of Mahdi Mau’ood^{AS} in the last era. None will understand the explanation (*bayaan*) of Quran as it should be rightfully understood, except Mahdi^{AS}. This is the belief of all companions of Mahdi Mau’ood^{AS}.

⁸¹ Quran, Surah Al-Muzzammil 73:4

⁸² Quran, Surah Al-Qiyamah 75:17

⁸³ *Qari* – A person who recites the Quran as per the prescribed rules of recitation.

⁸⁴ Quran, Surah Al-Burooj 85:16

⁸⁵ Quran, Surah Yusuf 12:21

⁸⁶ Quran, Surah Al-Anbiyaa 21:23

18. Surah Al-Bayyinah 98:4

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ

And the people to whom the book was given did not create dissension until there came to them the Bayyinah⁸⁷.

The eighteenth verse is in *Surah Al-Bayyinah* in the fourth quarter of the thirtieth *Juz*. Allah says, “*The people to whom the book was given did not create dissension until there came to them the Bayyinah.*” It is narrated that Mahdi Mau’ood^{AS} said, “Allah Most High has commanded me that the purport of ‘*the people to whom the book was given*’ is the scholars of your era and the purport of ‘*Bayyinah*’ is the Mahdi Mau’ood^{AS} and that is your *zath*.”

I say that the truth is that which Hazrat Mahdi Mau’ood^{AS} said because the context of the verse supports this meaning. That is, Allah has informed his beloved (ie. the Prophet^{SLM}) that the scholars of your *Ummah* would create dissensions in the commands of the book and the explanation of the *Shariat* as per their desires until the *Bayyinah* Mahdi Mau’ood^{AS} came to them because Mahdi^{AS} explained the commands of Quran and the *Shariat* only as per what Allah had commanded him to do.

And Mahdi^{AS} is not a follower of the differences due to reasoning. Instead, he is the judge to rule over their differences. Therefore, it is mentioned in Mahdi^{AS}’s glory in the hadith that

⁸⁷ Literally means ‘clear proof’.

Allah will complete the *deen* (religion) upon him (Mahdi^{AS}) as He has started it with us (the Prophet^{SLM}). This *hadith* is narrated by a group of *huffaz*⁸⁸ in their books. Among them are Abul Qasim Tabrani, Abu Nu’aym Asfahani, Abdur Rahman bin Hatim and Abdullah Nu’aym bin Hammad, etc. And when Mahdi^{AS} gave the ruling upon beliefs and deeds against their (the scholars’) opinion, they sowed dissension and gave strong opposition just like the disbelievers of the people of the book opposed you (O Muhammad^{SLM}). This is the behaviour of the disbelievers in every era at the advent of every *Bayyinah* (every *khalifa* [viceregent] of Allah) as is given in the Quran, “...and none opposed the book except those very people who were given it after the *Bayyinaat*⁸⁹ came to them, due to their hatred.”⁹⁰ They did not give the command as was ordained by Allah in every book, that is, Taurat, Injeel, Zaboor⁹¹ and Quran, “*To worship Allah, offering Him pure devotion by turning the face away from all things other than Allah and becoming only Allah’s; to establish regular prayer; and to give regular charity; and that is the Religion Right and Straight.*”⁹²

And there is proof in this that the *Bayyinah* (Mahdi Mau’ood^{AS}), will not call the people towards anything except this *Deen-e-Haneef* and that is worshipping Allah with purity, establishing prayers and giving *zakat*. This *Bayyinah* invites upon the Truth and one who does not accept the invitation of this *Bayyinah*, he is from the disbelievers as Allah has given information about their condition that, “*Those who reject the Bayyinah from among the People of the Book and among the Polytheists, will be in Hell-Fire, and will reside there*

⁸⁸ Plural of *Hafiz*, a person who memorises the Quran and/or the *hadith*.

⁸⁹ Plural of *Bayyinah*

⁹⁰ Quran, Surah Al-Baqarah 2:213

⁹¹ These are the Old Testament, the New Testament and the Psalms of David respectively.

⁹² Quran, Surah Al-Bayyinah 98:5

forever.”⁹³ This command of Allah is supported by another command that “...and whoso disbelieves in him from the sects, the Fire is his appointed place ...”⁹⁴ “They are the worst of creatures.”⁹⁵ That is they are worse than the rest of Allah’s creation and they are disbelievers because Allah has compared them to cattle, rather they are worse than cattle. They are the ignorant ones because they do not listen to the invitation of the *Bayyinah* and deny him.

Verily those who believed, that is, accepted the true right and straight religion and performed righteous deeds, that is, they performed the deeds as per the invite of the *Bayyinah*, they are the best of creations. And in this we have the proof that a person who performs deeds in accordance with the *Bayyinah*, that in accordance with Mahdi Mau’ood^{AS}, with the right and straight religion then he is better than the rest of Allah’s creation. Their reward is a place in the gardens near their Lord which have rivers flowing underneath them and they will stay there forever. This is a bestowal confined only to those Allah is pleased with and who are pleased with Allah. And this bestowal is unlimited and cannot be estimated. That is, paradise and the pleasure of Allah are for the person who fears his Lord. That is, it is for one who has believed in his Lord’s *Bayyinah* (Mahdi Mau’ood^{AS}) without questioning. Like all the companions^{RZ} of the Prophet^{SLM} and the Mahdi^{AS} had believed without demanding proof. Therefore Allah has praised them that, “...they believe in the unseen”⁹⁶.

All sayings of the *Saheb-e-Zaman*⁹⁷ are completed with detailed explanations with the help of Allah Most High. Moulana Abdur Rahman Jami has said in *Lawaih* :

⁹³ Quran, Surah Al-Bayyinah 98:6

⁹⁴ Quran, Surah Hud 11:17

⁹⁵ Quran, Surah Al-Bayyinah 98:6

⁹⁶ Quran, Surah Al-Baqarah 2:3

⁹⁷ Lord of the Era, Hazrat Mahdi Mau’ood^{AS}

I have strung some pearls which are like men of enlightenment
As per translation of the hadith of high authority
This ignorant hopes that trustful people
Deliver this gift to the King of Hamdan

Similarly, this gift is presented to the Mahdavia community. It is requested of those whose innate is pure that they rectify any mistake or error which they find. It is my desire that, through this, Allah includes me amongst His devotees and bestows upon me that which will fetch me His pleasure. Otherwise I will not be able to lift my head due to the shame of my failures.

Abdul Ghafoor has come without merchandise or gold
Like the old woman who set out to purchase Yusuf^{AS}

It is hoped of every reader that when they are happy they remember this *Faqir* with *Dua-e-Fateha*.

The writing remains on paper for a long period
And the writer is blended with the earth below
Our life in this world is very little
And the place we return to is the grave

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Urdu Translation dated 12 Rabi Al Awwal 1357 Hijri,
Translation by Moulana Miyan Syed Dilawer alias Hazrat
Gorey Miyan Saheb^{RH}.

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By the grace of Allah Most High, the English translation of *Risala Hazhdah Ayaat* was completed by Syed Mohammed Suhael son of Hazrat Faqir Syed Khalilullah Saheb on 16 Jamadi Al-Awwal, 1429 Hijri / May 22, 2008 C.E.