

An Academic and ResearchBased Study on the Background and Evolutionary Stages of the Mahdavi Movement

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Abstract

This research paper presents a historical and analytical study of the Mahdavi Movement in the Indian Subcontinent, tracing its origins, intellectual foundations, and stages of evolution. It establishes that Syed Muhammad Jaunpuri (RA) later proclaimed by his followers as the “Promised Mahdi” was in reality a devout, pious, and reformist scholar (ĀlimeBā‘amal) rather than a claimant of any new prophethood or independent religious authority.

The study reveals that Syed Muhammad Jaunpuri’s true mission was centered on revival of Shari‘ah, purification of the self, and enjoining good and forbidding evil (Amr bil Ma ‘rūf wa Nahy ‘an alMunkar). He rose against the moral decay, religious formalism, and materialism prevalent among Muslims of his time, calling them back to the spirit of faith and sincere worship.

However, after his death, some of his followers deviated from his original teachings and introduced exaggerated interpretations that had no direct connection with his authentic message. These later developments transformed a reformist and spiritual movement into an organized sectarian group known as the Mahdavi Movement. Their speculative interpretations of the Prophetic traditions on alMahdi distorted the essence of Jaunpuri’s original call.

Drawing upon primary historical sources such as Muntakhab alTawarikh (Badayuni), TabaqāteAkbari (Nizam alDin Ahmad), Akhbar alAkhiyar (Abdul Haq Muhaddith Dehlavi), Nuzhat alKhawatir, and Tadhkira by Abul Kalam Azad, the paper demonstrates that contemporary scholars including Sheikh Ali Muttaqi, Sheikh Wajih alDin Gujarati, Abdul Qadir Badayuni, and Abdul Haq Muhaddith Dehlavi acknowledged Syed Muhammad Jaunpuri’s piety, knowledge, and sincerity, even if they disagreed with certain beliefs later attributed to his followers.

The study concludes that Jaunpuri’s original message was one of spiritual renewal, adherence to Sunnah, and moral reformation, while the sectarian Mahdavi doctrines were later constructions. His so-called claim to Mahdiship was neither explicit nor doctrinal but the result of interpretive exaggerations by later adherents.

Keywords: Mahdavi, Movement; Jaunpuri, Reform; Indian, Subcontinent;

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According to the question of why the Mahdavi Movement chose the region of Jaunpur as its center,

the historical and geographical context of this city provides the answer.

The Founding and Significance of Jaunpur

The ancient and sacred city of Jaunpur was known for its vastness and grandeur. Even during its decline, it had 67 populated localities, and in the time of Sultan Hussain Shah Sharqi a devout follower and admirer of Imam Mahdi (peace be upon him) as many as 1,700 scholars would be seen riding in palanquins along the banks of the Gomti River for recreation.

Geographically, Jaunpur was surrounded by Azamgarh in the north, Banaras (Varanasi) in the south, Allahabad (Prayagraj) in the east, and Ghazipur in the west. It was about 69 miles wide and 60 miles long, covering an area of 3,540 square miles. In ancient times, this land was ruled by Hindu kings, until 772 A.H., when during the reign of Sultan Firoz Shah Tughlaq, the city of Jaunpur was founded on the banks of the Gomti River near the town of Zafarabad.

The chronicles state that while Firoz Shah was returning from a Bengal campaign, he camped near Zafarabad and was so impressed by the flat and fertile land by the river that he decided to found a city there that would remain as his legacy. That very night, he dreamt of his uncle, Fakhruddin Tughlaq Shah, who said, "This city shall be established and named after me." Upon awakening, the Sultan ordered the construction of a fort and city on that spot, destroying an old Hindu temple (known as Deval Karar). The city was named Jaunpur, and its founding year, 772 A.H., was recorded through a chronogram by court poets.

The Rise of the Sharqi Dynasty

After its establishment, Jaunpur flourished into a magnificent center of learning and governance. In 801 A.H., Malik Sarwar, titled Khwaja Jahan Sultan alSharqi, established the Sharqi Sultanate, making Jaunpur its capital. The dynasty expanded its influence over Bihar, Tirhut, and Bengal, establishing itself as a powerful and independent kingdom.

