



IMAAM MAHDI

Alayhis Salaam

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**Hadhrat Abu Saeed (Radhiyallahu anhu) said:
“Rasulullah (sallallahu alayhi wasallam) said: ‘
The Mahdi will be one of my descendants; he
will have a high forehead and a high bridged
nose. He will fill the earth with justice and
fairness just as it was filled with injustice and
oppression, and he will rule for seven years.’”
[Abu Dawood]**



**Hadhrat Umme Salmah (Radhiyallahu anha)
said:
“I heard Rasulullah (sallallahu alayhi wasallam)
say: ‘ The Mahdi will be one of my descendants,
from the children of Faatimah.’” [Abu Dawood]**

INTRODUCTION

Bismillaahir Rahmaanir Raheem

IMAAM MAHDI (Alayhis salaam)

Since the very time of Rasulullah (sallallahu alayhi wasallam) down to this present age, it has always been the unanimous (Ijmaa-ee) belief of the Ahlus Sunnah Wal Jama'ah (the Followers of the Four Math-habs) that Imaam Mahdi (alayhis salaam) will appear during the last of ages, namely, during the age when Hadhrat Nabi Isaa (alayhis salaam) and Dajjaal will make their appearance.

The Shiahs subscribe to a concocted and baseless view regarding Imaam Mahdi (alayhis salaam). They believe that at the age of five or six years in the fifth century, Imaam Mahdi disappeared with the original Qur'aan and is until this day hibernating in a cave in concealment and fear. He will appear according to their baseless concoction, during the final era of this world and exhume the bodies of Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Aishah (radhiyallahu anhum) and punish them severely after having restored them to life.

In these days, modernists—or some deviant modernists — have cast aspersions on the authentic ahaadith which report and establish beyond any vestige of doubt the Ahlus Sunnah's belief regarding the advent of Imaam Mahdi (alayhis salaam). All authorities of the Ahlus Sunnah Wal Jama'ah —of former and later times— unanimously proclaim the correctness of the belief regarding Imaam Mahdi (alayhis salaam).

In fact, even those who do not follow any of the four Math-habs of the Ahlus Sunnah, and who are unnecessarily critical of many Saheeh Ahaadith, also accept the authenticity of the Ahaadith on which the belief pertaining to Imaam Mahdi (alayhis salaam) is based. Among such non-Math-habis are Ibn Taimiyyah and Ibn Qayyim from whose works we have liberally cited in this brief treatise.

These modernists rejecting the belief regarding Imaam Mahdi (alayhis salaam) endeavour to create doubts in the minds of unwary and ignorant Muslims. These miscreants usually are those deviates who are averse to the Four Math-habs. But, their views are baatil —having no validity in the Shariah.

The narrations which establish the belief of the Ahlus Sunnah regarding Imaam Mahdi (alayhis salaam) are of the Mutawaatir category. This is the highest category of Ahadith which have the force of Qur'aanic Aayaat. There is no compromise on this belief.

Those who deny this authentic belief expose themselves to kufr.

HADHRAT NABI ISAA'S (ALAYHIS SALAAM) PLACE OF BURIAL

The same deviants who reject the Islamic belief pertaining to the burial of Hadhrat Isaa (alayhis salaam) alongside the Holy Grave of Rasulullah (sallallahu alayhi wasallam) after his dissension and reign during the last of eras, also refute the narrations which categorically mention the burial place of Hadhrat Isaa (alayhis salaam).

In the ensuing pages copious authentic narrations and rulings of the authorities of the Shariah have been furnished to prove both beliefs of the Ahlus Sunnah Wal Jama'ah, namely:

- (1) The appearance of Hadhrat Imaam Mahdi (alayhis salaam)
- (2) The Burial place of Hadhrat Isaa (alayhis salaam).

May Allah Ta'ala protect our Imaan and save us from the shaitaani deceptions of the people of baatil opinion about whom Hadhrat Sayyiduna Umar Ibn Khattaab (radhiyallahu anhu) said: *“Verily, the people of opinion are the enemies of the Sunnah.”*

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THE AQEEDAH OF THE AHLE SUNNAT WAL JAMAA`AT REGARDING THE COMING OF IMAAM MAHDI

The Ahaadith regarding Imaam Mahdi (alayhis salaam) are authentic

The names of those Muhadditheen who have stated that the Ahaadith regarding Hadhrat Mahdi (alayhis salaam) are Mutawaatir are listed hereunder:

1. Haafiz-e-Hadith Hadhrat Abul Husain Muhammad Ibn Husain Al-Abri As-Sanjari (rahmatullahi alayh), the author of “*Manaasib Shaafi*” – passed away 363 A.H.
2. Hadhrat Allamah Muhammad As-Safaarini (rahmatullah alayh) –
passed away 1188 A.H.
3. Hadhrat Allamah Muhammad Al-Barzanji (rahmatullah alayh) –
passed away 1103 A.H.
4. Hadhrat Allamah Qaadhi Muhammad Ibn Ali Ash-Shaukaani (rahmatullah alayh) – passed away 1250 A.H.
5. Hadhrat Allamah Siddiq Hassan Al-Qanuji (rahmatullah alayh) –
passed away 1307 A.H.
6. Allamah Muhammad Bin Ja`far Al-Kitaabi – passed away 1347 A.H.

Besides these there are numerous other Muhadditheen and Ulama who have cited Ahaadith regarding Imaam Mahdi (alayhis salaam).

