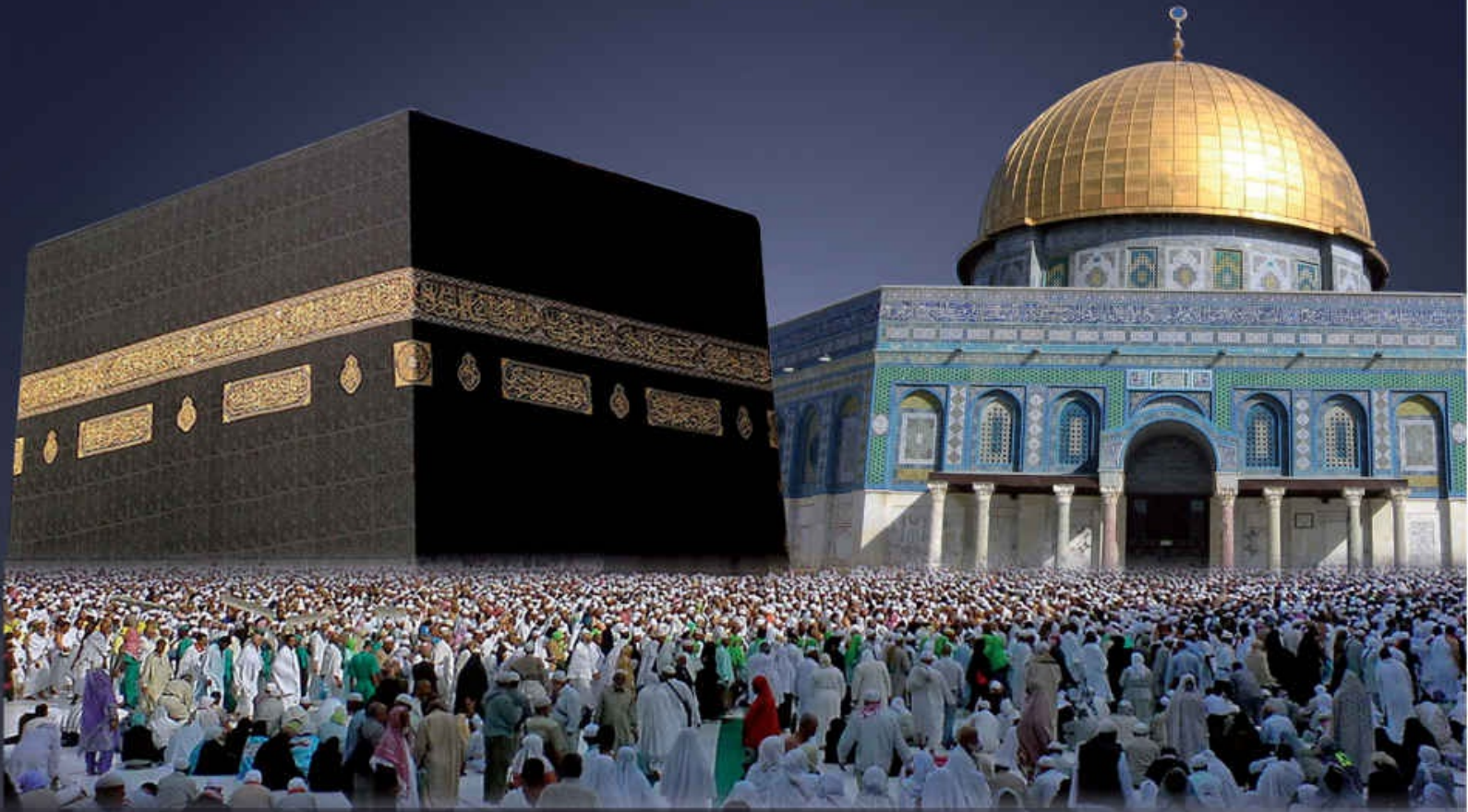


Al-Mahdi

TRUTH OR FICTION?



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AL-MUQADDAM**

AL-MAHDI
TRUTH or FICTION?

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BISMILLAH AR-RAHMAN, AR-RAHEEM

Translator's Word:

All praise is due to Allah, we praise Him and seek His Support. We seek refuge with Allah from the evils of our spirits and misdeeds. Whosoever Allah guides, there is no one who can misguide them, and whosoever Allah misguides, there is no one who can guide them. I bear witness that there is no god but Allah ﷻ, Alone having no partner, and that Muhammad ﷺ is His servant and Messenger.

Ó O you who believe! Observe your duty to Allah with correct observance, and die not save as those who have surrendered (unto Him). [\[1\]](#)

Ó O mankind! Be mindful of your duty to your Lord Who created you from a single soul and from it created its mate, and from these two has spread a multitude of men and women. Be mindful of your duty toward Allah in Whom you claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah has been a Watcher over you. [\[2\]](#)

Ó O you who believe! Fear Allah, and (always) say a word directed to the right. That He may make your conduct whole and sound and forgive you your sins. He that obeys Allah and His Messenger has already attained the highest achievement. [\[3\]](#)

The best discourse is the Word of Allah ﷻ (the Qur'an) and the best guidance is that of the Prophet's ﷺ. The most evil of deeds are novelties introduced

into religion, for every novelty is a *bid'ah* (innovation in religion) and every *bid'ah* is an act of misguidance, and every act of misguidance is destined for the Hellfire.

The Prophet Muhammad ﷺ has prophesied several events that will occur just before the advent of the Day of Judgment. Among these, he ﷺ has foretold the emergence of one of his descendants, *Al-Mahdi* (the guided one), who will appear when the believers are severely oppressed in every corner of the world. He will fight the tyrants, unite the Muslims and bring peace and justice to the world.

A Muslim should strive hard to adhere to the teachings of Islam amidst all of the material trappings and temptations of the *dunya* (life of this world).

We cannot expect, as Muslims, to suffer humiliation and failure in life, and then anxiously await the appearance of the *Mahdi* who may be 1,000 years away. No one knows the exact time of his appearance except Allah. If Salah-ad-Din, `Imadud-din Zenki, Saif-ud-Din Qutuz, Nur-ad-Din Mahmud and Muhammad Al-Fateh had adopted the same policy of retreat and procrastination, the *Ummah* would have been subjected to endless suffering at the hands of the Crusaders, Tartars and others.

Throughout the history of Islam, a few individuals, driven either by the desperate state of Muslims in their community, or by a selfish pursuit of power and prestige, laid claim to being the *Mahdi* and discovered a following among the uninformed masses who were looking for salvation from the Heavens. For some of these individuals (like Bab of Iran or Mirza Ghulam of India) the *Mahdi* claim was just a stepping stone to the development of heretic sects which broke away from the fold of Islam. Thus, it is at least prudent to visit the facts of this prophecy and avoid falling prey to false

claimants that will appear from time to time.

Today we find groups like the Shiite Rafidites, opposing *Ahlu Sunnah*^[4], created an army which they named '*Jaish al-Mahdi*' (Army of the *Mahdi*), asserting that it is prepared for him when he reappears! In fact, it is but a band of murderous and blood-thirsty killers who demonstrate their endless hatred towards the Sunni Muslims. They have created 'Death Squads' to attack the Sunnis in Baghdad (as recently highlighted by Channel 4 journalist Deborah Davies)^[5] and destroy the Sunni mosques with a fire never witnessed before in history.

As Muslims, we should remember that the prophecy about the *Mahdi* is one that will certainly come to pass. This prophecy, however, does not absolve the Muslim nation from its duty to strive in the cause of Allah, oppose injustice, and seek peace and the betterment of the human condition. Centuries have passed since the time of the Prophet ﷺ, and there is a likelihood that many more moons will expire before the advent of the *Mahdi*. Muslims who are negligent in their duty hoping for a saviour are committing a grave mistake and are not observing the Divine Decrees ordained in the Qur'an or taught by the Prophet ﷺ.

BISMILLAHI AR-RAHMAN AR-RAHEEM

INTRODUCTION TO THE SECOND PUBLICATION

All praise to Allah; we seek His Aid and His Pardon, and we praise Him. We believe in His existence and submit unto Him, and we disown and reject those who disbelieve in Him.

May Allah's Peace and Blessings be upon His Slave and Messenger, Muhammad, who conveyed clearly to people the Message of the Revelation, warning them against the path of the devil, and guiding them towards the True Path of Allah.

Allah ú taught His Messenger some of the knowledge of the Unseen, which confirmed his prophethood and helped establish the Message of Islam. Indeed, whoever follows This Path is rightly guided, but whoever refuses This Path is truly misguided. May Allah have mercy upon all the followers of His Prophet.

This is the second revised edition of the book '*Al-Mahdi: Truth not Fiction*'. The first edition was published hurriedly, following the woeful events inside the Holy Mosque in Makkah in 1400AH/1979.[\[6\]](#)

Since that time, the case of the *Mahdi* in Islam has re-surfaced and became atopic of discussion among both intellectuals and the masses.

Certain scholarly groups deviated regarding this issue; they have gone to

extremes and now deny the future appearance of the *Mahdi* altogether, rejecting many authentic *Ahadith*. Conversely, other intellectuals have taken another radical view and exaggerated their confirmation of the *Mahdi's* appearance, approving of all the fabricated *Ahadith* about him.

As for the general population, they are largely in a state of confusion regarding this matter. Some accept the authentic traditions, while others object to them. This bewilderment was widely spread through the articles of newspapers and books which were published on this subject. Indeed, had people with less knowledge been silent there would have been less controversy and uncertainty in this matter.

One of the obligations of the second testimony of faith [*MuhammadurRasulullah* (Muhammad is the Messenger of Allah)] is to obey him in everything he commanded and avoid all that he prohibited, and to worship Allah ﷻ with what His Prophet ﷺ had legislated. It also necessitates believing every word he said, regarding news and predictions, provided they are reported back to us authentically.

The Prophet ﷺ informed us about many people in many stories found in the books of *Ahadith*, such as:

- The three men who were trapped in a cave, and they implored Allah ﷻ with their good deeds and He set them free [7].
- The man who bought a patch of land from another man and found an earthenware jar filled with gold in it [8].
- He who killed ninety-nine people and then asked whether there was any way for him to repent to Allah ﷻ. [9]
- The man who while he was driving a cow with a load on it, it turned

towards him and spoke saying, “I have not been created for this purpose, but for ploughing.”[\[10\]](#)

There are many *Ahadith* which may sound surreal, but are well confirmed as being authentic in the two *sahih* books of al-Bukhari and Muslim. There are also many *Ahadithin* which the Prophet ﷺ foretold of events that would take place in the future, as they were revealed to him by Allah ﷻ, and there should be no doubt in our minds as to their occurrence, exactly as he ﷺ predicted.

Indeed, prophecies are a great portion of the Signs of Prophethood of all the Messengers of Allah (peace be upon them). Our Lord says:

ﷻ He (Alone) knows the Unseen, and He does not make any one acquainted with His Mysteries, except a Messenger whom He has chosen [\[11\]](#).

The Messenger of Allah, Muhammad ﷺ did not speak from his own desire:

ﷻ It is no less than inspiration sent down to him [\[12\]](#)

Knowledge of those mysteries also supported the truthfulness of his Messengership and the Message he delivered. For example when:

‘Amru bin Akhtab al-Ansari said: “Allah’s Messenger ﷺ led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. Thereupon he came down from the pulpit and performed prayer, then mounted the pulpit and again addressed us until it was time for the ‘Asr prayer. Following that he came down and observed the prayer and once again mounted the pulpit and addressed us until the sun had set. He informed us (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb of) the future, and the most learned amongst

us is one who remembers them well.”[13]

Hudhaifa ▲ recalled: “The Prophet ﷺ once delivered a speech in front of us wherein he left out nothing, but mentioned everything that would take place until the Hour. Some of us stored that in our minds, and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech), but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent.”[14]

‘Umar bin al-Khattab ▲ recalled: “One day the Prophet ﷺ stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.”[15]

In fact, the Companions reported a multitude of narrations from the Prophet, which included many prophecies that Allah ﷻ made happen to support the Truth about his Prophethood.

The Prophet ﷺ had foreseen the emergence of *Ad-Dajjal* (the Anti-Christ), and described his appearance in detail. He also informed us that Jesus ﷺ would at that time descend from the heavens to kill the *Dajjal*.

Abu Hurairah ▲ related: “The Messenger of Allah ﷺ said: ‘The Hour will not be established until two large groups fight each other, whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine.’”[16]

Abu Hurayrah also reported that the Prophet ﷺ said: “The Hour will not be established until about thirty *Dajjals* (liars/imposters) appear, and each one of them will claim that he is a Messenger of Allah.”[\[17\]](#)

Asmaa’ bint Abu Bakr said to al-Hajjaj bin Yusuf: “I heard the Messenger of Allah declaring that in Thaqif, a great liar and murderer would be born. As for the liar, we have seen him, but as far as the murderer is concerned, I do not find anyone else besides you.”[\[18\]](#)

The Prophet ﷺ said: “Allah will raise for this community at the end of every hundred years a person to revive its religion for it.”[\[19\]](#)

Usayr bin Jabir reported that some people from *al-Kufa* came to ‘Umar and that there was among them a man who used to ridicule Uways; so ‘Umar said to them: “Is there amongst you a man from the tribe of Qaran?” The man came forward and ‘Umar said: “Are you Uways bin ‘Amir?” He said: “Yes”. ‘Umar said: “Are you from the tribe of Qaran?” He said: “Yes”. ‘Umar asked: “Did you suffer from leprosy and then you were cured of it except for a patch the size of a dirham?” He said: “Yes”. ‘Umar asked: “Is your mother still living?” He said: “Yes”. ‘Umar said: “I heard Allah’s Messenger ﷺ say: ‘There will come to you Uways bin ‘Amr with the reinforcements from the people of Yemen and he will be from Qaran, the branch of Murad. He has suffered from leprosy, of which he has been cured, except for a patch the size of a dirham. His treatment of his mother has been excellent. If he were to take an oath in the name of Allah, Allah ū would honour it. If it is possible for you, then ask him to beg forgiveness for you (from your Lord)’, so he (Uways) begged forgiveness for him.”[\[20\]](#)

In this Hadith, the Prophet ﷺ forecasted the appearance of a pious man after his lifetime. He ﷺ even mentioned his name and lineage and some details about him. Everything took place exactly as predicted by the Prophet ﷺ .

So what is so strange about the fact that the Prophet ﷺ foresaw the appearance of another righteous man from his *Ummah* (Islamic nation), who would be a Rightly Guided Caliph from his Family, and who would spread justice on earth after it was filled with cruelty and oppression?

The anticipated *Mahdi* will not claim prophethood; he is rather a follower of the Prophet ﷺ . He is a Rightly Guided Caliph among those about whom the Prophet ﷺ said: “You should follow my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs after me.”[\[21\]](#)

According to the people of *Ahlu Sunnah* (the Sunni Muslims), the *Mahdi* is a human being, a male descendant from the Family of the Prophet ﷺ ; he is not a prophet and he is not infallible. He is a just ruler, who will spread justice on earth. He will come about in a period when the Islamic *Ummah* would be in much need of him; he will revive the practice of the *Sunnah* of the Prophet ﷺ ; he will remove all aspects of tyranny, and establish justice.

Why do some people create controversies about the *Ahadith* concerning the *Mahdi*, and claim that these traditions oppose the firm belief of the termination of prophethood with the last message of Muhammad ﷺ ?

These people simply lack true understanding and they make statements without any evidence and authentication.

We say to them: “If Prophet ‘*Isa* (Jesus), may peace be upon him and upon our Prophet Muhammad, who will descend towards the end of time and will rule with the Qur’an and the Sunnah of the Prophet Muhammad ” , and will not come with a new religion or a new Divine book, then it is more likely that other people would not come with a new Divine book, after Allah has revealed the verse:

ﷻ This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion ﷻ[22]

Those people who make unfounded statements should fear Allah ﷻ; they should be sincere with Allah ﷻ in their search for the Truth; for the Truth is available to whoever is truthful in his quest for it. Allah ﷻ says:

ﷻ And those who strive in Our cause, We will certainly guide them to our Paths: For verily Allah is with those who do right ﷻ[23].

It is inevitable that the day will come when everything foreseen by the Prophet ” will take place, and the believers will say:

ﷻ This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true. ﷻ[24]

ﷻ And you shall certainly know the truth of it all after a while ﷻ[25].

All Praise is to Allah, the Lord of the Worlds.”

GENERAL NOTES

First: You should know, may Allah ﷻ have mercy upon you, that the creed of Islam is divided into belief and action.

Belief is centered on the science of *tawheed* (Oneness of Allah), the science of Allah's Attributes, and the science of the Fundamentals of Religion. These sciences are the basics.

As for the concept of 'action', it concerns the physical performance of acts of worship, which covers the legislations and laws, and they are referred to in scholarly circles as 'the Branches'.

The science of *tawheed* is "the knowledge of religious beliefs with certified proofs". Therefore, all aspects of belief represent the core of Islam and its most essential basis. It is with this principle that the believer is distinguished from the unbeliever, and the people of Paradise from the people of Hell.

When you learn this fact, do not be deceived by the statements of those who oppose the people of the *Sunnah* and *the Ummah* in their beliefs, and deviated from the consensus of the Muslims (*Sunnah wal-Jamaa'ah*), claiming that these are merely theoretical matters, which are insignificant for the Muslim.

Second: The aspects of prophecies and knowledge are issues with which Allah ﷻ put His righteous slaves to trial in order to test their faith, and single out the good from the evil, and the truthful from the liar.

If people say: “Do not engage in such matters, for the Prophet’s Companions ﷺ did not give such subjects a great deal of focus and it should be enough for you what has been enough for them.” We answer them by saying: “Yes, it is enough for us what was enough for them, as long as we are not tested by those who release devious arguments to confuse the masses about their religion.”

Third: The rightly guided ancestors disputed many legislative issues, but never disputed the issues of *tawheed*; they rather confirmed them and believed in them without any restructuring or alteration. They were duly called “*Ahl Sunnah wal Jamaa’ah*” (the people of *Sunnah* and Collective Understanding) as opposed to the people of innovation (*Bid’ah*) and separation; because any difference of opinion in the branches is likely to be true or false, but its owner is rewarded in both cases. As for the disagreement in the basics of the religion, it is a conflict between the truth and falsehood. The possessor roams between belief and unbelief, destruction and salvation, and there is no way out of it, except to follow the way of the rightly guided ancestors, such as the Companions of the Prophet ﷺ, their Followers and the great scholars of Islam, not those attributed to such groups as the Shiites, the *Khawarij*, the *Qadariyah* and the *Murji’ah*.

Fourth: The source of the corruption of religions and nations stems from their preference of personal opinions as opposed to the Divine Revelation; they gave priority to intellect over the commands and teachings of the Lord. When these fallible interpretations prevail in a society, they lead it to its own destruction.

The basis of the deviation of many groups is their inventions of principles which please their own desires, even if they are contradictory to the Divine Commands, to which they were ordered to adhere. They reject the *Ahadith* of the Prophet ﷺ and interpret the *Ayaat* (Verses) of the Qur'an falsely and displace the words from their right places in order to change the meaning to suit their preferences.

Fifth: Whoever does not submit to the Divine Revelation (the Qur'an and the *Sunnah*) and instead interprets religious issues alone, is indeed a misguided fool. At-Tahawi said: "None is safe regarding his religion except the one who submits to Allah ﷻ in words and actions, and to the authentic teachings of His Messenger Muhammad ﷺ, and consults the scholars for everything concerning his religion." This was the path of the rightly guided ancestors, may Allah be pleased with them.

The great scholar Muhammad Habibullah ash-Shanqiti, may Allah's Mercy be upon him, said: "A Muslim with sound faith should firmly believe in all the authentic *Ahadith* in the Prophet's traditions, as there is no place for intellect in their interpretation, except for what is confirmed by the Divine Revelation."

Sixth: The saved group is the one which follows the path of the rightly guided predecessors, and will remain on earth in every era until the arrival of the Hour (Last Day). The Prophet ﷺ was asked to describe it and he ﷺ said: "It (the saved group) is the one to which I and my Companions belong."^[26] The Prophet ﷺ also said: "There will remain a group from my *Ummah* who will prevail upon the truth until the rising of the Hour."^[27]

The saved group in these times is not the overall majority; in fact, large

Imam Abu al-Mudhaffar Mansur bin Muhammad as-Sama'ani, may Allah have mercy upon him, said: "When the Prophet ﷺ was asked about the identity of the "saved group", he ﷺ replied: "It (the saved group) is one to which I and my Companions belong."

Therefore, it is necessary to know and understand the way upon which the Prophet (peace be upon him) and his Companions ؓ were, and the only way to acquire such knowledge is to refer to the Divine Revelation (the Qur'an and the Hadith), and adhere to the command of the Prophet ﷺ : "Do not dispute an issue with its right people (the people who are in charge of it)."[32]

Seventh: It is an obligation upon each Muslim to believe in every *hadith* that proves to be authentically related to the Prophet ﷺ , which is also the implementation of the testimony that "Muhammad is the Messenger of Allah ﷻ ". The Prophet ﷺ said: "I was ordered to fight the people until they testify that none is worthy of worship except Allah ﷻ and believe in me and what I have brought. When they do that, their blood and property are protected from me except for a right (that they owe), and their reckoning is with Allah." [33]

The Imam ash-Shafi'i, may Allah's Mercy be upon him, said: "When a trustworthy narrator reports from another trustworthy narrator back to the narration of the Prophet ﷺ , then the narration is authentic and confirmed..." [34]

Imam Ahmad said: "Whatever was reported from the Prophet (peace be upon him) with an authentic chain of narration is approved by us, otherwise, we would have rejected the Command of Allah ﷻ Who says:

فَإِذَا نَزَلَ بِكُمُ الْبُرْهَانَ فَخُذُوا مَا نَزَلَ بِكُمْ مِنَ الْبُرْهَانِ وَلَا تَكْفُرُوا بِهِ

which He withholds from you. And fear Allah; for Allah is strict in punishment. f[35]

Al-Qadi Abu al-Hussein reported that Imam Ahmad bin Hanbal said: “Whoever rejects an authentic *Hadith* of the Prophet (peace be upon him) is indeed on the verge of self-destruction.”[36]

Al-Qadi Abu al-Hussein also wrote in the biography of al-Hasan bin Ali bin Khalaf, the great Imam Abu Muhammad al-Barbahari, that the latter said: “When you hear a man denying and discrediting the traditions of the Prophet (peace be upon him), then do not hesitate to doubt his Islam and know that he is but a man following his own whims and desires.”

Sheikh Hammud at-Tuwaijiri said: “Whoever rejects the authentic traditions of the Prophet has in fact discarded Islam, because Islam and its Laws were reported to us in these traditions.”

Al-Muwaffaq Abu Muhammad al-Maqdisi said: “It is an obligation to believe in everything reported authentically from the Prophet (peace be upon him). We believe that it is true, whether we have perceived its meaning and manner or not, such as the *Hadith* of *al-Israa’* (Which reports the nocturnal journey of the Prophet to *Masjid al-Aqsa*[37] and to the Heavens), and also the traditions recounting the prophecies, such as the Signs of the Hour, like the appearance of *ad-Dajjal*, the descent of ‘Isa (Jesus) son of Maryam to kill the *Dajjal*; the emergence of Gog and Magog... and the rising of the Sun from the West...”[38]

Sheikh al-Islam IbnTaymiyyah said: “The word of the Prophet (peace be

upon him)is true and there is no one more knowledgeable about Allah ú than His Messenger. There is none more eloquent in his speech and more sincere to his *Ummah* than him. If this is the case, then the denier of his traditions is the most misguided, ignorant and ill-mannered of all people. He should rather be disciplined and censured; and the speech of the Messenger of Allah should be safeguarded from all false beliefs and ill-thoughts.”[\[39\]](#)

PART ONE

FIRST CHAPTER

Ahadith Concerning al-Mahdi

First Request: Some traditions quoting the title “al-Mahdi”

First Hadith: Abu Sa’id al-Khudri [▲] reported that the Messenger of Allah ^ﷺ said: “The *Mahdi* will appear in the end times of my *Ummah*; Allah will send rain to the earth to let grow its plants; there will be an abundance of cattle and food and the *Ummah* will be strong. He will appear for a period of seven or nine years.”^[40] (What is mentioned in the above tradition as seven or more years is the length of time that the *Mahdi* will fight to conquer the world from when he begins his mission.)

Second Hadith: Imam Ahmad said in his ‘*Musnad*’: “Muhammad bin Ja’far narrated to us from ‘Awf from Abu as-Siddiq an-Naji from Abu Sa’id al-Khudri [▲] that the Prophet ^ﷺ prophesied: “The Hour will not rise until the earth is filled with tyranny and injustice. Then a man will appear from my progeny, or from *Ahlul-Bayt* (my family), who will fill the earth with justice as it was filled with injustice.”^[41]

Third Hadith: Abu Sa’id al-Khudri reported that the Prophet (peace be upon him) said: “The *Mahdi* will be of my family; he has a broad forehead and a prominent nose. He will fill the earth with peace and justice as it would have been full of injustice and tyranny, and he will rule for seven years.”^[42]

Fourth Hadith: In the narration of at-Tirmidhi, Abu Sa'id al-Khudri reported that the Prophet (peace be upon him) said in the course of the story about the *Mahdi*, that a man would come to him and say, "Give me, give me, O Mahdi," and he would pour into his garment as much as he was able to carry."[\[43\]](#)

Fifth Hadith: 'Ali bin Abi Talib [▲] reported that the Prophet (peace be upon him) said: "The *Mahdi* will be of my family; Allah ^ú will reform him within a night."[\[44\]](#)

The word "reform" carries two possible meanings:

First: it could mean that Allah ^ú reforms him to qualify for the Caliphate.

Second: That he could be carrying some defects and Allah ^ú reforms him and accepts his repentance; and this was the interpretation approved by al-Haafidh Ibn Kathir, when he said: "The meaning of (*Allah will reform him within a night*) is: Allah ^ú will accept his repentance, forgive him and help him succeed in his mission..."[\[45\]](#)

Al-Qaari said: "(*Allah will reform him within a night*) means that Allah ^ú will reform him and raise his status in one night or in one hour of the night, so that there will be agreement about his appointment as Caliph by the council of *ahl al-hal wal-'aqd* (The term *ahl al-hal wal-'aqd* refers to those who have power and are influential in terms of decision-making in the Muslim state. They have the power and authority to elect the ruler and to depose him.

Ibn Taymiyah (d. AH 728) describes them as “the influential people who can motivate and direct the masses. They can be of two categories: (1) Those who have power and authority; (2) Those who have knowledge. Hence, ahl al-hal wal `aqd are either scholars or political and military leaders.”[46]

Note:

Some contemporary thinkers rejected this Hadith to disprove its meaning!

What is surprising about its meaning? Do they not know that Allah ﷻ is Omnipotent over all things; He ﷻ does anything He desires. He whom Allah ﷻ , guides is rightly guided; but he whom Allah ﷻ leaves to stray, you will find, for him, no Protector to lead him to the Right Way.

One of the clearest examples of this is what happened to someone, who is better than the *Mahdi* and most in the *Ummah*, ‘Umar bin al-Khattab [▲] , who was the hardest against the Muslims, but changed with the Power of Allah ﷻ by his conversion to Islam to be the meanest against the unbelievers.

Sixth Hadith: Umm Salamah, may Allah be pleased with her, said: “I heard the Messenger of Allah (peace be upon him) saying: “The *Mahdi* will be of my family, from the descendants of Fatimah.”[47]

Seventh Hadith: Abu Hurayrah [▲] reported that the Prophet (peace be upon him) said: “The *Mahdi* will appear in my *Ummah*. He will appear for a minimum of seven, or a maximum of nine years; at that time, my *Ummah* will experience a bountiful favour like never before. It shall have a great abundance of food, of which it need not save anything, and the wealth at that time will be in great quantities, such that if a man asks the Mahdi to give him some, the *Mahdi* will say: Here! Take!”[48]

Eighth Hadith: Ibn al-Qayyim al-Juzaiyah, may Allah's Mercy be upon him said: "Al-Haarith bin Abi Usaamah wrote in his *Musnad*: 'Isma'il bin Abdul-Kareem related to us: Ibrahim bin 'Aqeel reported from his father from Wahn bin Munabih from Jaabir bin Abdillah who said: "The Messenger of Allah (peace be upon him) described: "A group of my *Ummah* will fight for the truth until the Day of Judgment when Jesus, the son of Mary, will descend, and the leader of them will ask him to lead the prayer, but Jesus ** will decline, saying: "No, verily, among you Allah ﷻ has made leaders for others and He ﷻ has bestowed his bounty upon them."[\[49\]](#)

Second Request: Some *Ahadith* describing the characteristics of *al-Mahdi* and a few of his conditions.