Sultan Hussain Shah Sharqi, the last ruler of this dynasty, was known for his patronage of scholars and saints. During his reign, Jaunpur became a major intellectual and spiritual hub a "City of Learning" (Dar alUloom). It was in his time that the light of divine guidance illuminated Jaunpur, and Imam Syed Muhammad Jaunpuri (the Mahdi) appeared, proclaiming his mission of religious revival.

However, constant wars between the Sharqi dynasty and the Lodi rulers of Delhi weakened Jaunpur's power. In a major battle, Sultan Hussain Sharqi was defeated by Bahlul Lodi, who captured Jaunpur and destroyed many of its royal buildings. Later, Raja Dilip Rai, a Hindu ruler, took control of Jaunpur, turning it into a center of disbelief (Dar alKufr). It was during this period that, according to Mahdavi sources, Imam Mahdi (Syed Muhammad Jaunpuri) defeated the Hindu ruler and reestablished Jaunpur as Dar alIslam, the abode of faith.

The Religious and Political Conditions of the Time

The period marking the 8th and 9th centuries Hijri was one of turmoil and chaos a time of political disunity, moral decay, and spiritual decline. Muslim rulers fought among themselves for power; fathers turned against sons, and brothers against brothers. The unity of the Muslim world had crumbled, and the true teachings of Islam were overshadowed by corruption, innovation (bid'ah), and worldliness.

This condition corresponded exactly with the prophetic descriptions found in Hadith, foretelling an era of fitnah (tribulation) before the coming of Imam Mahdi when Islam would become a stranger once again:

“Islam began as something strange, and it will return to being strange as it began. So blessed are the strangers.”

(Hadith – Sahih Muslim, narrated by Abu Huraira)

As Maulana Abul Kalam Azad explains in Tazkira, this Hadith describes a time when Islam's true followers would become few, isolated, and alienated like travelers in a foreign land. Their numbers would be small, their resources limited, yet they would be the ones striving to restore the purity of Qur'an and Sunnah amidst a sea of corruption.

The historical record shows that the conditions foretold in Hadith perfectly matched the environment of Syed Muhammad Jaunpuri's time widespread moral decay, spiritual ignorance, and disunity among Muslims. Within this atmosphere, his movement emerged as an attempt to revive Islamic values, purify religious practices, and reassert the primacy of divine guidance.

However, it is important to note that the extreme doctrines later attributed to the Mahdavi Movement were not directly from Syed Muhammad Jaunpuri himself, but developed by his followers over time, shaping the movement into a separate sect distinct from his original reformist mission.

The True Picture of That Era

The most accurate portrayal of that era is presented by Maulana Abul Kalam Azad in his renowned work Tazkira (p. 96). He writes:

“In every age of reform and divine calling, we observe that on one hand, thousands of scholars, ascetics, and devout worshippers exist. Educational institutions thrive, sermons and religious gatherings resound, the chants of remembrance and worship echo in mosques and monasteries all outwardly display an abundance of piety and religiosity. In Sufi lodges, circles of spiritual exercises are held; in mosques, the recitation of the Qur'an and devotional practices continue unabated.

Yet, at the very same time, when these pious ascetics count their rosary beads throughout the night, countless servants of God lie helpless in the dust, crying for justice and deliverance. The call of truth is feeble, and the groans of the oppressed rise to the heavens.

Although the world appears outwardly filled with scholars and saints, few possess the courage to answer the divine call of renewal, revival, and reform to step forth boldly from the chambers of weakness and take up the torch of divine guidance. Among

hundreds and thousands of scholars and Sufis, scarcely one is granted the divine ability to become part of the Tā'ifah Mansūrah (the Victorious Group) those through whom faith is revived in every age.

But when the darkness of ignorance has reached its depth, suddenly a dawn of divine light arises. Then, from among all, a single man of resolve stands up. He not only takes a step forward but rushes ahead with divine determination. The mountains of difficulty, which seemed insurmountable to others, become for him no more than dust beneath his feet. The world watches in astonishment as he reopens the closed gates of guidance and revival."

Maulana Azad continues:

"Although many claim spiritual authority in such times, none can share in his divine distinction. Only he is granted sovereignty over the realm of spiritual guidance in that era; only he becomes the keybearer of divine treasures and grace. All others are compelled to light their lamps from his flame, and all seekers of truth must follow his caravan of enlightenment."¹

During such turbulent times the age of trials and tribulations the remaining saints and gnostics of God (awliyā', 'ārifīn, ṣulḥā') were either secluded in prayer, waiting for divine aid, or wandering as exiled strangers (ghurabā'), seeking a safe haven amid chaos and oppression.