The Aimmah who have extracted Ahaadith regarding Imaam Mahdi (alayhis salaam)

There are numerous Aimmah-e-Hadith who have quoted Ahaadith regarding Imaam Mahdi (alayhis salaam) in their respective compilations of Ahaadith. Amongst them are:

1. Imaam Abu Dawood (rahmatullah alayh) has quoted Ahaadith regarding Imaam Mahdi (alayhis salaam) in his *Sunan*.
2. Imaam Tirmidhi (rahmatullah alayh) has listed Ahaadith regarding Imaam Mahdi (alayhis salaam) in his *Jaam`i*.
3. Imaam Ibn Maaja (rahmatullah alayh) in his *Sunan*.
4. Imaam Nasai (rahmatullah alayh).
5. Imaam Ahmad Bin Hambal (rahmatullah alayh) in his *Masnad*.
6. Imaam Ibn Hibbaan (rahmatullah alayh) in his *Saheeh*.
7. Imaam Haakim (rahmatullah alayh) in his *Saheeh*.
8. Imaam Abu Bakr Ibn Shaibah (rahmatullah alayh) in his *Musannif*.
9. Imaam Ibn Nuaim Ibn Hammaad (rahmatullah alayh) in his *Kitaabul Fitan*.
10. Haafiz Abu Nuaim (rahmatullah alayh) in his *Kitaabul Mahdi*.
11. Imaam Tibrani (rahmatullah alayh) in *Mu`jamul Kabeer*, *Mu`jamul Owsat*, and *Mu`jamus Sagheer*.
12. Imaam Daar-e-Qutni (rahmatullah alayh).
13. Allamah Al-Maarudi (rahmatullah alayh) in his *Kitaab Ma`rifatus Sahaabah*.
14. Imaam Abu Ya`lah Al-Musali (rahmatullah alayh).
15. Imaam Al-Bazaaz (rahmatullah alayh).
16. Imaam Al-Haarith Ibn Abi Usaamah (rahmatullah alayh).
17. Hadhrat Allamah Khateebul Baghdaadi (rahmatullah alayh) in his *Kitaabs*, *Talkheesul Mutashaabeh* and *Al Muttafiq Wal Mutafarriq*.
18. Hadhrat Allamah Ibn Asaakir (rahmatullah alayh) in his *Taareekh*.

19. Hadhrat Allamah Ibn Mandah (rahmatullah alayh).
20. Hadhrat Allamah Abul Hasan Al-Harbi (rahmatullah alayh).
21. Hadhrat Allamah Tamaam Raazi (rahmatullah alayh).
22. Hadhrat Allamah Ibn Jareer (rahmatullah alayh).
23. Hadhrat Imaam Abu Bakr Ibn Maghrabi (rahmatullah alayh).
24. Hadhrat Allama Abu Umar Ad Duwali (rahmatullah alayh).
25. Allamah Imaam Ad Dailami (rahmatullah alayh).
26. Allamah Abu Nuaim Al-Kaufi (rahmatullah alayh).
27. Allamah Imaam Abul Hasan Bin Al-Manaawi (rahmatullah alayh).
28. Imaam Baihaqi (rahmatullah alayh).
29. Imaam Ibn jauzi (rahmatullah alayh).
30. Imaam Yahya Bin Abdil Humaid Al-Hamaani (rahmatullah alayh).
31. Allamah Daryaani (rahmatullah alayh).
32. Allamah Ibn sa`ad (rahmatullah alayh) in his *Tabaqaat*.
33. Allamah Ibn Khuzaima (rahmatullah alayh).
34. Allamah Imaam Al-Hasan Bin Sufyaan (rahmatullah alayh).
35. Allamah Imaam Umar Ibn Shaibah (rahmatullah alayh).
36. Imaam Abu U`waanah (rahmatullah alayh).

The Kitaabs of the Muhadditheen regarding Imaam Mahdi (alayhis salaam)

There are numerous Ahaadith of Nabi (sallallahu alayhi wasallam) regarding the Imaam of the final era, Imaam Mahdi (alayhis salaam), which have been narrated, either in passing or specifically, by various Muhadditheen. Hereunder we shall mention the names of a few Muhadditheen who have written Kitaabs dealing specifically with Imaam Mahdi (alayhis salaam), or who have mentioned regarding him in their works:

1. Imaam Abu Bakr Ibn Khaithamah Zaheer Bin Harb (rahmatullah alayh), has, according to Allamah Ibn Khaldoon (rahmatullah alayh), compiled Ahaadith dealing specifically with Imaam Mahdi (alayhis salaam), in his work, *Al-Ahaadithul Waaridah Fil Mahdi*.
2. Al-Imaamul Haafiz Abu Nuaim (rahmatullah alayh) – his name was cited by Hadhrat Imaam Suyuti (rahmatullah alayh) in his Kitaab, *Al-Jaam`i-us-Sagheer* and *Al-Urful Wardi*. Imaam Suyuti (rahmatullah alayh) has added on to this, more Ahaadith and narrations.
3. Allamah Suyuti (rahmatullah alayh) has listed more than 200 Ahaadith and narrations regarding Imaam Mahdi (alayhis salaam).
4. Allamah Mar`i Ibn Yusuf Al Hambali (rahmatullah alayh) [passed way 1303 A.H.] has compiled a very wide spectrum of Ahaadith regarding Imaam Mahdi (alayhis salaam) in his Kitaab, *Fawaaidul Fikr Fi Zuhooril Mahdiyil Muntadhir*.
5. Hadhrat Allamah Muhammad Al-Barzanji (rahmatullah alayh) [Passed away 1103 A.H.] has also compiled many Ahaadith regarding Imaam Mahdi (alayhis salaam) in his Kitaab, *Al-Ishaa`atul Ashraatis Saa'ah*. He has also stated the Ahaadith regarding Imaam Mahdi (alayhis salaam) to be Mutawaatir.

6. Allamah Qaadhi Muhammad Ibn Ali Ash-Shaukaani (rahmatullah alayh) has written an entire Kitaab regarding Imaam Mahdi (alayhis salaam), titled, *At-Taudeehu Fi Tawaatur Ma Jaa'a Fil Mahdiyil Muntadhir Wad Dajaal Wal Maseeh*. He has also stated the Ahaadith regarding Imaam Mahdi (alayhis salaam) to be Mutaawatur.

7. Haafiz Amaadudeen Ibn Katheer (rahmatullah alayh) in his Kitaab, *Al Fitan Wal Malaahim*, has dedicated an entire chapter wherein he has made an excellent discussion regarding Imaam Mahdi (alayhis salaam).

8. Allamah Ibn Hajar Al Makki (rahmatullah alayh) has written a detailed treatise in his Kitaab, *Al-Qowlul Mukhtasar Fi Alamaatil Mahdiyil Muntadhir*.

9. Hadhrat Allamah Ali Al Muttaqi Al Hindi (rahmatullah alayh), the author of *Kanzul Ummaal*, has written a special treatise dealing with Imaam Mahdi (alayhis salaam), which has been referred to by Allamah Barzanji (rahmatullah alayh) in *Al-Ishaa`at* and by Hadhrat Mullah Ali Qaari (rahmatullah alayh) in *Mirqaat*.