Ninth Hadith: Ibn Mas'ud [▲] reported that the Prophet (peace be upon him) said: "Even if only one day were to remain in the life of the world, Allah ﷻ will lengthen that day to bring out from concealment a man from my family and whose name matches my name[\[50\]](#) and the name of his father matches the name of my father; he will spread on this earth, justice and equity, and will eradicate tyranny and oppression."[\[51\]](#)

Tenth Hadith: Imam Ahmad said: "Sufyan bin 'Uyainah narrated from 'Asim bin Zar from Abdullah, may Allah be pleased with him, that the Prophet (peace be upon him) said: "The Hour will not rise until a man from my family will appear and his name matches my name."[\[52\]](#)

Eleventh Hadith: It was reported by Imam Ahmad from 'Ali bin Abi Taalib [▲], that the Prophet (peace be upon him) said: "Even if there remains only one day left before the end of the world, Allah will send a man from my family to spread justice on earth after it was filled with oppression."[\[53\]](#)

The Third Request: Some *Ahadith* which presumably refer to the *Mahdi*

Twelfth Hadith: Abu Nadra reported: “We were in the company of Jabir bin Abdullah [▲] who predicted: “It could happen that the people of Iraq may not send their *qafiz* and dirhams (their measures of food-stuff and their money).” We said: “Who would be responsible for it?” He said: “The non-Arabs would prevent them.” He again said: “There is the possibility that the people of Syria may not send their *dinar* and *mudd*[54] (unit of measure used by the Syrians).” We said: “Who would be responsible for it?” He said: “This prevention would be made by the Romans.” Jabir [▲] kept quiet for a while and then reported Allah's Messenger (peace be upon him) having said: “There would be a caliph in the last (period) of my *Ummah* who would freely give handfuls of wealth to the people without counting it.” Abu al-Jarir said: “I asked Abu-Nadrah and Abul-Ala: “Do you mean Umar bin ‘Abdul-Aziz?” They said: “No.”[55]

Thirteenth Hadith: ‘Aishah, may Allah be pleased with her, recalled: “The body of the Prophet (peace be upon him) shook during his sleep, so we said: “O Messenger of Allah, You have moved during your sleep in a way you did not before.” He (peace be upon him) said: “It is strange that a group from my *Ummah* will head to the Holy Mosque in Makkah (the *Ka'bah*) but when they reach *Al-Baida'* desert, all the ground will sink and swallow them.” I replied: “O Messenger of Allah! But there will be a lot of people on the roads.” The Prophet (peace be upon him) answered: “All of those people will sink but they will be resurrected and judged according to their intentions.”[56]

Fourteenth Hadith: ‘Ubaidah bin al-Qibtiyah said: “Harith bin AbuRabi’ah

and Abdullah bin Safwan both went to Umm Salamah, the Mother of the Believers. They asked her about the army which would be sunk in the earth. This was at the time of Abdullah ibn az-Zubayr's rule. Umm Salamah mentioned: 'The Messenger of Allah(peace be upon him) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink.'[\[57\]](#)'I said: O Messenger of Allah! What about him who would be made to accompany this army against his will?' Thereupon he (peace be upon him)said: 'He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention.'" AbuJa'far said: "This plain ground means the plain ground of Medina."[\[58\]](#)

At-Taibi said: "It is the *Mahdi*, and the evidence is the recording of this Hadith by Abu Dawud in the chapter of *al-Mahdi*"[\[59\]](#)

Fifteenth Hadith: Abdullah bin Safwan reported that the Mother of the Believers, Umm Salamah, may Allah be pleased with her, related: "The Messenger of Allah (peace be upon him) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink."[\[60\]](#)

Sixteenth Hadith: The Mother of the believers, Hafsa, may Allah be pleased with her, heard the Messenger of Allah (peace be upon him) saying: "An army would attack this House (the *Ka'bah*) in order to fight against its inhabitants, but when it would reach the plain ground, the ranks in the centre of the army would be made to sink, so the vanguard would call the rear flanks of the army and they would also be made to sink and no flank would be left except some people who would go to inform them (their kith and kin)."[\[61\]](#)

A person (who had been listening to this Hadith from Abdullah ibn Safwan) said: “I bear testimony in regard to you that you are not imputing a lie to Hafsah, and I bear testimony to the fact that Hafsah is not telling a lie about the Messenger of Allah (peace be upon him).”

Seventeenth Hadith: The Mother of the believers, Umm Salamah, may Allah be pleased with her, said: “After the death of a Ruler there will be some dispute between the people. At that time a citizen of Madinah will flee (from Madinah) and go to Makkah. While in Makkah, certain people will approach him between *Hajr-al-Aswad* (the holy Black Stone by the *Ka’bah*) and Maqaam Ibraheem, and forcefully pledge their allegiance to him. Thereafter, a huge army will proceed from Syria to attack him but when they will be at the Baidah desert, which is between Makkah and Madinah; they will be swallowed into the ground. On seeing this, the Abdaals[62] of Shaam[63] as well as large numbers of people from Iraq will come to him and pledge their allegiance. Then a person from the Quraish, whose uncle will be from the Bani Kalb tribe, will send an army to attack him, only to be overpowered, by the will of Allah. This (defeated) army will be that of the Bani Kalb. Unfortunate indeed is he who does not receive a share from the booty of the Kalb. This person (the *Mahdi*) will distribute the spoils of war after the battle. He will lead the people according to the way of the Prophet (peace be upon him), and during his reign Islam will spread throughout the world. He will stay for seven years (from his emergence). He will pass away and the Muslims will perform his *Janazah Salaat* (the funeral prayer).”[64]

Eighteenth Hadith: Safiyyah, the Mother of the believers, may Allah be pleased with her, said: “The Messenger of Allah (peace be upon him) predicted: ‘People will not stop invading this House (the *Ka’bah*) until it is invaded by an army which will, once they reach the wide plains, all sink in to

the ground, and none of them will escape.’ I asked: ‘O Messenger of Allah, what about those who would be there against their wills?’ he (peace be upon him) replied: ‘Allah ﷻ will judge them according to their intentions.’[\[65\]](#)

Nineteenth Hadith: Abu Hurairah [▲] reported that the Messenger of Allah (peace be upon him) said: “A man will be given the pledge of allegiance between the *Yemeni Corner* and the *Maqaam of Ibrahim* (in the Holy Mosque in Makkah) and none will violate the sanctity of the *Ka’bah* except its people. Then people from *al-Habashah* (Ethiopia) will destroy it to the point that it will never be visited again, and it is they who will extract its treasure.”[\[66\]](#)

Al-Hafidh Ibn Hajar said in ‘Fath al-Bari’: “Some people might say: ‘This Hadith opposes Allah’s Verse

﴿ **Do they not then see that we have made a sanctuary secure** ﴾[\[67\]](#),

and also because Allah (peace be upon him) prevented the Elephants of King Abrahah from entering Makkah to destroy it, even though the *Ka’bah* was not yet the *Qiblah* for the prayer of the Muslims; so how would Allah ﷻ let the Habashi people attack the *Ka’bah* after it had become the *Qiblah of Salaat* (direction of prayer)?

My reply is that the violation of the *Ka’bah* would most likely take place towards the end of time, just before the Rising of the Hour, when there would be no Muslims remaining, as it is stated in the Hadith: “The Hour will not be established until no one on earth worships Allah ﷻ .”[\[68\]](#) In fact, many events of a similar nature have taken place in the *Ka’bah* before, such as the fighting and invasion of the people of al-Shaam at the time of Yazeed bin Mu’awiyah,

then after him, there were many important incidents, like the invasion of the Qarmathians[69] three hundred years later, when they killed thousands of Muslims performing the *tawaf* (circumambulating) around the *Ka'bah*, and took the Black Stone to their original country, only bringing it back to its place after a long period of time (eighteen years). All of these incidents that violated the sanctity of the *Ka'bah* do not contradict Allah's Words: **فَإِنَّهُمْ لَا يَرَوْنَ أَنَّ اللَّهَ بَدَّلَ مَا بَدَّلَ اللَّهُ**, because they were all committed by Muslims. In fact, this only further substantiates the Prophet's (peace be upon him) saying: "This House will not be violated except by its people (i.e. the Muslims themselves)." It all happened exactly as it was prophesied by the Prophet (peace be upon him), which made it one of the Signs of his prophethood; and Allah u knows Best."

Twentieth Hadith: Abu Hurayrah \blacktriangle reported that the Prophet (peace be upon him) said: "The Last Hour will not be established until huge Roman armies assemble at a place known as *al-A'maaq* or *Daabiq* (somewhere near *Halab* (Aleppo) in Syria), quite clearly in order to annihilate the Muslims. An army consisting of the best (soldiers) of the people on earth at that time will come from Madinah to oppose them. When the two groups encounter each other face to face, the Romans will request that the Muslims hand over to them those who had fought and captured their Roman brethren. The Muslims will refuse, saying: "By Allah, We will never hand over our Muslim brothers" thus triggering off a fierce battle. A third of the Muslim army will flee, and Allah will never ever grant them *Tawbah* (repentance). A third will be slain, and they will be the noblest martyrs in the Sight of Allah. The surviving third will be victorious, never to suffer defeat thereafter.

This battle will last four days. Each day the Muslim troops will resolve on

oath that they will not return but as victors. For three days, they will fail to crush the enemy, with many men becoming martyrs. On the fourth day, the Christians will falter and succumb to a tremendous onslaught from the remaining Muslim troops. The ensuing slaughter will be unprecedented in history. This decimation will utterly shatter the morale of the Romans.

Thus, the *Mahdi* will smash the might of the non-Muslims forces in that period, forces which had come together from all parts of the world.

Pressing forward, the next destination will be Turkey. From the Syrian coast, the *Mahdi* will dispatch seventy thousand soldiers of the Banu Is-Haq tribe to re-conquer Istanbul, liberating it from Roman rule. They will cross the Mediterranean Sea, bound for Turkey and conquer Istanbul without the use of a single weapon. Parts of the city will collapse upon the *Takbeer* and *Tahleel* of these warriors, reciting “*Allahu Akbar, Laa ilaha illal-laah*” as they simply walk through. The *Muezzins* (callers for prayer) of the Muslims will then establish the five times daily *Azhaan* throughout the city.

This will occur about six years after the *Mahdi* had come to power.

He will also go to Istanbul and set up the infrastructure for his rule, appoint people to govern there and most importantly, make arrangements for the implementation of Islamic law.

This conquest will deliver untold fortunes into the hands of the Muslims. As he and his men busy themselves capturing and rounding up these vast riches, a rumour will spread that the *Dajjal* has broken loose in Syria and is wreaking havoc. This news will be very disturbing to the *Mahdi*, and so consequently, he will swiftly leave for Syria. In the meantime, ten men will

be sent ahead to ascertain the truth. About these ten, the Prophet (peace be upon him) said: “I know their names and the names of their fathers; they will be among the best warriors in that era.” The Prophet (peace be upon him) even knew the colour of their horses.

One of them will report that the whole story is false, that the *Dajjal* has not yet emerged and that these are lies fabricated by Satan to try and disrupt the progress of the Muslims. The *Mahdi* will resume his return journey to Syria with greater ease and comfort once he learns that *Dajjal* is not yet loose.

He will stop over in all the towns and cities along the route to survey the situation and make necessary arrangements for government.

Meanwhile the conquerors of Istanbul will march on and invade parts of Western Europe (Greece, Italy, etc.) in the same manner, with the *Takbeer* and *Tahleel*. All this area will fall under the rule of the Mahdi.

A few weeks after the *Mahdi* reaches Damascus, the great imposter, *Dajjal*, will truly emerge and begin his campaign of mischief and corruption between Syria and Iraq.

The *Dajjal* will gather a large following of mainly Jews and those born out of wedlock while the Muslims under Imam *Mahdi* will resume preparations for war. One day they will be busy arranging the formation of their troops during the time of *Fajr* (Dawn prayer). The congregational *Salaat* will be almost about to start when suddenly Prophet ‘Isa (peace be upon him), son of Maryam, will descend from the heavens and join the ranks of Muslims for *Salaat*. Imam *Mahdi* will lead the *Fajr Salaat* and Prophet ‘Isa will offer the *Salaat* behind him.”[\[70\]](#)

Twenty first Hadith: Abu Hurayrah [▲] reported that the Prophet (peace be upon him): “How will you be when the son of Mary (Jesus ^{**}) descends amongst you and your *Imam* would be one from amongst you.”[\[71\]](#) In another narration, the Prophet (peace be upon him) asked: “How will you be when the son of Mary (Jesus ^{**}) descends amongst you and he will judge people by the Law of the Qur’an and not by the law of the Gospel?”[\[72\]](#) Nevertheless, there are other similar narrations which all state that the son of Mary ^{**} will perform his prayer, when he first descends, behind the *Imam* of the Muslims (i.e. Jesus will stand in the rows among the Muslims behind their *Imam*.”

Twenty second Hadith: Jabir bin Abdillah [▲] reported hearing the Prophet (peace be upon him) saying: “A section of my *Ummah* will not cease fighting for the Truth and will prevail until the Day of Resurrection.” He (peace be upon him) said: “Jesus son of Mary would then descend and their (Muslims’) commander would invite him (Jesus ^{**}) to lead them in prayer, but he will say: ‘No, some amongst you are leaders over others (amongst you).’ This is the honour from Allah for this *Ummah*.”

In the narration recorded by Imam Ahmad, Jabir bin Abdillah said: “...and Jesus son of Mary would then descend and he would be invited to lead them in prayer, but he would say: No, your commanders should step forward and lead us in prayer.”[\[73\]](#)

The great scholar Muhammad Habibullah Shanqiti said: “The Imam is not named in this Hadith, but was named as al-Mahdi in other *Ahadith*, such as the one recorded by Abu Na’im on the authority of Abu Sa’id and al-Haarith bin Abi Usaamah in his *Musnad* that Jabir bin Abdillah [▲] said: “The Messenger of Allah (peace be upon him) foretold: “Jesus will descend and

the commander of the Muslims, al-Mahdi, will say to him: ‘Come and lead us in prayer’, so Jesus will reply: ‘No, some amongst you are commanders over others amongst you. This is the honour from Allah for this *Ummah*.’”

Ibn al-Qayyim said, after mentioning the Hadith of al-Haarith: “Its chain of authority is good.”[\[74\]](#)

Imam Abu al-Hasan al-Abadi said in '*Manaqib ash-Shafii*': “Many traditions recurred that al-Mahdi would be from this *Ummah*, and Jesus ** would pray behind him.”

Al-Haafidh Ibn Kathir: “I believe that his appearance (al-Mahdi) will take place before the coming of Jesus son of Mary **, as confirmed by the Prophet Muhammad’s traditions (peace be upon them both).”[\[75\]](#)

Al-Haafidh Ibn Hajar said: “The appearance of al-Mahdi will take place before the coming of Jesus **.”[\[76\]](#)

Al-Haafidh as-Suyuti said: “The praying of Jesus ** behind the *Mahdi* is confirmed by authentic traditions of the Prophet (Muhammad [peace be upon him]), who was the truthful and trustworthy.” [\[77\]](#)

Al-Barnazaji said: “One of the signs of al-Mahdi is that Jesus ** will appear in his time and he (Jesus **) will pray behind him.”[\[78\]](#)

Repelling suspicious arguments

Some people rejected the statement that Jesus (peace be upon him) will pray behind *al-Mahdi* in the dawn prayer, saying: “A Prophet is of a higher status and honour; it is therefore unbecoming for him to pray behind someone who is

not a prophet”!

The answer to this baseless argument is discussed in the following points:

The first: the aforementioned prayer of Jesus behind *al-Mahdi* is confirmed in numerous authentic sayings of the Prophet Muhammad (peace be upon him), who did not speak from his desire, rather:

ﷺ It is naught but revelation that is revealed [\[79\]](#)

The second: the wisdom behind this, as reported by Ibn al-Jawzy, is to protect Jesus from the dust of suspicion; because if Jesus steps forward as the Imam, there will be confusion in people’s minds, as they will wonder: Is he a delegate or a new leader?

The third: There is no doubt that Jesus is more accomplished than al-Mahdi, because he is a Prophet of Allah; however, it is confirmed in Islam the permissibility of the leadership of *al-mafdul* (the lower in rank) over *al-faadil* (the superior, the eminent). The Prophet (peace be upon him), who has the highest status among all the Prophets (peace be upon him), had performed the prayer, during the invasion of Tabuk, behind Abdur-Rahman bin ‘Awf. Al-Mugheerah bin Shu’bah said: “I arrived with the Prophet (peace be upon him) to the place and we found people standing in prayer, led by Abdur-Rahman bin ‘Awf. The Prophet (peace be upon him) managed to pray one *rak’ah* with the congregation. When Abdur-Rahman made the *Tasleem*, the Prophet ﷺ stood up to perform the remaining *rak’ah* to complete his own prayer. The Muslims started alarmingly calling “*Subhanallah*”; but when the Prophet ﷺ finished, he turned to them and said: “You have done well”, to praise them for performing the prayer on time.” [\[80\]](#)

Second Chapter

The Scholars' Interest in the *Ahadith* about the *Mahdi*

First Request: Listing of the names of the Companions who reported from the Prophet (peace be upon him) the Ahadith about the Mahdi[\[81\]](#):

- 1- 'Uthman bin 'Affan.
- 2- 'Ali bin Abi Taalib.
- 3- Talhah bin 'Ubaidillah.
- 4- Abdur-Rahman bin 'Awf.
- 5- al-Hussein bin 'Ali.
- 6- Umm Salamah.
- 7- Umm Habibah.
- 8- 'Abdullah bin 'Abbas.
- 9- 'Abdullah bin Mas'ud.
- 10 - 'Abdullah bin 'Umar bin al-Khattab.
- 11- 'Abdullah bin 'Amru bin al-'As.
- 12- Abu Sa'id al-Khudri.
- 13- Jabir bin 'Abdillah al-Ansari.
- 14- Abu Hurayrah.
- 15- Anas bin Maalik.
- 16- 'Ammar bin Yaasir.
- 17- 'Awf bin Maalik.
- 18- Thawban, servant of the Prophet (peace be upon him).

- 19- Qurrah bin Iyaas.
- 20- ‘Ali al-Hilaali.
- 21- Hudhaifah bin al-Yamaan.
- 22- ‘Abdullah bin al-Haarith bin Jaz’ az-Zubaidi.
- 23- ‘Imraan bin Husain.
- 24- Abu at-Tufayl.
- 25- Jabir bin Muhammad as-Sadafi.
- 26- Abu Ayyub al-Ansari.
- 27- Abu Umaamah al-Bahili.
- 28- al-‘Abbas bin Abdul-Muttalib.
- 29- Tamim ad-Dari.
- 30- ‘Aishah bint Abi Bakr.
- 31- ‘Amru bin Murrah al-Juhani.

Second Request: List of the names of the scholars who recorded the Ahadith about the Mahdi in their books:

- 1- Abu Dawud in his ‘Sunan’
- 2- at-Tirmidhi in his “*Jami*”
- 3- Ibn Maajah in his ‘*Sunan*’.
- 4- an-Nassai in his ‘Sunan’
- 5- Ahmad in his ‘*Musnad*’.
- 6- Ibn Hibban in his *Sahih*”.
- 7- al-Haakim in ‘*al-Mustadrak*’.
- 8- Abu Bakr bin Abi Shaybah in ‘*al-Musannaf*’.
- 9- Na’im bin Hammad in the book of ‘*al-Fitan*’.
- 10- al-Hafidh Abu Na’im in the book of ‘*al-Mahdi*’.
- 11- at-Tabarani in his three books (*al-Kabir, al-Awsat, as-Saghir*).

- 12- ad-Darqutni in '*al-Ifraad*'.
- 13- al-Barudi in '*Ma'rifat as-Sahabah*'.
- 14- Abu Ya'la al-Mawsili in his '*Musnad*'.
- 15- al-Bazzar in his '*Musnad*'.
- 16- al-Haarith bin Abi Usaamah in his '*Musnad*'.
- 17- al-Khateeb in his summary book.

Third request: List of the scholars who judged as authentic or sound the Ahadith about the Mahdi:

- 1- Imam Abu Dawud, author of the '*Sunan*' (died in 275A.H)
- 2- Imam Abu 'Isa at-Tirmidhi, author of '*al-Jaami*' (died in 279)
- 3- al-Haafidh Abu Jaa'far al-'Uqaili, author of '*ad-Du'afa*' (died in 323)
- 4- Imam al-Hasan Abu Muhammad al-Barbahari, author of '*Sharh as-Sunnah*' (died in 329)
- 5- Imam Abu al-Hussein Ahmad bin Jaafar bin al-Munadi (died in 336)
- 6- Imam Ibn Hibban al-Basti, author of the '*Sahih*' (died in 354)
- 7- al-Haafidh Abu al-Hasan Muhammad bin al-Hussein al-Abiri as-Sajzi, author of '*Manaqib ash-Shafii*' (died in 363)
- 8- Imam Abu Sulayman al-Khattabi, author of '*Ma'alim as-Sunan*' (died in 388)
- 9- Imam al-Baihaqi, author of '*as-Sunan al-Kubraa*' (died in 458)
- 10- al-Qadi Abu Bakr bin al-'Arabi, author of '*Aaridat al-Ahwadi*' (died in 543)
- 11- al-Qadi 'Ayyad, author of '*ash-Shifaa*' (died in 544)

- 12- Imam as-Suhaili, author of '*ar-Rawd al-Unuf fi Tafsir as-Seerah*' (died in 581)
- 13- Imam Abu al-Faraj bin al-Jawzy, author of '*Kashf al-Mushkil*' (died in 596)
- 14- Imam Ibn al-Atheer, author of '*an-Nihayah and Jaami' al-Usul*' (died in 606)
- 15- al-Haafidh Zaki-Din Abdul-'Azim bin Abdul-Qawiy al-Mundhiri (died in 656)
- 16- Imam al-Qurtubi, author of '*at-Tadhkirah*' (died in 671)
- 17- The scholar Muhammad bin Ahmad bin 'Ali al-Qastalani (died in 686)
- 18- Sheikh al-Islam Abu al-'Abbas Ibn Taymiyyah, author of '*Minhaaj as-Sunnah*' (died in 728)
- 19- Imam Abu al-Hajjaj al-Mizzi, author of '*Tahdheeb al-Kamaal*' (died in 742)
- 20- Imam adh-Dhahabi, author of '*al-Muntaqa min Minhaaj al-i'tidaal*' (died in 748)
- 21- Imam Ibn Qayyim al-Juziyah, author of '*al-Manar al-Munif fi Sahih wa Da'if*' (died in 751)
- 22- al-Haafidh 'Imad-Din Ibn Kathir al-Qurashi ad-Dimashqi, author of '*Nihayat al-Bidaya wan-Nihayah*' (died in 774)
- 23- al-Haafidh Nur-Din al-Haithami, author of '*Mawarid ad-Dam'an*' and '*Mujma' az-Zawa'id*' (died in 807)
- 24- Imam Shihab-Din Ahmad al-Kinani al-Busiri, author of '*Misbah az-Zujajah fi Zawa'id Ibn Maajah*' (died in 840)
- 25- al-Haafidh Ibn Hajar al-'Asqalani, author of '*Fath al-Bari*' and '*Tahdheeb at-Tahdheeb*' and '*al-Mataalib al-'Aliyah*' (died in 852)
- 26- al-Haafidh as-Sakhawi, author of '*Fath al-Mugheet*' (died in

- 902)
- 27- al-Haafidh as-Suyuti, author of '*al-Urf al-Wardi fi Akhbar al-Mahdi*' (died in 911)
- 28- Scholar Abu al-Hasan as-Samhudi (died in 911)
- 29- Scholar Ibn Hajar al-Haitami, author of '*al-Qawl al-Mukhtasar fi 'Alaamaat al-Mahdi al-Muntadhar*' (died in 974)
- 30- Scholar Mullah 'Ali al-Qari, author of '*Mirqaat*', a great commentary on '*Mishkaat al-Masaabih*' (died in 1014)
- 31- Scholar Abdur-Ra'uf al-Manawi, author of '*Faid al-Qadeer*' (died in 1031)
- 32- Scholar al-Barzanaji, author of '*al-Ishaa'ah fi Ashraat as-Saa'ah*' (died in 1103)
- 33- Scholar Abu al-Hasan Muhammad bin Abdul-Hadi as-Sindi (died in 1138)
- 34- Scholar Isma'il bin Muhammad al-'Ajluni al-Jiraahi, author of '*Kashf al-Khafa*' (died in 1162)
- 35- Scholar and Prince Muhammad bin Isma'il as-Sana'ani (died in 1182)
- 36- Scholar Muhammad bin Ahmad as-Safaarini, author of '*Lawami' al-Anwar al-Bahiyah*' (died in 1188)
- 37- The Renovator in the Twelfth Century, Sheikh al-Islam Muhammad bin Abdul-Wahab, author of '*ar-Rad 'ala ar-Raafidah*' (died in 1206)
- 38- Scholar al-Qadi Muhammad bin 'Ali ash-Shawkani, author of '*at-Tawdih*' (died in 1250)
- 39- Scholar Muhammad Siddiq Hasan Khan, author of '*al-Idhaa'ah*' (died in 1307)
- 40- Scholar Muhammad Bashir as-Sahsawani, author of '*Siyaanat*

al-Insaan'(died in 1326)

- 41- Scholar Shams al-Haq Abaadi, author of '*Awn al-Ma'bud*'
(died in 1329)
- 42- Scholar Mar'i bin Yusuf al-Hanbali
- 43- Scholar Muhammad bin Jaafar al-Kattani (died in 1345)
- 44- Scholar Muhammad Anwar Shah al-Kashmiri (died in 1352)
- 45- Scholar Muhammad bin Abdul-Baqi az-Zurqani
- 46- Scholar Abdur-Rahman al-Mubarakfuri (died 1353)

Among the contemporary scholars, there are:

- 47- Abu as-Sa'ud Idris al-Iraqi
- 48- Muhammad ash-Shahruti
- 49- Muhammad al-'Arabi al-Fasi
- 50- Abu Zaid Abdur-Rahman al-Fasi
- 51- Abu Abdur-Rahman Muhammad Guessous.
- 52- Abdul-Ghafir al-Farisi
- 53- Abdul-Qadir bin Muhammad Saalim ash-Shanqiti
- 54- Muhammad Habibullah ash-Shanqiti
- 55- Mansur 'Ali Naasif
- 56- Muhammad al-Ameen ash-Shanqiti
- 57- Jalal-Din Yusuf ad-Dimashqi
- 58- Ahmad Muhammad Shaakir
- 59- Muhammad Nasir-Din al-Albani
- 60- Abdul-'Aziz bin Abdullah bin Baz
- 61- Muhammad Muhammad Abu Shuhba
- 62- Hammud bin Abdillah at-Tuwaijiri
- 63- Abdul-Muhsin bin Hamd al-'Abbad

And many others, may Allah's Mercy be upon them all.

Fourth Request: Scholars who classified the Ahadith about al-Mahdi in different categories:

The scholars' attention to the *Ahadith* about al-Mahdi was not limited to their classifying as authentic, sound or weak. Indeed, there are scholars who compiled them to discuss them in detail:

- 1- Abu Bakr bin Abi Khaythama: Scholar as-Suhaili said: "The *Ahadith* about al-Mahdi are numerous, and they were compiled by Abu Bakr bin Abi Khaythama."[\[82\]](#)
- 2- The Imam Na'im bin Hammad, the Sheikh of al-Bukhari, who compiled many of them in his book 'al-Fitan'[\[83\]](#)
- 3- Abu Dawud as-Sajistani, who specified a chapter of *al-Mahdi* in his *Sunan*.[\[84\]](#)
- 4- Al-Haafidh Abu Nu'aim, who dedicated a chapter containing about forty Hadiths about al-Mahdi, entitled: '*Attributes of al-Mahdi*'.[\[85\]](#)
- 5- Imam Abu al-Hussein Ibn al-Munadi who also compiled a chapter on the *Mahdi*[\[86\]](#)
- 6- Scholar Ibn Kaji Ash-Shafii in his book '*al-bayan fi Akhbar Sahib az-Zaman*'
- 7- Imam Jaluddin Yusuf bin Yahya bin 'Ali al-Maqdisi Ash-Shafii in his book '*Aqd Addurar fi Akhbar al-Muntadhar*'

8- Al-Haafidh Waly ud-Din Abu Zar'ah al-Iraqi; he compiled the chains of authorities for the narrations about the *Mahdi*[87].

