

# ***Eighteen Quranic Verses***

Relating to the Advent of

**HAZRATH  
SYED MOHAMMED MEHDI MAUD (A.S.)**

By

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# **THE EIGHTEEN QURANIC VERSES**

**RELATING TO THE ADVENT OF  
HAZRATH SYED MOHAMMED MEHDI MOUD ALAHIS SALAM**

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## PUBLISHER NOTE

We are extremely happy on publishing the book under the Caption "Eighteenth Quranic Verses" which relates to the advent of Hazrat Mehdi Moud (A.S.).

Quran is the constitution for the universe. It should be taken as an eye opener for ones livelihood. The basic objective of publishing the book is that the people particularly the young generation should know about the Verses of the holy Quran which relates to Hazarat Syed Mohammed Mehdi Moud (A.S.) and his followers. The original work on this topic is entitle "Resalaah Hashda Aayat" which is written by famous writer Hazrat Bandigi Mian Abdul Gafoor Sajawendi in Persian. It was translate in to Urdu by Hazrat Syed Dilawer Miyah Saheb. we offer heartfelt congratulation to Mr. Syed Hyssain for attending to this important work. It is the first work of its kind in English.

Idare Tanzeeme Mahdavia so far has printed (five) books in English they are "The promised one" written by Mr. Syed Yakoob the holy life translation of Hayatpak, by Mr. Syed Wali and 12 Jems written Mr. Syed Azmatullah, The Mehdi Maud (A.S.) by S.S. Mohd Arief Nizami Advocate and introduction of Islam by Mr. Syed Yakoob.

On behalf of the Idare Tanzeem-E-Mahdavia I thanks Mr. Syed Hussain who is residing abroad for last above twenty years. He is religious and leading pious life. This book is first book of the writer. I hope he continues the writing in future also by making all the Urdu literature available in English, to enable the younger generation to keep in touch with the teaching and life of Hazrat Syed Mohammed Mehdi Maud (A.S.).

Dated : 6-9-1997.

MAQSOOD ALI KHAN,  
FOUNDER  
IDARE TANZEEME MAHDAVIA.

Bismillah Arrahaman Nirrahim

**EIGHTEEN QURANIC VERSES RELATING TO THE  
ADVENT OF HAZRATH SYED MOHAMMED  
MEHDI MAUD ALAIHIS SALAM**

Allah has said in the Quran, to the effect, that a race would appear at a later time, who would be all saints. This proclamation of God was meant for nobody but for the followers of Mehdi Maud (AHS). This is the God's blessing He would bestow this on those whom He loves. We, therefore, should not resort to a way of life which would make us miss this promised blessing of God.

I have noticed that our present and the future generations, who have settled abroad, are a bit unfortunate in that they would not be having the knowledge and guidance as our fathers and fore fathers have enjoyed. As a result we are showing signs of weakness in our faith, which is denting our identity as mehadavies. All our literature and famous books are written in Urdu, Persian or Arabic, and unfortunately these are not the languages our children and most of us are familiar with. As such those of us who have settled outside India would loose out from the teachings and information of these books. Under these circumstances it is quite possible that we would be easily influenced by non-believers and we would turn away from our faith.

I am very much concerned and keen to inculcate a strong faith and belief in Mehdavia teachings in my children, which

was the faith of my beloved father and my respectable elders. In my quest to achieve this I have first decided to bring to their attention the Quranic Verses which have been attributed to Mehdi Maud (AHS) and his followers. The book entitled "Resalaah Hashda Aayat" written by Hazrath Bandigi Mian Abdul Ghafor Sajavindi (RA) has authoritatively documented and discusses the eighteen different verses of Quran, which have been signled out, as meant for Mehdi Maud (AHS). The depth and breadth of knowledge shown in this book is so great that no other Mullahi (Present day scholars) can be able to face the challenge. I have taken excerpts from the aforementioned book and translated them into simple english so that my children can understand them. I hope this would be liked, not only by my children, but by all english speaking Mehdavi youngsters, as a basis of our faith. I am neither a scholar nor a journalist, I earnestly request that I may be forgiven if there are any mistakes in this article.

Date : 12-8-97.

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## First Aayat (Surah II The Bakar - Verse 124)

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ  
 قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ

*“Wa Ezabtala Ibrahima Rabbuhu Bekalematin Fa Attam-mahunna, Khala Inni Jaeluka Linnase Imama, Khala Wu Min Zuriyathi, Khala layana Lu Ahdizzalimeen.”*

When God tested the integrity of the prophet Ibrahim (PBUH) on certain aspects, he fulfilled His commands. Allah then promised that he would make him the Imam (a leader for mankind). Prophet Ibrahim (PBUH) then desired that the Imam be sent from his family (offsprings).

Mehdi Maud (AHS) explaining the meaning of this Aayat to his audience once, said that Allah has revealed to him that this verse on prophet Ibrahim's (PBUH) desire was meant for him and no body else. We believe in what Mehdi Maud (AHS) had said.