10. Hadhrat Allamah Mullah Ali Qaari (rahmatullah alayh) has dilated in detail regarding Imaam Mahdi (alayhis salaam) in his Kitaab, *Al-Mashribul Wardi Fi Math-habil Mahdi*.

11. Allamah Ameer Muhammad Ibn Ismail As-San'aani (rahmatullah alayh) – [passed way 1182 A.H.], the author of *Subulul Islam*, has also shed much light on the coming of Imaam Mahdi (alayhis salaam) and details thereof.

Ahaadith regarding Imaam Mahdi (alayhis salaam) in the Saheehain

There is no explicit and clear narration in the Saheehain regarding Imaam Mahdi (alayhis salaam), however, the subject of some of their Ahaadith can be found, verbatim, in other Ahaadith Kitaabs, wherein these narrations (which appear in the Saheehain) are better understood and ‘interpreted’. Hereunder are some Ahaadith which appear in the Saheehain,

“It is reported from Abu Hurairah (radhiyallahu anhu) who said, ‘Rasulullah (sallallahu alayhi wasallam) said, ‘What will be your condition when the son of Maryam descends and your Imaam will be amongst you?’ [Narrated in Bukhari in the chapter, Nuzoolu Isaa Bin Maryam)

Imaam Muslim (rahmatullah alayh) has narrated in his *Saheeh*, from Hadhrat Jaabir (radhiyallahu anhu), that he heard Nabi (sallallahu alayhi wasallam) saying, *“A group from my Ummat will always be engaged in fighting upon the Haqq (and) they will be victorious until (just before the advent of) The Day of Qiyaamah... Isaa Ibn Maryam (alayhis salaam) will descend and their Ameer will say to him, ‘Come and lead our Salaat’. He will reply, ‘No! some of you are leaders unto others. Allah Ta’ala has honoured this Ummat.’”*

Two points are worth noting here:

- (1) At the time of Hadhrat Isaa’s (alayhis salaam) descension, the Muslim Ummat will have a pious and just leader.
- (2) The fact that Hadhrat Isa (alayhis salaam) will ask this Imaam to lead the Salaat is ample proof that he will be a pious and virtuous Imaam.

Now the question arises as to whether this Imaam is in fact Imaam Mahdi (alayhis salaam)? The excellent qualities and traits of this pious Imaam are borne out by numerous Ahaadith. His name,

Muhammad Ibn Abdillah, has also been mentioned in numerous Ahaadith. In a narration reported in *Masnad Al Haarith Ibn Abi Usaamah*, and exact narration such as this one is reported by Hadhrat Jaabir (radhiyallahu anhu), wherein he states the word, *Al Mahdi*, after the words ‘their Ameer’. This narration becomes a Tafseer of the Hadith which appears in Muslim Shareef.

Examine the narration which appears in *Musnad Al Haarith Bin Usaamah*:

“It is reported from Jaabir (radhiyallahu anhu), who says that Rasulullah (sallallahu alayhi wasallam) said, ‘A group from my Ummat will always be engaged in fighting upon the Haqq (and) they will be victorious until (just before the advent of) The Day of Qiyaamah... Isaa Ibn Maryam (alayhis salaam) will descend and their Ameer, Al Mahdi, will say to him, ‘Come and lead our Salaat’. He will reply, ‘No! some of you are leaders unto others. Allah Ta’ala has honoured this Ummat.’”

Regarding this Hadith, Ibn Qayyim states in *Al Manaarul Muneef*, *“Isnaaduhu Jayyidun”* (Its chain of narrators is excellent). It is very clear and evident that this narration forms an interpretation and dilation of the narration which appears in Muslim Shareef. Those Ahaadith wherein the name of Imaam Mahdi (alayhis salaam) is not mentioned, and he is merely described as a pious/virtuous man, are clarified by other Ahadith which describes Imaam Mahdi with clarity. There are other narrations which clearly state that the person who will ask Hadhrat Isa (alayhis salaam) to lead the Salaat will be Imaam Mahdi (alayhis salaam). Therefore, in the above-mentioned Hadith, the pious/virtuous man who will ask Hadhrat Isa (alayhis salaam) to lead the Salaat is Imaam Mahdi (alayhis salaam). In the Saheehain his name is not given but owing to the narration which appears in *Sanad Al Harith*, we come to know that the pious/virtuous Imaam who will ask Hadhrat Isa (alayhis salaam) to lead the Salaat will be Imaam Mahdi (alayhis salaam).

Allamah Siddiq Hasan Qanooji (rahmatullah alayh) has compiled a large number of Ahaadith regarding Imaam Mahdi (alayhis salaam) in his Kitaab, *Al-Izaa`a*. At the end, he quotes the above-mentioned narration from Muslim Shareef and comments, *“The word, ‘Mahdi’ is not mentioned in this Hadith, but in this Hadith and other such Ahaadith, there is no possibility of this person being any other, than the awaited Mahdi, as can be borne out by the above-mentioned Ahaadith and numerous narrations.”*

The Ahaadith regarding Imaam Mahdi (alayhis salaam) in Kitaabs other than the Saheehain

There are too many Ahaadith which appear in other Ahaadith Kitaabs, besides the Saheehain, wherein mention is made of Imaam Mahdi (alayhis salaam). Hereunder we will mention a few:

1. *“It is reported from Abu Saeed Khudri (radhiyallahu anhu), who says that Nabi (sallallahu alayhi wasallam) said, ‘I give you the glad tidings of Mahdi, who will be sent at the time when there will be great differences amongst the people, and earthquakes. The earth will then be filled with justice just as it was filled with oppression and rebellion. The inhabitants of the heavens and earth will be pleased with him. He will distribute wealth with ‘Sihaah’.*

A Sahaabi asked, ‘What is meant by ‘Sihaah’? Nabi (sallallahu alayhi wasallam) replied, ‘With Equality and justice. Allah Ta’ala will fill the hearts of the Ummat of Muhammad with peace and contentment, and their justice will permeate and become widespread....’” [Narrated by Ahmad]

Haafizul Hadith, Allamah Nooruddeen Abul Hasan Bin Ali Bin Abi Bakr Ibn Sulaimaan Al-Haythami (rahmatullah alayh) has mentioned in *Majmu`us Zawaahid*, that Imaam Ahmad Ibn Hambal (rahmatullah alayh) has narrated this Hadith through various chains. Imaam Abu Ya`la has reported it with brevity. The narrators of both are reliable.