9- al-Haafidh Ibn Kathir who said in his book '*al-Fitan wal-Malahim*': "I have classified a whole section about the *Mahdi*." [88]

10- al-Haafidh as-Sakhaawi in his book: '*Irtiqā' al-Ghuraf*'. [89]

11- Scholar Ibn Buraydah in his book: '*al-Awasim 'an al-Fitan al-Qawasim*'. [90]

12- al-Haafidh Jalal-Din as-Suyuti in his book: '*al-'Urf al-Wirdi fi Akhbar al-Mahdi*' [91]

13- Scholar Ibn Hajar al-Haitami al-Makki in his book: '*al-qawl al-Mukhtasar fi al-Mahdi al-Muntadar*' [92]

14- Mullah 'Ali al-Muttaqi, author of '*Kanzu al-Ummal*', and his two books '*al-Burhaan fi 'Alaamaat Mahdi Akhir Az-Zaman*' and '*Talkhis al-Bayan fi 'Alaamaat Mahdi Akhir Az-Zaman*'. [93]

15- Mullah 'Ali al-Qari al-Harwi in his book '*al-Mashrab al-Wirdi fi Madhab al-Mahdi*'. [94]

16- Sheikh Mar'i bin Yusuf al-Hanbali in his book '*Fara'id Fawaid al-Fikr fi al-Imam al-Mahdi al-Muntadar*'. [95]

17- Sheikh al-Barzakhi in his book '*al-isha'ah li Ashraat assaa'ah*'.

18- The scholar Muhammad Ahmad Assafarini in his book *'al-Buhur Azaakhirah min 'Uluum al-'Aakhirah'*.[\[96\]](#)

19- al-Qadi Muhammad bin 'Ali Ashawkani in his book *'Attawdih fi Tawatur ma Ja'a fi al-Mahdi al-Muntadar wa Dajjal wal-Maseeh'*.[\[97\]](#)

20- The scholar Muhammad Siddiq Hasan Khan in his books *'Hujaj al-karaama fi Aathar al-Qiyaama'*[\[98\]](#) and *'al-idha'ah lima kaana wamaa yakunu bayna yaday Assaa'ah'*

21- The scholar Muhammad bin Isma'il Assana'ani who compiled the *Ahadith* about the appearance of al-Mahdi, as reported by Sheikh Siddiq Hasan Khan in *'al-idhaa'ah'*.

22- Scholar Muhammad Habibullah Ash-Shanqiti in his book *'al-Jawab al-Muqni' al-Muharrar fi Akhbar 'Isa wal-Mahdi al-Muntadar'*.[\[99\]](#)

23- al-Muhaddith Abu al-'Ala' Sayyid Idris bin Muhammad bin Idris al-'Iraqi al-Husseini."[\[100\]](#)

24- Sheikh Mansur 'Ali Naasif in his book *'at-Taaj'*

25- Sheikh Muhammad bin Abdul-'Aziz bin Maani' in his book *"Tahdeeq An-Nazar fi Akhbar al-Muntadar"*[\[101\]](#)

26- Sheikh Abdul-Muhsin al-'Abbad in his books *"The Reply against those who deny the authentic Ahadith about al-Mahdi"* and *"'Aqeedat Ahlu-Sunnah wal-Athar fi al-Mahdi al-Muntadar"*.

27- Sheikh Hammud bin Abdillah at-Tuwaijiri in his book *'al-ihitijaj bil-*

Athar 'Ala man Ankara al-Mahdi al-Muntadar'.

28- Sheikh Abdul-'Aleem bin Abdul-'Adheem al-Bastawi in his book '*al-Ahadith al-Waaridah fi Sha'n al-Mahdi fi Meezan al-Jurh wa Ta'deel*'; it was his Master's thesis under the supervision of Dr. Muhammad Abu Shuhbah, may Allah's Mercy be upon him.

29- Sheikh Abu al-Fadl Al-Ghamari in his book '*al-Mahdi al-Muntadar*'.

30- Sheikh Haamid Mahmud Limud in his book '*Sayyid al-Bashar yatadatu 'An al-Mahdi al-Muntadar*'.

31- Professor Salah-Din Abdul-Hamid al-Haadi in his book '*Haqeeqat al-Khabar 'an al-Mahdi al-Muntadar*'.

Third Chapter

The Scholars' Texts confirming the truth about the Mahdi

Al-Haafidh Abu Ja'far al-Uqaili (died in 323A.H) said in his book (*Ad-Du'afa'*), a biography of 'Ali bin Nufail An-Nahdi: "He is known for his *Ahadith* concerning the *Mahdi*, which are not doubted by anyone." He also wrote in the biography of Zayyad bin Arriqi: "There are *Ahadith* about the *Mahdi* with good chain of authorities, like the one in which the Prophet (peace be upon him) said: 'A man will appear from my progeny – from my family – and whose name is the same as my name and the name of his father is the same as the name of my father.'" [\[102\]](#)

The Scholar al-Barbahari (died in 329), who was a Sheikh of the Hanbali school of thought (*madhhab*) in his time, wrote in his book "*Sharh Sunnah*": "There is faith (with certainty) in the descent of 'Isa bin Maryam ** , who will then kill the *Dajjal*, get married, and pray behind the appointed leader of the *Ummah* of Muhammad (peace be upon him)." [\[103\]](#)

Imam Abu Hatim bin Hibban al-Basti (died in 354A.H.) cited many *Ahadith*, referring to the *Mahdi*, which clarify the following:

- The appearance of the *Mahdi* will take place after the prevailing of oppression and injustice on earth. [\[104\]](#)
- The description of the *Mahdi* and the name of his father, which

clarifies that the statement which claims that the father of the *Mahdi* is Jesus son of Mary ** is baseless.[105]

- The description of the period of time in which the *Mahdi* will appear.[106]
- The place where the *Mahdi* will receive the pledge of allegiance. [107]
- The people who will be sunk in to the ground are those who set out to attack *al-Mahdi*. [108]

Imam Abu al-Hasan Muhammad bin al-Hussein al-Aburri mentioned in his book: '*Manaaqib Ash-Shafii*': "The news was transmitted extensively regarding the Prophet's (peace be upon him) referring to the *Mahdi*; that he comes from his family; that he will rule for seven years; that he will fill the earth with justice; that Jesus ** will come to help him kill the *Dajjal*, and that he will lead this *Ummah* as their Imam, and Jesus (peace by upon him) will pray behind him." [109]

Imam Abu Sulayman al-Khattabi (died in 388A.H.) said when discussing the Hadith reported by Anas bin Maalik: "The Hour will not arise until there will be close intervals of time; the year will pass like a month and the month will pass like a week" and he (al-Khattabi) said: "This will be in the time of al-Mahdi and Jesus." [110]

The Imam al-Bayhaqi (died in 458A.H.) said: "The *Ahadith* stating the appearance of the *Mahdi* are authentic in their chains of narrations; they announce that he is from the family of the Prophet (peace be upon him)." [111]

Qadi 'Ayyad (died in 544A.H.) mentioned in his book '*Ashifaa*' (in Section

4, Chapter 23) “There are many prophecies of the Prophet (peace be upon him) and among them was the one about the appearance of the *Mahdi*.”[\[112\]](#)

Imam as-Suhaili said when talking about the qualities of Fatimah: “Among her great merits is the fact that the *Mahdi*, who will appear by the end of time, will be from her offspring; the *Ahadith* concerning the issue of the *Mahdi* are numerous, and they were compiled by Abu Bakr bin Abi Khaythamah.”[\[113\]](#)

Imam Ibn al-Atheer al-Jazri said in ‘*An-Nihaayah*’: “The *Mahdi* is the one who is guided by Allah to the Truth. This name has been used by people, and has become very common. However, the title of “*al-Mahdi*” is the one whom the Prophet (peace be upon him) informed us about, regarding his appearance close to the end of time.”[\[114\]](#) He also recorded a chapter about “*al-Maseeh* (the Messiah) and *al-Mahdi*” where he referred to a set of *Ahadith* about the *Mahdi*.[\[115\]](#)

Imam Muhammad al-Qurtubi, the famous interpreter of the meanings of the Qur’an (died in 671A.H.) said in ‘*A reminder about the conditions of the dead and the issues of the Hereafter*’, during his criticism of a Hadith, which states that there is no *Mahdi* except Jesus, the son of Mary: This Hadith is broken in terms of its chain of narration (i.e. it cannot be directly traced back to the Prophet ”), however, the other *Ahadith* about the appearance of the *Mahdi* from the progeny of Fatimah are more authentic and stronger in comparison.”[\[116\]](#)

Sheikh al-Islam, Ibn Taymiyyah, in ‘*Minhaaj as-Sunnah an-Nabawiyah*’, stated: “The *Ahadith* which are used to argue about the appearance of the *Mahdi* are all authentic[\[117\]](#); they were reported by Abu Dawud, At-

Tirmidhi, Ahmad and others on the authority of Ibn Mas'ud and others.” The Sheikh then mentioned the narrations of Ibn Mas'ud, Umm Salamah, Abu Sa'id al-Khudri and 'Ali bin Abi Taalib, may Allah be pleased with all of them.[\[118\]](#)

He went on: “These *Ahadith* were wrongly denied by various groups of people; some of them denied them, using as an argument the Hadith recorded by Ibn Maajah, in which it is claimed that the Prophet (peace be upon him) said ‘There is no Mahdi after Jesus son of Mary’. However this Hadith is weak (*da'eef*); it was reported by Ibn Maajah from Yunus from ash-Shafii, who reported it from a man from Yemen called Muhammad bin Khalid al-Jundi whose narrations are not to be used as supporting proof. Besides, it is not recorded in the *Musnad* of ash-Shafii and it was said that he did not hear it from al-Jundi, and Yunus did not hear it from ash-Shafii.

The Twelver Shiite sect (*ithna 'ashariya*) claim that it will be their twelfth *Imam* who will appear at the end of time; however their Imam's name is ‘Muhammad bin al-Hasan’, but the name of the one described by the Prophet (peace be upon him) is ‘Muhammad bin Abdillah’. Therefore, a Shiite group removed the reference of the father from the Hadith so that it does not object their false claim; and another group falsified the Hadith to claim that al-Hussein is al-Mahdi's grandfather and that his nickname is Abu Abdillah.

Sheikh al-Islam (Ibn Taymiyyah) summarised this issue, saying: “Many groups had their leaders claim to be ‘*al-Mahdi*’ prophesied by the Messenger of Allah (peace be upon him), such as the Qarmathians, Ibn Tumart (founder of the Almohads dynasty) and others who made similar declarations. Many of them claimed that the *Mahdi* was one among them (i.e. their leader!). It

was possible that they may have caused benefits for some people but also harm for others, as in the case of Ibn Tumart in Morocco. There was praise for his actions as well as reproach; nevertheless, he was a lot better than the ‘*al-Mahdi*’ of the Shiite Rafidites, who has no sign (attribute) or lineage, and no one knows anything about his whereabouts. No one benefited from him in matters of life or religion, on the contrary, the belief in his existence has instead caused a lot of evil which can only be truly counted by Allah ﷻ. I know some sheikhs of our present time who are very ascetic towards this worldly life and devoted to their worship, each one of them believes himself to be the *Mahdi*. They may even be addressed as ‘*al-Mahdi*’ many times, and the one who addressed them as such would be none but the *Shaytan* (Devil). The name of one of them is Ahmad bin Ibrahim, his supporters say to him: ‘Muhammad is like Ahmad; as for Ibrahim, it is the name of the Ibrahim al-Khalil, the grandfather of the Prophet (peace be upon him), while your father’s name is Ibrahim. Therefore, your name is similar to that of the *Mahdi*, and the name of your father is similar to that of his father. However, despite their ignorance and mistakes, they are a lot better than the so-called “*al-Mahdi*” of the Shiite Rafidites, who caused much harm and damage to the entire *Ummah*.”[\[119\]](#)

Ibn Qayyim al-Juziyah in ‘*al-Manar*’, after listing some *Ahadith* about the *Mahdi*, wrote: “These *Ahadith* are divided into four categories: Authentic, Sound, Strange and Fabricated”; he also said: “The Prophet (peace be upon him) said: ‘You have to follow my *Sunnah* and the *Sunnah* of the rightly guided caliphs after me’; Imam Ahmad mentioned in one of his two narrations that the Caliph ‘Umar bin Abdul-‘Aziz was undoubtedly one of them (rightly guided), but not the *Mahdi* who will appear by the end of time.”[\[120\]](#)

He also said: “And among the deceptions and ploys of Satan with the Jews, is that he makes them anticipate their saviour from the offspring of Prophet Dawud (peace be upon him); they believe that if he makes a supplication, all the nations will perish, and that this expected saviour is – according to their claim – the Messiah which they were promised. But in reality, they are waiting for none but the False Messiah, the Anti-Christ (*al-Maseeh ad-Dajjal*). They are the majority of his followers; as for the Messiah of Guidance, Jesus son of Mary (peace be upon him), he will kill all of them before he dies.”

He then said: “The Muslims wait for the descent of Jesus from the heavens who will break the Cross and kill the swine and all his enemies among the Jews and Christians; they (the Muslims) wait for the appearance of the *Mahdi* from the family of the Prophet (peace be upon him), who will fill the earth with justice after it was filled with oppression.”[\[121\]](#)

Al-Haafidh Ibn Kathir said: “This is a chapter about the *Mahdi* who will appear in the end of time. He is one of the rightly guided Caliphs and not “*al-Muntadar*” (the eagerly awaited) by the Shiite Rafidites, who claim and believe that he is hidden in a ‘cellar’! This is their baseless claim; it is untrue and unfounded. As for the information we provide about the *Mahdi*; it is derived from the authentic *Ahadith* of the Messenger of Allah (peace be upon him).”[\[122\]](#)

Sheikh and scholar Ibn Hajar, may Allah have mercy upon him, said: “What is necessary to believe is what has been indicated by the authentic *Ahadith* regarding the appearance of ‘*al-Mahdial-Muntadar*’ whose period

will witness the emergence of the *Dajjal* and then the descent of Jesus to kill him (*Dajjal*). Jesus will pray behind the *Mahdi* who will be the Imam of the Muslims at that time.”[\[123\]](#)

Sheikh ‘Ali bin Sultan Muhammad al-Qaari’ said, in research[\[124\]](#) about the *Mahdi*: “Many *Ahadith* of the Prophet (peace be upon him) and famous narrations have confirmed his high status and sublime mission.”

He also said: “The sequence of the events is as follows: The *Mahdi* will appear first in the land of the Arabian Peninsula; then he will go to al-Quds (Palestine). The *Dajjal* (False Messiah) will come to Palestine and will surround him in that state. Then Jesus (peace be upon him) will descend on the Eastern Minaretin Damascus and will go forward to fight and kill the *Dajjal* with one strike.”[\[125\]](#)

Sheikh Muhammad al-Barzanji (died in 1103A.H.) said: “There are many great Signs which will precede the rising of the Last Hour, such as: the appearance of the *Mahdi*, and this would be the first one (Sign). I know that the *Ahadith* about him are numerous with varying narrations and unlimited... I have studied the *Ahadith* about the *Mahdi* and his appearance by the end of time, and that he is from the family of the Prophet (from the progeny of Fatimah), so there is no room for doubt or denial on these points.”[\[126\]](#)

Sheikh al-Shablanji said, in his reply to the false statements made by the Shiites about the *Mahdi*: “*al-Mahdi al-Muntadar* is Muhammad bin Abdillah, the rightly guided ruler in the end of time; he will be born in Madinah because he will be from its people; this is one of his signs as prophesied by the Prophet (peace be upon him), who does not speak from his own desires; it is but a Revelation revealed unto him.”[\[127\]](#)

Sheikh Siddiq Hassan Khan said: “The great scholar Muhammad bin Isma’il al-Ameer al-Yamaani compiled the *Ahadith* about the coming of the *Mahdi*, that he is from the family of the Prophet (peace be upon him), that he will appear in the end of time, and then he said: ‘The exact time of his appearance was not defined, but he will come before the appearance of the *Dajjal*.’”[\[128\]](#)

Imam as-Safaarini said: “There have been many statements about the *Mahdi*; some people even said there will be no *Mahdi* after Jesus, but the truth is that ‘al-Mahdi’ is not Jesus (peace be upon him), and that he will appear before the coming of Jesus. Many narrations were reported pertaining to his appearance until it reached the state of being successively recounted and widespread among the generation of Sunni scholars, and has become part of their belief...” He then mentioned some *Ahadith* on the authority of some Companions of the Prophet (peace be upon him), and said: “The belief in the appearance of the *Mahdi* is an obligation as it is declared by people of knowledge and recorded in the creed of *Ahlu Sunnah wal Jamaa’ah*.”[\[129\]](#)

Imam Muhammad Abdul-Wahab said: “It was indicated in the narrations that the *Mahdi* is from the offspring of al-Hasan, may Allah be pleased with him, as recorded by Abu Dawud and others.”[\[130\]](#)

Imam a-Shawkani said: “The *Ahadith* – referring to the *Mahdi* – which we have come across are fifty and they include the authentic, the sound, and the weak. They are undoubtedly reported through successive narrators. As for the traditions from the Companions about the *Mahdi*, they are numerous, and one classified as directly linked to the Prophet (peace be upon him)...”[\[131\]](#)

He also said: “There were fifty *Ahadith* about the *Mahdi* which I could study and analyse and about twenty eight other narrations by the Companions” he listed all of them with detailed analyses, then he said: “All these *Ahadith* and narrations are defined as being successively transmitted from one narrator to another, as it is clear to people of knowledge.”[\[132\]](#)

Scholar Abu Tayyib Shams al-Haq al-‘Adheem Abaadi said: “You should know that it has been common knowledge among all Muslim people through all ages that a man will appear by the end of time from the family of the Prophet (peace be upon him), who will spread justice in the name of Islam and will be the leader of all Muslims in the world. His name is *al-Mahdi* (the Rightly Guided). There will be the appearance of the False Messiah (the *Dajjal*) and other great Signs, confirmed in the authentic texts; and Jesus (peace be upon him) will descend to earth to kill the *Dajjal* and pray behind the *Mahdi*.”[\[133\]](#)

Scholar Abdul-‘Aziz bin Baz said: “Those who deny the appearance of the *Mahdi* by the end of time are wrong, because the *Ahadith* reporting his appearance – that he will fill the earth with justice after it was filled with oppression – have been successively and expansively transmitted, as stated by a group of scholars, such as Abu al-Hasan al-Abiri Sajistani (a scholar from the 4th century), the scholar Safarini, the scholar Shawkani, etc. It is like a consensus from the people of knowledge. However, it is not permissible to declare that so and so is ‘al-Mahdi’, until all the signs and descriptions, stated by the Prophet (peace be upon him) in the authentic *Ahadith*, exist in the man, and the greatest of such signs is that he will fill the earth with justice after it was filled with oppression.”[\[134\]](#)

Sheikh Hussein Muhammad Makhluf, the ex-Mufti of Egypt said: “We advise the Muslims to accept the authentic *Ahadith* with reassuring hearts, to believe truly in the appearance of the *Mahdi* by the end of time, and to disregard any statements which oppose the authentic *Ahadith* of the Prophet (peace be upon him), because such statements came from people who lack knowledge and faith.”[\[135\]](#)

Those are the rightly guided scholars of our *Ummah* in the field of Hadith and *Sunnah*; may Allah increase their number and raise their status. They have indeed clarified the issue about the *Mahdi* with the authentic traditions of the Prophet (peace be upon him) and his Companions, may Allah be pleased with them.

Therefore, it is necessary and most important to refer the judgment of a Hadith, whether it is authentic or weak, to the most learned people in the field of Hadith, and not to those who have never studied the science.

Al-Haafidh al-‘Iraqi said, referring to the science of Hadith:

“You should know, may Allah’s Mercy be upon you, that people never get misguided by their pious scholars, they are often ill-advised by those who pretend to have knowledge. Abdullah bin ‘Amru reported that the Prophet (peace be upon him) said: ‘Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray.’”[\[136\]](#)

This is what happened in the issue of the *Mahdi*; a small group of some late ‘scholars’ who are not to be compared to the great scholars of Hadith in the *Ummah* – in the present and past times – did not hesitate to give false verdicts about a subject of which they lack knowledge. They put their own opinions ahead of the well-established sayings of the Prophet (peace be upon him), and disregarded the great works of the scholars of Hadith.

PART TWO

(Dubious Arguments and their Answers)

FIRST CHAPTER

Fabricated Dubious Arguments

First dubious argument

It is the invalid argument of the misguided group called the “Quranists”; they say: “There is no reference in the Qur’an to the *Mahdi*, and there is no proof outside the Qur’an.”

The Answer:

The claim that “there is no proof outside the Qur’an” does not come from someone who is a believer in Allah ﷻ and His Messenger (peace be upon him); it is the evil excitement of the Atheists and the stratagem of the heretics, who strive to spread evil and cause harm to Islam by disturbing the minds of the weak Muslims, who lack knowledge.

The use of the *Sunnah* is a necessity in the knowledge of Islam; it is known to the particular and the common, to the learned and the ignorant among the masses. This is mostly sufficient for us to reply to such a lie. The *Sunnah* of the Prophet (peace be upon him) has always been attacked by its enemies who are in fact the enemies of the Qur’an. They cast doubts about the requirement and adherence to the *Sunnah*, and strive hard to distance it from the Qur’an. But Allah ﷻ has prepared many people of knowledge who

devote themselves to protect the *Sunnah* and refute all suspicious arguments from its enemies against it. Al-Haafidh as-Suyuti, may Allah's Mercy $\bar{\text{u}}$ be upon him, was among those scholars; he wrote an agreeable book which he called '*Miftah al-Jannah fi al-ihitijaj bi Sunnah*'. He introduced it by giving praise to Allah $\bar{\text{u}}$ and then said: "You should know, may Allah's Mercy be upon you, that knowledge can come in the form of remedy, while opinions from the self, without any evidence, can come in the form of evil. A heretic Rafidite (Shiite) increased his attack against the *Sunnah* of the Prophet (peace be upon him) - may Allah $\bar{\text{u}}$ raise its status – claiming that it should not be used as proof to support any religious argument, and that the argument is in the Qur'an alone. You should know, may Allah's Mercy be upon you, that whoever denies, in words or in action, the fact that the Hadith of the Prophet (peace be upon him), with its known condition in the Basics of Hadith, is a legitimate proof in Islam, has indeed become an unbeliever who is outside the fold of Islam; such a person will gather in the Hereafter with the Jews and Christians, or with whichever disbelieving group Allah $\bar{\text{u}}$ wants. Imam ash-Shafii, may Allah $\bar{\text{u}}$ be pleased with him, once reported a Hadith and said: 'It is authentic,' a man asked him: 'Do you call people to follow this Hadith, O Abu Abdillah?' ash-Shafii felt shaken by such a question, and retorted: 'O man! Am I a Christian? Did you see me coming out from a church? Do I wear the belt of a priest? How can I report a Hadith of the Prophet and not approve of it being followed?'"[137]

There are many proofs about the *Sunnah* being used as evidence for any argument, and we shall refer to the most important ones: Allah $\bar{\text{u}}$ says in the case of the Prophet (peace be upon him):

فَ هُوَ لَا يَتَكَلَّمُ بِرِغْبَتِهِ (HE DOES NOT SPEAK OF (HIS OWN) DESIRE; IT IS NO LESS THAN INSPIRATION SENT DOWN TO HIM) فَ [138]

Allah ﷻ also says:

ﷻ We have sent down unto you (also) the Message; that you might explain clearly to men what is sent for them [\[139\]](#)

Imam Abu Ahmad bin Hazm, may Allah’s Mercy ﷻ be upon him, said: “It is true and right that the words of the Prophet (peace be upon him) is part of the Religion of Islam, and no doubt, a revelation from Allah.”[\[140\]](#)

It was authentically reported that the Prophet (peace be upon him) warned: “Beware! I have been given the Qur’an and something like it”[\[141\]](#) and this is, undoubtedly, the *Sunnah* of the Prophet. Allah ﷻ says:

ﷻ Allah has sent down to you the Book and *al-hikmah* [\[142\]](#)

and

ﷻ And recite what is rehearsed to you in your homes of the Signs of Allah and *al-hikmah* [\[143\]](#).

Ibn al-Qayyim said: “The Book is the Qur’an, and *al-hikmah* is the *Sunnah* of the Prophet (peace be upon him) as agreed by the rightly guided ancestors. Whatever the Prophet (peace be upon him) informed us about Allah ﷻ, we should believe it with faith exactly as we believe in the Revelation of the Qur’an by Allah ﷻ to His Messenger Muhammad (peace be upon him). This is an established and approved basic part of faith among the Muslims, and only a non-Muslim denies this.”[\[144\]](#)

It was also authentically reported that the Prophet (peace be upon him) cautioned: “Beware! I have been given the Qur’an and something like it with it, yet the time is coming when a man replete on his couch will say: ‘Keep to this Qur’an; what you find in it to be permissible, treat as permissible, and what you find in it to be prohibited treat as prohibited.’”[\[145\]](#)

Al-Irbaad bin Saariyah [▲] recalled: “The Messenger of Allah (peace be upon him) delivered an admonition that made our hearts fearful and our eyes tearful. We said: ‘O Messenger of Allah, it is as if this were a farewell sermon, so advise us.’ He (peace be upon him) said: ‘I enjoin you to have *Taqwa* (piety and fear) of Allah, and that you listen and obey, even if a slave is made ruler over you. He among you who lives long enough will see many differences. Therefore, observe my *Sunnah* and the *Sunnah* of the rightly-guided successors, hold on to them with your molar teeth.’”[\[146\]](#)

Al-Irbaad bin Saariyah also reported that the Prophet (peace be upon him) in Khaybar led his Companions in prayer, then stood up and said: “Does any of you, while reclining on his couch, imagine that Allah has prohibited only that which is found in the Qur’an? By Allah, I have preached, commanded and prohibited various matters, as numerous as that, which is found in the Qur’an, or more.”[\[147\]](#)

Ibn ‘Abbas [▲] reported that the Prophet (peace be upon him) said: “I have left with you two things, if you adhere to them you will never go astray: the Book of Allah ^ó and the *Sunnah* of His Messenger (peace be upon him).”[\[148\]](#)

Abu Rafi’ reported that the Prophet (peace be upon him) said: “Let me not find one of you reclining on his couch when a matter comes to him – after my lifetime – regarding what I have commanded or forbidden and he says: ‘We do not know. What we found in Allah’s Book, we have followed.’”[\[149\]](#)

Ibn Hazm said: “If a man says that he accepts only what we find in the

Qur'an, then he becomes a disbeliever according to the overall agreement of the scholars.”[\[150\]](#)

Abdullah bin Abdul-Barr reported in his book[\[151\]](#) that Abdur-Rahman bin Yazeed saw a man performing Hajj in his normal clothes, and when he warned him, the man said: “Give me a Verse from the Book of Allah to forbid me wearing normal clothes, and I will take them off now.” So he recited the Verse:

فَ So take what the Messenger assigns to you and deny yourselves that which he withholds from you [\[152\]](#).

It was confirmed from Ibn Mas'ud [▲] that a woman came to him and asked: “Was it you who said: ‘Allah has cursed the lady who artificially lengthens (her own or someone else’s) hair and the one who gets her hair lengthened and the one who tattoos (herself or someone else) and the one who gets herself tattooed’” (this Hadith is recorded by al-Bukhari), he (Ibn Mas'ud [▲]) replied: “Yes.” She said: “I have read the Book of Allah from the beginning to the end and I did not find what you said” so he said to her: “If you have read it, then you have found it. Have you not read the Verse **فَ So take what the Messenger assigns to you and deny yourselves that which he withholds from you** f’?” She replied: “Yes, I have!” He [▲] said: “I have heard the Messenger of Allah, saying: ‘Allah has cursed the lady who artificially lengthens....’”[\[153\]](#)

It is as if those people (the Quranists who claim to believe only in what is written in the Qur'an and reject the *Sunnah* of the Messenger (peace be upon him)) have denied the Qur'an as well, because the Qur'an enjoins us to obey the Prophet (peace be upon him) and adhere to his *Sunnah*.