Allah in this Aayat (verse) was referring to an Imam, or a single person or a single personality. He was not certainly referring to neither prophet Moses (PBUH) nor prophet Mohammed (PBUH). The reason being that if this verse was intended for one of the prophets, why not the other prophet. Similarly, if this verse was attributed to any one saint, again it begs another question why not the other saint, as there were many saints of a very high caliber were born since that day. The verse is therefore referring to one single special personality for whom prophet Ibrahim (PBUH) has prayed to be from his descendents. Therefore it is quite evident that this Quranic verse was sent by Allah to prophet Mohammed (PBUH) in a reference to Mehdi Maud (AHS), and for nobody else. Here, prophet Ibrahim (PBUH) had desired that Imam should be from his true followers. Would any body be a true follower of Ibrahim (PBUH) other than the prophet Mohammed (PBUH) himself and his descendents. Recitation of salutations (Salams) in our prayer (Namaz) stand testimony to the fact that how earnestly we followers of prophet Mohammed (PBUH), keep alive the memory of prophet Ibrahim (PBUH) as his true followers. The fact was that prophet Ibrahim (PBUH) wanted from Allah the continuity

and protection of his followers by sending on earth a prophet and then an Imam who was to be the protector of his wish. This was nobody but the prophet Mohammed (PBUH) as the desired prophet, and the Mehdi Maud (AHS) was the true protector, by virtue of him being a true follower of prophet Mohammed (PBUH) in all respects. It is well known from the life of Mehdi Maud (AHS) that there could be no body else but him whose mission was to follow prophet Mohammed (PBUH) and Quran in its entirety. This is very clear here that the birth of Mehdi Maud (AHS) was necessitated by Allah in answer to the wish of prophet Ibrahim (PBUH), simply to safeguard and protect Islam, the religion which had begun from prophet Ibrahim (PBUH)'s era.

It is therefore very essential for all our Mehdavies not to weaken our belief and faith in following our Imam Mehdi (AHS) as the true guardian of Islam as espoused by prophet Ibrahim (PBUH) and prophet Mohammed (PBUH).

**Second Aayat (Sura III The Al-Imran, verse 20)**

فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ

*“Fa In Haa Aj-juka FA Khul Aslamtho Wa Jillahi Wa Manith Taba An”*

Allah said to prophet Mohammed (PBUH) that if they argue with him tell them that he had surrendered his purpose to Allah and his follower would do the same.

Mehdi Maud (AHS) explained about this verse that Allah had revealed to him that reference of follower in this Aayat (verse) was meant for himself and not for nobody else. The background of this Aayat was that when prophet Mohammed (PBUH) proclaimed himself as the Messenger of Allah many people had turned away from him and became his enemies. When Allah noticed that prophet Mohammed (PBUH) was aggrieved by the atrocities of his people, who had once respected him so



much. Allah was encouraging him by instructing his beloved prophet through this Aayat, to remain at peace and remain content believing that all these happenings were the will of Allah. In the same Aayat Allah continued to say that prophet's follower would also be doing the same thing when he had to face similar arguments and ill treatments from his people. In analysing the verse a question arises as to who could be a singular follower of prophet Mohammed (PBUH) who should have to have similar personality in all respects and had to face similar problems under similar circumstances. Thus when prophet Mohammed (PBUH) was ordained as prophet of Allah, the Mehdi Maud (AHS) was ordained to receive the sainthood (Velayath) of Mohammed (PBUH). This was the will of Allah and Mehdi Maud (AHS) had to shoulder the responsibilities of prophet's (PBUH) sainthood (Velayath) which was prophet's (PBUH) inner self. The prophet's (PBUH) inner self was not made openly known during prophet's (PBUH) life, but was left, as Allah wished it, to reveal it through Mehdi Maud (AHS). To undertake these important duties Mehdi's (AHS) personality had to be similar to prophet's (PBUH) personality, his followers had to be similar to prophet's (PBUH) followers, his patience had to be similar to prophet's (PBUH) patience, his contentment had to be similar to prophet's (PBUH) contentment. In all most all respects he should have to be similar to prophet Mohammed (PBUH). This proves that every aspect of Mehdi's (AHS) life would have to be no different from prophet's (PBUH) way of life and his practices. This can be judged from the biography of Hazarath Mehdi Maud (AHS) that he followed prophet Mohammed (PBUH) in entirety and obeyed Quran in the true sense of each word as had been obeyed by prophet (PBUH). Therefore the Aayat had referred to Mehdi Maud (AHS) in the same way as had been referred to prophet (PBUH), to remain steadfast when faced with the non-believers atrocities. This Aayat, also, infers that Mehdi's (AHS) total adherence to prophet Mohammed's (PBUH) tenets and he should not make any mistake as prophet (PBUH) had not made any mistake. Mehdi Maud's (AHS) entire life bears witness to this fact. He traveled around 10,000 miles on foot to propagate his message, which was a message of total reliance on Allah and His wish. We, Mehdivies, therefore should not show hesitation to accept the authority of Mehdi Maud (AHS) as the promised Mehdi and remain steadfast in our belief, no matter what pressures and difficulties one has to endure.

Third Aayat: (Sura III The Al-Imran, verse 191)

لَا أُؤَلِّمُ الْاَلْبَابَ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَمًا

*“Le Wu Lil Alba bil Lazina Yazkurun Nullaha Khiya Ma”*

Allah says in this verse that Men of understanding (sensible people) are identified from their total engagement in meditation (concealed recitation) of Allah while standing, sitting and reclining.

Hazrath Mehdi Maud (AHS) said that Allah had revealed to him that reference of men of understanding in this Aayat meant his people (i.e. his followers).