2. *“It has been reported by Abu Huraira (radhiyallahu anhu) that Nabi (sallallahu alayhi wasallam) mentioned regarding Mahdi and he said, ‘He will reign for a period of seven years, eight years or nine years. He will fill the earth with justice and equality just as it was filled with oppression and rebellion.’ [Bazaaz]”*

Allamah Haithami (rahmatullah alayh) mentioned that the narrators in the Hadith narrated by Bazaaz are reliable. Nevertheless, some have stated some of the narrators to be unreliable.

3. *“It has been reported by Abu Hurairah that he said, Rasulullah (sallallahu alayhi wasallam) said, ‘There will be in my Ummat a Mahdi, who will reign for seven years, or eight years or nine years. My Ummat will receive such benefits which they had never before experienced. The skies will be opened up for them. The earth will not withhold anything of its vegetation. A person will stand up and say, ‘O Mahdi! Give me.’ He will say to the man, ‘Take!’ (as much as you please).” [Tibrani]*

Hadhrat Imaam Haithami (rahmatullah alayh) stated that Imaam Tabri (rahmatullah alayh) has narrated this Hadith in his *Ausat* and that all the narrators thereof are reliable.

4. Imaam Abu Dawood (rahmatullah alayh) has compiled one chapter in his *Sunan*, which begins with *The first Kitaab of Mahdi* and ends with *The last Kitaab of Mahdi*. In this compilation, Imaam Abu Dawood narrates 13 Ahaadith.

5. *Imaam Abu Dawood, (rahmatullah alayh) reports from Hadhrat Aasim Ibn Abi Najood, who reports from Janaab Zarr (rahmatullah alayh), who in turn reports from Hadhrat Abdullah Ibn Mas`ood (radhiyallahu anhu) that Nabi (sallallahu alayhi wasallam) said, “If there remains even one day for the existence of this earth, Allah will extend that day until He sends therein a man from myself, or from my family. His name will conform to mine and his father’s name to my father’s. He will fill the earth with justice and equality just as it was filled with oppression and rebellion.”*

After narrating this Hadith, Imaam Abu Dawood and Imaam Munzari (rahmatullah alayhima) remained silent (i.e. they did not comment anything on the reliability of the narrators). Similarly, Ibn Qayyim also remained silent regarding this

Hadith in Tahzeeb. However, in his second Kitaab, *Al Minaarul Muneef*, he had indicated towards the authenticity of this narration. Ibn Taimiyyah has mentioned regarding the authenticity of this Hadith in *Minhaajus Sunnah*. Allamah Baghawi (rahmatullah alayh) has also narrated this Hadith without any criticisms against it. Allamah Baanwi (rahmatullah alayh) has mentioned in *Takhreej Ahaadithul Mishkaat*, that this narration is reliable.

The general view regarding Aasim Ibn Abi Najood (rahmatullah alayh)

This Hadith stems from Hadhrat Aasim Ibn Abi Najood (rahmatullah alayh). We will mention a few statements and views regarding this narrator as they appear in the Kitaab, *Aunul Ma`bood Sharah Sunan Abi Dawood*,

* Aasim is the son of Abul Najood. Abul Najood Bahdalah's (rahmatullah alayh) name is amongst the names of the *Sab`ah Qurraas*.

* Imaam Ahmad Bin Hambal (rahmatullah alayh) said, "*He is a pious man and I prefer his Qiraat as well.*"

* Imaam Ahmad Bin Hambal and Imaam Abu Zur`ah (rahmatullah alayhima) have categorized him as reliable.

* Hadhrat Abu Haatim (rahmatullah alayh) said, "*His rank is amongst the rank of the truthful ones. He is a reliable narrator.*"

* Imaam Abu Ja`far Al Uqaili (rahmatullah alayh) says, "*There is nothing wrong with him except his not being a Haafiz (e- hadith).*"

* Imaam Daar-e-Qutni (rahmatullah alayh) said, *“There is a flaw in his Hifz, (nevertheless) Imaam Bukhari and Muslim have narrated from him in their Saheehs.”*

* Allamah Zahbi (rahmatullah alayh) said, *“He is truthful”*. Therefore, Imaam Zahbi has accepted narrations from him.

In Summary, Hadhrat Aasim Ibn Bahdalah (rahmatullah alayh) is regarded as reliable and authentic by Imaam Ahmad Ibn Hambal and Imaam Zur`ah (rahmatullah alayhima). Others regard his narrations as reliable and worthy of recognition. If any criticism can be levelled against him then the only one is that of a defective Hifz, and nothing else. Merely on account of this small flaw, his narrations cannot be left out or ignored. He is not the only narrator of this Hadith. It has been narrated through other chains as well. It is incorrect and unjustified to censure and rebuke Aasim Ibn Bahdalah merely on account of conjecture and rumours.

6. Imaam Abu Dawood (rahmatullah alayh) narrates in his *Sunan* from Hadhrat Sahal Bin Tamaam Ibn Badee` who reports from Imraan Al Qattaan, who reports from Qataadah, who reports from Abu Nasrah, who reports from Hadhrat Abu Saeed Khudri (radhiyallahu anhu) that Nabi (sallallahu alayhi wasallam) said, *“Al Mahdi is from me (my progeny), (he has a) broad and illuminated forehead and a high nose. He will fill the earth with justice and equality just as it was filled with oppression and rebellion. He will rule for seven years.”*

Ibn Qayyim (rahmatullah alayh) states in *Al Manaarul Mu- neef*, *“Imaam Abu Dawood has narrated this Hadith through an excellent chain.”*

Baghawi and Al Baani have categorized this Hadith as reliable and authentic, in *Masaabihus Sunnat* and *Takhreej Ahaadithul Mishkaat* respectively.