‘Umar bin al-Khattab [▲] said: “There will come a people who will argue with you with what is allegorical in the Qur’an; so reply to them with the Sunnah of the Prophet (peace be upon him), for the people who possess the knowledge of the Sunnah are more learned about the Book of Allah ^ú .”[\[154\]](#)

Useful Note: Is there reference to the Mahdi in the Qur'an?

One of the interpreters of the Qur'an reported that there is reference to the *Mahdi* in the Verse:

فَ They will suffer in this life humiliation, and will suffer in the Hereafter a terrible retribution. f[155]

The Imam of the interpreters, Ibn Jarir at-Tabari, may Allah's Mercy be upon him, reported that as-Suday said: "The 'humiliation' will be the appearance of the *Mahdi*, the conquest of Constantinople, and their killing. As for the terrible retribution, it is the punishment in Hell, which will not be reduced for its eternal dwellers." [156]

Al-Qurtubi reported from Qatadah and as-Suday: "Their humiliation in this life is the appearance of the *Mahdi*, the conquest of Constantinople and Rome, and the rest of their cities, as we mentioned in the book '*at-Tadkirah*' (*the Reminder*)." [157]

Ibn Kathir reported that as-Suday and 'Ikremah and Wa'il bin Dawud interpreted "their humiliation" as being the appearance of the *Mahdi*, and rectified it saying that it is more general than that. [158]

Shawkani said in his interpretation '*Fath al-Qadir*': "Their humiliation in this life will take place with the appearance of the *Mahdi*, who will kill them after the conquest of Constantinople; that is their humiliation." [159]

Sheikh Sayyid al-Shablanji said in '*Nuur al-Absaar*': "Muqaatil bin Sulayman and the interpreters who followed him said in their analysis of the Verse

Ĥ heShall be a sign for the Coming of the Hour Ĥ[160]

‘It is the *Mahdi* who will appear in the end of time, and after his appearance, there will be Signs of the Rising of the Hour of Judgment.’

Note: the citing of these two Verses is not intended to serve as proof, but as a way of gathering what has been said on this subject; that is why we did not mention them in the beginning of the answer to the first dubious argument.

The Second Dubious Argument

Some people claim that the *Ahadith* about the *Mahdi* are considered as “*ahad*” (i.e. reported only by a single narrator).

The answer: this is a false claim. In fact, many scholars declared that the *Ahadith* narrated about the *Mahdi* were reported in their context by many successive narrators and among those scholars are: al-Abiri, Ibn al-Qayyim, Ibn Hajar, al-Muzzy, al-Haytami, al-Qurtubi, as-Sakhawi and as-Suyuti.

Other scholars who stated that those *Ahadith* were reported by successive narrators are: az-Zarqani, Mar’i bin Yusuf al-Hanbali, a-Shawkani, as-Safarini, Muhammad Siddiq Hasan Khan, al-Barzakhi, Abu Sa’ud Idris, Muhammad Habibullah Shanqiti, and others.

The existence of a Hadith in many books with different chains of narration strengthens its credibility; further to this, various scholars recorded the *Ahadith* about the *Mahdi*, not to mention those who authenticated them and judged in favour of the obligation for all Muslims to also believe in them.

Sheikh Abdullah bin Siddiq al-Ghammari said in the course of his reply against those who doubted the successiveness of the *Ahadith* regarding the descent of Jesus ^{**} and his killing of the *Dajjal*: “There is no doubt that it is definitely impossible for a group of the Companions and their following scholars of Hadith to work together – directly or indirectly – for such a mistake. A group of scholars, including Ibn Hazm, stated that if a Hadith was reported by five Companions of the Prophet (peace be upon him), then it becomes *Mutawatir*[\[161\]](#).”

His opinion in this matter is sound and correct because the Companions, may Allah ^ú be pleased with them, were the best of people in terms of justice, accuracy and perfection. Allah ^ú had also graced them with His Blessings of eloquence, good insight, and purity of the heart; not to mention their good nature. The Companions [ؓ], of course, had others qualities which qualified them to accompany the Messenger of Allah (peace be upon him), to defend the religion of Allah ^ú and convey His Message. Abdullah bin Mas’ud related: “Allah ^ú looked at the hearts of His slaves and found the heart of Muhammad (peace be upon him) the best of all of them, so He ^ú chose him and sent him with His Message. Then He ^ú looked at the hearts of His slaves and found the hearts of the Companions of His Messenger to be the best of hearts; so He ^ú made them the ministers of His Messenger; they fought for His religion. Therefore, whatever the Muslims (the Companions) have considered as sound, it is sound in Allah’s Eye ^ú, and whatever the Muslims have considered as bad, it is bad in Allah’s Eye ^ú.”[\[162\]](#)

When Abu Bakr [ؓ] wanted to collect the Qur’an, during the fierce fighting in the battle of al-Yamaamah, he said to ‘Umar and Zaid [ؓ] : “Whoever brings two witnesses about something he learnt from the Book of Allah, then write it

down.” Zaid bin Thabit [▲] said: “So I started locating Qur’anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of Surahat-*Tawba* which I had not found with anybody else[163], (and they were):

فَلَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
F Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad) is ardently anxious over you (to be rightly guided) f ”[164]

Abu Khuzaimah al-Ansari is Khuzaimah bin Thabit, whose testimony of faith was declared by the Prophet (peace be upon him) to be as that of two men[165]; he was called “the one with two testimonies of faith”. As-Siddiq (Abu Bakr [▲]) was contented with the testimony of two men regarding the Qur’an, and it is the fundamental rule in Islam, and the basic of certainty. Whoever denies anything of it is a disbeliever according to the overall agreement of the Muslims, knowing the Companions’ precautions, alertness and vigilance, in the sense that when two Companions agreed on one narration, there would be no room for doubt and error. Therefore, what about a Hadith reported by a group of Companions who narrated it to a group of their followers and so on to the next generation... There is no doubt that such *Ahadith* becomes *mutawatir*.”[166]

The Third Dubious Argument

It is based upon its previous ones; it is their saying: “The *Ahadith* which are *ahad*[167] are not useful for knowledge”.

The answer: Assuming that the *Ahadith* about the *Mahdi* were *ahad*:

The majority of the rightly guided ancestors and most of the scholars of the *Ummah* believe that a narration coming from a Companion implies knowledge and certainty.[\[168\]](#)

The scholar ash-Shafii also referred in his great book '*ar-Risaalah*' to a Hadith *ahad* to support an issue of the faith; he said: "I have not come across anything to prove that the Muslim scholars have disagreed about the narration of a Hadith *ahad*."[\[169\]](#)

Sheikh Taqiy-Din said: "Most of the scholars of the *Usul* (the basics/principles) from the Hanbali, the Shafii, the Hanafi and the Maliki schools of thought, say: the Hadith *ahad* stands for knowledge; it is considered authentic when the *Ummah* approves of it and implements it. A proportion of scholars said: there are some *Ahadith ahad* which require knowledge with absolute certainty (i.e. no room for any doubt whatsoever), such as the narration of Maalik from Nafi' from Ibn 'Umar.[\[170\]](#)

Maalik stated that the *Ahadith ahad* represent knowledge, and so did Ibn Khuwayz Mindad, and it is the opinion of all Maliki scholars, as mentioned by Abdul-Wahab[\[171\]](#).

This is also the opinion of the followers of Abu Haneefah, and Dawud and his companions, and it was supported by Ibn Hazm in his book '*al-ihkaam*'.[\[172\]](#) It was mentioned by al-Hussein al-Karaabisi and Abu Ishaq al-Shiraaazi in his book '*al-Usul*'. The Hanafi scholars stated that the Hadith *ahad* with a long narration is also one of knowledge, such as the Hadith

“There is no Will for an inheritor”, the Hadith of “imposing *al-jizya*[\[173\]](#) on the Magus minority”, and the Hadith of the share (one sixth) inheritance of the grandmother; these *Ahadith* are all *ahad*. All the rightly guided ancestors had agreed upon their authenticity, and this consensus was successively reported by the leaders of the four schools of *fiqh* (Islamic Jurisprudence).

The proofs about the benefits of the ahad Hadith in knowledge:

The Muslims believe in the obligation of obeying the Messenger of Allah (peace be upon him), by adhering to all his commands and accepting everything he brought from his Lord.

Al-hikmah which is the *Sunnah* of the Messenger of Allah (peace be upon him) has the status of the Qur’an, since it is revelation from Allah ﷻ, as He ﷻ says:

ﷻ We have sent down unto you the Book and *al-hikmah* ﷻ[\[174\]](#).

The *Sunnah* is what is interpreted to the *Ummah* to implement, like the Qur’an, following Allah’s Saying ﷻ :

ﷻ Recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom ﷻ[\[175\]](#).

The *Sunnah* is a legislation revealed through the Prophet (peace be upon him) like the Qur’an, for he (peace be upon him) said: “I have been given the Qur’an and something like it.”

These proofs confirm that the Prophet’s traditions (peace be upon him) have the ruling of Divine Legislation, safeguarded by Allah ﷻ, so that the proof is raised upon people. For Allah ﷻ says:

ﷻ We have, without doubt, sent down the Message; and We will assuredly

guard it (from corruption) [\[176\]](#). Therefore, it is necessary that the *Sunnahs* included in the Message, which Allah ﷻ undertook to preserve.

Most of the *Ahadith* came to strengthen the basics mentioned in the Qur'an, in which Allah ﷻ gathered most of the regulations. Allah ﷻ delegated the explanations of all the Islamic laws and regulations to His Messenger (peace be upon him), saying:

ﷻ We have sent down unto you the Message; that you may explain clearly to men what is sent for them. [\[177\]](#)

Allah ﷻ also said:

ﷻ We have sent down to you the Book in truth, that you might judge between men [\[178\]](#)

Allah ﷻ commanded His Messenger to inform about everything revealed unto him, saying:

ﷻ O Messenger, proclaim the Message which has been sent to you from your Lord. [\[179\]](#)

The Prophet (peace be upon him) responded submissively to the order of his Lord, as he (peace be upon him) conveyed the Message and explained all the regulations revealed in the Qur'an. His Companions approved of everything that was explained to them, and they applied those regulations in their lives before they transmitted them to the next generation.

Those who made the religion a matter of assumption have entitled themselves to induce whatever wrong or false into Islam, and they call on people to adopt it, despite the ill-thoughts in the back of their minds that its implementation

could be a matter of misguidance.

There is no doubt that the abstention from endorsing the Hadith *ahad* raises doubt over some basics of the religion and its branches, which were transmitted mostly through *ahad* narrations; it opens the door widely to everyone who wants to attack and oppose the teachings of Islam, in order to question the credibility of our rightly guided ancestors who believed with true conviction in those *Ahadith* and adopted them in their lives.

They stop short of believing the reports transmitted by the rightly guided ancestors, because of their so-called rational education, received from the preachers of the *jahmi* and *mu'tazili* schools of thought, who claimed to use proofs based on reason; while in fact, they are just illusions and figments of their imagination, because of their blind trust in their Sheikhs who taught them such theories, although most of their referential books belong to philosophers and atheists, such as Greek and Magus thinkers. They never gave such theories the "judgment" as *ahad* which they gave to the Prophet's *Ahadith* – regarding the *Mahdi* – when they claimed that they were unconfirmed.

They adopt the statements and theories of their Sheikhs as essential in their main *madhhab*; they argue against anyone who tries to cast any doubt about their authenticity, despite that their statements were reported by way of *ahad*, and they include all kind of contradictions.

It is common among the Muslims to relate any statement to its narrator, approve it from its transmitter, even if it is only reported by one person, and then either praise or criticise its narrator. This is beyond anyone's denial, as

no one has ever said: “such a statement does not provide any knowledge” or “it cannot be totally accepted as true”, in the same manner those enemies treated the *Ahad* information in the Prophet’s *Ahadith*.

A disciple learning different subjects relies on the lectures of his Sheikh; he believes in them and vigorously defends them, even if his teacher (Sheikh) is one, who probably reported them from one person.

Had they given their Sheikhs’ statements the definition of *ahad* – which they enthusiastically assign to the Prophet’s *Ahadith* – they would not have such conviction regarding their acquired knowledge, and so they will fall into one of these two conclusions:

- 1- The admission that everything they have learnt and believed in is based on conjecture.
- 2- The claim that their scholars were better than the rightly guided ancestors and transmitters of the Prophet’s *Ahadith* (i.e. the information released by their scholars stand for true conviction, while the *Ahadith* of the Prophet (peace be upon him) are mere assumptions!)

All the *Ahadith* in the two authentic books (*Sahih* al-Bukhari and *Sahih* Muslim) have been accepted by the whole *Ummah* with true conviction. This consensus does not necessarily include members of every sect attributed to the Islamic *Ummah*. Indeed, some groups of innovation, who oppose the majority of the *Ummah* in matters of belief, reject the *Ahadith* and belittle the *Sunnah* as a whole, for example, the Shiite Rafidites reject the *Ahadith* about “the Merits of the Companions $\widehat{\text{~}}$ ”, the *Ahadith* of wiping over socks in ablution; while the *Mu’tazili sect* reject the *Ahadith* about the *Shafaa’ah* (Intercession) of the Messenger of Allah (peace be upon him), etc.

The objection of those people is not considered, because they only accept what goes along with their own whims. They have accepted many *Ahadith* in the two authentic books and along with many others which are not at the same level of authenticity as the *Ahadith* about the *Mahdi*, and approved of them as firm and certified proofs, although they were *ahad*. They, therefore, pick and choose which *ahad Ahadith* to accept or reject.

The two authentic books have been widely used for more than eleven centuries in the Islamic world – east and west – and the Muslim scholars are still reporting from them and referring to them to settle disputes.

It is uncommon to find a publication about worship and beliefs by a prominent scholar with no reference to the two authentic books or their two authors, or at least a mention of one of them.

It has never been reported that any well-established scholar had ever derided or doubted the learning faculty of the two Sheikhs (authors of the two authentic books), or that anything in their writings was unconfirmed.

The consensus had already taken place during the lifetime of the Companions and their followers among the two preceding generations about the approval of the *ahad* narrations, which confirmed their authenticity.

Therefore, the opposition of the Shiite Rafidites, the *Khawarij* and *Mu'tazilis* has no basis, just as that of the people who are not experts in the science of Hadith.

If the consensus is established by the scholars of the *Ummah* and their followers, then our *Ummah* is safe from mistakes or misguidance, because it is possible that one narrator could be wrong, but it is not possible for the whole of the *Ummah* to be wrong.

If it is said that the *ahad* information could be by itself an assumption, then its approval by the *Ummah* makes it categorical, because Allah ﷻ has guaranteed infallibility in the consensus of the entire *Ummah*.

There was overall agreement about the use of all the *Ahadith* in the two *Sahih* books and other authentic traditions; therefore, it indicates that the information in those *Ahadith* are true, otherwise there would be consensus about something wrong, which is unlikely.

Furthermore, it is not permissible in *Shari'ah* (Islamic Law) to confuse the Truth with falsehood, without a proof to distinguish one from the other. Allah ﷻ has cast light upon the truth, which is known to the one acquainted with their Lord, His Religion and His *Shari'ah*. As for those who turn against the religion in their blind imitation of the doctrines of others, it is no surprise that plain truth is not clear to them, because of their deficiency in understanding the Religion of Allah ﷻ, just like a blind person who cannot distinguish between night and day.

When those people's hearts were darkened by the lack of the Light of Allah ﷻ, they embraced false doctrines, and consequently rejected the *Ahadith* reported by the elites of this *Ummah* (the Companions and their followers), and accepted other concepts which agreed with their desires. Allah ﷻ condemns people who follow assumptions and lies, and prohibits

talking in matters of religion, without any knowledge:

He \acute{u} says:

É Do not follow that of which you have no knowledge [f\[180\]](#)

É Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know. [f\[181\]](#)

É Say: “Do you have any knowledge that you can bring forth to us? You follow nothing but conjecture: you do nothing but lie [f\[182\]](#)

É And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie. [f\[183\]](#)

É They follow nothing but conjecture and what their own souls desire, even though there has already come to them Guidance from their Lord! [f\[184\]](#)

É But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth. [f\[185\]](#)

É But most of them follow nothing but conjecture: truly conjecture can be of no avail against the truth. Surely, Allah is well aware of all that they do [f\[186\]](#),

Allah \acute{u} condemns the disbelievers who admit:

É We deem it naught but a conjecture, and we are by no means convinced. [f\[187\]](#).

These Verses underline the prohibition to say things about Allah \acute{u} of which one has not knowledge, or to worship Allah \acute{u} following one's conjecture and assumptions, because conjecture avails nothing against truth.

The Companions, may Allah ﷻ be pleased with them, were known to approve of the *ahad* Hadith, just as the people of Quba' were known for their change of *Qiblah* direction towards *al-Ka'bah* in prayer, relying on one *ahad* Hadith, for it was a clear and evident proof to believe in, otherwise they would not have changed their *Qiblah* if it was but conjecture or if they had a problem in accepting and acting on one *ahad* Hadith.

Abu Talhah al-Ansari [▲] relied on one *ahad* Hadith in the prohibition of alcoholic drinks, which he immediately acted upon and destroyed any alcohol in his possession.

The Companions, may Allah ﷻ be pleased with them, were famous for their testimonies about Allah ﷻ and His Messenger by these *ahad* sayings, and there is no doubt that they testified only to what they believed to be authentic.

Allah ﷻ says:

ﷻ Thus, have We made of you an *Ummah* justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves [f\[188\]](#)

Allah ﷻ described them as justly balanced as they witnessed over the nations. They transmitted the information from the Prophet (Muhammad ^ﷺ) who ordered them to confirm them, as it is of his Message. They read Allah's Verse

ﷻ only he who bears witness to the Truth, and they know (him) [f\[189\]](#).

Therefore, their testimony with this information from their Prophet (peace be upon him) necessitate their firm conviction of what they say, because of their

just balance and caution from all that is doubted.

Allah ﷻ says:

ﷻ So ask the followers of the Reminder (the Message) if you do not know ﷻ
[\[190\]](#)

ﷻ Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware. ﷻ
[\[191\]](#)

The Prophet (peace be upon him) sent his messengers to all nations around him to inform them about his Divine Message and teach them the Laws of Allah ﷻ. Had the information of the messengers not provided any knowledge, then there would have been no delivery of the Prophet's Message at all. It was never reported that any of the receptors of the message had ever said to the messenger that his *ahad* information was insufficient and it would not be considered until it is reported to them by more than one messenger.

The Prophet (peace be upon him) contented himself by informing them about him and teaching them the Commands of Allah ﷻ ; so he achieved his task, following Allah's Command:

ﷻ Messenger, proclaim the (message) which has been sent to you from thy Lord ﷻ
[\[192\]](#),

and his followers followed suit, until the proof was established for all the creation (Mankind and Jinn).

Allah ﷻ has commanded that any dispute should be settled by referring to His Book and the Sunnah of His Messenger, saying:

ف If you differ in anything among yourselves, refer it to Allah and His Messenger ف[193]

ف Then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them ف[194].

The reference to the Prophet (peace be upon him) is to refer to his way of life and his traditions. Had his *Sunnah* been mere conjecture, no dispute would ever be settled by referring to it.

It is known that most of the Prophet's *Ahadith* were transmitted in *ahad* forms, and the rightly guided of the *Ummah* have always been referring to them, in accordance with the previously mentioned Divine Commands. They hold it is decisive in settling any dispute between them and scorn anyone who rejects it, by warning him of the painful torment promised by Allah ﷻ for those who oppose the commands of His Messenger (peace be upon him).

The Prophet ﷺ praised those who report his traditions and condemned those who reject them, saying: "May Allah enlighten a man who hears a tradition from me, learns it by heart, and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it." [195] One can see how the Prophet (peace be upon him) had ordered everyone who heard something about him to inform others about it.

The fourth dubious argument

It is based upon its preceding ones, which is their claim that the *Ahadith ahad* should not be considered in matters of the unseen and creed.

The answer: None of the scholars have ever claimed that the *Ahadith ahad*

should not be relied on in matters of the unseen. Rather, there is an overall agreement on the opposite. Check all the different books of the *Sunnah*, such as the two authentic books of Hadith, the *Sunan*, the books of *Tafsir*, the biographies, the books of Signs and Miracles, the books of Invasions and Battles, the books of the Signs of the Hour, etc, you will find them full of *Ahad Ahadith* concerning matters of reward and punishment, and information about future events. The scholars of Hadith and *Tafsir* approve of these *Ahadith* and regard them among the Signs of prophethood.

Sheikh as-Safaarini, may Allah's Mercy be upon him, said: "The *ahad Ahadith* are used in the basics of the religion, and the scholar Ibn Abdul-Barr said that there was overall agreement about it."[\[196\]](#)

Sheikh Abdullah bin Jibrin gave a detailed definition about the significance of the *ahad* traditions in matters of faith, saying: "Allah ﷻ ordered His Prophet to convey the Message sent down to him and call on people to meet the duty for which they were born (i.e. worshipping Allah ﷻ, Alone). He started by teaching them the basics of their religion, such as learning about their God, His Monotheism, His Names and Attributes, His Rewards and His Divine Decree, etc. These sciences are the foundations upon which Islam is based; therefore, it was necessary for people to learn them in order to have correct faith. Therefore, the Prophet (peace be upon him) started by calling on people to get acquainted with these basics and principles, providing proofs and giving examples in order to establish true faith in their hearts, which were the incentives for them to act and perform all their duties."

The Companions, may Allah ﷻ be pleased with them, embraced all the teachings of the Messenger of Allah (peace be upon him) with open hearts

and then they transferred them by passing them on to those who come after them, in accordance with the Hadith “Convey my teachings to the people even if it were a single Verse.”[\[197\]](#)

Therefore, it is an obligation upon every Muslim to accept everything informed about the Messenger (peace be upon him), whether it was through successive narrations or through *ahad* ones, after having checked its authenticity.

The rightly guided ancestors have received the traditions of the Prophet ﷺ regarding all issues of the creed of Islam, so they recorded them in volumes, having true conviction of their authenticity, and believing that the Prophet ﷺ brought them just as he (peace be upon him) brought the traditions of Salaat, *Zakaat* and Monotheism; and they include the *Ahadith* of *Shafaa’ah* (The Prophet’s intercession for the benefit of his *Ummah* before Allah ﷻ on the Day of Judgment), *al-Hawd* (the Pond or Tank in Paradise), *al-Mizan* (the Scale), the punishment or the blessing in the grave, seeing Allah ﷻ in the Hereafter, etc.

People who are aware of the conditions of the narrators and the chains of authorities of the *Ahadith*, get the conviction about the authenticity of this *Sunnah* (*ahad sayings*) and believe their transmission, without doubt, is directly from the Prophet (peace be upon him). Those who reported the *ahad Sunnah* are the ones who transmitted to us all the teachings of the *Shari’ah*. Therefore whoever rejects the *ahad* traditions is in fact casting aspersions on the credibility of all the Companions ؓ , despite the good reputation of piety and piousness they had.

The fifth dubious argument

People who reject the *ahad* traditions claim: We checked the *Ahadith* about the *Mahdi* but we could not find one single Hadith in the two *Sahih* (authentic) books of al-Bukhari and Muslim, and it is not acceptable to use as supporting proof a Hadith which is not recorded in the two *Sahih* books.

The answer:

First: the claim that the two *Sahih* books are void of any Hadith about the *Mahdi* is wrong; there is reference to the *Mahdi*, without the mention of the name “*al-Mahdi*”, and there are many authentic narrations outside the two *Sahih* books which confirm extensively what has already been mentioned. Many scholars have interpreted the referred *Ahadith*, recorded in the two *Sahih* books, as being about the *Mahdi*, and among these scholars were al-Haafidh Abu al-Hasan al-Abiri, al-Haafidh Ibn Hajar, Assakhawi, Assuyuti, Azzarqani, etc. and many other scholars have agreed with these interpretations, such as Abu Dawud, Ibn Kathir, Ibn al-Qayyim, Ibn Hajar al-Haythami, al-Kashmiri, Muhammad Siddiq Khan and Muhammad bin Jaafar al-Kattani.

Second: no scholar has ever said that the non-recording of a particular Hadith in the two *Sahih* books meant it was weak according to them (al-Bukhari and Muslim). The scholars, including al-Bukhari and Muslim, had declared that the claim to use the two *Sahih* books as the only sources of reference for *Sahih Ahadith* was baseless. In fact, the scholars have divided the authentic Hadith into seven ranks, according to its strong credibility:

- 1- Authentic recorded by both al-Bukhari and Muslim
- 2- Authentic recorded only by al-Bukhari (and not by Muslim)
- 3- Authentic recorded only by Muslim (and not by al-Bukhari)
- 4- Authentic, following the conditions set by al-Bukhari and

Muslim (but they did not record it)

5- Authentic, following the conditions set by al-Bukhari (but he did not record it)

6- Authentic, following the conditions set by Muslim (but he did not record it)

7- Authentic, but it was not recorded by both al-Bukhari and Muslim, as it was not in the conditions set by both of them, or in the conditions set by one of them.[\[198\]](#)

In the two *Sahih* books, only the first three categories of authentic *Ahadith* are found, as for the four remaining ones, they only exist outside the two *Sahih* books. The scholars, through the ages, have always referred to the authentic *Ahadith* and the *sound* ones in other books and volumes[\[199\]](#), and to this day, apply them without any hesitation. The examples of such *Ahadith*, in matters of faith, are:

1- The Hadith about the ten who were promised Paradise[\[200\]](#), may Allah ú be pleased with them. It is recorded in the ‘*Sunan*’ and ‘*Musnad*’ of Ahmad and others, and not in the two *Sahih* books; still the *Ummah* believes in its authenticity.

2- The Hadith which states that the spirit of the *Mu’min* (believer) is a bird that sits in the trees of the Garden of Paradise, until Allah ú returns it to his body on the day He ú raises him. This Hadith is not recorded in the two *Sahih* books, yet people believe in its authenticity. It was mentioned by the interpreter of the *Tahawi* faith and by Ibn Kathir in the *tafsir* (interpretation) of the Verse

فَ تَحْسَبُ أَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتٌ[\[201\]](#)
when he said: “The Hadith has a great and authentic chain of narration, highlighted by three of the four great scholars and leaders

of the famous schools of thought. Indeed, Imam Ahmad reported it from the Imam a-Shafii, from Malik bin Anas, from az-Zuhri, from Abdur-Rahman bin Ka'b bin Malik from his father, may Allah be pleased with them. We ask Allah ﷻ Who gathered all of them in the chain of narration of this Hadith to gather their spirits as enclosed in its context, and include us with His Grace and Generosity.

3- The long Hadith of al-Baraa' bin 'Azib, may Allah ﷻ be pleased with him, about the punishment and the blessings in the grave, where the Prophet (peace be upon him) described the events that will take place after Death up until the Resurrection. It is in the *Musnad of Ahmad* and others[202], and it was mentioned by the author of '*Sharh at-Tahawiya*', who said: "The recommendation of this Hadith was approved by all the scholars of the *Sunnah* and Hadith." [203]

4- The Hadith reported by Imam Ahmad and others about the weight of deeds that are put on the scale; it is not mentioned in the two *Sahih* books, but all the scholars of the *Sunnah* believe in its authenticity. It was also mentioned by the author of '*Sharh at-Tahawiya*' as a proof that the scale of deeds has two sides.

Third: The accepted categories of the *Ahadith* by the scholars of Hadith are of four types: the authentic by itself, the authentic supported by other narrations, the sound by itself, and the sound supported by other narrations. It is known that authentic *Ahadith* exist in the two *Sahih* books and also in other books, while the sound *Ahadith* can be found in other bodies and are

not in the two Sahih books. Regarding these four categories, the scholar *al-Haafidh*, Ibn Hajar in his interpretation of '*Nukhbat al-Fikr*', said: "The *ahad* information is reported by a just narrator with a linked and clear chain, and it is categorised as being authentic by itself."