It was during such an age that the great mystic Maulana 'Abd alRaḥmān Jāmī who passed away only a few years before the birth of Imam Syed Muhammad Jaunpuri (the Promised Mahdi) witnessed the suffering and ruin of the Muslim community. Overcome with grief, he raised a heartfelt plea in the spiritual court of the Holy Prophet ﷺ. His supplication, born of sincere love and pain, ascended to the Divine Throne and moved the sea of Divine Mercy.²

Thus was fulfilled the Qur'anic promise:

"Soon will your Lord raise you to a praised station (maqām maḥmūd)." ³

And in accordance with the saying of Abu Bakr alṢiddīq (may Allah be pleased with him):

"Expect Muhammad among his descendants."

This "Praised Station" manifested again in the person of Imam Syed Muhammad Jaunpuri, regarded by his followers as the Seal of Muhammadan Sainthood (Khātam alWilāyah alMuḥammadiyah) the Promised Mahdi who was born in Jaunpur, India, a city situated far to the east of Arabia, during the reign of Sultan Husain Sharqi, in the noble household of Hazrat Syed Abdullah Chishti and his pious wife Bibi Amina.⁴

The Lineage and Early Life of Imam Syed Muhammad Jaunpuri (the Mahdi)

Historical records indicate that the Imam's family migrated from Samarqand and Bukhara to India. They were noble Sayyids of Husayni descent, and besides their

lineage of Prophetic nobility, they were also revered for their role as spiritual guides and Sufi masters within the Chishti order.

According to Shawāhid alWilāyah, cited from Syed Mustafa, the grandson of Syed Yaqub, "The Imam's greatgrandfather, Syed Uthman, was among the renowned elders of the Chishti family, known for deep knowledge and sainthood."⁵

While many details of his ancestry remain scarce, it is well established that his father's name was Syed Abdullah, and the family was known for its piety and learning.

Belief of Earlier Saints Regarding the Mahdi

Even centuries before his birth, great Sufis such as Khwaja Nizamuddin Auliya had foreseen the coming of the Promised Mahdi, acknowledging his spiritual rank and divine mission.⁶

The Appearance of the Mahdi

122 years after the passing of Khwaja Nizamuddin Auliya, on 14th Jumada alAwwal, 847 A.H., on a Monday, Syed Muhammad Jaunpuri was born in Jaunpur, in a Chishti household. His parents, Syed Abdullah and Bibi Amina, were both of noble descent and great piety.⁷

Throughout his life, Imam Jaunpuri called people to pure monotheism (Tawheed), devotion, and strict adherence to the Qur'an and Sunnah. He declared his claim of being the Mahdi Mawdūd by Divine Command, stating that his claim was testified by two witnesses: the Qur'an and the example of the Prophet ﷺ.

He said:

"If anyone seeks to test my truthfulness, let him measure my words and deeds against the Book of Allah and the practice of His Messenger. Allah says: 'Say: This is my way; I call to Allah with insight I and those who follow me.'⁸

He further wrote to kings and scholars:

"If you find any contradiction in my claim, imprison me or slay me but none could do so, for truth stood manifest."⁹¹⁰

All the signs of the Promised Mahdi mentioned in authentic Hadiths were found in him especially his perfect obedience to the Qur'an and Sunnah, which, he emphasized, was the core proof of his claim.

His message was simple and pure:

"Our religion is the Book of Allah and the following of Muhammad, the Messenger of Allah."

He insisted,

"We have brought no new faith our path is that of the lovers of God."¹¹

About his divine mission, he said:

"I present the Book of Allah and call people to His oneness and worship. I am appointed by Him for this task."