It is well known, and it is not hidden from anybody that our respectable elders and Pious companions of Mehdi Maud (AHS) lived in Dairas (simple enclosures of helmets erected with temporary fencings) in forests away from towns, so that they can practice a way of life of total reliance on Allah's wish, perform prayers, and do meditation of Allah's name (Zikir) constantly with a desire to seek Allah's vision. They were the people who were blessed with the vision of Allah (Deedar), concerned only with life after death, renunciated the world and did not amass or save money or articles for more than one day's requirements. Never worried of tomorrow or saved things for tomorrow's use. This was the way of life followed by Mehdi Maud (AHS) himself and his followers for many years, generation after generation. Such kind of people were not to be found in any era, although on occasions a certain small or selected group had been found practicing these tenets. However, these tenets were not made to follow compulsorily in the past as was followed by Mehdi Maud (AHS) and his followers. Allah while addressing prophet Mohammed (PBUH) said “you call people on Allah's path by preaching facts of life and provide advice to be on a righteous path”. Prophet Mohammed (PBUH) laid the foundation of Islamic Law (Shariah) and he had invited people to follow a disciplined way of life with good behaviour and adherence to Islamic values (called Hikmat and Amaal-e-

Husna). He had not called people to strive hard to avoid the temptation of human desires as a common way of life, although he personally himself practiced it by totally renouncing the world, and he allowed a handful of followers of “Soaf” (Soaf was a name of place where a selected few of prophet’s (PBUH) followers used to congregate in front of prophet’s (PBUH) mosque). Whereas for Mehdi Maud (AHS) Allah said in the Quran (Munadi Yunadiul Eman) to believe in him who invites you on the path to seek the vision of Allah and towards purest belief in Him (Eman). He and his followers practiced what was preached, thus forsake the world to seek Allah’s vision (Deedar). Mehdi Maud (AHS) once said “we are the ones, who have left our native places, made to banish our homes, tortured, fought, and martyred in the name of Allah”. In this Quranic Aayat (verse) Allah therefore meant no one but Mehdi Maud’s (AHS) followers, who would be reciting His name all the time in all postures.

**Fourth Aayat: (Sura V The Maidah, Verse 54)**

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

*“Fa Saofa Yatil Lahu Be Khaomie Yahub BuHum Wa Yuhib Bu Nahu”*

Allah says to prophet Mohammed (PBUH) “In the near future Allah will bring a people to whom Allah will love them as His friends, and the people will love Him as their friend”.

Mehdi Maud (AHS) said that Allah has ordered him that the people referred to in this Aayat were his people (Followers) and nobody else.

In this Aayat the word “Saofa” refers to a future tense, normally refers to an activity which is going to take place in some distant future. Mehdi Maud (AHS) appeared about 900 years after prophet Mohammed (PBUH) and Allah’s reference to Mehdi’s (AHS) followers fully agrees with this Aayat. This Aayat ties up very well to one of prophet’s (PBUH) saying (Ahadees) which stated that his followers would not be

exterminated (destroyed) when he was present in its beginning. Mehdi (AHS) would be present in the middle, and Jesus (PBUH) would be sent in this world in the end. Many interpreters of Quran were puzzled to identify the promised race. But in a book called "Maulim-ul-Tanzeel" written before the advent of Mehdi Maud (AHS) had explained, that this race was neither Ansar's race nor Abu Baker's (AHS)'s race or Suleman's race, but it was a race which would come after prophet Mohammed (PBUH) in a distant future. Similarly Khazi Shabuddine in his book of Quran's interpretation called "Bekar-ul-Mooag" and another interpreter "Niasa Puri" said that the verse might be referring to Mehdi's (AHS) race. The fact is what Mehdi Maud (AHS) had said in describing this Aayat that it was attributed to his followers. Allah announced to prophet Mohammed (PBUH) that it did not matter to him if some of his people had turned away from him (prophet) (PBUH) because he would bring a race in future to whom He will keep them as His friends, who would follow His orders outwardly and inwardly and there would not be a division of faith in them. This pronouncement of Allah the greatest gift to the entire Mehdi Maud's (AHS) race which normally He reserved it in the past to award it to his prophets and beloved saints. It is clearly inferred from this Aayat that followers of Mehdi Maud (AHS) are all considered as saints and are given a special and unique award of blessed friends of Allah. We, all Mehdavies, must therefore safeguard and preserve Allah's gift of friendship as promised in the Quran. This friendship can only be sustained through our total belief in Mehdi Maud (AHS) and follow his tenets earnestly like our elders have followed for generations in the past.

**Fifth Aayat: (Sura VI The Al-Anam, Verse 19)**

وَأَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْآنَ لِأَنَّذَرِكُمْ بِهِ وَمَنْ يَبْلُغْ

*"Wa Aow Hi Ya Iliya Hazal Khur A-Nhu Le-Unzerakum"*

Allah said to prophet Mohammed (PBUH) to tell his people that this Quran was inspired in him so that he could bring fear and warn them through it, and he would also warn who would reach his place.

Mehdi Maud (AHS) said that Allah had revealed to him the word “he” (Min) in this Aayat was meant to refer to him.