Fourth: The scholars of Hadith have stated that the two Sheikhs (al-Bukhari and Muslim) did not record all the authentic *Ahadith*. Al-Haakim Abu Abdullah said in his book '*al-Mustadrak*': "Allah ú has destined for every period of time some scholars who vindicate the credibility of the narrators in defence of the Revelation. Among such scholars are:

Abu Abdillah Muhammad bin Isma'il al-Ja'fi and Abu al-Hussein Muslim bin al-Hajjaj al-Qushairi, may Allah ú be pleased with them; they compiled two books about the authenticity of the *Ahadith*, which spread all over the world, yet still, none of them judged that the authentic *Ahadith* are only what exists in their two compilations. However, a group of innovators appeared in our time to accuse the credibility of the narrators of Hadith, claiming that the authentic compilation by the scholars of Hadith was less than ten thousand, and that the chains of narrations in a thousand or so were not authentic."[\[204\]](#)

Ibn al-Atheer reported that Al-Haakim said in '*al-Madkhal*', after listing the divisions of the authentic *Ahadith* (the agreed and non-agreed upon): "These are the aspects of the authentic *Ahadith*, the agreed and non-agreed upon; we have mentioned them so that no one gets a wrong idea that the authentic *Ahadith* are only those that were recorded by al-Bukhari and Muslim."[\[205\]](#)

Al-Haazimi said: "al-Bukhari himself did not endeavour to record all the authentic *Ahadith* that ever existed. Al-Bukhari noted: 'I was in the place of

Ishaaq bin Rahawayh and some of my companions said: ‘Why don’t you make an abridged compilation about the *Sunnah* of the Prophet (peace be upon him)? That request touched me, so I started compiling the book.’ Therefore, it appears that al-Bukhari only intended an abridged compilation of *Ahadith*. He never intended a major compilation, whether regarding the narrators or the *Ahadith*.”[\[206\]](#) In fact, the full title of his compilation is: ‘*al-Jaami’ Assahih al-Musnad al-Mukhtasar min Umuur Rasulullah (peace be upon him) wa Sunanihi wa Ayyamihi*’ (The abridged Authentic Compilation about the issues of the Messenger of Allah (peace be upon him), his traditions and days) it was an indication from him that he only intended a condensed compilation which would not cover all that is authentic from the *Ahadith* of the Messenger (peace be upon him)..

The sixth dubious argument

They argue, in their denial of the authentic *Ahadith* regarding the *Mahdi*, with a Hadith recorded by Ibn Maajah and al-Haakim, on the authority of Anas ▲ : “...and there is no Mahdi but Jesus son of Mary.”

The answer is that this Hadith was recorded by Ibn Maajah[\[207\]](#) alone – among the other six scholars of Hadith; it was also reported by al-Haakim on the authority of Anas, who after reporting the Hadith, revealed: “I rather mentioned this Hadith as a sign of amazement, not meaning to argue against al-Bukhari and Muslim, may Allah ﷻ be pleased with them.”[\[208\]](#)

Regarding this Hadith, adh-Dhahabi stated in ‘*al-Mizan*’: “It is *munkar*[\[209\]](#)”; al-Bayhaqi concurred: “It is weak”; as-Sana’ani agreed: “It is fabricated.”

Imam Ibn al-Qayyim said: “As for the Hadith (There is no Mahdi except Jesus **, son of Mary), it was reported by Ibn Maajah in his ‘*Sunan*’, on the authority of Yunus bin Abdul-A’la from ash-Shafii from Muhammad bin Khalid al-Jundi from Aban bin Saalih from al-Hasan from Anas bin Maalik from the Prophet (peace be upon him). Abu al-Hussein Muhammad bin al-Hussein al-Abiri said in the book ‘*Manaqib Ashafii*’: ‘Muhammad bin Khalid is not known to the people of knowledge. A lot of information was extensively reported from the Prophet (peace be upon him) about the *Mahdi*; that he is from his Family, that he will reign for seven years, that he will fill the earth with justice, and that Jesus ** will appear to help him kill the *Dajjal*, that he will lead this *Ummah in Salaat*, and Jesus will pray behind him.’”

Al-Baihaqi said: “This Hadith was exclusively attributed to Muhammad bin Khalid, on whom al-Haakim Abu Abdillah said: ‘He is unknown; there was disagreement regarding his chain of narrations. As for the *Ahadith* about the *Mahdi*, their chains of narrators are more authentic.’[\[210\]](#)”

The weakness of this Hadith is confirmed by the authenticity of another Hadith, reported by al-‘Irbaad bin Saariya may Allah be pleased with him: “The Prophet (peace be upon him) said: ‘Follow my *Sunnah* and the *Sunnah* of the rightly guided Caliphs after me. Hold on to them...’”

The *Mahdi* is the one whom Allah guides rightly to the Truth. Ibn al-Atheer said: “He meant the rightly guided Caliphs, Abu Bakr, Umar, Uthman and Ali, may Allah be pleased with them, though it applies to all that follow their path.”[\[211\]](#)

Al-Tuwayjiri said: “All the scholars agreed that ‘Umar bin Abdul-‘Aziz is

one of the just and rightly guided leaders.”[\[212\]](#)

The Prophet (peace be upon him) made a supplication, saying: “O Allah, forgive Abu Salamah, and raise his status among the rightly guided.”[\[213\]](#)

The best rightly guided after our Prophet Muhammad (peace be upon him) is Prophet ‘Isa (Jesus) ^{*}_{**} and the best rightly guided after him are the four rightly guided caliphs.

Ibn al-Qayyim said: “‘Isa ^{*}_{**} is the greatest rightly guided between the time of the Messenger of Allah (peace be upon him) and the Hour. The authentic *Sunnah* of the Prophet (peace be upon him) confirmed ‘Isa ^{*}_{**}, son of Mary, who will descend on the white minaret in the east of Damascus, will rule by the Book of Allah ^ó, kill Jewish and Christian enemies, enforce the *jizya* (tax on non-Muslims), and therefore, it is right to say that there is no *Mahdi* in reality except him, even if there are others also rightly guided. It is right to say: ‘Rather ‘Isa ^{*}_{**} is the *Mahdi*, meaning the perfect and infallible *Mahdi*.”[\[214\]](#)

As-Suyuti said in ‘*al-Urf al-Wardi*’: “This Hadith was recorded by Ibn Maajah on the authority of Anas bin Maalik [▲], and al-Qurtubi said in ‘*al-Tadhkirah*’: ‘Its chain of narrators is weak, and the *Ahadith*, regarding the lineage of the *Mahdi* from the offspring of the Prophet’s (peace be upon him) daughter Fatimah, are well established and more authentic than this Hadith...”

Ibn Kathir said that this Hadith opposes the other *Ahadith* which confirm the existence of the *Mahdi* apart from Jesus son of Mary ^{*}_{**}; and we contemplate

its context, we discover that this Hadith only intends to stress that ‘Isa, son of Mary ** is in fact the true and the most complete of all the rightly guided.’”

The seventh dubious argument

Some claim that among the scholars who had declared that all the *Ahadith* about the *Mahdi* were weak, was Ibn Khaldun.

The answer:

This claim from Ibn Khaldun, may Allah’s Mercy be upon him, is clearly wrong. Indeed, many scholars have compiled books in reply to his claim.

Sheikh Muhammad Siddiq Hasan Khan said in his reply against Ibn Khaldun’s statement: “There is no doubt that the *Mahdi* will appear by the end of time without specifying a particular date. All the scholars, past and present, have agreed about it, except the one whose objection on this subject is not considered. We do not say that he will appear in accordance to the incorrect statements of the Sufis, the astrologists or the so called ‘free thinkers’. Rather, we confirm his future appearance following the authentic sayings of the Prophet (peace be upon him).

The conjecture, released by Ibn Khaldun and the ones who approved of his opinion, is not credible to reject the Prophet’s *Ahadith* about the *Mahdi*. This was a ‘stumble’ from Ibn Khaldun, may Allah have mercy upon him. Do not be deceived by it and follow what has been brought to you from the Messenger of Allah (peace be upon him) and you will be well aware of the matters of your religion.”[\[215\]](#)

The scholar Shams al-Haq al-‘Adheem al-Abaadi said in ‘*Awn al-*

Ma'bud' [216]: “The Imam and historian Abdur-Rahman bin Khaldun had exaggerated, in his history book, by weakening the *Ahadith* about the *Mahdi*, but he was wrong.” [217]

Sheikh Muhammad Shanqiti, may Allah’s Mercy be upon him, said: “I have compiled a book exclusively on the *Ahadith* regarding Jesus ﷺ and the *Mahdi*, which I titled: ‘*al-jawab al-muqni’ fi akhbar ‘Isa wa al-Mahdi al-muntadar*’. I replied against Ibn Khaldun and his way of disproving the *Ahadith* about the *Mahdi* in his history book ‘*The Introduction*’ [218].” [219]

The great scholar Ahmed Shakir authenticated some of the *Ahadith* about the *Mahdi* in his edition of the ‘*Musnad*’ of Imam Ahmad, and launched a severe attack against Ibn Khaldun, saying: “As for Ibn Khaldun, he has attempted to tackle that in which he has had no knowledge, and entered a world that is not his. He was overwhelmed by his interests in politics and his services to the kings and princes; so he pretended that the issue of the *Mahdi* was a Shiite faith...” Sheikh Ahmad Shakir then gave some advice to the reader, saying: “The chapter about the *Mahdi* in ‘*al-Muqaddimah*’ of Ibn Khaldun is full of mistakes regarding the identities of narrators, so it should not be relied on in reporting the *Ahadith*. I do not think that Ibn Khaldun was of the status to commit such mistakes! However, I think it was due to the confusion of recorders and carelessness of the research.” [220]

Sheikh Muhammad bin Ja’far al-Kattani said, after reporting the ruling about *tawatur* [221] of the *Ahadith* of the *Mahdi* by a group of scholars: “If it was not for fear of lengthening too much, I would have produced here all the *Ahadith* I have analysed regarding the *Mahdi*, because I have noticed many people in the present time, doubting the case of the *Mahdi*, wondering

whether or not the *Ahadith* about him are definite. Many of them use the statements of Ibn Khaldun, although he was not a man of experience in this field[222]. The truth is that everything should be consulted through its proper people of experience, and Allah ú knows best.”[223]

Sheikh Abdul-Muhsin al-‘Abbad said: “Ibn Khaldun was a historian and not a scholar of Hadith; therefore, his opinion should not be considered in weakening or authenticating a Hadith. Rather, one should consult the opinions of the likes of al-Bayhaqi, al-‘Uqaili, al-Khattabi, Adh-Dhahabi, Ibn Taymiyyah, Ibn al-Qayyim, and other experts in the field of narration, who have voiced their approval of the authenticity of the majority of the *Ahadith* about the *Mahdi*...”[224]

SECOND CHAPTER

Poor Rational Dubious Arguments

The first dubious argument

Some people say: “Believing in the appearance of the *Mahdi* is among the theoretical issues of the religion, and does not require any obligation in belief!

How will I benefit by believing in it? What will I lose if I deny it?”

The answer, with the Help of Allah ﷻ :

First: These informative scientific issues, which they call “The theoretical side of the Religion”, have been mentioned through Divine Revelation, are therefore, to be believed in by obligation, because they are part of and form the basics of *deen*, the core of Islam and the essence of *Tawheed* (Oneness of Allah ﷻ). It was for this reason that Imam Abu Haneefah, may Allah’s Mercy be upon him, called the research which he compiled about *Tawheed* “The Supreme *Fiqh*”. These issues are in reality practically related to the heart, because the function of the heart is to believe in them, not to deny them.

Allah ﷻ says:

ﷻ Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts [\[225\]](#)

Second: The belief in these issues is requisite by the second part of the

Shahada (testimony) that states Muhammad (peace be upon him) is the Messenger of Allah ﷻ, because it requires obeying his orders, believing his statements and prophecies and avoiding his prohibitions.

Abdullah bin ‘Umar [▲] reported that the Prophet (peace be upon him) said: “I have been ordered to fight against people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and until they perform the prayers and pay the *Zakat* (obligatory charity), and if they do so, they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah the Almighty.”[\[226\]](#)

Third: The belief in this issue is among the requisites of the belief in the Last Day, because among the Signs of the Hour is the appearance of the *Mahdi*. The Prophet (peace be upon him) had considered the belief in the Signs of the Hour to be among the tenets of *Iman* (belief) in the Hadith of Jibreel **, when he came to ask him about Islam, *Iman*, *Ihsan* and the Signs of the Hour; after answering the questions, the Prophet (peace be upon him) then said: “That was Jibril; he came to teach you your religion.”[\[227\]](#)

Fourth: The belief in the appearance of the Mahdi is included in the belief in the Divine Decree. There are two ways for people to learn what Allah ﷻ has decreed to take place:

First: The occurrence of the event. We know that everything which took place was in accordance with the Will of Allah ﷻ; because nothing happens except if He ﷻ wants it (to happen). Whatever Allah ﷻ desires, will be, and whatever He ﷻ does not desire, will not be.

Second: The information from the Prophet (peace be upon him) about past and future events through Divine Revelation, because

فَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

He does not speak of his own desires; it is only an Inspiration sent down to him .

Therefore, whatever the Prophet (peace be upon him) has informed us about as past and future events take place according to the Will of Allah , such as the descent of 'Isa (Jesus) **, the appearance of the *Mahdi* ** and the appearance of the *Dajjal*, etc.

The fifth: The belief in the Signs of the Hour is among the requisites of the belief in the Unseen (*al-Ghayb*). Therefore, it is necessary to believe in the information from the Prophet (peace be upon him) that the *Mahdi* will appear towards the end of time, as this is also a matter of the Unseen.

Allah   says:

Whatever the Messenger gives you, accept it, and whatsoever he forbids you, abstain from it. [\[228\]](#)

Allah   has made the belief in the matters of the Unseen a trial for the believers to distinguish the good from the evil; He   says:

Do men think that they will be left alone on saying, "We believe", and that they will not be tested? [\[229\]](#)

We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well [\[230\]](#)

We have appointed only angels to be wardens of the Fire, and We have not made their number but as a trial for those who disbelieve, that those

who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: ‘What does Allah mean by this parable?’ [f\[231\]](#)

Ibn al-Qayyim said: “This is a depiction of the state of hearts when they receive the Truth of the Revelation, which result in: a tested heart that remains in a state of denial and unbelief; a heart that is increased in faith; a truly convinced heart with a proof set upon it, and a confused heart which does not know what is required from it.” [\[232\]](#)

Allah ﷻ says:

ﷻ And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? [f\[233\]](#)

ﷻ Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement. [f\[234\]](#)

The second dubious argument

Some people ask: “How would the *Mahdi* fill the earth with justice in no more than seven years after it had been filled with oppression? The Messenger of Allah (peace be upon him) spent a period of twenty three years striving hard and calling people to Allah ﷻ , and yet he (peace be upon him) did not fill the whole earth with justice!”

The answer, with the Help of Allah ﷻ :

First: Allah ﷻ says:

ﷻ O you who believe! Do not put yourselves forward before Allah and His Messenger [f\[235\]](#)

Ĥ He does not speak of (his own) desire. It is only an Inspiration sent down to him. Ĥ[236]

It is imperative to believe in everything that was confirmed to have been related by the Prophet (peace be upon him), and a Muslim should find in his soul no resistance against accepting the Prophet's information.

Allah ū says:

Ĥ But no, by the Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction Ĥ[237]

Second: When Allah ū Decides a matter, He ū Prepares a motive for it and Eases the way to achieving it. The Chief of the Believers, 'Umar bin al-Khattab [▲], had filled the earth with justice during his rule for his ten years. The Caliph 'Umar bin Abdul-'Aziz had also filled the earth with justice during his rule of two years and five months. The Prophet (peace be upon him) informed us that the *Mahdi* will fill the earth with justice and rule for seven years, and his prophecy will undoubtedly and inevitably take place. Only the one who doubts the Sovereignty and Omnipotence of Allah ū disbelieves in the Prophet's teachings (peace be upon him).

Third: Allah ū will prepare the *Mahdi* and enable him to renew with the aid of some miracles: Allah ū will prevent an invading army from attacking him in the Holy *Ka'bah* (*Haram* Mosque in Makkah); thus helping him establish his rule on the land and giving people the proof that he is indeed the *Mahdi*, who was prophesied by the Messenger of Allah (peace be upon him).

The third dubious argument

When the Scholars of Hadith closed all loopholes against the deniers of the *Ahadith* about the *Mahdi*, by providing clear proofs of all the *mutawatir* (successive narration[238]) authentic *Ahadith* on the subject, the arrogance of the deniers led them to create another way of disproving those authentic *Ahadith*; they started giving false and unfounded interpretations to draw people away from their real meanings. They said: “Yes, the *Ahadith* about the *Mahdi* are authentic, but we think that the *Mahdi* is but a symbol of goodness, righteousness and virtue.”

The answer: Those behind such statement are in fact denying those *Ahadith*, not confirming them, because they provide only false interpretations, which would cause nothing but corruption and misguidance in people’s faith; because it would result in many people claiming to be the righteous *Mahdi*, and some would believe them!

***Ta’weel*[239] is the Enemy of the Divine Message:**

Ta’weel of divine texts is the main cause of trials which befell the Islamic *Ummah* throughout the ages. The evil of *Ta’weel* is one which has divided the *Ummah* into seventy three parties, by taking the Divine texts out of their initial contexts without any justifying factor. The *Ummah* has become divided because the leaders of each party used their own interpretation of the Divine texts to justify their claims based on their own desires; the fact which led to the shedding of blood and the violation of Muslim sanctities and rights.

Ta’weel is the main factor behind all misguidance and disbelief. If you investigate the cases of groups such as the Mu’tazila, the Mur’ji’a, the Qarmathians, the Batiniya, the Baha’iya, the Qadyaniya, etc, you will find

that they all entered the door of misguidance through *Ta'weel*, despite the diversity of their desires and inclinations.

Therefore, *Ahlu Sunnah wal-Jamaa'ah* was indeed successful and wise when they tightened the circle of 'interpretation' and restricted it to the limit of necessity, because it is equivalent to a legal permission. So they suggested that anything approved by the intellect and related to a text (a prophecy), then it is necessary to interpret it, but only in its surface apparent meaning, as stated by Ibn al-Muneer. If it were not for this methodology, the belief in miracles would not have been valid.

Correct 'interpretation' is the one which conforms to the authentic *Sunnah* and anything else intended in the Divine text (the Qur'an), which is clear and unambiguous.

***Ta'weel* provides information about the intention of the speaker:**

Many people are misguided about this issue. The purpose of interpretation is to understand the intention of the speaker with his own words.

The intended meaning of the speaker is identified through different methods, such as an explicit expression which denotes clearly a particular message; and in the case of the Prophet (peace be upon him), who was given the comprehensiveness and clarity of speech, he (peace be upon him) explicitly referred to the *Mahdi*, by mentioning his name and lineage, and describing his features to indicate clearly to the listener or reader an obvious intention, that he meant the Mahdi was a specific person, not a concept, symbol or anything else.

The fourth dubious argument

Some people say: ‘The belief in the appearance of the *Mahdi* is a fairy tale, which slipped into the circles of the Sunnis through their gathering and mixing with the Shiites, without having any real basis in their faith.’

The answer:

First, we have previously mentioned the description of the *Mahdi* and his conditions (the way he will be recognised, features of the time in which he will come and things that he will do) according to the faith of the Sunnis; therefore, we need to get acquainted with the Shiites’ belief in the *Mahdi*:

They believe that he is the last of their twelve Imams, cited in their literature. They believe the Imamate is a Divine position that is an obligation upon Allah ﷻ – Allah Forbid – in this life and not an obligation upon people. It is one of the essential tenets of the Shiite’s faith. A person’s faith is not valid until he/she believes in the *Mahdi* according to their statement about him. For it is the finishing point of their belief, the foundation of their Islam and the fundamental cornerstone of their laws.

They exceed the limits regarding their belief in their Imams; they believe that they are infallible and safe from error and absent-mindedness from their birth to their death. They believe that their Imams were born with Divine Knowledge and they do not need to learn from anyone. They believe that their command is as Divine as that of Allah ﷻ ; their prohibition is Allah’s prohibition; to obey them is to obey Allah ﷻ and to disobey them is to disobey Allah ﷻ . They regard their supporter as the supporter of Allah ﷻ and their enemy is the enemy of Allah ﷻ ; and therefore, it is not permissible to oppose or question them. In fact, the one who argues against them is arguing

against the Prophet (peace be upon him), and the one who argues against the Prophet (peace be upon him) is in fact arguing against Allah's Command \bar{u} . So it is necessary to submit to them and adhere completely to their commands.

Consequently, they believe that the Divine legal laws and regulations should be sought from their Imams and their Imams alone. Indeed, the heart of the Shiite individual does not rest with regards to the implementation of the religious obligations, until he performs them in accordance to his Imam's guidance."[\[240\]](#)

The Imam of misguidance (al-Khumayni) admitted: "It is a matter of necessity in our trend that our Imams have a status that is not reached even by an Angel close to God or a Prophet sent as Messenger of God. According to the reports and *Ahadith* in our hands, the great Prophet (peace be upon him) and the Imams, peace be upon them all, were in the forms of lights before the creation of this world..."[\[241\]](#)

He further went on to say: "The Imam has a praised rank and a lofty status; he has a universal caliphate to which all the species in this universesubmit."[\[242\]](#)

He said: "We believe that the Imams are never forgetful or negligent."[\[243\]](#)

He also said: "The teachings of the Imams are like the teachings of the Qur'an; they should be executed and adhered to."[\[244\]](#)

Sheikh Ihsan Ilahi Dhahir, may Allah's Mercy be upon him, said: "As for

their twelfth alleged Imam, it is sufficient to say that they themselves declared in their books that he was not born yet, he was nowhere to be found, as he was never seen; they invented stories about his birth and features, but contradict themselves with their claims of his existence and inexistence!”[245]

Imam Ibn Hazm reported their strong confusion about the child who was not born at all, and said: “It is all fantasy. None succeeded al-Hasan; neither male nor female. This is the first of the Shiites’ foolishness and the key to their destruction.”[246]

Imam Ibn Qayyim al-Jawziyya, may Allah’s Mercy be upon him, said, concerning the so-called ‘*Mahdi*’ who only exists in their fantasy: “They claim that he exists in this world, but he is hidden. He inherited the leadership and was chosen to be the last Imam. He entered a cellar more than five hundred years ago as a little boy, and no one has ever seen him since then. They wait for him every day as they stand by the cellar, calling out to him: “Come out, O our Imam!” then they return disappointed. They have become a shame on all humanity, and humiliation for every reasonable person to see.”[247]

Second: The claim that some Sunnis believe that the *Mahdi* will appear from amongst the Rafidites (Shiites) is not founded on any proof, and is only conjecture. The Prophet (peace be upon him) said: “Beware of conjecture, for it is the worst of false tales.”[248]

The *Ahadith* about the *Mahdi* are recorded in the books of the *Sunnah* with chains of narrations going back to the Messenger of Allah (peace be upon

him), by way of the noble Companions, may Allah be pleased with them. As for the Shi'a, their narrations go back to their 'infallible' Imams, who attribute them to the Messenger of Allah (peace be upon him), however this is clearly not the case. Furthermore, the authentic *Ahadith* about the *Mahdi* are not recorded within the books of the Shiites.

The *Mahdi* according to the Shiites is Muhammad bin al-Hasan al-'Askari, the owner of the famous 'cellar'; whereas the *Mahdi* for the Sunnis is Muhammad bin Abdillah, which is mentioned in the authentic *Ahadith*.

Fourth: The fact that the Rafidites lied in their claim about their alleged *Mahdi* should not lead us to reject the authentic *Ahadith* in the *Sunnah* about the *Mahdi* and confirm that he is a sign of Truth not fiction. Many imposters have claimed to be prophets; should this lead us to reject the belief in the prophethood of the Messengers of Allah ﷻ ?

Many people deviated from the Truth regarding Allah's Names and Attributes to the extent that they began personalising and comparing Allah ﷻ to His Creation; so does this allow us to deny Allah's Attributes and make comparisons with them or reject them altogether?

The Christians strayed from the Truth in the case of Jesus ^{*}** when they raised him to the status of a deity; does this polytheist doctrine suggest that we insult Jesus ^{*}** in this manner or deny his prophethood?

Therefore the truth about the *Mahdi* is the information given by the sincere and truthful, final Prophet Muhammad (peace be upon him), and it will occur as revealed in the Divine Revelation.

Note:

This is a note explaining the Hadith of the Prophet (peace be upon him): “There will be twelve Caliphs...”; this is not related to the real *Mahdi*, let alone the alleged *Mahdi* of the Rafidites.

Jabir bin Samurah [▲] reported that the Prophet (peace be upon him) said: “There will be twelve Caliphs, all from the Quraish”[\[249\]](#) and in a narration by Abu Dawud: “The religion will continue to be established till there are twelve Caliphs over you, and the whole community will agree on each of them.” I then heard from the Prophet (peace be upon him) some remarks which I could not understand. I asked my father: ‘What is he saying?’ He replied: ‘All of them will belong to the Quraish.’”[\[250\]](#)

Al-Hafidh Ibn Kathir said: “Those mentioned in the Hadith are not the twelve alleged by the Rafidites to be their infallible Imams, because most of them never assumed the leadership of the Caliphate, apart from ‘Ali and his son al-Hasan, may Allah be pleased with them.

The twelve mentioned in the Hadith are not the Caliphs who succeeded after the Prophet (peace be upon him) up until the state of Banu Umayyah, because the Prophet (peace be upon him) was reported as saying in the Hadith of Safeenah: “The Caliphate will stay thirty years after me, and then it will be assumed as kingship...”[\[251\]](#) But there came of them (the twelve rightly guided): Abu Bakr, ‘Umar, ‘Uthman, ‘Ali and his son al-Hasan, and the scholars have all agreed to add to the list ‘Umar bin Abdul-‘Aziz, may Allah be pleased with all of them.

Some of them (the twelve rightly guided) were also from Banu al-‘Abbas,

and the rest are expected to appear in the coming future, and among them will be the *Mahdi*, as stated in the *Ahadith*.”[\[252\]](#)

Sheikh Abdul-Muhsin al-‘Abbad said regarding the statement by Ibn Kathir that the *Mahdi* could be one of the twelve caliphs:

“This is subject to analysis, for the Prophet (peace be upon him) prophesied: ‘The matter of this *Ummah* (Religion) will continue to be established till there are twelve caliphs over you, all of them from the Quraish.’” It indicates that the religion is established in their time, and it is known that it took place before the end of the reign of Banu Umayyah, when there were conflicts which divided the Muslims and caused calamity among them, as it ended in two separate Caliphates: a Caliphate in Andalusia and a Caliphate in Iraq.

The Prophet (peace be upon him) said: “The matter of this *Ummah* will continue to be established” then seriously great events took place, which disrupted the system of the Caliphate and resulted in the emergence of many states with their own rulers. In our time, the situation is even worse and the *Mahdi* has still not appeared, so how could we say the matter will continue to be established until the appearance of the *Mahdi*? This cannot be said by someone who contemplates the matter with sincere analysis.

The best answer to this issue is as stated by a group of scholars: In this Hadith, the Prophet (peace be upon him) meant the four Caliphs, Mu’awiyah [▲], his son Yazeed, then Abdul-Malik bin Marwan and his four sons[\[253\]](#), and ‘Umar bin Abdul-‘Aziz. Those were twelve Caliphs. The intended twelve Imams is most likely to have ended with Hisham bin Abdul-Malik; for the religion was well established in their time, Islam was widespread, the

truth was prevailing, and Jihad was continuing. Whatever diversity and conflicts that took place after the death of Yazeed, the reign of Marwan in al-Sham (Syria) and Ibn al-Zubayr in Arabia did not affect the Muslims in the prevalence of their religion, because their jihad was established and their enemy was well defeated. There was a conflict regarding leadership which eventually ended, thanks to Allah ú , in the allegiance to Abdul-Malik, then people gathered again after the tribulation of al-Hajjaj and others. Therefore, it is clear that the twelve Imams mentioned by the Prophet (peace be upon him) have already gone, and the matter of the *Mahdi* will take place in the end of time with no relation to the Hadith of Jabir bin Samorah, may Allah be pleased with him.”[\[254\]](#)

The fifth dubious argument

Some people claim that the appearance of the *Mahdi* will consequently lead to many calamities and tribulations never before witnessed in history. But if we disbelieve in such prophecies, we will stay safe from worry and anxiety, and live in peace and tranquillity.