Regarding his spiritual inspiration, he stated:

“I am taught daily by Allah without any intermediary.” (‘Ullimtu min Allāh bilā wāsiṭah jadīd alyawm)

He declared that Wilāyah (sainthood) means nearness to God, and the Muhammadan path is a message of divine love and obedience. Even in the highest states of spiritual ecstasy, he bound his followers to the Shariah of Muhammad ﷺ, saying:

“Cursed be that mystical unveiling which ignores the law of Muhammad.”¹²

His Mission and Legacy

In his 63 years of life 23 of which were devoted to the mission of Da‘wat ilallāh (calling to God) Imam Jaunpuri traveled over 24,000 miles. His message revived the light of Tawheed (monotheism), justice, and spiritual purity, dispelling the darkness of idolatry and injustice. Thousands entered his fold through faith, love, and action, reviving the essence of religion.¹³

Followers regard him as the Seal of Muhammadan Sainthood, a divinely guided reformer who called people back to the original Islam of the Prophet ﷺ.

Prayer of the Mahdavi Community

“O Lord! Your beloved Prophet ﷺ commanded: ‘When you hear of the Mahdi, go to him and pledge allegiance to him, even if you must crawl over snow, for he is Allah’s Caliph, the Mahdi.’

For the sake of Your beloved, grant us the blessing of recognizing the Mahdi as he deserves to be recognized. Count us among his followers in life and in death, and raise us among his company on the Day of Judgment. Ameen.”¹⁴

On the Companions of the Mahdi

By the companions of the Mahdi, those individuals are meant who affirmed his claim of being the Promised Mahdi, renounced worldly life, pledged allegiance (bay‘ah) to him, and remained in his company.

Anyone who confirmed his claim but did not renounce the world, even if he stayed in his company, is not counted among the true Companions.

The Five Caliphs of the Mahdi

The Mahdi had five caliphs, namely:

1. Sayyid Mahmood Thani Mahdi
2. Sayyid Khwand Mir
3. Bandagi Miyan Shah Nemat
4. Bandagi Miyan Shah Nizam
5. Bandagi Miyan Shah Dilawar

Among these five, two are regarded as the most superior:

Sayyid Mahmood Thani Mahdi

Sayyid Khwand Mir

Most of the Mahdi's sayings indicate that these two Sayyids were equal in rank.

Because of these narrations, Bandagi Malik alHuda (رحمة الله عليه) declared:

"By the command of the Mahdi, the two Sayyids are equal."

All these traditions are well known among us, and no one should believe in superiority or inferiority between them.

We have elaborated upon this issue in great detail in our treatise *Jalā' al'Aynayn fī Taswiyat alSayyidayn* (The Clarification of the Two Eyes in the Equality of the Two Sayyids).

Those Companions Who Were Given Glad Tidings of Paradise

It is clear that twelve companions were given the glad tidings of Paradise:

1. Sayyid Muhammad Thani Mahdi
2. Sayyid Khwand Mir
3. Bandagi Miyan Shah Nemat
4. Bandagi Miyan Shah Nizam
5. Bandagi Miyan Shah Dilawar
6. Malik Burhanuddin
7. Malik Gohar
8. Shah Abdul Majeed
9. Ameen Muhammad
10. Malik Maroof
11. Miyan Yusuf
12. Malik Ji

The Status of the Mahdi's Companions

The companions of the Mahdi (peace be upon him) are similar to the companions of the Prophet Muhammad ﷺ in their devotion and loyalty.

However, there is no definitive proof that they were infallible (ma'soom).

Therefore, following a companion's personal opinion is not permissible unless he himself is a mujtahid (qualified jurist).

As the Mahdi (peace be upon him) said:

"Sayyid Mahmood and Sayyid Khwand Mir do not err, yet the religion is based on the Book of Allah, the Sunnah of the Messenger ﷺ, and upon myself."

This means that although these two Sayyids are free from error, the foundation of religion rests upon Allah's Book, the Prophet's Sunnah, and the Mahdi himself. In other words, it is the Mahdi's duty to establish the principles and branches of religion, not that of the Sayyids.

Since the Mahdi is the Caliph of Allah (Khalīfatullāh) and the Seal of the Religion of the Messenger ﷺ, who is continuously taught by Allah, all his commands and

explanations are divinely inspired.

Thus, obedience to him is obligatory.

In matters of principles and law, his words are authoritative, whereas the statements of the Sayyids or other companions and followers are not binding.