We all know that Quran was sent to prophet (PBUH) by way of divine revelations (Wahi) through Angel Jibril. The again Allah had to inspire similar revelation to Mehdi Maud (AHS). what it meant here was that the description or interpretation of Quran would be revealed or inspired to Mehdi Maud (AHS) through His command. Allah had also said in the Quran to prophet Mohammed (PBUH) that the responsibility of describing the meaning of Quran was His responsibility. The person who could be given this task by Allah should be of a personality no less than the prophet (PBUH) himself, a torch bearer of prophet’s (PBUH) saint hood (Velayath) who was Mehdi Maud (AHS) himself. Mehdi Maud (AHS) therefore had always used to narrate and describe Quranic verses between evening prayers, in the same way as revealed to him by Allah. His description and interpretation of Quran had such a profound effect on his audience, that people who attended these sermons had accepted his faith forthwith and followed him forever.

**Sixth Aayath : (Sura VI The Al-Anam - Verse 89)**

فَان يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَفِرِينَ

*“Fa Ayan Yakfur Beha Houla-e Fa Khad Wak-Kaln Beha Khumal-Lai-Su Beha Beka-fereen.”*

Allah said to prophet Mohammed that if they (the people) refuse to agree with (believe) the Quranic Messages when he read to them, then He had appointed a people who would not disagree with (disbelieve) the messages.

Mehdi Maud (AHS) said that Allah had revealed to him that the people mentioned in this Aayat (Verse) were to refer to his followers. This verse and the previous fifth verse are clearly suggesting that Mehdi

Maud (AHS)'s followers are the blessed followers by Allah and thus this is the greatest gift bestowed on us Mehdavies by our Mehdi Maud (AHS).

Mehdi Maud (AHS) said Allah's blessing was a highest honour Allah could bestow and was not given because of one's acts or family connections. Allah said to prophet Mohammed (PBUH) that he had blessed this race (Mehdi's (AHS) followers) with the highest gift from Him to follow the prophet's (PBUH) sainthood (Velayat-e-Mohammedia). It was this sainthood which was prophet's (PBUH) cleanest and purest self. It was this sainthood which he followed earnestly all his life but had not exposed this to his followers or insisted that they follow this. Mehdi Maud (AHS) was sent by Allah or appointed by Allah to inherit this purest inner self of prophet's (PBUH) sainthood. and Allah wished to bestow it onto his followers (Mehdavies). Mehdi Maud's teachings were based on the principle of total surrender to Allah's wish and abide Quran in its entirety in the same way as prophet Mohammed did (PBUH) and followed in his life time. We, Mehdavies, should, therefore, not show any disbelief in Mehdi Maud's (AHS) message (Deva-e-Mehdavieth) and his teachings which in itself fully circumspect Quran and Sunnah, as we are the Allah's promised race (Followers) of promised Mehdi Maud (AHS).

**Seventh Aayat: (Sura VIII Al-Anfal, Verse 64)**

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

*“Ya Aiyu Han Nabiyo Hasbukal Laho Wa Manith Tabaaka Min Ni Momineen”*

Allah said to prophet Mohammed (PBUH) that He was enough for him and for his follower who would have full belief in Him (Momin i.e. believer).

Mehdi Maud (AHS) said through Allah revelation his (prophet's) (PBUH) follower was meant himself.

In this verse Allah was consoling prophet Mohammed (PBUH) when he was subjected to excesses of criminal behaviours from his non-believers and when he became distraught. And Allah further continued in this verse and consoled Mehdi Maud (AHS) in the same way as he did to his prophet. (PBUH) This inferred that Mehdi Maud (AHS) would also face similar mistreatment from his non-believers as prophet (PBUH) did go through during his time. In a book written well before Mehdi's (AHS) advent entitled "Futhuhate Makki" described that at Mehdi's (AHS) advent his enemies would be the so called spiritual scholars (Mullahs) of that time. The reason was that Mehdi Maud (AHS) would prohibit them to follow the forbidden practices, which did not conform to Quran and Sunnah (Prophet's Life). This was the greatest challenge to their status in the society and authority in Kings' Assemblies as Ulmas' of that time. These were the kind of highly placed religious scholars honoured by Kings' of those days, who had ill treated Mehdi Maud (AHS) immensely and labeled him a religious misdemeanor. The way Mehdi Maud (AHS) suffered in his life from his enemies (non-believers) bore resemblance to the suffering of prophet Mohammed (PBUH) from his enemies.

Prophet Mohammed (PBUH) once said that Islam had a humble beginning and it would return to the same state very soon. Humble beginning referred to his banishment, having driven away from place to place by his enemies, punished and his people were killed. Similarly, Mehdi Maud (AHS) who was to enforce in Islam the sainthood of Mohammed (PBUH), which is termed as Velayath-e-Mohammdia, was driven by force from place to place, suffered untold miseries, and many of his followers were punished, and killed. Islam in Mehdi Maud's (AHS) time had again stood to the test of time, as it was started during prophet's (PBUH) time. It is therefore clear from this verse that prophet Mohammed (PBUH) was sent by Allah to invoke his ostensible tenets (Nabuwath), and the advent of Mehdi (AHS) was meant by Allah invoke prophet's (PBUH) inner sainthood (Velayath-e-Mohammdia). Thus the word "him" (Min) in this verse was meant specially for Mehdi Maud (AHS) and it does not suit to be applicable to no one.

Eight Aayat : (Sura XI) Hud, Verse 1)

ثُمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

*“Summa Fus Selth Mil Ladun Hakeemin Khabeer.”*

Allah said to prophet Mohammed (PBUH) that then it (The book) would be described (expounded) in detail, be known (informed) from Allah.