The answer:

First, it is an obligation to believe in the prophecies of the Messenger of Allah (peace be upon him) in matters of the unseen, the past, present and future ones. It was the great scholars and expert traditionists of Hadith who authenticated the Prophet’s *Ahadith* about the *Mahdi*. Therefore, there is no excuse for others to reject that authenticity with their ignorance.

Second, *Ahlu Sunnah wal Jamaa’ah* believe that the *Mahdi* will establish justice and remove oppression. As for trials and tribulations, it will be caused by the liars and imposters who claim to be the rightly guided *Mahdi*.

Third, calamities result from the disbelief in the authentic *Ahadith* which opposes real faith. Allah ﷻ says:

ﷻ But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction [f\[255\]](#)

ﷻ Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement. [f\[256\]](#)

Imam Ahmad said: “Whoever rejects a Hadith of the Messenger of Allah (peace be upon him) is on the verge of destruction.”

Fourth, denying the appearance of the *Mahdi* towards the end of time will not stop the tribulations from taking place and will not bring peace of mind, for Allah ﷻ says:

ﷻ Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets [f\[257\]](#)

and the Messenger of Allah (peace be upon him) said: “I am the seal of the Prophets, there is no prophet after me” [\[258\]](#), yet there were many people who claimed to be prophets, and a lot of harm befell the Muslims, because those who alleged to be prophets had fiercely fought for their false prophecy against the Muslims, and shed a lot of their blood as it was the case with Musailimah ‘the liar’, al-Aswad al-‘Ansi, Tulaihah al-Asdi, Sajjaj, al-Mukhtaar bin Abi ‘Ubaid, and other liars who had power and followers.

Just as a Muslim would not say that the claim of prophethood by those imposters does not affect the authenticity of the proofs about the prophethood of Muhammad (peace be upon him), and that he is, indeed, the seal of

Prophets, one would likewise not say that the claim of those who declared to be the *Mahdi* nullifies the authenticity of the *Ahadith* about the Mahdi.

The real key to stay safe from trials and tribulations in this matter is to adhere to the Book of Allah and the *Sunnah* of His Prophet. Allah ﷻ says about true believers:

ﷻ They are those who, if We establish them in the land, maintain regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. ﷻ[259]

ﷻ Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked. ﷻ[260]

The Prophet (peace be upon him) said: “Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you, was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship.”[261]

Fifth, as for the claim that denying the *Ahadith* about the *Mahdi* will bring peace and tranquillity from all kinds of troubles, it is wrong, because it is only the faith in everything that has been revealed by Allah ﷻ and the belief in everything authentic brought by the Messenger of Allah (peace be upon him)

that truly brings peace and tranquillity.

PART THREE

FIRST CHAPTER

Diverse Opinions about the *Mahdi* The most Famous People who Claim to Be the *Mahdi*

1- The scholars of Ahlu *Sunnah* wal-Jamaa'ah say: "The *Mahdi* is from the family of the Prophet (peace be upon him), and specifically from the offspring of al-Hasan bin 'Ali bin Abi Taalib, may Allah be pleased with them. He will appear towards the end of time to fill the earth with justice after it was filled with oppression. This is the correct understanding which is witnessed by authentic *Ahadith* of the Messenger of Allah (peace be upon him), and confirmed by the great traditionists and scholars of Hadith throughout the ages, except for those with deviant or misguided opinions who are not considered, such as Ibn Khaldun and those who followed him among contemporary theorists.

2- Some people said: "The *Mahdi* is Jesus son of Mary **, following the dubious and rejected Hadith (There is no *Mahdi* after Jesus son of Mary). We have previously replied against this statement and proved that there is weakness in its chain of narrators.

3- Some people claimed that Muhammad bin al-Hanafiyah, may Allah's Mercy be upon him, was the *Mahdi*.

Al-Haafidh bin Hajar said: "The first duty of al-Mukhtaar was his dispatch by

Ibn az-Zubayr to Kufah to confirm his pledge of allegiance there. But al-Mukhtaar alleged that Ibn az-Zubayr secretly called to avenge the killing of al-Hussein and claimed that Muhammad bin al-Hanafiyah was the *Mahdi* who will appear towards the end of time, and that he ordered him to call people to pledge their allegiance to him, by giving them a fake speech. Many people pledged to obey him, and with their strength, he sought to trace the killers of al-Hussein and killed them...”[262]

Al-Shahrastani said that al-Mukhtaar claimed that Muhammad bin al-Hanafiyah should be the Imam after ‘Ali ▲ , but when Muhammad bin al-Hanafiyah received the news, he denied it and rejected this statement from al-Mukhtaar.”[263]

Al-Haafidh Ibn Kathir said: “A group of the Rafidites (Shiites) declared his Imamate and that he is expected to appear in the end of time, just as another sect is waiting for al-Hasan bin Muhammad al-‘Askari to come out allegedly from a cellar in Samara’ (in Iraq). These are their fairy tales, their false beliefs, ignorance and misguidance.”[264]

4- Muhammad bin Abdillah bin al-Hasan bin ‘Ali bin Abi Taalib `was known for his knowledge and piety, and was nicknamed “the pure soul”. He was one of the masters of Banu Hashim, renowned for his knowledge, bravery and nobility. His family named him “al-Mahdi” (the rightly guided); he might have been convinced that he was the *Mahdi* and that he was from the offspring of Fatimah, may Allah’s Peace be upon her. He witnessed the oppression of the rulers of the Umayyads and the tyranny of Abu Ja’far al-Mansur, so it slipped into his mind that he was likely to be the *Mahdi*. Many people pledged their allegiance to him and so he disappeared from people’s

view because the Caliph al-Mansur strongly sought his arrest, which ended in his killing along with his brother Ibrahim, may Allah's Mercy be upon them; this happened after long battles which could have changed the course of history.

5- Some people said: The *Mahdi* was in fact the third Caliph of the Abbasids, al-Mahdi bin al-Mansur, and his time has gone. They supported their opinion with fabricated *Ahadith*. But if we ever consider those *Ahadith* as authentic, we conclude that they do not refer to the *Mahdi* who will appear in the end of time; rather Ibn al-Mansur was one of the rightly guided people mentioned in the Hadith of the Prophet (peace be upon him) "Follow my *Sunnah* and that of the Rightly Guided Caliphs after me", which include 'Umar bin Abdul-'Aziz, may Allah be pleased with him, who is more entitled to it (the claim of being the rightly guided) than the Abbasid Caliph."[\[265\]](#)

6- The Shiite Twelver sect declared that the *Mahdi* is Muhammad bin al-Hasan al-'Askari. They claimed that he once disappeared in the cellar of his father's house, and he will reappear one day to fill the earth with justice after it was filled with oppression. This is a false and baseless claim as we have previously explained.

7- Some scholars from India asserted that 'the *Mahdi* is the Imam al-Ghazi Sayyid Ahmad al-Barilawih; that he was never martyred in the battle of 'the Invasion', but he concealed himself away from people's sight; he is still alive and he exists in our world now. They claim that he will reappear one day to fill the earth with justice after it was filled with injustice; but all their claims are false and fabricated stories which have been transmitted from one generation to another. Imam al-Ghazi was a righteous man who performed

Hajj and fought for the Path of Allah ﷻ , but he never declared that he was the *Mahdi*.”[266]

8- Muhammad bin Tumart, the oppressive ruler who claimed to be the infallible *Mahdi*. He was ruthless in establishing his kingdom in a manner not witnessed by the Muslims, even in the time of al-Hajjaj bin Yusuf. He used to half-bury in the ground a group of scholars and order them to declare to people that he was the *Mahdi* mentioned by the Prophet (peace be upon him), and then he would bury them completely so that they never got the chance to tell people the truth about him. He called his group[267] the Monotheists (*al-Muwahidin*) and he killed all the scholars who had opinions different to his.

9- The atheist, ‘Ubaidillah bin Maymun al-Qaddah. His grandfather was a Jew from a Magus upbringing. He related him misleadingly to the Family of the Prophet (peace be upon him), and claimed that he was the *Mahdi* mentioned by the Prophet (peace be upon him). He established his kingdom of oppression, and his sons – the hypocrites and atheists who were evil to the Muslims and the greatest enemies of Allah ﷻ and His Messenger (peace be upon him) – occupied the lands of the Maghreb (Morocco, Algeria and Tunisia), Egypt, Arabia and al-Sham (greater Syria). During their evil reign, they caused all kinds of mischief in the land, claimed to have Divine powers and alleged that the inner context of the *Shari’ah* opposes its outward meaning. They were the kings of the Qarmatians, the enemies of Allah ﷻ , who falsely related themselves to the Family of the Prophet (peace be upon him) to execute their satanic desires. They continued to rule over the Islamic *Ummah* until they were overwhelmed by the rescuer of Islam, Salahuddin Yusuf bin Ayyub (Salah-u-Din al-Ayyubi), may Allah’s Mercy be upon him.

Then Egypt once again became a land of Islam after it was a land of hypocrisy and atheism during the oppressive rule of the Qarmatians.[\[268\]](#)

10- A Kurdish man named ‘Abdullah, from the mountains of ‘Aqar or al-‘Imadiyah in Kurdistan, claimed to be of the offspring of al-Hussein. He had a twelve year old son whom he named Muhammad and nicknamed him “the promised *Mahdi*”; so a lot of tribes pledged their allegiance to him and they managed to conquer many castles. But the governor of Mosul (a northern city of Iraq) set out with his army to fight them and managed to kill most of their fighters. The old man and his son were taken to Istanbul, where the Sultan accorded his pardon but they were forbidden from returning to their country, and died together in Turkey.”[\[269\]](#)

11- Muhammad bin Ahmad bin Abdillah al-Mahdi the Sudanese (1259 – 1302A.H)

He was a revolutionist and his movement had a great impact on the Sudanese political scene. He was born in the island of Labab, south of the city of Danqala, from a family who was known to be related to al-Hussein [▲]. His father was a man of Islamic knowledge; so he learnt from him how to read and write. He learnt (memorised) the Qur’an at the age of twelve. His father died while he was young, so he worked with his uncle in ship construction for a short period, he then moved to Khartoum to study Islamic Jurisprudence and *Tafsir*, and then he adopted asceticism as a way of life. His family used to send him a small amount of money to support him, but he would spend a little on his needs and would give the rest in charity; and whenever he found himself to be short, he would collect wood from the forest and sell it, or would go fishing in the River Nile to satisfy his needs.

He was a disciple of the Sheikh Mahmud Shanqiti and a follower of the Samaniya Qadiriyyah Sufi sect, where he received knowledge from its Sheikh Muhammad Sharif Nur Da'im.

Muhammad left the Sheikh after noticing his negligence in certain issues, and moved to the Arabian Peninsula to pledge his allegiance to Sheikh al-Qurashi Wad al-Zain.

In 1870, he retired in the island of Aba[270] where his family was settled. He took one of the caves there as his place of contemplation and thinking. He was also engaged in the teaching field as his followers increased in number because of his righteousness.

In 1880, his Qurashi Sheikh died so he took over as the leader of the sect. He then travelled to Kurdufan[271] where he published his book, in which he called on cleansing the land from the corruption of the rulers. Then came Abdullah bin Muhammad at-Ta'ayushi who pledged his allegiance to him, which was further strengthened by the alliance of the Arab tribe of '*al-Baqqarah*'.

In 1881, he issued his *fatwa*, declaring Jihad against the British occupiers, and he began strengthening his presence and control in all western Sudanese regions.

He retired in seclusion for forty days in a cave in the island of Aba, and in the month of Sha'ban 1298A.H / 29 June 1881, he declared to the local scholars and Sheikhs that he was the "expected *Mahdi*", who would fill the earth with justice after it was filled with oppression, and was given the pledge of allegiance for that, so he wrote to all the scholars in Sudan to support his call,

as he commended the ruling by Shari'ah Law and the establishment of justice.

The version of his call was as such: "We pledge our allegiance to Allah ú and His Messenger (peace be upon him). We give our pledge to you in obedience to Allah ú ; we shall not steal, nor shall we commit adultery. We shall not disobey you in enjoining good and forbidding evil. We give you our pledge to abstain from seeking the desires of this world, and pledge that we will never run away from *Jihad*."

Ra'uf Basha al-Masri , the general ruler of Sudan, heard of him, and asked him to come up to Khartoum, but he refused. Ra'uf then dispatched a force to bring him to the capital, but his followers attacked them on their way and destroyed the whole convoy. The Egyptian government sent an army, headed by Basha al-Bavari, but it was attacked by some fifty thousand Sudanese who defeated them with swords and sticks. That victory had a great influence, and increased the number of followers of the Sudanese 'Mahdi', who managed to seize the city of al-Ubayyid in 1300A.H.

In response, Britain launched a military campaign, and dispatched a large army led by the English Commander Hicks to wipe out the Mahdi's movement; but the doomed campaign ended in failure with the destruction of the whole army and the killing of Hicks.

Al-Khaddiwi, the Egyptian ruler, sent another British Commander, General Gordon, to Sudan. He tried to please the Sudanese *Mahdi* with the implementation of some reforms and offered to appoint him as a governor in some provinces. He also decided to open the way for Muslims to travel to

Hajj and offered him some gifts. The *Mahdi* consulted his companions, and then decided to reject the gifts and offers of Gordon. He announced that he neither sought status nor wealth; that he only wanted people to return to their Religion and stand firm against all kinds of oppression and corruption. He also called General Gordon to Islam.[\[272\]](#)

Gordon felt the danger of the Mahdi's movement, so he requested the deployment of a strong military campaign to destroy it. Britain prepared a military expedition and dispatched it to Sudan, but before the arrival of the expedition, the *Mahdi* was quick to attack Khartoum, and he seized it after his followers killed Gordon; they beheaded him and lifted his head on a lance, which they sent to the *Mahdi*. The *Mahdi*, rather, wished that Gordon be arrested alive in order to exchange him with "Ahmad 'Arabi" who was exiled from Egypt. The fall of Khartoum in the hands of the *Mahdi* was a sign of the end of the Ottoman rule in Sudan. The whole country submitted to the *Mahdi* who was unrivalled in establishing his state, starting by the construction of his mosque in 17 Jumadah al-Awwal1305 A.H/ End of January, 1888 C.E.

The Mahdi continued to set the principle foundations of his new-born state; so he established an Islamic system based on Islamic teachings covering all walks of life. He appointed judges among the most pious scholars and assigned governors who were known for their righteousness to represent him in other provinces in dealing with people's affairs. He regulated the financial system, by appointing *Zakat* (obligatory charity) collectors and making *bait al-mal* (the treasury office) the source of provision for the Muslims, supporting each according to their needs. He did not restrict himself to a particular legal school of fiqh; he decided to refer to the four major schools of

Islamic jurisprudence, stating that his trend was the reference to the Book of Allah ﷻ and the *Sunnah* of His Prophet (peace be upon him) and reliance on Allah ﷻ .

He sent a message to al-Khaddiwi (the Egyptian ruler), calling him to rule by the *Shari'ah* and not to take the disbelievers as friends and supporters against the Muslims[273].

His successor Abdullah al-Ta'ayushi followed his system, and so he wrote to the Caliph, Sultan Abdul-Hamid (in Istanbul), to the people of Najd (Arabia) and to the rulers in the west of Sudan. The *Mahdi* was stricken with fever and died on the 9th of Ramadan 1303A.H / June 1885 at the age of forty one.

The fundamentals in the success of the *Mahdi's* movement in Sudan

1- The personality of the preacher

The attributes of a leader existed in the Sudanese *Mahdi*, along with his noble lineage and asceticism. He abstained from all the desires of this world and lived a modest life with regard to his food and clothing even after the abundance of spoils of war. He used to be cautious from extending his hand to any money that carries suspicion about its lawfulness. He once refused to eat the food in the house of his Sheikh when he learnt that the latter was getting wages from the state. His reaction was admired by his Sheikh who said to him: "O son, I have inherited this land and this water source from my fathers, and I feed myself and my family from it. So I would be pleased if you share this little food with me."

He used to show his disapproval of any immoral acts he witnessed regardless of the status of the person concerned. He once expressed his displeasure for an extravagant entertainment show which included singing and dancing and

celebration of the circumcision of one of his Sheikh's sons. He consequently left that Sheikh.

He used to be very generous and sincere in his da'wa. He had a strong faith in Allah ﷻ, and never worried about dying for the sake of his faith. It was with this strong *Imaan* that he managed – despite the small number of his followers – to defeat the well-equipped armies in many battles.

He used to purify his soul with frequent seclusion away from people, and yet, he was always able to mingle with others to share their worries and educate them in a manner which earned him popularity.

2- His constant movement throughout the country of Sudan calling people to Allah ﷻ had consolidated his bonds with numerous supporting tribes. His trips also helped him discover the living conditions of all the people and the oppression they faced from their rulers.

3- He was focused on educating his followers and purifying their souls. He implanted in their minds the love for the Hereafter, abstention from the desires of this world, the will to sacrifice for the sake of Allah ﷻ, and refraining from all aspects of immorality. There was no alcohol drinking, no deceptive acts, no jealousy among people and no time wasting. He gave the best example in his manners and way of life. He called on everyone to be equal to one another in housing and food, including the governors.

4- His message was established by *Jihad*, power and youth. He set up his state by firstly building a mosque and a factory of weapons and ammunitions, along with all the state's institutions, and then he started the general reforms.

5- He had a clear view about the concept of the “Islamic State”. He understood that Islam does not separate between the religion and the state, and the duty of the Islamic State is to protect the religion and rule the affairs of the state with the religion.

6- He was aware of the vicious stratagems of the enemies of Islam. He never fell for their deceptive promises, and his position with Gordon was a good example of his alertness.

7- The issue of “*al-Wala’ wal-Bara’*”[\[274\]](#) was clear in his faith. He explained this sublimely in his letter to al-Khaddiwi, warning him against taking the British as friends against the Muslims.

In some of his letters, he used to remind his followers: “Do not give up *Jihad* and do not commit any evil act”.

The most important flaws in the movement of the Sudanese Mahdi are:

1- He claimed to be al-Mahdi, despite not having the attributes of the real Mahdi as we have discussed in Part One.

2- It was reported that he approved of the theory of the “universal figure” which the Sufis claim to be the core of the universe and the basis of happiness.

3- He claimed that the Messenger of Allah (peace be upon him) came to him in the company of the four Caliphs, the pious leaders and al-Khidr **, and that he (the Prophet ”) held his hand, seated him on a chair, and told him:

“You are the awaited Mahdi, and whoever doubts your status as the Mahdi, has indeed become an unbeliever”!

4- It was reported that he claimed infallibility; he declared that he was sacrosanct because of the Divine Light’s extension in him before the creation of the universe, and until the Day of Resurrection.

5- He had some personal interpretations in Islamic jurisprudence (*fiqh*) which were questionable.

6-Some deep-seated ideas and theories from the Sufism were instilled in him as he was brought up.

CHAPTER TWO

Some Remarks

First: The misinterpretation of common people

Some people consider their personal understanding of the matter of the *Mahdi* as an excuse and a justification to turn away from making *da'wa* (calling) to Islam and enjoining good and forbidding evil, or even abandoning some religious obligations, claiming that they are waiting for the appearance of the *Mahdi* who will change the face of the world.

We say to these people: The predestined universal matters stated in the Revelation are inevitably going to happen, and the extent of our obligation towards them is to believe in their occurrence before they take place [\[275\]](#). We are not tasked with making them happen, neither can we cause them to happen, as they are predestined to occur at an appointed time; indeed there are many confirmed articles of faith which are misunderstood by the masses who consequently stray from the Right Path.

The belief in the appearance of the *Mahdi* and the descent of Jesus ^{*}_{**} is simply like the belief in the Divine Decree, but many people misunderstand this article of faith. Instead of making it an incentive to increase their efforts in obedience to Allah and His Messenger (peace be upon him), they are indifferent towards it, and there are even people who allow themselves to commit illegal acts, claiming that these are times of vice and oppression

mentioned by the Prophet (peace be upon him) and they are waiting for the *Mahdito* come and fill the earth with justice. This is the state of the disbelievers whom Allah ﷻ mentioned in the Qur'an:

﴿ Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject ﴾
[276]

﴿ And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed those whom Allah, if He willed, would feed? ﴾[277]Allah ﷻ rejected their claims and foolish excuses.

The correct understanding to view this important article of faith is to believe in everything informed by the Prophet Muhammad (peace be upon him) who is the trustworthy; we do not deny whatever he (peace be upon him) confirmed and we do not confirm what he (peace be upon him) denied. We do not tell lies in his name by reporting fabricated *Ahadith*, and we do not abuse his *Sunnah*.

Second: Anticipating an event from the Signs of the Hour is not disapproved as long as it does not affect one's religious obligations

The proof for this opinion is that the Companions of the Prophet (peace be upon him), may Allah be pleased with all of them, believed in the occurrence of those Signs, yet they never neglected their religious obligations, such as seeking knowledge, calling people to Allah ﷻ and participating in *Jihad*, while they were still anticipating their occurrence. In fact, it was their belief in those Signs which encouraged them to compete with each other in their obedience to Allah ﷻ and His Messenger (peace be upon him).

Allah ﷻ says:

﴿ Are they waiting until the Hour comes to them suddenly? All the signs thereof have already come. ﴾[\[278\]](#)

﴿ For all that you know, the Hour (Day of Judgment) may be very close. Challenging it are those who do not believe in it. As for those who believe, they are concerned about it, and they know that it is the truth ﴾[\[279\]](#)

Allah ﷻ praised the Companions ؓ and praised those who followed them with righteousness; so whoever opposes their guidance has indeed strayed far from the Truth and has not followed the path of the believers.

The Companions, may Allah be pleased with them, were following the teachings of the Prophet (peace be upon him) and expecting the events of the Signs of the Hour. When he (peace be upon him) informed them about the Signs of the *Dajjal*, they thought that he existed in the person of a son of a hunter, as reported in some authentic *Ahadith* on the authority of ‘Umar and Jabir ؓ [\[280\]](#). The Prophet (peace be upon him) did not reproach them for thinking that; he (peace be upon him) said to them: “If he (the *Dajjal*) comes out while I am amongst you, then I will deal with him.”

Muhammad Siddiq Hasan Khan said: “Most of the Signs of the Hour have successively taken place, if not all of them, and we are awaiting the majors Signs to happen now, with the appearance of the *Mahdi*, peace be upon him, as the first one.”[\[281\]](#)

Third: Signs which will precede the appearance of the Mahdi

Al-Barzakhi said: “Among the trials which will take place before the appearance of the *Mahdi* are that the Euphrates River will disclose a mountain of gold; when people hear about it, they will head towards it, and there will be a fight over it.”[\[282\]](#)

Abu Hurayrah [▲] reported that the Prophet (peace be upon him) said: “Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it.”[\[283\]](#)

In a narration by Ubay bin Ka’b [▲] , the Prophet (peace be upon him) said: “The Euphrates will soon uncover a mountain of gold and when the people hear of it they will flock towards it, but those who possess that (treasure) will say: ‘If we allow these people to take out of it they would take away the whole of it.’ So they would fight, and ninety-nine out of one hundred would be killed.”[\[284\]](#)

CHAPTER THREE

The real world... and the anticipation of the *Mahdi*

Some people linked the *Ahadith* about the conditions of the end of the world and the Signs of the Hour with the state of the world now; they even set some guidelines upon those *Ahadith* which culminated in great calamities and the violation of sanctities.

The only way out of this turmoil is to let the real world explain these *Ahadith* for us, so that we do not claim that of which we have no knowledge, taking as example our rightly guided scholars.

If there is ever any hesitation from us regarding the issue of the *Mahdi*, it should not take away from the fact that - whether it is the time for his appearance or not - we should be committed to perform all our religious obligations: Obedience to Allah ﷻ, *Jihad* for His Sake ﷻ, seeking Islamic knowledge, calling people to Allah ﷻ, enjoining good and forbidding evil, and being steadfast in completing these obligations. Some people seem to live in a fantasy world as they think that the coming of the *Mahdi* will start a new phase of comfort and relaxation for them. The period of the *Mahdi* will be, rather, a time for conquests, *Jihad* and the striving for the Sake of elevating the Word of Allah ﷻ.

The question which imposes itself is: How will the state of the *Ummah* be

before the appearance of the *Mahdi*? Will there be any new Islamic Caliphate before his appearance?

Since the answer is a matter of the future, it should not be forecasted without knowledge outside the Revelation of Allah ﷻ to His Messenger, Muhammad (peace be upon him).

In this chapter, we present two approaches by the scholars in their answer to this question, based on the *Ahadith* of the Prophet (peace be upon him).

The First Approach:

The strangeness of Islam will increase until the appearance of *al-Mahdi*, by the Will of Allah ﷻ .

1- Sheikh Muhammad Bashir al-Sahsawani al-Hindi, may Allah's Mercy be upon him, said: "A century after the generation that came after the Followers, the conditions of the Muslims have changed for the worse, as innovations in the Religion have prevailed in all aspects of their lives. People adopted the innovations as *Sunnah* in their way of life, and therefore the *Sunnah* will remain strange in the future, except in the time of the *Mahdi*, may Allah be pleased with him, and Jesus, may Allah's Peace be upon him, until the Hour would come upon evil people."[\[285\]](#)

2- Sheikh Abdullah bin Siddiq was asked: "If the Hour comes during the time of Jesus ** and the *Mahdi*, then what is the meaning of the saying of the Prophet (Muhammad [peace be upon him]): 'Islam started as being strange, and it will return as it first came?'"

He answered: “It was successively reported that the Prophet (peace be upon him) said: ‘Islam started as strange, and it will return as being strange as it first started’ and he (peace be upon him) was pointing to our time, in which Islam is literally strange. It will stay in this condition or will increase in strangeness until the appearance of the *Mahdi*, who will establish Islam and justice, and there will be no trials or ordeals among the Muslims. The situation will remain like that during the era of the *Mahdi* and the period of Jesus ** ; then a good wind will take the life of every believer, and there will remain on earth only those who do not worship Allah ﷻ , as reported in *Sahih Muslim*”[286].

This approach can be argued with the Hadith of the Prophet (peace be upon him): “No period of time will come to you except that the time after will be even worse, until you meet your Lord.”[287]

Sheikh al-Albani had answered this point saying: “This Hadith should be understood in light of the *Ahadith* which give good tidings about Islam in the future, such as the *Ahadith* about the *Mahdi* and the descent of Jesus **. These *Ahadith* indicate that this particular Hadith (strangeness of Islam) is in a general context. It is prohibited to convey its meaning in a general manner to people to drive them to despair about Islam, an attribute which does not fit a believer, who recites:

ﷻ Surely none despairs of Allah's mercy except the unbelieving people. ﷻ
[288].

The Second Approach:

A Caliphate in the pattern of prophethood will rise, by the Will of Allah ﷻ , before the appearance of the *Mahdi*, or at least there will be a total resurgence

and there are others which will precede such events long before; people become confused when they combine these events.

Some people think that the Religion of Islam will continue to collapse until the appearance of the *Mahdi*, but they fail to understand that the *Mahdi* will appear just before the descent of Jesus **, and before this period, Islam will have spread all over the world, as Rome[292] will then be conquered, whilst Constantinople is a Muslim country today, but under the disbelievers before, and then Muslims conquered it.”

The Prophet (peace be upon him) informed us about the first Conquest, and so it seems that Constantinople will become a city of disbelievers again, and then will be conquered once again by the Muslims. Its second conquest will take place just before the descent of Jesus **, and people still do not distinguish between the first and the second conquest.

Just as many civilisations have vanished through the ages, our civilisation will not continue forever. Indeed, many Divine texts inform that before the Rise of the Hour, people will be void of any knowledge[293]. This confirms that there is some space between us and the Day of the Resurrection, and Allah ú knows Best. However, the Signs mentioned in the authentic *Ahadith* have not yet taken place, and it seems that their happening still needs time.

Therefore, the Hour will not rise until all the Signs have taken place, as mentioned in the Book of Allah ú and the *Sunnah* of His Messenger(peace be upon him).