7. Imaam Ibn Maajah (rahmatullah alayh) reports in his *Sunan* from Muhammad Ibn Yahya and Ahmad Ibn Yusuf from Abdur

Razaq who reports from Hadhrat Sufyaan Thauri (rahmatullah alayh) who reports from Khaaleed Al Khudaa'i (rahmatullah alayh) who reports from Abi Qulaabah, who reports from Abus Samaa'ir Raji, who reports from Hadhrat Thaubaan (radhiyallahu anhu) that Nabi (sallallahu alayhi wasallam) said, *"Three persons will fight at your treasure (The Kaabah). They will be the sons of the Khulafaa. They will not even come near one another when black flags will be raised from the east. They will come to fight you, such a fight that has never been witnessed before."* The narrator says that Nabi (sallallahu alayhi wasallam) said something further which he cannot remember. Then Nabi (sallallahu alayhi wasallam) said,

"When you see it (this army), then you should take ba`it to him, even though you have to traverse ice to get to him, because he is the Khalifah Mahdi."

Sheikh Abdul Baaqi Muhammad Fuaad (rahmatullah alayh) states in his *Ta'leeq Ala Sunan Ibn Majah* that Allamah Basari (rahmatullah alayh) stated in his *Zawaa'id Ibn Majah* that the chain of narrators of this Hadith are reliable and the personalities are truthful.

Imaam Haakim (rahmatullah alayh) has narrated this Hadith in his *Mustadrak* and stated that the chain of narrators of this Hadith conforms to the standards laid down by the Sheikhs (Imaams Bukhari and Muslim).

Allamah Ibn Katheer (rahmatullah alayh) has also mentioned this Hadith in his *Kitaabul Fitan wal Malaahim* and confirmed the authenticity and reliability of the chain of narrators.

8. Imaam Abu Dawood (rahmatullah alayh) narrates in his *Sunan* that Ahmad Ibn Ebrahim reports from Abdullah Ibn Ja'far who reports from Abul Maleehul Hasan Bin Umar who reports from Ziyaad Bin Ali who reports from Saeed Ibn Musayyib, who reports

from Hadhrat Umme Salmah (radhiyallahu anha) who reports that she heard Nabi (sallallahu alayhi wasallam) saying,

“Al Mahdi is from my progeny, from the children of Faatimah (radhiyallahu anha).” Ibn Majah (rahmatullah alayh) narrates from Saeed Ibn Musayyib (radhiyallahu anhu) who stated, *“We were with Umme Salmah who was telling us about Mahdi. She said, ‘I heard Rasulullah (sallallahu alayhi wasallam) saying, ‘Al Mahdi will be from the children of Faatimah.’”*

This Hadith was narrated by Allamah Suyuti (rahmatullah alayh) in his *Al Jaamius Sagheer* and he indicated towards its reliability and authenticity. It has also been authenticated and vouched for by Allamah Baghawi in his *Masaabehus Sunnah* and by Al Baani in his *Takhreej Ahaadithil Mishkaat*.

9. Ibn Qayyim (rahmatullah alayh) mentions in his *Al Minaarul Muneef* that Haarith Ibn Usamah (rahmatullah alayh) stated in his *Musnad*, *“Ismail Bin Abdil Kareem reports to us, Ibrahim Bin Aqeel reports to us, from his father, from Wahab Bin Munabbah, from Jaabir (radhiyallahu anhu) who said, ‘Rasulullah (sallallahu alayhi wasallam) said, ‘Isa Bin Maryam will descend and their Ameer, Al Mahdi, will say, ‘Come and lead the Salaat for us,’ He (Hadhrat Isa – alayhis salaam) will reply, ‘No, Indeed some of you are leaders over others. Allah has honoured this Ummat.’”*

Ibn Qayyim has vouched for the reliability of this narration. He states, *“I have inspected this Hadith and consulted with the experts in this field, and have concluded that the beginning to end of this narration is cohesive.”* He also mentioned that there is no break/ flaw in this narration. All the above narrators are known to the Muhadditheen and their characteristics and details are available for inspection.

The views of the senior Aimmah regarding the belief in Imaam Mahdi (alayhis salaam)

Hereunder we will present a few views of the Aimmah with regard to the Ahaadith narrated about Imaam Mahdi (alayhis salaam), wherefrom we can clearly understand the necessity for believing in his coming.

Haafiz Abu Ja`far Aqeeli and the Ahaadith of Imaam Mahdi (alayhis salaam)

Haafiz-e-Hadith, Hadhrat Abu Ja`far Aqeeli (rahmatullah alayh) [passed away 323 A.H.] has certified the Ahaadith regarding Imaam Mahdi (alayhis salaam) as being reliable and authentic. Haafiz Ibn Hajar (rahmatullah alayh) states in *Tahzeebut Tahzeeb*, “*There are many other reliable Ahaadith regarding Mahdi besides this one (cited by Abu Ja`far Aqeeli in his Kitaab)*”

Haafiz Ibn Hibbaan Al Busti's respected view

Haafiz Ibn Hibbaan Al Busti (rahmatullah alayh) [passed away 304 A. H] says that the Hadith, “*An era will not dawn over you except that the previous one was worse than it*”, refers specifically to the era of Imaam Mahdi (alayhis salaam) and it does not refer to any general era. Haafiz Ibn Hajar (rahmatullah alayh) states in *Fathul Baari*, which is the commentary of Bukhari, commenting on the narration of Hadhrat Anas (radhiyallahu anhu), “*An era will not dawn....*” -- “*The Hadith of Anas (radhiyallahu anhu) cannot be construed as a general one, owing to the Ahaadith narrated regarding Mahdi, that he will fill the earth with justice and equality just as it was filled with oppression and injustice.*”

Allamah Khattaabi and the Ahaadith of Imaam Mahdi (alayhis salaam)

Allamah Khattaabi (rahmatullah alayh) states in commenting on the Hadith, “*Rasulullah (sallallahu alayhi wasallam) said, ‘Qiyaamah will not dawn upon you until time becomes restricted, and a year will become like a month and a month like a day’*”, that this Hadith refers either to the era of Imaam Mahdi (alayhis salaam) or Hadhrat Isa (alayhis salaam), or it could refer to both their eras.

Hadhrat Mullah Ali Qaari (rahmatullah alayh) states in *Mirqaat*, which is the commentary of *Mishkaat*, that the era where both, Imaam Mahdi (alayhis salaam) and Hadhrat Isa (alayhis salaam), will be in, will be the one which will pass very quickly as stated in the Hadith. The author of *Tuhfatul Ahwazi* has also inclined towards this view.