Mehdi Maud (AHS) explained that, in accordance with Allah’s wish, the Quran was arranged and orderly consolidated through prophets (PBUH) narrations, and then would be described and interpreted in detail by him. The descent of Quran was firm by Mohammed (PBUH), and its description and interpretation was firm by Mehdi (AHS). Thus whatever Allah had ordered to prophet (PBUH) he did it, and whatever was ordered to Mehdi (AHS) he obeyed it by regularly holding sessions of Quranic narrations (Tafseer) every evening between Asar and Mugrib prayers. Allah had informed prophet Mohammed (PBUH) that he had taken the responsibility of describing the Quran on Himself. What it meant was that Mehdi Maud (AHS) would describe it as he was to inherit the sainthood of prophet Mohammed (PBUH) at later period. He had attained the expertise of describing Quran through His revelations. This was made clearly evident and made known to people by prophet (PBUH) through his pronouncements (Ahadees). Every day Mehdi Maud (AHS) used to get divine instructions from Allah. He once said that whatever he said it was not his personal views, but were Allah’s orders. If anybody thought that he went into seclusion, and consulted and studied the Quran to prepare the text before his sermon, then he would submit to people to call him a traitor of Allah. Whatever he said or read to his congregations he did it, with Allah’s approval, and permission. Mehdi Maud (AHS) teachings were centered to preach total submission to Allah’s wish, and achieving Allah's vision. He used to learn his description of Quran directly from Allah.



Ninth Aayat: (Sura XI Hud, Verse 17)

أَفَمَنْ كَانَ عَلَىٰ بَيْتٍ مِّن رَّبِّهِ

“Afa Man Kana Ala biyanthim Min Rabbehe”.

Allah said that the person was directed by him.

Mehdi Maud (AHS) through Allah’s revelation, said that the person mentioned in this verse was him.

The verse is referring to an individual person who would follow as a result of Allah’s direction or his wish, after prophet Mohammed. (PBUH) That person, to agree with this Quranic verse, would only be appropriately Mehdi Maud (AHS) and no other saint. The word “Min” in the verse meaning Mehdi Maud (AHS) himself and the word “Biyanna” meaning the sainthood of Mustaf(?) and his inner self (PBUH). To follow prophet’s (PBUH) sainthood, what it meant was that Mehdi (AHS) had to follow what prophet’s (PBUH) had said, did and portrayed. Sainthood, was prophet’s (PBUH) special characteristic of his personality. Prophet Mohammed (PBUH) had not made common the virtues of his sainthood, as it was destined to be handed over to Mehdi Maud (AHS) for its full implementation. Thus, a person who was to be appointed by Allah to hold the sainthood of prophet Mustafa (PBUH) (Velayat-e-Mustafa) should have to be a mirror-reflection of prophet. (PBUH) seen from all angles of life. Quran bears witness to prophet (PBUH), his greatness, and steadfastness, which in turn these virtues had to be reflected, in Mehdi (AHS) later on. It was well known that Moses (PBUH) book also bore witness to the fact that Mehdi (AHS) would be a virtuous person, an Imam, and he would save the Mohammed’s followers from extinction. It means that Mehdi’s (AHS) mention was also made in Allah’s previous books. That was why kaab-ul-Ahbaar (a follower of prophet (PBUH) said that there was no doubt that in previous prophets books mention was made about Mehdi (AHS). This statement was properly documented by Abu Umerwa Maqri and Hafez Abu Abdul Lah Naem. Bin Hamaad, written before Mehdi Maud’s (AHS) period. Mehdi Maud (AHS) had

said that he was the same Imam which prophet Ibrahim (PBUH) wished him to be from his family descendents. Thus It is known that the mention of Mehdi (AHS) had been found to be written in previous prophets books just like the narrations of prophet Ibrahim (PBUH) and kaeb-ul-Ahbaar. The word "ulaieka" in the Quran refers to the follower of Mehdi (AHS) was similar to the word "Hum" that refers to the follower of Moses (PBUH). Mehdi's (AHS) followers are those who believe in Syed Mohammed son of Syed Abdulla as the promised Mehdi. Those who disbelieve the Quranic pronouncements are destined to have their place in hell and they would never be saved from there. Thus Allah addressed prophet Mohammed (PBUH) not to have any doubt in Mehdi's (AHS) advent as he would be the saviour of prophet's (PBUH) followers (Ummeth). This proves that the advent of Mehdi Maud (AHS) should be followed with total faith in him as Allah's promised Imam Mehdi (AHS). But many people would not believe him, like many people did not believe previous prophets. That is why Allah said in Quran "Khalil Ma Youmenun Wa Aksar Hum Fashikkun", which means few are those who believe and many are those who disbelieve. The majority disbelieved in Mehdi Maud (AHS), this itself proves that he was the true Mehdi. (AHS) This was written in the book entitled "Akhdul Durer" that Abu Abdullah Hussain Ibne Ali (AHS) said when Mehdi (AHS) appeared many people did not accept him. Similarly in another book entitled "Futhe-hate-Mukki" it was written when Imam Mehdi (AHS) announced his advent, he had scholars (Ulma and Fukha) of those days as his staunch enemies, because they would be loosing their authority and power on the masses, if they accept him as promised Mehdi (AHS).