Our real world today should not entice us to interpret any of the Signs of the Hour which have not yet taken place, because our world may end with a nuclear war which would take humanity back to its earlier state, and none but

the ignorant will remain in it.”[294]

It is necessary for the return of a rightly guided Caliphate and the liberation of al-Quds (Jerusalem) before the appearance of the *Mahdi*

This point was extensively discussed by the authors of ‘*The Islamic Groups in Light of the Book and the Sunnah*’; what follows is a brief summary of its main points:

a- Some *Ahadith* indicate that people’s state is in perpetual downfall, but it is a downfall on a general scale, not an individual one; its example is illustrated in the Hadith of the Prophet (peace be upon him): “My people are like the rain, it is not known whether the first or the last of it is better.”[295]

The Prophet (peace be upon him) also said:

“A group of my people will continue to fight for the Truth until the Hour is established.”[296]

“A group of people from my *Ummah* will always remain triumphant and on the Right Path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah’s Command \bar{u} is executed (i.e. Qayamah is established).”[297]

The Prophet (peace be upon him) confirmed the prevalence and dominance of Islam, when he said: “Allah \bar{u} drew the ends of the world together for my sake. I have seen its eastern and western ends. The dominion of my *Ummah* will reach those ends which have been drawn together near me.”[298]

He (peace be upon him) also said: “There will not remain upon the surface of the earth a mud-brick house or a camel-hair tent but Allah ﷻ will instill into it the word of Islam, bringing both mighty honour and abject humiliation. Allah ﷻ will either honour them by making them worthy of it and those whom He ﷻ humiliates shall have to render submission to it.”[\[299\]](#)

b- This confirms the inevitability of the return of the Islamic Caliphate and its sovereignty over the entire world. However, the Caliphate will fall upon the Muslims as a gift from the sky, but victory certainly has its causes and motivations. The Prophet (peace be upon him) gave the good tidings about the conquest of Rome, and this conquest will not take place without *Jihad* for the Sake of Allah ﷻ and being steadfast in striving with one’s wealth and life. The Caliphate established with this *Jihad* is a rightly guided Caliphate in accordance with the way of the Prophet (peace be upon him). Therefore, this group should follow the path of salvation in this world and the Hereafter, away from all disputes and disagreements which we were warned about by the Messenger of Allah (peace be upon him), when he said: “He among you who lives long enough will see many differences. So for you is to observe my *Sunnah* and the *Sunnah* of the rightly-principled and rightly-guided successors, holding on to them with your molar teeth. Beware of newly-introduced matters, for every innovation (*bid'ah*) is an error.”[\[300\]](#)

The way of the “*al-Taefa al-Mansoura*” (the Victorious Group) should conform to that of the Prophet (peace be upon him), which was also the way of the rightly guided ancestors, the first generation to accompany the Messenger of Allah (peace be upon him); because it is the only way to get the Islamic Caliphate back on earth.

c- Time is like an open book which explains the Book of Allah ﷻ. The Verses in Surah *al-Israa'* refer to the oncoming campaign between the Muslims and the Jews. The Prophet (peace be upon him) said: “The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say, ‘O Muslim! There is a Jew hiding behind me, so kill him.’”[\[301\]](#)

When the Caliphate state fell, most of the Muslims drew away from the Qur'an, and followed different paths. They went deep into the world of disputes and conflicts and remained confused about their state. They ended up becoming mixed with other cultures, to the extent that one cannot distinguish between a Muslim and a *kafir* (a disbeliever), not only in appearance, but also in their manners and the way of their thinking.

The authentic *Ahadith* inform us of the appearance of a righteous figure near the end of time, who will rule by the Book of Allah ﷻ and the *Sunnah* of His Prophet (peace be upon him), and will fill the earth with justice after it was filled with tyranny and oppression. He will be given the pledge of allegiance and will rule for seven or eight years. His name is Muhammad bin Abdillah and he is from the Family of the Prophet (peace be upon him), a progeny of Fatimah, may Allah's Peace be upon her. He is a just and righteous leader.

There will be a righteous Caliphate established by the Muslims prior to the appearance of the *Mahdi*, as they will liberate al-Quds, before the *Mahdi* appears. This is taken from the long Hadith of Abu Umaamah about the *Dajjal*, in which the Prophet (peace be upon him) said: “they (the Muslims) will be in al-Quds and their Imam is a righteous man who will lead them in

prayer, when ‘Isa (Jesus) ** descends...’

The al-Aqsa Mosque today is in the hands of the Zionists; therefore, it is necessary for a Caliphate to be established, because it is the only way to bring back the glory of Islam.[\[302\]](#)

CONCLUSION

We ask Allah ﷻ to grant us a good end

Dear Muslim brother and sister, I have not spared any effort in gathering and organising this compilation. It is presented to you in the best manner with a good selection of authentic *Ahadith* and a good analysis to disclose the fabricated ones.

May Allah's Mercy be upon a person who receives the Truth and submits to it; for

ﷻ I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust and unto Him I turn (repentant) ﷻ[303]

O Allah, make my work good, and make it purely for Your Face.

O Allah, make the best of my age its end, the best of my work its conclusion, and the best of my days the Day I meet You.

O Allah, grant this *Ummah* a rightly guided state, where people who obey You are dignified, and the people who disobey You are disgraced.

O Allah, none has the right to be worshipped except You, Alone with no associates. To You belongs all sovereignty and praise, as there is no power

nor might except with You; the Most High, The Supreme. I ask You to safeguard us from all trials and hardships, to forgive us our sins which we have committed in public and in secrecy, for You are Near, and You answer the prayers of your believing slaves.

I seek Allah's Forgiveness from all defects in my words and my actions, and also for my parents and all the Muslims.

May Allah's Peace and Prayer be upon His Slave and Messenger, Muhammad, the Family of Muhammad and all the Companions of Muhammad. Ameen.

Alexandria on Tuesday 9th of Dhil-Hijjah, 1404A.H / 4 December 1984.

AND ALL PRAISE TO ALLAH, THE LORD OF THE WORLDS.

USEFUL SUPPLEMENTARY READING

THE ORIGIN AND DEVELOPMENT OF HADITH

Hadith is a verbal noun derived from the Arabic root verb *hadatha* which means to occur, to relate, to speak, and to report. Thus, the term Hadith literally means "communication, story, conversation: religious or secular, historical or recent." The term Hadith in its literal sense appears both in the Qur'anic texts and Hadith literature. For example, in the Qur'an we come across this citation:

ﷻ Has the Hadith (story) of Musa reached you. [\[304\]](#)

In the Hadith literature it is reported that the Prophet Muhammad (peace be upon him) said: “*The best Hadith (communication) is the Book of Allah.*”

It may be appropriate to point out that the term Hadith also has the connotation of 'new' being used as an antonym of 'old' (*qadim*). The technical meaning of the term Hadith has been defined by the *fuqaha'* (Muslim jurists) as “the words and deeds of the Prophet Muhammad (peace be upon him)”, while the *muhaddithun* (scholars of Hadith) define it as “the words, practices, tacit approval of the Prophet (peace be upon him), or description of his *sifaat* (features) meaning his physical appearance.”

Hadith and *Sunnah*

Closely connected to the term Hadith is the *Sunnah*. *Sunnah* (plural of *Sunan*)

is a verbal noun derived from the Arabic root verb *Sanna* which means to introduce, prescribe or establish. The technical meaning of the term *Sunnah* is the mode of life of the Prophet (peace be upon him).

The two terms, Hadith and *Sunnah*, are translated as Traditions of the Prophet (peace be upon him). They are often interchangeably used but nevertheless there is a subtle difference between the two. In short, *Sunnah* represents what was practised by the Prophet (peace be upon him), while Hadith is the record of what the Prophet (peace be upon him) said and practised. Thus, a Hadith may not contain any *Sunnah* as in the following example:

“The best of you is the one who studies the Qur’an and teaches it”.

Or, on the other hand, it may contain one or more *Sunnah* as, for example, in the *Ahadith* (plural of Hadith) dealing with matters pertaining to the mode of *‘ibadah* (worship) like the *Sunnah* of the *Salaah* (prayers), the rites of *Hajj* (pilgrimage), the etiquette of *Siyaam* (fasting) etc.

Muslim jurists define *Sunnah* as “what has been transmitted on the authority of the Prophet (peace be upon him) which includes his saying, practice and tacit approval.” The *muhaddithun* (scholars of Hadith) define this term as “that which has been reported on the authority of the Prophet (peace be upon him) and includes his saying, practice, and tacit approval, and, among other things, description of his physical appearance, moral character and way of life, before prophethood was confirmed upon him or after that.

In effect, *Sunnah* is primarily of three kinds:

1. *Al-Qawl* i.e. verbal teaching of the Prophet (peace be upon him). For example, Abu Hurayrah [▲] reported that the Prophet (peace be upon him) said: “The best house, amid the Muslim community, is one in which an

orphan is treated well, and the worst house is one in which an orphan is ill-treated.”

2. *Al-fi'l* i.e. practical teaching done by the Prophet (peace be upon him) through practical demonstration like the method of performing the *Wudhu* (ablution), *Salah* (prayers), the mode of *Siyam* (fasting.) and the performance of *Hajj* (pilgrimage).

3. *Al-Taqrir* i.e. tacit approval which may be explained as an act done in the presence of the Prophet (peace be upon him) and he either approved of it or censured it. For example, the Prophet (peace be upon him) forbade his Companions [^] from wearing silk and gold rings.

Preservation of Hadith

1. During the Lifetime of the Prophet (peace be upon him):

The Prophet (peace be upon him) encouraged his Companions to acquire and teach his Hadith/*Sunnah* to others. This resulted in their taking a keen interest in the life of the Prophet (peace be upon him) and thus they memorized everything that they heard from him and saw him do.

The course of study which the Prophet (peace be upon him) prescribed for the *Ashab al-Suffah* (Companions of the Platform) included, among other things, the study of the Qur'an, his *Sunnah* and the art of writing. The Prophet (peace be upon him) when appointing officials gave preference to those who were learned in the Qur'an as well as the Hadith.

The Companions (peace be upon him) did not only commit many of the *Ahadith* to memory, but, some of them went a step further and recorded them

in writing on stone-tablets, skin, bones and on some form of paper as well. Each of these written documents came to be known as a *Sahifah*.

The Prophet's (peace be upon him) written documents in the form of letters inviting the chieftains and Kings to Islam, the treaties and agreements he concluded with the different Arabian tribes, Jews and Christians in Arabia; and the letters addressed to the Muslim governors detailing the rules for *Zakaat* (compulsory charity) and other legal matters, all fall under the category of the teaching of his *Sunnah* through the written medium. Some of the Companions had written down the *Ahadith*. The scribes of the Prophet (peace be upon him) for example, Abd Rafi'i, Abdullah ibn 'Amr ibn Al-'Aas and Zayd ibn Thabit were entrusted with the writing down of the *Ahadith*, treatises of the Prophet (peace be upon him), laws, and letters etc. After the demise of the Prophet (peace be upon him) the importance of Hadith increased even further.

2. After the death of The Prophet (peace be upon him):

From the very beginning, Muslims were interested in what the Prophet (peace be upon him) said and did. His *Ahadith* began to be disseminated along with the spread of Islam beyond the confines of Arabia. Newcomers to the fold of Islam were anxious to hear and learn about him. The *Sahabah* (his Companions $\hat{\ })$ were given an eager hearing as they spoke about the Prophet (peace be upon him). In this way a great number of *Ahadith* came to be disseminated.

At this juncture, it should be noted that the *Ahadith* were constantly being memorised and repeatedly reported by the Companions $\hat{\ }$. In this domain the *Ashab al-Suffah* $\hat{\ }$ played a vital role. The most famous amongst them

was Abu Hurayrah [▲] who chose to remain with the Prophet (peace be upon him) in order to learn everything that the Prophet (peace be upon him) did or said. However, he did not write down the *Ahadith*, but is noted to have transmitted the largest number of *Ahadith*.

It should be pointed out here that the writing down of the *Ahadith* was not encouraged lest the Companions [◌] confuse the Hadith with the Qur'anic text. However, despite the reluctance on the part of some Companions [◌] to take part in the process of writing down the *Ahadith*, there were some who wrote them down, even during the lifetime of the Prophet (peace be upon him).

For example, Abdullah ibn 'Amr [▲] complained to the Prophet (peace be upon him) that he had a problem in memorising what he heard from him, so the Prophet (peace be upon him) told him that he should seek the assistance of his right hand i.e. suggesting he should write them down. He called his collection *al-Sahifah al-Sadiqah* (The Truthful Tract).

Abu Hurayrah [▲] , who did not write down the *Ahadith* but nevertheless chose 138 Hadiths dealing with *al-Akhlaq* (Ethics and Morality) from the vast number of *Ahadith* he had memorised and dictated them to his student Hammam ibn Munabbih. Abu Hurayrah [▲] entitled this collection '*al-Sahifah al-Sahihah*' (The Correct Tract). This *Sahifah* has been edited by Dr Muhammad Hamidullah of Paris.

3. After the Companions

In the year 101/719, the Caliph Umar ibn Abdul-Aziz, fearing the loss of *Ahadith*, appointed learned scholars like Imam Muhammad ibn Muslim ibn

Shibab al-Zuhri (d.124/742) to compile Hadith literature. Al-Zuhri was a renowned authority on Hadith. It is stated by Ibn Sa'd that al-Zuhri had collected a considerable number of *Ahadith* with the result that after his death several riding beasts were needed to transport his manuscripts.

Umar ibn Abdul-Aziz also wrote letters to scholars of Hadith all over the then Islamic world and appealed to them to embark upon the task of compiling the *Ahadith* that were then available in the form of books. Thus, through his initiative, the *Ahadith* that were scattered throughout the Muslim domain came to be systematically collected and preserved.

However, the first comprehensive and systematic compilation of Hadith was undertaken by Imam Malik ibn Anas (d.179/795). His compilation is entitled '*Al-Muwatta'*' (The Trodden Path), and contains *Ahadith* dealing with different legal topics. Thereafter other compilations of Hadith came into existence either in the form of *Musnad* or *Musannaf* collections.

Types of Compilations

There are two types of compilation of Hadith. The *Musnad* collection, is that in which *Ahadith* are arranged alphabetically under the names of the *Sahabah* (Companions \smile) on whose authority these were reported. Among the earliest collection of the *Musnad* which are still in existence or in print are the *Musnad* of Ahmad ibn Hanbal (d. 164-241A.H./780-855A.D.) and the *Musnad* of Abu Dawud al-Tayalisi (d. 203/818).

As for the *Musannaf* collections, the *Ahadith* are recorded under various headings dealing with juridical subjects. Famous collections belonging to this category are '*Al-Sihah al-Sittah*' [The Six Authentic Books of Hadith], namely the compilations of Imams Abu Abdullah Muhammad ibn Isma'il al-

Bukhari (d.256/870), Muslim ibn al-Hajjaj (d.261/874), Ahmad ibn Shu'ayb an-Nasaai (d.302/914), Abu Dawud al-Sijistani (d.200/835), Abu 'Isa Muhammad ibn 'Isa at-Tirmidhi (d.279/892), and Abu Abdullah Muhammad ibn Yazeed ibn Majah al-Qazwini (d.273/886).

Fabrication of Hadith

Forty years after the *Hijrah* may be said to be the time when fabrication of Hadith came into existence. The claim made to the Khilafat (Caliphate) by Ali [▲] and Mu'awiyah [▲] , after the assassination of Uthman [▲] , resulted in warfare and bloodshed. The Muslim *Ummah* (community) from then on came to be divided into factions. Each faction began to fabricate Hadith in order to strengthen their claim.

It may be appropriate to discuss, at this point, some of the avenues through which the fabrication of Hadith came about:

A. Political Differences

The Shi'a strongly felt that the Caliphate should devolve to the Ahl al-Bayt (Family of the Prophet) and thus held that Ali [▲] was the legitimate successor to the Prophet (peace be upon him). They therefore fabricated Hadith i.e. they attributed to the Prophet (peace be upon him) many sayings in which mention was made that Ali [▲] should succeed him. Others who supported the claim of Mu'awiyah [▲] to the Caliphate were equally guilty of such fabrications.

B. Philosophical/Religious Differences

During the latter part of the Umayyad Khilafah and throughout the Abbasid period a number of philosophical issues arose which were related to *Iman* (Faith) and *Sifat* (Attributes of Allah). This resulted in the creation of various philosophical sects such as the Qadariyah, Jabariyah, Mu'tazilah, etc.

Scholars belonging to these different sects made deliberate changes to the texts or *Isnad* (chain of narrators) of certain Hadith, and fabricated other Hadith to lend support to their views.

C. Al-Qussas (storytellers)

It was common practice during early Islam for the people to be entertained by storytellers. These *Qussas* related their stories to the common people, who had a liking for amusing stories. Thus, their main object was to please the public who handsomely rewarded them. To this end, they invented many amusing anecdotes that appealed to the masses and in the process, fabricated Hadith.

D. Al-Wai'zun (The Preachers)

The *Wai'zun* were alarmed at the spiritual bankruptcy of the masses. In order to rectify this they fabricated Hadith relating to morality in order to encourage people to do good deeds.

The Companions ▲ became alarmed at the rate of fabrication of Hadith and laid down stringent rules for the reporting of Hadith, laying down the foundation for the development of the Science of Criticism of Hadith.

Thus, a concerted effort was made, during the early period of the diffusion of Hadith, to curb the fabrication of Hadith.

By the second century *Hijri*, the science was fully developed. Every Hadith consists of two sections: the *Isnad* (chain of narrators) and the *Matn* [text of the Hadith]. Specific rules were laid down by the *muhaddithun* (scholars of Hadith) in order to examine the reliability of the *Ruwat* (narrators of the *Ahadith*) and this led to the compilation of their biographical data. Special

investigation was also carried out in order to establish whether they were influenced by any particular religious view. Furthermore, a method was devised in order to scrutinise the *Matn* (text) of the Hadith. The *muhaddithun* also devised a system by which the authenticity of the *Ahadith* could be ascertained and laid down specific criteria for their acceptance.

'Ilm Asma' al-Rijal (lit. the names of the men)

This science deals with the personal details of the reporters of the *Ahadith*. The *Isnad* (chain of authorities) of each Hadith are closely examined in order to establish their integrity and reliability as reporters of the sayings of the Prophet (peace be upon him).

With this end in mind the following principles were laid down:

1. Each Hadith has to be traced back to the Prophet (peace be upon him) through a trustworthy chain of narrators. Thus their biographies were carefully examined.
2. The character of each reporter was studied carefully in order to ascertain his veracity.
3. If the reporter was noted to have a weak memory or to have spoken a lie, his report was not accepted.
4. Every reporter had to furnish a complete chain of narrators that were all traced back to the Prophet (peace be upon him).
5. The reporter was to be a reputable educationist as well as a *Muhaddith*. This was to ensure that he understood the correct implication of the Hadith.

Thus, biographical works in which minute details of each narrator were recorded came into existence. An important work in this field is that of Ibn

Hatim al-Razi (d.327A.H./938A.D.) entitled ‘Kitab al-Jarh wa al- Ta’dil’

'Ilm al-Jarh wa al-Ta'dil (The Knowledge of Criticism and Justification)

'Ilm al-Jarh wa al-Ta'dil was evolved to examine the veracity of the *Matn* (text) of the Hadith. Several principles were laid down by the *muhaddithun* in this regard. Some of these principles are enumerated hereunder:

1. The report must be established. This means that it has to be ascertained whether it was said or done by the Prophet (peace be upon him).
2. Any Hadith which was contrary to the teachings of the Qur'an or *Sunnah* was rejected.
3. Any Hadith that contradicted ‘*al-Sunnah al-Mutawaatira*’ (accepted, authentic practice of the Prophet (peace be upon him)) was rejected.
4. In the event that a particular Hadith was in conformity with the doctrine of any other sect other than that of *Ahl al-Sunnah wa al-Jamaa'ah* (i.e. the Sunni Schools), it was not accepted.

Classification of Hadith

Scholars of Hadith have classified the *Ahadith* into two broad categories which are termed as ‘*Mutawatir*’ and ‘*Ahad*’.

Mutawatir Hadith is one which has been reported by a large number of narrators and therefore it is inconceivable that all of them could have lied.

As for the *Ahad* Hadith, the number of narrators is less than that of those reporting the *Mutawatir* Hadith. The *Ahad* Hadith is further divided into the following categories:

Al-Mashhur (well-known). This type of Hadith has been transmitted by two or more reporters at every stage.

Al-'Aziz (strong): A Hadith is said to be '*Aziz* if it happens to have been transmitted by at least two reporters in every generation.

Al-Gharib (Strange): A *Gharib* Hadith is one in whose *Isnad* there exists only a single narrator after the Sahabi (Companion).

The *Muhaddithun* further classified the Hadith into two groups i.e. *maqbul* (accepted) and *mardud* (rejected). The *Maqbul* Hadith is further divided into the following two groups:

Al-Sahih (Authentic)

A *Sahih* Hadith is one whose reporters in its *Isnad* are all considered to be authentic, strong in memory and are all above any kind of criticism. The *Ahadith* which belong to this category are included in the compilations of Imams al-Bukhari and Muslim.

Hasan (Fair)

A Hadith is said to be *Hasan* if it has been reported by such reporters whose truthfulness and trustworthiness do not match that of those who reported the *Sahih* Hadith. Most of the *Ahadith* which have been included in the compilation of Imam al-Tirmidhi are regarded to be of this category.

The *Mardud* Hadith is that type of Hadith which does not meet the criteria of *Sahih* and *Hasan* Hadith. *Mardud* Hadith is termed as *Da'if* (i.e. weak). *Da'if* Hadith is classified into the following divisions:

Al-Marfu' is that type of Hadith whose *Isnad* is traced directly back to the Prophet (peace be upon him) but there is a broken link in between.

Al-Mawquf is such that its *Isnad* stops at the *Sahabi* only and does not go back to the Prophet (peace be upon him).

Al-Maqtu' is a Hadith which goes back to the *Tabi'i* (successor to the Companions) only.

Al-Mu'allaq (suspended) is such that one of the reporters in the beginning of its *Isnad* is *Majhul* (unknown).

Al-Mursal (incomplete chain) is a Hadith in whose *Isnad* one of the reporters is unknown at the end.

[1] Surah Al-Imraan, Verse 102.

[2] Surah an-Nisa', Verse 1.

[3] Surah Al-Ahzaab: 70-71.

[4] Mainstream Muslims who follow the teachings of the Qur'an and the Way of the Prophet; also known as Sunni Muslims.

[5] Working with local Iraqi journalists, reporter Deborah Davies of Channel 4-UK showed how night after night death squads rampage through Baghdad's previously mixed neighbourhoods killing Sunni civilians. 'The Death Squads', revealed that these organised killings are linked to politicians who want to turn Iraq into a Shiite state aligned with Iran.

[6] Juhaiman was a militant who rebelled against the Saudi regime and led the takeover of the Holy Mosque in Makkah in November 1979. There were allegations against him that he had announced the appearance of the Mahdi.

[7] Hadith recorded in Sahih al-Bukhari, on the authority of Abdullah bin 'Umar.

[8] Hadith recorded in Sahih al-Bukhari, on the authority of Abu Hurayrah.

[9] Hadith recorded in Sahih al-Bukhari, on the authority of Abu Sa'id al-Khudri.

[10] Hadith recorded in Sahih al-Bukhari, on the authority of Abu Hurayrah.

[11] Surah al-Jinn, Verses 26-27.

[12] Surah an-Najm, Verse 4.

[13] Recorded by Muslim (2892) in Chapter "al-Fitan" (Tribulations).

- [14] Recorded by al-Bukhari (6604/11/433); Muslim (2891) in the Chapter of 'Tribulations' and Abu Dawud (4240).
- [15] Recorded by al-Bukhari (6/207) in "The Beginning of the Creation"
- [16] Recorded by al-Bukhari (3/72) in "al-Fitan" and Muslim (157) in 'Al-Iman'.
- [17] Recorded by al-Bukhari (4/234), Muslim (4/2240), Abu Dawud (4/171), at-Tirmidhi (6/465) and Imam Ahmad (2/439).
- [18] Recorded by Muslim (2545) in "The Merits of the Companions".
- [19] Recorded by Abu Dawud (4291), al-Haakim in "al-Mustadrak" (4/522).
- [20] Recorded by Muslim (2543) in "The Merits of the Companions".
- [21] Part of a Hadith recorded by Abu Dawud (4607), at-Tirmidhi (2676), Imam Ahmad (4/126-127), Ibn Maajah (42) and Ibn Maajah said: "This Hadith is sound and authentic."
- [22] Surah al-Ma'idah, Verse 3.
- [23] Surah al-'Ankabut, Verse 69.
- [24] Surah al-Ahzaab, Verse 22.
- [25] Surah Sād, Verse 88.
- [26] Recorded by at-Tirmidhi (2641), al-Haakim (1/128-129), and al-Ajiri in "Shari'ah" (p.15).
- [27] Authentic Hadith, reported by a group of the Companions, may Allah be pleased with them. It was reported by Imam Ahmad, al-Bukhari and Muslim, on the authority of Mu'awiyah and al-Mughirah bin Shu'bah; Muslim on the authority of 'Uqbah bin Nafi'; Abu Dawud and al-Haakim on the authority of 'Imran bin Husayn, and in al-Mustadrak on the authority of 'Umar bin al-Khattab ▲ .
- [28] Surah Yusuf, Verse 103.
- [29] Surah al-An'am, Verse 116.
- [30] Ibn Maajah (3993), Ibn Abi 'Asim in "Sunnah" (1/32) and see the "Authentic Series" by Sheikh al-Albani (203 and 1492).
- [31] See "The Merits of People of Hadith" by al-Khatib al-Baghdadi (p.25-27).
- [32] The source of the Hadith was recorded by al-Bukhari (13/167), Muslim (1709), al-Muwatta' (2/445), an-Nassai (7/137-138), Ibn Maajah (2866), on the authority of 'Ubaadah bin as-Samit ▲ , who said: "We gave our pledge of allegiance to the Prophet (peace be upon him) to hear and obey him both in hard and easy times..."
- [33] Al-Bukhari (3/211) in the Chapter of Zakat, (12/233) in the Chapter of "The period of repentance for the renegades"; Muslim (21) in the Chapter of 'al-Iman'.
- [34] "The Right Reply against the Criminal Sinner" (p.2-3).
- [35] Surah al-Hashr, Verse 7.
- [36] Tabaqaat al-Hanaabilah (2/25).
- [37] A mosque in Jerusalem which was the first direction of prayer (Qiblah of Salaah).
- [38] "Lam'at al-I'tiqaad" (p.20-21).
- [39] Reported by Sheikh Zakariyah 'Ali Yusuf, may Allah's Mercy be upon him, in "The Problems of the Ahadith" (p.159-160).
- [40] Recorded by al-Haakim in "al-Mustadrak" (4/557-558); he said: 'I was informed by Abu al-'Abbas Muhammad bin Ahmad al-Mahbubi, from an-Nadr bin Shameel from Sulaiman bin 'Ubaid from Abu as-Siddiq an-Naji (Bikr bin 'Amru) from Abu Sa'id al-Khudri... Sheikh al-Albani said: 'This

is a sound chain of narration as all the narrators were trustworthy' (from the 'Authentic Series').

[41] Reported by Imam Ahmad (3/36) and Ibn Hibban (1880) and al-Haakim (4/557) and said: 'This is an authentic Hadith on the condition of the two Sheikhs', Imam adh-Dhahabi, Abu Nu'aim agreed to this in 'al-Hilyah' (3/101), Muhammad bin Ja'far known as 'Ghundar'; he was a trustworthy narrator mentioned by all the group of scholars. 'Awf and Abu as-Siddiq an-Naji were both trustworthy narrators and were also mentioned by all the scholars (See the book 'Tahdheeb' 1/486).