Imaam Baihaqi (rahmatullah alayh) and the Ahaadith of Imaam Mahdi (alayhis salaam)

Imaam Baihaqi (rahmatullah alayh) [passed away in 458 A.H.] stated regarding the Hadith, “*There is no Mahdi except Isaa Bin Maryam (alayhi salaam)*”, that the Ahaadith regarding the coming of Imaam Mahdi (alayhis salaam) are more authentic and reliable. Haafiz Ibn Hajar (rahmatullah alayh) had quoted this statement of Imaam Baihaqi (rahmatullah alayh) in *Tahzeebut Tahzeeb*. The narrators of the above mentioned Hadith are criticised.

Qaadhi Ayaaz (rahmatullah alayh) and the belief on the advent of Imaam Mahdi (alayhis salaam)

The famous Hanafi Qaadhi, Hadhrat Ayaaz (rahmatullah alayh) [passed away 544 A.H.] compiled a separate chapter in his Kitaab, *As- Shifa*, under the caption regarding *Mu`jizaat*, which is subdivided into three parts. At the end of this chapter, he stated regarding the prophecies of Nabi (sallallahu alayhi wasallam) and regarding his being informed about the unseen. This is listed under the caption, “*He does not speak from his own desire*”. Qaadhi Ayaaz (rahmatullah alayh) also lists a number of Ahaadith regarding the coming of Imaam Mahdi (alayhis salaam).

Imaam Qurtubi (rahmatullah alayh) and the belief regarding Imaam Mahdi (alayhis salaam)

The famous Mufasssir of the Qur`aan Majeed, Hadhrat Imaam Muhammad Ibn Ahmad Ibn Abi Bakr Al Qurtubi (rahmatullah alayh) [passed away 671 A.H.] states regarding the narration, “*There is no Mahdi except Isaa Bin Maryam (alayhi salaam)*” that its chain of narrators are weak. He states further that Imaam Mahdi (alayhis salaam) will be from the progeny of Hadhrat Faatimah (radhiyallahu anha) and that the Ahaadith regarding the coming of Imaam Mahdi (alayhis salaam) in the last era are authentic and reliable. Therefore, the above-mentioned narration is not to be relied upon and cannot be used as a guide, since there are other authentic and Mutawaatir Ahaadith which abrogate it. He also states an interpretation for this narration that the possible reason for Nabi (sallallahu alayhi wasallam) having mentioned that, “*There is no Mahdi except Isaa Bin Maryam (alayhi salaam)*” was that there will be no complete and sinless Mahdi (Guide) except Hadhrat Isa (alayhis salaam). Imaam Qurtubi (rahmatullah alayh) states that this interpretation to the narration offers a suitable reconciliation between the various narrations, which appear to be contradictory.

Allamah Suyuti (rahmatullah alayh) has also quoted this statement and commentary of Allamah Qurtubi (rahmatullah alayh).

Ibn Taimiyyah and the belief of the coming of Imaam Mahdi (alayhis salaam)

Ibn Taimiyyah [passed away 768 A. H.] states in his Kitaab, *Minhaajus Sunnah*...on page 211, vol.1, “*Chapter: However, that which he (here he is referring to some Shiah scholar) narrates via Ibn Umar (radhiyallahu anhu) about Nabi (sallallahu alayhi wasallam) that he said, ‘A man will emerge in the final era from my progeny. His name will be like mine and his title will be like mine. He will fill the earth with justice just as it was filled with oppression. He will be Al-Mahdi.’ The answer to this is that the Ahaadith which refer to the coming of Imaam Mahdi are authentic and reliable. Imaam Abu Dawood, Imaam Tirmidhi and Imaam Ahmad Ibn Hambal (rahmatullah alayhim) have all narrated such Ahaadith. For example, the Hadith of Hadhrat Ibn Mas’ood (radhiyallahu anhu) wherein he reports from Nabi (sallallahu alayhi wasallam), ‘If there does not remain of this earth except one day, then Allah will lengthen that day until a man emerges who will be from me, or from my house- hold. His name will correspond to mine and his father’s name to my father’s. He will fill the earth with justice and equality just as it was filled with oppression and rebellion.’ [Tirmidhi]*

It is reported from Umme Salmah (radhiyallahu anha) that Nabi (sallallahu alayhi wasallam) said, ‘*Al-Mahdi is from my progeny, from the offspring of Faatimah.*’ [Abu Dawood]. There is also the narration of Hadhrat Ali (radhiyallahu anhu) who looked towards his son, Hasan and said, ‘*Indeed this son of mine, as Rasulullah (sallallahu alayhi wasallam) mentioned, soon a man will be borne of him, whose name will be the name as that of your Nabi. His*

character and habits will be like his (i.e. Nabi - sallallahu alayhi wasallam), but not his features. He will fill the earth with justice.”

Ibn Qayyim and the belief regarding Imaam Mahdi (alayhis salaam)

Ibn Qayyim states regarding the Hadith, “*There is no Mahdi except Isaa Bin Maryam (alayhi salaam)*” that the narrators thereof are unreliable and he also states that there are numerous Ahaadith regarding the coming of Imaam Mahdi (alayhis salaam) that he will be from the progeny of Nabi (sallallahu alayhi wasallam) and that he will fill the earth with justice and reign for about seven years. Also that he will be reigning at the time of the descension of Hadhrat Isa (alayhis salaam). He will also be of some assistance in the slaying of Dajjaal. He will also lead the Salaat for the Ummat, such that even Hadhrat Isa (alayhis salaam) will follow him in Salaat.

Does The Mahdi refer to Hadhrat Isa (alayhis salaam)?

Ibn Qayyim states that the Ahaadith regarding Imaam Mahdi (alayhis salaam) are of four types, authentic, reliable, weak and concocted. Similarly, there are four views regarding the coming of Imaam Mahdi (alayhis salaam) in the final era. One of the views is that The Mahdi refers to Hadhrat Isa (alayhis salaam). The proponents of this view have used the above mentioned Hadith as a proof. As a matter of fact, even they have acceded to the fact that this narration is not 100% reliable.