Tenth Aayat: (Sura XII The Yousuf, Verse 108)

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ تَفَتَّ  
عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

*“Khul Hazahi Sa’i’i Aduoo Elallahi Ala Basirathin Ana Wa Muneth Tabani”*

Allah said to prophet Mohammed (PBUH) to announce to the people that it was his way to call people to seek Allah’s vision and his follower (Tabeh) would also do the same.

Here prophet’s (PBUH) followers means Mehdi Maud (AHS) because it was only him who could invite people to seek Allah’s vision like prophet Mohammed (PBUH) sought, who would have to be like him and of a similar stature and personality. After prophet, there would be no body other than Mehdi Maud (AHS), who would be His Khalif (Allah’s representative), and undertake the responsibilities of guiding masses, and show the way to seek the Almighty Allah through their visionary powers (Basirath). It is to be noted from this verse that the invitation of His prophet (PBUH) and His Khalif (a follower of prophet, )PBUH) should not differ in content and in purpose. These were the compulsory acts imposed by Allah on both these personalities as is clear from His verse. That’s why prophet (PBUH) said that how would his race be destroyed when he was placed in the beginning, Jesus (PBUH) at the end and Mehdi (AHS) from him (Ahil-e-Biyath) in the middle. It is clear from prophet’s (PBUH) pronouncements ahadees that Mehdi (AHS) would call people towards Allah, in a similar way as prophet Mohammed (PBUH) did, and Jesus (PBUH) would also call people towards Allah the same way. So, Mehdi (AHS) should follow, in every sense of the word, fully the prophet Mohammed (PBUH) and Jesus Christ (PBUH) and should not make any mistake in the course of performing his duties. This is the test we should subject the life of Mehdi Maud (AHS) to whether he did any thing which was contrary to prophet’s (PBUH) pronouncements, and whether any act differed with Sunnah and Quran. We have to be careful with the present day scholars (Ulmah) whose influences may deter us from our beliefs

and take away our identity, which will ultimately have serious implications on our lives after death. Quran and Ahadees stand witness to us to keep ourselves on right path as showed by the Khalifa-thul-Allah. Allah Khlifa (PBUH).

Eleventh Aayath (Sura XXXV Sura Al-Malaikah (or Fathir), Verse 32)

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ  
 أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ

*“Summa Aurasnal Kitabal Lazi Nas Tafaina Min Ebadina Faminhum Zalimul Le Nafsehe”.*

Allah said to prophet Mohammed (PBUH) that he had given inheritance of the book (Quran) to those people whom He had selected from His bondsmen, and thus some of them forsake worldly desires (Zalim-un-Nafus).

Mehdi Maud (AHS) said that it had been revealed by Allah that the people to whom the inheritance of Quran was given by Allah were his people. The caretaker of the book were the people, who inherited it. What is meant here was that Allah would choose people to explain its hidden interpretation and that would be the people of Mehdi's (AHS) Sect. It is documented in the book entitled “Awarif” written by Abine-Masood (RZ) that in not too distant future a sect would know the meaning of Aayats. Also, in another book known as “Zwarif” written by Ali perro, it is mentioned that the meaning of certain verses of Quran, could not be explained by the companions of prophet (PBUH) (Sahiba RZ), would only be known by certain erudites, in particular the followers of Mehdi (AHS). Mehdi Maud (AHS) once said that he regularly received divine knowledge of some of the intricacies of Quran i.e. verses which were only made known to prophet (PBUH). Therefore, it is known that those who truly abide by the Quran are divided into three classes of people. The first class of people are those people who reach to a spiritual stage

called an angelical place known as “Malkoot” in Arabic. They are the kind of people who disregard worldly desires and worldly belongings. They are aware and know the existence of the spiritual world. Sometimes they become victim to worldly attractions, but do not remain entangled with them permanently, and they see Allah’s reflections in their dreams. The second class of people are those who attain a place known in Arabic as a place of “Jabrooth”. These are the people who have ascended the ladder of “Malkoot” (Spiritual or angelical) and reached the stage of “Jabrooth”. These are the kind of people who have a total control on the worldly desires and attraction of personal desires. They are not tainted or overcome by these elements in their lives. When they have gone a stage further from “Jabrooth” in the love of Allah they reach a place known as “Lahoot”. At this stage a person becomes so attached to Allah’s divinity that he becomes part of Him, and is uplifted to such a highest place that mental senses have no control on him. It is Allah who bestows on them this special favour and honour, so that, they become His part and parcel and see Him through their eyes.

These honoured places can only be achieved by following Mehdi Maud’s (AHS) tenets of “renunciation of World” (Turk-e-Dunia) and gross engagement in concealed recitation of Allah’s name timed with once breathings. We Mehdavies should always be desirous of seeking this place and pray Allah That we be blessed with this honour and His love.

Twelfth Aayat: (Sura XLVII The Mohammed, Verse 38)

وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

“*Wa In Tata Wal Lau Yestabdil Khau-Man Ghaira kum*”

Allah said to prophet Mohammed (PBUH) to tell the people that if they turn away from him, He Would exchange them with other people, who would not be the likes of them.