The Authoritative Sources of Religious Proof

The Mahdavi doctrine recognizes the following as decisive proofs (dalā'il qaṭ'iyyah):

1. Rational argument (burhān 'aqlī)
2. The Book of Allah
3. Mutawātir Hadith (masstransmitted sayings of the Prophet)
4. Consensus of the Companions
5. The authentic transmitted statements of the Mahdi (peace be upon him)
6. Sound analogy (qiyās qaṭ'ī)

All other evidences are considered probable (ẓannī) and not sufficient for establishing matters of belief (i'tiqādāt).

On the Equality of the Two Seals .¹⁵

It should be noted that no direct narration from the Mahdi (peace be upon him) explicitly establishes the equality of the two seals.

However, Bandagi Miyan Syed Qasim, a jurist of the Mahdavi community, has stated:

“In reality, all Mahdavis agree that the Seal of Prophethood (Khatam alNubuwwah) and the Seal of Sainthood (Khatam alWilāyah) are one and equal.”¹⁶

From this statement, it is clear that there is a consensus among all Mahdavis on the equality of the two seals.

Because this agreement (ijmā') exists, the doctrine of equality (taswiyah) is religiously valid (shar'an mustadall).¹⁷

Now, whether this equality is legal (shar'ī) or real (ḥaqīqī) was not discussed in the early centuries, but belief in absolute equality has been held since the time of the early generations (salaf).

Restricting a general rule (ḥukm muṭlaq) with personal opinion is not permissible.

However, according to the reasoning of later jurists, since the consensus of all Mahdavis affirms this equality, it can be said to be established by religious evidence. Therefore, the safest belief is to hold the same faith as the early righteous predecessors (salaf ṣāliḥīn) without reinterpretation or alteration.¹⁸

In this lies spiritual security.

Obligations for the Followers of the Mahdi

The following are obligatory duties (farā'id) upon the followers of the Mahdi (peace be upon him):

1. Migration (Hijrah) is obligatory.
2. Abundant remembrance of Allah (Dhikr Kathīr) is obligatory.
3. Renunciation of the world (Tark alDunyā) is obligatory.
4. Keeping the company of the truthful (Ṣādiq) is obligatory.
5. Seeking the vision of God (Ṭalab DidāreKhudā) is obligatory.
6. Seclusion from worldly people (‘Uzlāt min alKhalq) is obligatory.
7. Reliance upon Allah (Tawakkul ‘alallāh) is obligatory.
8. Faith in Imam Mahdi (Īmān bilMahdi) is obligator ¹⁹

"A Few WellKnown Books"

Aap Ki Baat Allama Abid Khundmiri Ke Saath – English

Advent of Mahdi Mau’oodAS – English

AfadiyateZikrellahi – Urdu

AfkareArabi – Urdu

Afzal Mu’jizat al Mahdi (AS) 2024 Edition – English

Afzal Mu’jizat al Mahdi(AS) – English

Afzal Mu’jizat alMahdi (Farsi / Urdu)

Afzal Mu’jizat alMahdi(AS) – Urdu

AhadeeseMahdi Aur Hazrat Syed Muhammad Jaunpuri AS – Urdu

Ahadith Regarding Mahdi AS (English)

Ahkam us Sadaqat – Urdu

AhkameWilayat – Urdu

AineMahdavia – Urdu

AkhbarulAsrar – Urdu

Allah Waley Ashraf Miyan – Urdu

AllahDiya – English

Al Aqaid Part 1 – Roman Urdu

Al Aqaid 1 & 2 – English

Al Aqaid 3 – English

Al Aqaid 4 – English

Al Mahdi AlMauoodUrdu

Al Me’yar – Hindi

Al Me’yar – Urdu

Al Mohsinat – Urdu

Al Qaul ul Mubeen Fil Masoomen – Urdu

Al Qoul Al Mahmood – English

Al Qoul ul Mahmood Fil Mahdi Al Mau’ood AS (Arabic / Urdu)

Al Qoul ul Mahmood fil Mahdi al Mau’ood – Urdu

Al Quran wal Mehdi AS Hindi

AlAqaid Part 1 Gujarati

AlAqaid Part 1 & 2 – Hindi

AlAqaid Part 2 – Gujarati

AlAqaid Part 3 – Hindi

AlAqaid Part 4 – Hindi

AlAqaid Vol 1 – Urdu

AlAqaid Vol 2 – Urdu

AlAqaid Vol 3 – Urdu

AlAqaid Vol 4 – Urdu

AlHujjah – Farsi / Urdu

AlHujjahEnglish

AlMe'yar – Farsi / Urdu

AlMe'yarEnglish

AmaleBalkhla – Urdu

AnisulGhuraba – Farsi

AnisulGhuraba – Urdu

Anwaar ul Uyyoon (Roman Urdu)