Even if we assume that this narration is reliable, still too, it cannot be used to refute the coming of Imaam Mahdi (alayhis salaam). The reason being that between Nabi (sallallahu alayhi wasallam) and the advent of Qiyaamah, Hadhrat Isa (alayhis salaam) will be the greatest Mahdi (Guide), as is borne out by the various

Ahaadith. He will descend on the east Minaarat of the Musjid in Damascus and he will rule in accordance to the Qur`aan Majeed. He will fight the Jews and Christians and take Jizya from them. During his reign all the religions will dissipate. It will be true to say that he will be the Mahdi (guide), and besides him there will be no other. Although there will be another man who will be Imaam Mahdi (alayhis salaam). Therefore, when Hadhrat Isa (alayhis salaam) is referred to as The Mahdi it implies that he will be the perfect, complete and sinless Guide.

Has Mahdi already passed in the previous generations?

Another view is that the Mahdi which is mentioned in the Ahaadith refers to a ruler from amongst the Bani Abbaas, who lived in some past era. In substantiation of this view, the proponents have quoted the two Ahaadith which mention regarding the carriers of the black flags, who will come from Khurasaan or the east.

Ibn Qayyim has categorized both these Ahaadith as weak. He has also cited the substantiating views of other Muhaditheen. He says that even if these narrations are accepted as true and reliable, then too, it cannot be held as proof that the Mahdi has already passed in the previous era and that he was from the Bani Abbaas. He states that these Ahaadith refer to a specific person who will emerge during the final era. The term “Mahdi” is also a general term which can be used more loosely to apply to many other personalities as well. For example, Nabi (sallallahu alayhi wasallam) said, *“My Sunnat is binding upon you and the Sunnat of the Khulafaa Raashideen Mahdiyeen, those who come after me...”* This Hadith refers to the Khulafaa-e-Rashideen as also being Mahdis. Imaam Ahmad Ibn Hambal (rahmatullah alayh) also stated that Hadhrat Umar Bin Abdil Azeez (rahmatullah alayh) was also a Mahdi from amongst the Mahdis.

Ibn Qayyim states that there is no doubt that Hadhrat Umar Bin Abdil Azeez (rahmatullah alayh) was also a Mahdi, but he is not the Mahdi of the final era, who is referred to in the Ahaadith. Just as there are many small dajjaals and liars besides the big Dajjaal, who is to come before Qiyaamah, there are many Mahdis besides the actual Imaam Mahdi (alayhis salaam).

Mahdi will be in the final era and from the Ahle Bait

The third view is that Imaam Mahdi (alayhis salaam) will be in the final era and he will be from the progeny of Hadhrat Hasan Ibn Ali (radhiyallahu anhuma). Ibn Qayyim states that this view is the best and most preferred view, which is substantiated by the many Ahaadith narrated in this regard. Most of the Ahaadith indicate to the fact that he will be from the family of Hadhrat Hasan Bin Ali (radhiyallahu anhuma). This is the authentic view of the Ahlus Sunnah Wal Jama'ah.

Hidden Imaam

Ibn Qayyim states the fourth view as being that held by the Shiahs that the Mahdi is their hidden final Imaam who will emerge in the final era. After citing the various views regarding the Mahdi of the final era, he states, *“Nevertheless, one of the views of the sect of Imaamiah is that the Mahdi of the final era is not Muhammad Ibn Abdillah, but Muhammad Ibn Hoosein Al-Askari, the awaited Mahdi, who is from the progeny of Hadhrat Hoosein Ibn Ali (radhiyallahu anhu), and not from the progeny of Hadhrat Hasan Bin Ali (radhiyallahu anhu). He is omnipresent but hidden from our sight. He disappeared in his youth, with the staff of Hadhrat Moosa (alayhis salaam). This occurred in the 5th century after Hijri. Upto this day, he is still hidden.”*

Ibn Qayyim wrote this around the year 751 A.H. Today, many, many centuries later, the situation and belief of the Rawaafidh and Shiah is very much the same. It is quite clear and evident that they are astray and base their reliance on concocted and deviant narrations.

The Jews are also awaiting their Messiah

Ibn Qayyim states that shaitaan has formulated a trick on the Jews and created this belief amongst them that a person from amongst the children of Hadhrat Dawood (alayhis salaam) will emerge and he will spread the name and fame of the Jews throughout the world. They are now awaiting this Messiah of theirs. In fact, they await not a Messiah of guidance, rather one of deviation. They await Dajjaal. The Jews will be the greatest aids and promoters of The Dajjaal. It will be due to this evil of theirs, that Hadhrat Isa (alayhis salaam) will slaughter the Jews, so much that there will not remain even one on the face of the earth.

The Ummat of Nabi (sallallahu alayhi wasallam) has this belief that the Maseeh of the final era, Hadhrat Isa (alayhis salaam) will descend and he will come to kill Dajjaal, break the cross, eliminate pigs and kill his enemies, the Jews.

In this regard, Ibn Qayyim states that the Muslims have an affinity to the family of Nabi (sallallahu alayhi wasallam) and they await the advent of Imaam Mahdi (alayhis salaam) who will spread justice and peace on earth which will replace oppression and rebellion.

Allamah Abul Hasan As-Samhudi (rahmatullah alayh) and the belief regarding the emergence of Imaam Mahdi (alayhis salaam)

Hadhrat Allamah Abul Hasan As-Samhudi (rahmatullah alayh) [passed away 911 A.H.] states, *“From the established narrations of The Prophet of the last era, Nabi (sallallahu alayhi wasallam), we deduce that he (Imaam Mahdi - alayhis salaam) is from the progeny of Hadhrat Faatimatuz Zahra (radhiyallahu anha). According to the narration in Abu Dawood, he will be from the children of Hadhrat Hasan (radhiyallahu anhu)...”*

The view of Haafiz Ibn Hajar (rahmatullah alayh)

Allamah Ibn Hajar Al Makki (rahmatullah alayh) [passed away 974 A.H.] states in his Kitaab, *Al Qowlul Mukhtasar Fi Alaamaatil Mahdi- yil Muntazar*, *“Belief in the awaited Mahdi, the emergence of Dajjaal, the descension of Hadhrat Isa (alayhis salaam) and his performing Salaat behind Mahdi are all established from reliable and authentic Ahaadith. One should remember this also, that in whichever Hadith mention is made of a leader in the final era in close proximity to Qiyaamah, it refers to Mahdi.”*

Haafiz Ibn Katheer and belief in Mahdi

Haafiz Ibn Katheer (rahmatullah alayh) states in *Al-Fitan Wal Malaahim*, under the chapter *Thikrul Mahdi Allazi Yakunu Fi Aakhiriz Zamaan (Mention of that Mahdi who will emerge in the final era)*, that the Mahdi of the final era will be from amongst the Khulafaa-e- Raashideen and Aimmah-e-Mahdiyeen. He states that the Mahdi of the final era is not that Mahdi which the Rawaafidh/Shias are awaiting. Their belief is based, not on any reliable information, but rather on concocted and spurious narrations. It will not be the Muhammad Ibn Hasan Al-Askari who according to them was born in 255 A.H. and who at the age of five miraculously disappeared, until the present day.