Mehdi Maud (AHS) said in one of his congregations that Allah revealed to him that other folks meant in this verse were his people (his followers). This was a warning from Allah to the muslims of those days to remain obedient to Him and prophet Mohammed (PBUH). When they became slack in following the islamic tenets as laid down by prophet Mohammed, (PBUH) then Mehdi Maud (AHS) would appear. His people would follow Allah and Prophet Mohammed (PBUH) earnestly and obediently. These would be the people who would be fully engaged and committed to virtuous behaviours and they relegate every thing in life to Allah's wish. Many sayings of prophet Mohammed (PBUH) are available which were documented, in this context. in the book called "Tafseer Labaab". Also in the book "Khartuba" it is documented that prophet (PBUH) said that Hazrath Eisa (PBUH) would find a race (a class or people or a Sect) who would be like prophet's (PBUH) race her or better than his race. This was said by prophet (PBUH) three times to emphasize his point which Ibin-e-Marjan had written in his book called "Irshad".

**Thirteenth Aayat: (Sura LV The Ar-Rahman, Verse 3 and 4)**

خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ

*"Khal Khal Insana, Al-Lamahul Bayan"*

Allah said to prophet Mohammed (PBUH) "I have created the man and taught him the utterances of meaning (of Quran)".

Mehdi Maud (AHS) said, through Allah's revelation, that in this verse the reference to the man was meant for him and nobody else.

As it is well known that Quran was descended on prophet Mohammed (PBUH) through orderly revelations for purposes of systematic arrangement of the book. This verse draws prophet's (PBUH) attention, to Allah's will, that the gift of its description or explanation of its meaning was the duty of another man, which was nobody but Mehdi

Maud (AHS) as a fitting person. The meaning of the verses were revealed to Mehdi Maud's (AHS) mind directly by Allah, who used to narrate to his audience regularly during his entire life. In this verse Allah had taken the responsibility of its description through the recitals of Mehdi Maud (AHS).

**Fourteenth Aayat: (Sura LVI The Al-Waqiah, Verse 14)**

وَقَلِيلٌ مِّنَ الْآخِرِينَ هُ

*“Wa Khali Lum Min al Akhareen”*

Allah said to prophet Mohammed (PBUH) that few of them were from later time.

Mehdi Maud (AHS) said Allah was revealing to him that the class of people of earlier times meant the companions of prophet Mohammed. (PBUH) Allah was further revealing to Mehdi Maud (AHS) that there would be another class of people, the followers of prophet Mohammed, (PBUH) would appear at a later time and these were meant to be his followers and his companions.

**Fifteenth Aayat: (Sura LVI The Al-Waqiah, Verse 40)**

وَسُلَّةٌ مِّنَ الْآخِرِينَ

*“Wa Sul-Latum Min al Akhareen”*

Allah said in this verse that there was a class of people from later era, (or times).

Mehdi Maud (AHS) said Allah has revealed to him that “later era” referred in this verse were his people, and of his era. Earlier era people were the followers and companions of prophet Mohammed (PBUH) and later era (times) meant to refer to his period.

**Sixteenth Aayat: (Sura LXII, The Al-Jumah, Verse 3)**

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط

*“Wa Akhareena Min Hum Lemma Yal Haqu Behim”*

Allah said that from them they were sent in the later era (or times) but were not from the unlettered companions of prophet (PBUH) (Ummaeen).

Mehdi Maud (AHS) said that he was ordered by Allah to know that this verse was referring to his followers. The verse is explaining that the God’s messenger was from unlettered people in the earlier era, meant prophet Mohammed. (PBUH) Allah’s messenger in the later era meant Mehdi Maud (AHS). The word messenger used for Mehdi Maud (AHS) was as a phrase and not as a title which must only be used for prophet Mohammed (PBUH) as he was the last messenger Allah. The words “Lema Yal haqu Behim” qualify to the people of later generation and that would be no one other than Mehdi Maud’s (AHS) generation, as his advent was the Allah’s wish. It can be asked why there is no direct mention of Mehdi Maud (AHS) in the Quran. It was perhaps because that Allah wanted not to dilute the prophet Mohammed’s (PBUH) mention in the Quran in view of the fact that both of them being of equal prominence, one being Allah’s messenger and the other being Allah’s wish. As we all known that prophet Mohammed (PBUH) and Mehdi Maud (AHS) invited people for the same cause. Also Mehdi’s (AHS) knowledge was similar to prophet’s (PBUH) knowledge, Mehdi’s (AHS) followers were similar to prophet’s (PBUH) followers, Mehdi’s (AHS) life was similar to prophet’s life. (PBUH) Mehdi’s (AHS) personality was similar to



prophet's (PBUH) personality. Mehdi's (AHS) contentment was similar to prophet's (PBUH) contentment, Mehdi's (AHS) total trust in Allah was similar to total trust of prophet Mohammed (PBUH) in Allah and in many respects the personality and character of prophet (PBUH) and Mehdi Maud (AHS) were alike. That was why Mehdi's (AHS) name was not mentioned in Quran as a mark of respect to prophet's (PBUH) mention. However Mehdi's (AHS) name was implied in many places in Quran, while Allah addressed prophet Mohammed, (PBUH) and draw his attention to an individual personality would appear at a later time. Therefore in this verse the prophet (PBUH) of a later generation who was not from earlier times would only mean Mehdi Maud (AHS) and nobody else. So, Mehdi's (AHS) mention is there in the Quran but its knowledge and identity remained hidden in the knowledge and identity of prophet. (PBUH) It was for this reason, when Mehdi Maud (AHS) appeared, he made known his identity through implied verses of Quran as and when guided by Allah. He invited the people to accept him as the promised Mehdi and Allah's Khalifa. We, followers of Mehdi Maud (AHS), should not therefore weaken our belief in Mehdi Maud (AHS), lest our ignorance may turn us as disbeliever of Quran through its implication.