AnwaareVilayet – Urdu

AnwaarulUyyoon – Farsi / Urdu

AnwaarulUyyoon – Farsi / Urdu (2025 Edition)

AnwaarulUyun – Urdu

Aqeeda Sharifa & Zaad un Naaji – Farsi / Urdu

Aqeeda Sharifa (Roman Urdu)

Aqeeda Sharifa, Bazul Ayat & AlMeyar – Hindi

Aqida ShareefaEnglish

Aqida Sharifa – Hindi

Aqida Sharifa – Urdu

Aqida SharifaEnglishMobile

Asami Musaddiqan – Farsi / Urdu

Asami Musaddiqan – Urdu

BaazulAayaat – Arabic / Urdu

BaazulAayaat – Hindi

BaazulAayaat – Urdu

BaazulAayaatEnglish

BaghEZia Roman Urdu

Bahr Aam Kis Liye – Gujarati

Bahr' Aam – Tamil

BahreAam – Urdu

Bandagi Miyan Shah Nizam(RZ) – English

Bil Qistasil Mustaqeem – Farsi / Urdu

Biography of Hazrat Syed Muhammad Jaunpuri Mahdi Mau'ood AS in Q&A Format – English

Biography of Hz Bandagi Miyan ShaheKhundmeer SiddiqeVilayat(RZ) – English

Biography of Prophet Muhammad SLM in Q&A Format – English
Bostan – English
Bostane Vilayat Vol 2 – Urdu
Braheene Mahdavia – Hindi
Braheene Mahdavia – Urdu
Chiraghe Deene Nabawi – Urdu
Chirag Deene Mahdi – Urdu
Chirag Deene Mahdi AS – Roman Urdu
Chirag Deene Nabavi – English
Chirag Deene Nabawi – Hindi
Daaf-e-Halakate Ummat – Urdu
Daleelul Adl wal Fazl – Farsi / Urdu
Dawae Mahdiat ki Bunyadi Daleel – Urdu
Deccan mein Mahdavi Buzurgon ki Aamad – Urdu
Dugana Lailatul Qadr Niyyat & Dua – Roman Urdu
Dugana Lailatul Qadr – English
Dugana Lailatul Qadr – Majmua Mazameen – Urdu
Dugana Lailatul Qadr – Urdu
Edicts on matters of Islamic Jurisprudence
Eesale Sawab – Urdu
Equality – English
Explanation of Purport in the Issue of Coeval of Mahdi AS and Esa AS – English
Faizane Mahdi Mau'ood Zindagi ke Saath aur Baad – Urdu
Farooqe Vilayat – Urdu
Fatawae Najm – Urdu
Fazilat Afzalul Qoum – Urdu
Forty Farameen of Mahdi Alaihis Salam
Fragrance of Khaleefatullah – English
Ganje Ruyet – Urdu
Ghazwae Hind – English
Gulistan – English
Gulzare Vilayet – Manzoon Savaneh Mahdi Mau'ood AS – Urdu
Haft Masail – Urdu
Hamara Mazhab – Hindi
Hamara Mazhab – Urdu
Hamara Mazhab (Our Faith) – English
Hamare Mahdi (Urdu)
Hamari Namaz Hamari Dua – Urdu
Haqeeqate Zikr – Roman Urdu
Hashia Insaf Nama – English
Hashia Insaf Nama – Farsi / Urdu
Hashia Insaf Nama – Urdu