We are speaking here of that Mahdi who is described in the Ahaadith of Nabi (sallallahu alayhi wasallam). He will be born in the final era, in close proximity to Qiyaamah. Ibn Katheer (rahmatullah alayh) states that his view is that this Mahdi will appear just before the descension of Hadhrat Isa (alayhis salaam).

Also the narration of Hadhrat Ali (radhiyallahu anhu) which states that it is he (Imaam Mahdi - alayhis salaam) who will be born from the progeny of his son, Hadhrat Hasan (radhiyallahu anhu) and whose name will be like that of our Nabi (sallallahu alayhi wasallam) and his father's name will be like that of Nabi's (sallallahu alayhi wasallam) father's name.

Ibn Katheer (rahmatullah alayh) also indicates towards the fact that it does not refer to anyone from the Bani Abbaas, from the previous eras. He has also stated that the Imaam Mahdi (alayhis salaam) will be born after the reign of the Bani Abbaas and that he will be from the progeny of Hadhrat Faatimah (radhiyallahu anha). He has also indicated clearly that Imaam Mahdi (alayhis salaam) will be from the offspring of Hadhrat Hasan (radhiyallahu anhu) and not Hadhrat Hussein (radhiyallahu anhu), as is clearly borne out by the narration of Hadhrat Ali (radhiyallahu anhu).

Ibn Katheer (rahmatullah alayh) narrates a Hadith from Ibn Majah, that Nabi (sallallahu alayhi wasallam) said, *“Three persons will fight at your treasure (The Kaabah). They will be the sons of the Khulafaa. They will not even come near one another when black flags will be raised from the east. They will come to fight you, such a fight that has never been witnessed before.”* The narrator says that Nabi (sallallahu alayhi wasallam) said something further which he cannot remember. Then Nabi (sallallahu alayhi wasallam) said, *“When you see it (this army), then you should take ba`it to him, even though you have to traverse ice to get to him, because he is the Khalifah Mahdi.”*

Ibn Majah is alone in reporting this Hadith but the chain of narrators are reliable and authentic.

BELIEF REGARDING THE DEMISE AND BURIAL OF HADHRAT ISA (alayhis salaam)

The object and aim of the return of Hadhrat Isa (alayhis salaam) is described in the Qur`aan Majeed and the Ahaadith of Nabi (sallallahu alayhi wasallam). Upon successful completion of his purpose and task— the entire world will testify to this— he will leave this worlds abode. He will be buried close to the grave of our Nabi (sallallahu alayhi wasallam) in Madinah Munawwarah. Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) says that Nabi (sallallahu alayhi wasallam) said that his brother, Hadhrat Isa (alayhis salaam), will descend to earth and marry. He will also have children and remain on earth for 45 years.

“Then he will die and be buried with me, in my grave (i.e. very close to Rasulullah’s grave) On the Day of Qiyaamah, Isa and I will rise from one grave between Abu Bakr and Umar.” Narrated by Ibn Jauzi in Kitaabul Wafaa. [Mishkaat, page 480]

Hadhrat Imaam Abu Bakr Aajari [passed away 360 A.H.], writes in a treatise, *“Then Isa (alayhis salaam) will pass away. The Muslims will perform (Janaazah) Salaat for him, and bury him with Nabi (sallallahu alayhi wasallam), Abu Bakr and Umar (radhiyallahu anhuma).”* [As- Sharee`, page 381]

Hadhrat Allamah Muhibbud Deen Muhammad Bin Mahmood, known as Ibn Najaar, [passed away 643 A.H.], writes, quoting from the historians, *“There is a space on the eastern side of his (Nabi - sallallahu alayhi wasallam) house, (regarding which) Saeed Bin Musayyib says that Isa Bin Maryam will be buried.”* [Wafaa-ul-Wafaa, page 558, vol.2]

Hadhrat Moulana Mullah Ali Qaari (rahmatullah alayh) [passed away 1014 A.H.] writes, *“Indeed Isa will be buried on the side of our Nabi (sallallahu alayhi wasallam), between him and Sheikhain (Hadhrat Abu Bakr and Umar).”* [Jam`ul Wasaa`il, page 563]

He states in *Sharah Fiqhul Akbar*, page 136, “*Indeed he (Isa – alayhis salaam) will be buried between Nabi (sallallahu alayhi wasallam) and Siddiq (Hadhrat Abu Bakr – radhiyallahu anhu). It is reported that he will be buried after Sheikhain. Hence blessed are Sheikhain that they are buried between two prophets.*”

From this it is established that Hadhrat Isa (alayhis salaam) will be buried in Madinah Munawwarah next to Nabi (sallallahu alayhi wasallam) and that he will rise up with Nabi (sallallahu alayhi wasallam) on the Day of Qiyaamah.

After the demise of Hadhrat Isa (alayhis salaam) evil will spread slowly onto earth and gain momentum until the advent of Qiyaamah, when it will be at its peak.

These many references have been extracted from Daarul Uloom Deoband’s monthly magazine, Daarul Uloom which published the articles of Al-Ustaaz Abdul Hasan Ibn Ahmad al-Ibaad and of Haafiz Muhammad Iqbal Rangoon.

Hadhrat Ali (Radhiyaalahu anhu) said:

“Rasulullah (sallallahu alayhi wasallam) said: ‘The Mahdi is one of us, from among the people of my household. In one night Allah will inspire him and prepare him to carry out his task successfully.’” [Ahmad and Ibn Majah]