**Seventeenth Aayat: (Sura LXXV The Al-Qiqamah, Verse 19)**

سَمَرَاتٌ عَلَيْنَا بَيَانُهُ

*“Summa Enna Aliana Biyanahu”*

Allah said to prophet Mohammed (PBUH) in this verse that the verification of Quran's explanation thereof was His responsibility.

Mehdi Maud (AHS) said that Allah had revealed to him that this verse was meant for him, in that he would be given the authority by Allah to describe the Quran as and when the meanings were revealed by Him. Arrangement of Quran and its words were known to prophet. (PBUH) while the revelation of its meaning was essentially passed to Mehdi Maud (AHS) by Allah. It was true that Allah sent the Quran to prophet

Mohammed (PBUH) to physically arrange it, while he had asked Mehdi Maud (AHS) to unravel the meaning. It is well known that Allah had sent the Quran on to his beloved prophet (PBUH) in twenty three years, piece by piece, as and when a particular situation warranted its necessity in prophet's (PBUH) life. Allah had taken up on Himself as his responsibility for its collection, recitation and its description. he has given His word to take care of His pronouncement (promise). Thus after prophet Mohammed (PBUH) Quran was orderly arranged by Usman Bin Afan (RZ), recitation was done by Kharies (the people who recite Quran with rythem), and similarly it was well known to all that the Quran's appropriate description had been undertaken by Mehdi Maud (AHS). This was Allah's wish and he knew better, whatever he did. Therefore abdul Razaak Kashi in his explanation of Quran entitled "Tavellath-ul-Quran" He said that in other books of previous prophets (PBUH) it had been written that the Quran which was descended on Mohammed, (PBUH) would be with Mehdi (AHS) in later period. HE further wrote that prophet Esa (PBUH) had said to his followers that they would bring the words of the books. but the detailed description would be narrated by a "Farkhaleeth" in the last period of the world, who would be the Mehdi (AHS). Some authors said it could be prophet Mohammed (PBUH). But it could not be any prophet (PBUH) because Esa (PBUH) referred to all the prophets (PBUH) to whom books, commandments and scriptures were given by Allah, which were from Adam (PBUH) to Mohammed (PBUH). Therefore it is true as professed by Allah that prophet Mohammed (PBUH) had the words of Quran to which Mehdi Maud (AHS) was given the authority to explain its meaning in the later period. Mehdi Maud (AHS) and his companions had believed in this and so his followers do the same till the last day of the world.

**Eighteenth Aayat: (Sura XCVIII The Al-Beyyinah, Verse 4)**

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ  
الْأَمِنْ بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَةُ

*“Wa Ma Taffaraqul Lazina oothul Kitaba Ella Mem Bade Ma Jaa Ath Humul Bayanna”*

Allah said to prophet Mohammed (PBUH) that there would be no differing views by the followers of the book (Quran) but later they would object after the coming of clear proof to them i.e. Biyana (Allah’s Khalifa)

Mehdi Maud (AHS) said that Allah had revealed to him that the reference of followers of the book in this verse were meant to be the living scholars (ulmas) of his time, and Allah’s Khalifa meant himself. Allah had informed prophet Mohammed (PBUH) that some muslim scholars, in order to satisfy their desires, would not listen to Mehdi Maud (AHS) and would misinterpret the meaning of Quran’s verses and twist prophet’s (PBUH) sayings (Ahadees) to suit their living styles, because Mehdi Maud (AHS) would describe the Quran to the extent Allah had revealed the meaning to him. Therefore prophet Mohammed (PBUH) had once said in honour of Mehdi Maud (AHS) that Allah will end the faith (Deen) on him in the same way as it started with him. This saying (Hadees) of prophet Mohammed (PBUH) had been properly documented in the books written by a group of Hafez-ul-Quran (people who remember Quran by heart), well before Mehdi’s (AHS) appearance, such as abul Qasim Tabrani, Abu-Naim Asfahani, Abdurehman Bin Hatim, Abdullah Naim bin Hammad, etc, and further wrote that when Mehdi (AHS) presented the righteous practices the scholars of his time would go against him and would treat him in a very derogatory manner, in the same way prophet Mohammed (PBUH) was treated by the opposition of followers of Bible and Torah in his time. Non-believers had always had the same habit in every age at the advent of every Biyana (Allah’s Khalifa). Therefore it was said in Quran that the same people to whom books were given such as Torah, Bible, Zubur and Furkhan and they were given clear instructions to pray Allah and follow righteous islamic way and they have

objected to these instructions. In the same way when Mehdi Maud (AHS) would ask the people to follow his tenets and leave the worldly desires (renunciation of worldly life), commit to righteous way of life, perform prayers, etc. some scholars of his time and some people would not believe him and fiercely objected his call. Certainly these people, being follower of the book, have committed a sin and they were committed to the fire of hell, forever. These were the people who were in effect the disbelievers of Allah (Kaffer) and Allah had compared them with animals. Those who follow Mehdi Maud, (AHS) their destined place is in heaven. I pray that we followers of Mehdi Maud, (AHS) should never weaken our faith and should follow his tenets and attain Allah's blessing in return. Ameen.