Hashia Insaf NamaRoman
Hazrat Siddiqe Vilayat RZ Nu Pavitra Jeevan – Gujarati
HidayatutTaqwa – Urdu
HOLY ANGELS OF HIGH HEAVENS – English
HudoodeDaira – Roman Urdu
HudoodeDairaeMahdavia – Urdu
HudoodeDairaMehdaviaNewUrdu
HujjatulBalighaUrdu
Hz Mahdi(AS) Ke MaratibHz Nizamuddin Awliya Ke Aqeeday Mein – Urdu
Ibadullah asSaliheen – Urdu
Ibn Laddaf ki Ibleesi Pukar – Urdu
Ilme Ghaib – Urdu
Imam AS ka Pasandeeda Kalam (Urdu)
Insaf Nama – English
Insaf Nama – Farsi / Urdu
Insaf Nama – Roman Urdu
Insaf Nama – Urdu
IqbaleHaq – Urdu
Islah az Zanoon Fi Jawab Ibn Khaldun – Urdu
IslahuzZunoon Fi Jawab IbneKhaldun – English
Istalahate Mahdavia – Urdu
Istelaate Mahdavia (Gujarati)
IstelahateMehdaviya – Hindi
Jalori Peer – Urdu
Jamath Namaz – Tamil
JameulUsool – Urdu
Jam’e alUsoolArabic
JannatulVilayet – Urdu
JawaharutTasdiqclassic Farsi / Urdu
JawaharutTasdiqUrdu
Ja’ Al Haqq – Urdu
KashfudDuja – Farsi / Urdu
KhalifaeGroh – Urdu
Khasaes Imam Mahdi(AS) – English
Khasaes Imam Mahdi(AS) – English – Mobile
Khasaes – Imam Mahdi(AS) – Hindi
Khasaese Imam Mehdi(AS) – Urdu
Khasa’es Imam Mahdi(AS) – Arabic
KhatamulHuda Sublus Sawa – Urdu
Khud Quran Kya Kehta Hai – Urdu
Khulasatul Kalaam – Hindi
KuhlalJawahar Vol1 – Urdu

KuhlulJawahar Vol2 – Urdu
Kuhlul Jawahir Vol 1 Part 1 – English
Kuhlul Jawahir Vol 1 Part 2 – English
Lailatul Qadr – Urdu
Latmatul Musaddiqeen Ala Wajhil Mukazzibeen – Urdu
MaafaMaafi – English
Mahdaviat Jawidaan Vol 1 to 5 – Urdu
Mahdaviat Jawidaan Vol 6 – Urdu
Mahdaviat – An Introduction – English
Mahdavi ki Namaz – Urdu
Mahdavi ki Namaz (Prayer of a Mahdavi) – English
Mahiyatut Taqleed – Urdu
Mahiyatut Tasdeeq – Urdu
Mahzara Shah DilawarRZ – English – Mobile
Mahzara Shah Dilawar(RZ) – Farsi / Urdu
Mahzara – Shah Dilawar(RZ) – English
MajaliseKhamsa – English
MajaliseKhamsa – Farsi / Urdu
MajaliseKhamsa – Roman Urdu
MajaliseKhamsa English – Mobile
MajaliseKhamsaHindi
MajaliseKhamsaUrdu
MajmaulAayaat wo TasdeequlAayaat – Farsi / Urdu
MajmaulAayaat wo TasdiqulAayaat – Urdu
Makateeb – English – Mobile
Makateeb – Urdu
MakateebEnglish
MakhzanudDalayal – Urdu
Maktoob Bandagi Miyan Ameen Muhammad RZ – English
Maktoob Bandagi Miyan Ameen Muhammad – Urdu
Maktoob Dar Bayan FarziyateDugana ShabeQadar – Farsi / Urdu
Maktoob Dar Bayan Farziyete Dugana Shabe Qadr – Urdu
Maktoob Hidayat Asloob – Urdu
Maktoob Hidayat Asloob (Farsi/Urdu)
MaktoobeMultani – English
MaktoobeMultani – Farsi / Urdu
MaktoobeMultani – Hindi
MaktoobeMultani – Urdu
Malkate Faazila (Urdu)
Malumate Qurani wo Islami – English
ManasikeHajj – Urdu
MardeQallash – Urdu

MargoobulQuloob – Urdu
MasnavieMa’navi – English
Mas’alae Taswiyat – Urdu
MatlaulVilayet – Urdu
MazameeneAbid Urdu
MazameeneBartar (Part 1) – Urdu
MazameeneBartar (Part 2) – Urdu
Ma’arijulVilayat – Urdu
Ma’dan AlAa’daab – English
Ma’danulAadaab wo Mohkumaat wo TakmeelulEeman – Farsi / Urdu
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