Sheikh Al-Albani stated that Abu as-Siddiq reported directly from Abu Sa'id al-Khudri in 'The Authentic Series' number (1529) page 39, and reported that Abu Na'im said: 'The Hadith is famous from the narrator Abu as-Siddiq from Abu Sa'id al-Khudri.' He then said: 'When Abu Na'im used the term 'famous' he pointed to the numerous chains of narration from Abu as-Siddiq, and the latter's name was Bakr bin 'Amru, and he was a trusted narrator mentioned by the two Sheikhs (al-Bukhari and Muslim) and all other scholars of Hadith. Whoever, among the later and contemporary scholars, discredits his hadith has indeed opposed the way of the believers. It was for this reason that Ibn Khaldun could not discredit him, despite the fact that he has declared most Hadiths about al-Mahdi as weak.' from the 'Authentic Series' (No. 1529, p.40).

[42] Recorded by Abu Dawud (4/107) Number (2485) and said in his Extraction of his Sunan: 'The chain of narration includes 'Imran al-Qattan al-Basri, who was mentioned as an authentic narrator by al-Bukhari and was considered a trusted one by 'Affan bin Muslim. He was praised by Yahya al-Qattan, but was considered as weak by Ibn Mu'in and An-Nasaai.' (6/161).

Ibn al-Qayyim said in 'al-Manar al-Munif': 'Its chain of narration is sound' p.74.

It was mentioned by al-Baghawi in 'Masaabih as-Sunnah' in 'Fasl al-Hisaan'. As-Suyuti referred to its authenticity in 'al-Jami' as-Saghir'.

[43] Recorded by at-Tirmidhi number 2233 in 'al-Fitan', and was recorded by Imam Ahmad in his 'Musnad' (3/21-22), Ibn Maajah (2/518). In its chain of narration, there is Zaid bin al-Hawari who is weak. At-Tirmidhi said: 'This is a sound Hadith, and it was reported through many chains of narration, on the authority of Abu Sa'id al-Khudri'. Sheikh Al-Albani declared it as sound in 'Sahih Sunan at-Tirmidhi' Number 1820.

[44] Recorded by Ibn Maajah (2/519) Number 4151); Imam Ahmad in his 'Musnad' (1/84). Its chain of authority is authentic according to Sheikh Ahmad Shakir in his commentary on 'al-Musnad', and al-Albani said it was authentic in 'Sahih al-Jaami' Number 6611.

[45] Al-Bidaayah wan-Nihaayah (1/43).

[46] Miqaat al-Mafaatih (5/180).

[47] Recorded by Abu Dawud (4/107) in the book of 'al-Mahdi' Number (4284) and did not comment on it. The chain of narration includes Zayyad bin Bayan, on whom Ibn 'Uday said: 'Zayyad heard from Ibn Nafeel the grandfather of an-Nafili. Ibn Hammad mentioned him as being cited by al-Bukhari, but said that al-Bukhari only rejected this Hadith from all the ahadith related by Zayyad, even though he was known by it.'

Al-Hafidh said about Zayyad bin Bayan: 'Truthful, and a devout worshipper' in 'at-Taqreeb': 1/265).

[48] Al-Haythami said: 'at-Tabarani recorded this Hadith in 'al-Awsat' and its narrators were trustworthy' from 'Mujma' az-Zawa'id' (7/317). Imam Shawkani said: 'It was reported by al-Bazzar and its narrators were trustworthy. It was also narrated by Abu Sa'id al-Khudri as recorded by Ibn Maajah (2/518) Number (4149) and al-Haakim in 'al-Mustadrak' (4/558).

[49] All the narrators of this Hadith were trustworthy, as stated by all the scholars, and the chain of narration is well linked from the first to the last narrator:

Isma'il bin Abd al-Kareem was defined by al-Hafidh in 'at-Taqreeb' as 'Trustworthy from the age of nine' (1/72). In 'at-Tahdheeb', it was mentioned that he reported from his uncle Ibrahim bin 'Uqail as it is the case in the Hadith (1/315). It was also mentioned that a group of narrators, including Imam

Ahmad bin Hanbal and al-Haarith bin Abi Usaamah, had reported from Isma'il. He was also mentioned by Ibn Hibban among the trustworthy narrators. Ibn Mu'ain said: 'A trustworthy and truthful narrator.' Ibn Sa'd said: 'He died in 210 A.H. and he was one of the narrators mentioned by Ibn Dawud in his "Sunan" and Ibn Maajah in "Tafseer".'

As for Ibrahim bin 'Aqeel bin Ma'qil as-Sana'ani, he was the cousin of the above mentioned Isma'il. Al-Hafidh said in "at-Taqreeb" (1/40): 'Trustworthy, the age of eight' and he was one of the narrators cited by Abu Dawud. Ibn Hajar said in "Tahdheeb at-Tahdheeb" (1/146): 'He reported from his father, from Ahmad bin Hanbal and from his cousin Isma'il bin Abd al-Kareem and from others.' Ibn Mu'in said: 'There was no problem with him.' Al-'Ajli said: 'He was trustworthy.' Al-Hafidh said: 'Ibn Khuzaymah recorded from him in his (Sahih)' and also al-Haakim and Ibn Hibban, who said: 'He was trustworthy, and reported from his father's uncle, Wahb bin Munabbih.' (1/146)

As for 'Aqeel bin Ma'qil, al-Hafidh said in his "at-Taqreeb": 'He was the cousin of Wahb, and he was trustworthy since the age of 7. He was considered as an authentic narrator by Ahmad bin Hanbal and Ibn Mu'in. He was mentioned by Ibn Hibban as being among the trustworthy narrators.

As for Wahb bin Munabbih bin Kaamil al-Yamaani, he was cited in "at-Taqreeb" as being a trustworthy narrator since the age of 3, and that he was a narrator mentioned in the two Sahih Books (al-Bukhari and Muslim), Abu Dawud, at-Tirmidhi an-Nassai, and Ibn Maajah in "Tafsir" (2/339).

Al-Hafidh said in "tahdheeb at-Tahdheeb": 'He reported from Abu Hurayrah, Abu Sa'id al-Khudri, Ibn 'Abbas, Ibn 'Umar, Ibn 'Amru bin al-'As, Jabir bin Abdillah, Anas bin Maalik, 'Amru bin Shu'aib, Abu Khaleefah al-Basri and from his brother Hammam bin Munabih, and others.' He mentioned that some people narrated from him, such as his two sons Abdullah and Abdur-Rahman, and his nephews from his brother Abdu-Samad and 'Aqeel bin Ma'qil bin Munabih. Abdullah bin Ahmad bin Hanbal reported that his father said Wahb originated from Persia. Al-'Ajli said that he was a trusted follower, who was in charge of the judicial affairs in San'aa' in Yemen.

As for al-Harith bin Usaamah the author of "al-Musnad", he was cited by adh-Dhahabi in "al-Mizan" and said about him: 'He was a learned man with the knowledge of Hadith. His chain of authorities was excellent. People doubted his narrations but without any proofs.' Ad-Daraqutni said: 'There were different opinions about him, but according to me, he was truthful.'

Ibn Hazm said that he was 'weak'. Ad-Dhahabi said: 'He was considered as a trusted narrator by Ibrahim al-Harbi, even though he knew that he used to ask for payment for his narrations, and Ibn Haatim and Ibn Hibban.' Ad-Daraqutni said: 'He was truthful; as for his request of payment for his narrations, it was due to his destitution and he was a father with many daughters.'

[50] This is a reply against the Shiites who claim that al-Mahdi's name is Muhammad bin al-Hasan al-'Askari!

[51] Recorded by Abu Dawud (4282), at-Tirmidhi (2231-2232) in "al-Fitan". At-Tirmidhi said: 'The Hadith is sound and authentic'. It was authenticated by Sheikh al-Islam, Ibn Taymiyyah in "Minhaaj as-Sunnah" (4/211), and it was also recorded by al-Baghawi in "Masaabih as-Sunnah" in (Fasl al-Hisaan). The Hadith was also declared sound by al-Albani in "Takhreej Ahaadith al-Mishkaat".

The chain of narration centres around 'Asim bin Abi an-Nujud, and the overall opinion about him is that he was a trustworthy narrator according to Ahmad and Abi Zar'ah. Al-Haakim said in "al-Mustadrak" (4/557): 'All the chains of narration of 'Asim from Zar from Abdullah are authentic, because 'Asim was a prominent Imam of the Muslims.' He was one of the seven learned reciters. Al-Hafidh Ibn Hajar said about him: 'A truthful narrator of who had only few Hadith narrations, and there was nothing about him to suggest rejecting his narrations' (from "at-Taqreeb" 1/4).

[52] It was also reported from Yahya at-Thawri from 'Umar bin 'Ubaid at-Tanafisi from 'Asim – see the Musnad (1/376). These chains of narrations are all authentic and its narrators were all mentioned in the two Sahih books (al-Bukhari and Muslim), because 'Asim was a trustworthy narrator, cited by al-Bukhari and Muslim. The Hadith was authenticated by the late great scholar Ahmad Shaakir in the "Tahqeeq al-Musnad" (5/196).

[53] *Musnad Ahmad* (1/99), *Abu Dawud* (4/107) number 4283. *Shams al-Haqq* said: 'Its chain of narration is strong.' See "'Awn al-Ma'bud'" (11/372-373), "'Faid al-Qadeer'" (5/331), "'al-Ihtijaj bil-Athar'" by *at-Tuwaijiri* (13-15) (135-136). Its chain of authority was authenticated by the late scholar *Ahmad Shaakir* in "'Tahqeeq al-Musnad'" (2/117) number 733, and was also authenticated by *al-Albani* in "'Sahih al-Jaami'" (5/71) number 5181.

[54] The Arabic words such as 'qafiz', 'mudd' are units of measurement, and normally used to measure tangible items (i.e. 1 mudd of water = 0.688L, the standard for conducting ablution).

[55] Recorded by *Muslim* No. 2913 in "'al-Fitan'" and *Imam Ahmad* in his *Musnad* (3/38, 317, 333).

[56] Recorded by *al-Bukhari* (4/284, 285) in the book of 'Sales' and *Muslim* (4/2210) No. (2884) in the book of "'al-Fitan'".

[57] *Na'im* reported from 'Amru bin al-'As' who said: 'The Sign of the appearance of al-Mahdi is the sinking of the invading army which will head to Makkah to fight al-Mahdi.' (From the Review of the Reminder of *al-Qurtubi*, page 142.)

[58] Recorded by *Muslim* (2882) in "'al-Fitan'", *at-Tirmidhi* (1272 – a Sound and Strange Hadith with this chain), *al-Haakim* in *al-Mustadrak* (4/429-430), *Ibn Abi Shaibah* (15/44) No. (19066).

[59] See "'Awn al-Ma'bud'" (11/380), *Tuhfat al-Ahwadhi* (6/417).

[60] Recorded by *Muslim* (2883) in "'al-Fitan'".

[61] Recorded by *Imam Ahmad* (6/286), *Muslim* as in the previous footnote, *An-Nassai* (5/207) in the book of "'al-Hajj'" (Chapter of the Sanctity of the Ka'bah), *Ibn Maajah* in the book of "'al-Fitan'".

[62] The righteous and godly people.

[63] Greater Syria.

[64] Recorded by *Ahmad* (6/316), *Abu Dawud* (4286) on the authority of *Hisham* from *Qatadah* from *Abi al-Khalil* from his companion from *Umm Salamah* .

Recorded also by *Abu Dawud* (4288), *Ibn Abi Shaybah* in "'al-Musanaf'" (14/ 45, 46), *at-Tabarani* in "'al-Awsat'" (9613) on the authority of *Abu al-'Awwam 'Imraan bin Dawud al-Qattan*. *Al-Haithami* said in "'Mujma' az-Zawa'id'": 'All its narrators are trustworthy.' (7/315)

[65] Recorded by *Imam Ahmad* (6/337), *at-Tirmidhi* in "'al-Fitan'" (2184) and said: 'A sound and authentic Hadith'; *Ibn Abi Shaybah* in "'al-Musanaf'" the book of "'al-Fitan'" (19071) (15/460).

[66] Recorded by *Imam Ahmad* in his "'Musnad'" (2/291), (312), (328), (351); *Abu Dawud at-Tayalisi* in his "'Musnad'"; *al-Haakim* in "'al-Mustadrak'". *Al-Haythami* said: 'Its narrators are trustworthy.' The late scholar *Ahmad Shaakir* said in "'Tahqeeq al-Musnad'" that its chain of narrations is authentic (5/ 196-197). *Sheikh al-Albani* said in his "'Authentic Series'": 'Its chain of authority is authentic as its narrators are trustworthy, cited by *al-Bukhari* and *Muslim*.' (2/120) (579).

[67] *Surah al-'Ankabut*: 67.

[68] Recorded by *Muslim*.

[69] The *Qaramitah* were a Shi'a Isma'ili group centred in eastern Arabia, where they established a utopian republic in 899 CE. They are most famed for their revolt against the Abbasid caliphate. Makkah suffered great indignity by the sect's leader *Tahir Sulayman* particularly with their theft of the Black Stone and desecration of the Well of Zamzam with Muslim corpses during the Hajj season of 930 CE.

[70] Recorded by *Muslim* (18/21-22), *al-Haakim* (*al-Mustadrak*)

[71] Recorded by *al-Bukhari* in his "'Sahih'" (6/358), *Muslim* in his "'Sahih'" (2/193) and *Imam Ahmad* in his "'Musnad'" (1/336).

- [72] *(Fath-ul Bari page 304 and 305, Vol 7).*
- [73] *Musnad of Imam Ahmad (3/368).*
- [74] *From ‘Naqd al-Manqul’ (p. 87).*
- [75] *‘an-Nihaayah wal-Bidaayah’ (6/494).*
- [76] *‘Fath al-Bari’ (13/81).*
- [77] *‘The Descent of Jesus ** at the end of time’ by al-Hafidh as-Suyuti, p. 56.*
- [78] *‘al-Ishaa’ah’ (91).*
- [79] *Surah an-Najm, Verse 4.*
- [80] *Reported by ash-Shafii in his ‘Musnad’ (1/28, 29, 32) and Muslim (274), (1/317) in the Chapter of ‘Salaat’, : ‘The congregation chooses who leads them in prayer when the Imam is late’.*
- [81] *As analysed by Sheikh al-‘Abbad in his ‘Reply’ book (p. 166-168), knowing that in the Hadiths recorded by al-Bukhari and Muslim, there is no clear mention of the term ‘al-Mahdi’; there is only his description, which refers to him as stated by many learned scholars (for example: Hadith 21 and Hadith 22).*
- [82] *‘ar-Rawd al-Anif’ (1/280).*
- [83] *Theis original script of this book is in the Institute of the Arabic Script.*
- [84] *‘Sunan Abu Dawud’ (4/106-109)*
- [85] *It is the one summarized by as-Suyuti in ‘al-‘Urf al-Wirdi’.*
- [86] *‘Fath al-Bari’ (13/212).*
- [87] *Ibn Fahd mentioned it in his writings.*
- [88] *Nihayat al-Bidayah wan-Nihayah (1/43).*
- [89] *Al-Ajluni in ‘Kashf al-Khafa’ (p. 75).*
- [90] *‘Faid al-Qadeer’ (1/363)*
- [91] *Published in his book ‘al-Haawi lil-Fatawi’ (2/57-86), and he published recently ‘Nuzul ‘Isa bin Maryam Akhir Azzaman’; see also the Introduction of ‘‘aqd Addurar’ p. 9*
- [92] *It was published recently by Maktabat al-Qur’an – Cairo.*
- [93] *It was mentioned by al-Barzakhi in ‘al-ishaa’ah’ and mentioned earlier by Mulla ‘Ali Qari in ‘al-Mirqat’ (5/182).*
- [94] *‘al-idhaa’ah’ (p.163); it is script in Dar al-Kutub al-Masriyah (b. 2323).*
- [95] *‘al-idhaa’ah’ ‘al-idhaa’ah’ (p.163); it is script in al-Maktab al-Hindi in London.*
- [96] *‘al-idhaa’ah’ ‘al-idhaa’ah’ (p.163, 110).*
- [97] *‘al-idhaa’ah’ ‘al-idhaa’ah’ (p.113).*
- [98] *‘al-idhaa’ah’ ‘al-idhaa’ah’ (p.114).*
- [99] *‘Zaad al-Muslim’ (2/41).*
- [100] *‘al-Mahdi al-Muntadar’ by al-Ghamari (p.5).*
- [101] *Mentioned by Sheikh Abdul-Muhsin al-‘Abbad in reply to those who deny the Ahadith about al-Mahdi (p.38).*
- [102] *‘Addu’afa’ (p. 139-140).*
- [103] *‘Tabaqaat al-Hanaabilah’ (2/20).*

- [104] *‘al-Ihsaan fi Taqreeb Sahih Ibn Hibban’* (8/293).
- [105] *Ibid* (8/293).
- [106] *Ibid* (8/294).
- [107] *Ibid* (8/293).
- [108] *Ibid* (8/266).
- [109] *The great scholars of the Ummah have all reported and approved this statement of Al-Aburri, and among them were: Imam Ibn Qayyim al-Juziyah in ‘al-Manaar al-Munif’; al-Haafidh Ibn Hajar in ‘‘Fath al-Bari’ and ‘at-Tahdheeb’; al-Haafidh Abu al-Hajjaj al-Mazy in ‘Tahdheeb al-Kamaal’; al-Qurtubi in ‘at-Tadhkirah’; Assakhawi in ‘Fath al-Mughit’; Assuyuti in ‘Akhbaar al-Mahdi’; Sheikh Muhammad bin Abdul-Baaqi Azzarqaani and Mar’i bin Yusuf al-Hanbali, etc.*
- [110] *Reported by al-Mubarakfuri in ‘Tuhfat al-Ahwadhi’* (6/625)
- [111] *Recorded by al-Mizy in ‘Tahdheeb al-Kamaal’* (6/597 A) and *Ibn al-Qayyim in ‘al-Manaar al-Munif’* p.83-84.
- [112] *‘Ashifaa’’* (1/223).
- [113] *‘Arrawd al-Anif’* (1/280).
- [114] *‘An-Nihaayah fi Gharib al-Hadith wal-Athar’* (5/254).
- [115] *‘Jami’ al-Usul fi Ahadith ar-Rasul’* (10-327-332).
- [116] *‘A reminder about the conditions of the dead and the issues of the Hereafter’* (2/723).
- [117] *They were likewise authenticated by al-Haafidh ad-Dhahabi in ‘Al-Muntaqa min Minhaaj al-i’tidaal’* p.534.
- [118] *‘Minhaaj Assunah Annabawiyah’* (4/211).
- [119] *Ibid* (195).
- [120] *He also said in ‘al-Manaar’: ‘Most of the Ahadith indicate that the Mahdi will come from the offspring of al-Hasan bin ‘Ali, may Allah be pleased with him, and in his lineage to al-Hasan, there is a pleasant secret: al-Hasan gave up the caliphate for the sake of Allah , so Allah will produce from his progeny someone who will assume by the end of time the caliphate to impose justice on earth; and this is the Sunnah of Allah ﷻ in his Creation; whoever abstains from something for Allah’s Sake, Allah ﷻ gives him or his offspring better than that. This is in contrast to al-Hussein, may Allah be pleased with him, who insisted on taking it but did not attain it, and Allah knows best.’ (p. 88).*
- [121] *‘Ighatat al-Lahfan’* (2/332).
- [122] *‘al-Bidaayah wan-Nihaayah’* (1/37).
- [123] *‘al-Qawl al-Mukhtasar fi Alaamaat al-Mahdi al-Muntadar’* (p.74).
- [124] *It is a research about al-Mahdi, published in the public library of Alexandria, Egypt.*
- [125] *‘Sharh al-Fiqh al-Akbar of the Imam Abu Haneefah ‘* (p.112).
- [126] *‘al-ishaa’ah’* (p. 87, 112)
- [127] *‘Nur al Absar fi Manaqeb Aal bayt el Nabi al Mukhtar’, p. 140.*
- [128] *‘‘al-idhaa’ah’‘al-idhaa’ah’*(p. 114).
- [129] *See ‘Mukhtasar Lawaami’ al-Anwar al-Bahiyah wa Sawati’ al-Asrar al-Athariyah’* (p. 334-344).
- [130] *‘Risalah fi Rad ‘ala Ar-Rafidah’* (p. 29).

- [131] *A book in which he explained the reports and narrations about al-Mahdi, Jesus and al-Dajjal.*
- [132] *'al-Fath ar-Rabbani' transmitted by al-Mubarakfuri in 'Tuhfat al-Ahwadi' (6/ 484- 485).*
- [133] *'Awn al-Ma'bud' (11/ 361-362).*
- [134] *'Ukaadh Newspaper, 18th Muharram 1400.*
- [135] *In his Introduction to the book: 'Sayyid ul-Bashar yatahadatu 'ani al-Mahdi al-Muntadar' (The master of humanity (the Prophet [peace be upon him]) speaks about the awaited al-Mahdi' (p. 3-4).*
- [136] *Recorded by al-Bukhari (1/ 174-175), Muslim (2673), at-Tirmidhi (2654).*
- [137] *'Miftah al-Jannah fi al-ihkam bi Sunnah' (p. 3).*
- [138] *Surah an-Najm, Verses 3-4.*
- [139] *Surah an-Nahl, Verse 44.*
- [140] *'al-ihkam fi Usul al-Ahkam' (1/109).*
- [141] *Recorded by the Imam Ahmad (4/131) and Abu Dawud (4604) on the authority of al-Miqdad bin Ma'diyakrib.*
- [142] *An-Nisa', Verse 113.*
- [143] *Al-Ahzaab, Verse 34.*
- [144] *'arruuh' (p.105).*
- [145] *Recorded by Abu Dawud (4604) in the chapter 'Adhere to the Sunnah'; at-Tirmidhi (2666) in the chapter 'the Knowledge'; the Imam Ahmad (4/130-132) and Ibn Maajah (12) in the Introduction.*
- [146] *Mentioned previously in page 4.*
- [147] *Part of the Hadith recorded by Abu Dawud (3050) and there is Ash'at bin Shu'bah al-Masisi in its chain of narration; he was authenticated only by Ibn Hibban, and the rest of the narrators are trustworthy.*
- [148] *Reported by al-Haakim in 'al-Mustadrak' (1/93) and said: 'Its chain of narration is authentic.'*
- [149] *Reported by al-Haakim in 'al-Mustadrak' (1/ 158-159).*
- [150] *'al-ihkam fi Usul al-Ahkam' (2/80).*
- [151] *'Jami' Bayan al-ilm'.*
- [152] *Surah al-Hashr, Verse 7.*
- [153] *Recorded by al-Bukhari (10.313, 314) and Muslim (2125).*
- [154] *Reported by Addarimi and al-Lalika'i.*
- [155] *Surah al-Baqarah, Verse 114.*
- [156] *'Jami' al-Bayan' (2/525) with edition from Sheikh Ahmad Shakir.*
- [157] *'al-Jami' li Ahkaam al-Qur'an' (2/79).*
- [158] *'Tafsir al-Qr'an al-'Adhim' (1/226).*
- [159] *'Fath al-Qadir' (1/132).*
- [160] *SurahAz-Zukhruf, Verse 61.*
- [161] *Scholars of Hadith have classified the Ahadith into two broad categories which are termed as Mutawatir and ahaad. Mutawatir Hadith is one which has been reported by a large number of narrators and therefore it is inconceivable that all of them could have lied. As for the ahaad Hadith, the number of narrators is lesser than that of those reporting the Mutawatir Hadith.*

- [162] Recorded by Ahmad (*The Sunnah*), al-Bazzar and At-Tabarani (*al-Kabeer*).
- [163] i.e. he did not find it recorded with someone else apart of Khuzaimah who was the only one to have had it written. Otherwise, many Companions had memorised it and did not record it.
- [164] Recorded by al-Bukhari (9/9: 13) in 'The Merits of the Qur'an': Chapter of the Collection of the Qur'an. At-Tirmidhi (3102) in Tafsir.
- [165] Refer to 'al-isaabah fi tamyiz Assahabah' (2/278-279). Check his story of the Testimony in 'Sunan Abu Dawud' 3607) and Annasai (7/301-302).
- [166] 'The Faith of the Muslims in the coming down of Jesus **' (p. 8-9).
- [167] Ahad Hadith is an isolated Hadith that is not qualified as mutawatir. A mutawatir is a Hadith which is reported by such a large number of people that they cannot be expected to agree upon a lie
- [168] This should not be argued that it mean in its basis only assumption, because the consensus of Ummah is free of error, therefore, it is wrong to think that the infallible could make mistake. This opinion was approved by Ibn as-Salaah and was agreed by Ibn Kathir, Ibn Hajar, Assuyuti and others. See 'Uluum al-Hadith' by Ibn as-Salaah.
- [169] 'Arrisaalah' (p. 457-458).
- [170] 'al-miswaddah' by Aal taymiyyah (p. 240, 244)
- [171] Ibid, (p. 244); 'Mukhtasar as-Sawa'iq al-Mursalah' (p. 475, 482).
- [172] 'ar-Risaalah' (p. 369).
- [173] Tax imposed on non-Muslims living under Islamic authority.
- [174] Surahan-Nisa', Verse 113.
- [175] Surah al-Ahzaab, Verse 34.
- [176] Surah al-Hijr, Verse 9.
- [177] Surah an-Nahl, Verse 44
- [178] Surah Annisa', Verse 105.
- [179] Surah al-Ma'idah, Verse 67.
- [180] Surah al-Isra', Verse 36.
- [181] Surah Al-A'raaf, Verse 33.
- [182] Surah al-An'aam, Verse 148
- [183] Surah al-An'aam, Verse 116.
- [184] Surah an-Najm, Verse 23.
- [185] Surah an-Najm, Verse 28.
- [186] Surah Yunus, Verse 36.
- [187] Surah al-Jaathiah, Verse 32.
- [188] Surah al-Baqarah, Verse 143.
- [189] Surah az-Zukhruf, Verse 86.
- [190] Surah an-Nahl, Verse 43.
- [191] Surah at-Tawbah, Verse 122.
- [192] Surah al-Ma'idah, Verse 67.
- [193] Surah an-Nisa', Verse 59.

- [194] *Surah an-Nuur, Verse 63.*
- [195] *Recorded by Ahmad (4/80), Ibn Maajah (230), ad-Darimi (1/75), AbuDawud (3660), at-Tirmidhi (2795), on the authority of Zaid bin Thabit. It was also recorded on the authority of Jubair bin Mut'im ▲ by Ibn Maajah (3056), Ahmad (4/80), ad-Darimi (1/74) and others.*
- [196] *'Lawami' al-Anwar al-Bahiyya'.*
- [197] *Recorded by al-Bukhari (6/496) on the authority of Abdullah bin 'Amru, may Allah be pleased with them.*
- [198] *'Qawa'id at-Tahdeeth' (p. 82).*
- [199] *An authentic Hadith can be found both in the two sahih books and outside them in other books recording the Ahadith of the Prophet, such al-Muwatta', Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Mustadrak al-Haakim, Jami' at-Tirmidhi, Sunan Abu Dawud, an-Nassai, Ibn Maajah, ad-Daraqutni, al-Baihaqi, etc.*
- [200] *Recorded by Abu Dawud (4649, 4650) on the authority of Sa'id bin Zaid ▲, at-Tirmidhi (3748, 3757), Ibn Maajah (134), Imam Ahmad (1/ 187, 188, 189), Ibn Abi 'Asim (1428, 1431, 1433, 1436), al-Haakim (4/440), Annasai in al-Fada'il (87, 90, 92, 106), Abu Nu'aim (1/ 95). It was also recorded on the authority of Abdur-Rahman bin 'Awf ▲, by at-Tirmidhi (3748), Imam Ahmad (1/ 193) and al-Baghawi (3925).*
- [201] *Surah Al-'Imran, Verse 169.*
- [202] *Recorded by Imam Ahmad (4/ 287, 295, 296), Abu Dawud (4753), Attayalisi (753), al-Ajiri in 'Shari'ah' (p. 367-370), Ibn Abu Shaybah (3/ 380-382), Abdu-Razzaq (6737), Abu Nu'aim in 'al-Hilyah' (9/ 56), at-Tabari (14614, authentic) and al-Haakim 91/ 37-40).*
- [203] *'Sharh at-Tahawiyah' edited by al-Arna'ut (2/576).*
- [204] *'al-Mustadrak' (1/ 2-3).*
- [205] *'Jaami' al-Usul' (1/ 172-174).*
- [206] *'Shurut al-A'immah al-Khamsah' (p. 47-51).*
- [207] *'Sunan Ibn Maajah' (2/495).*
- [208] *'al-Mustadrak' (4/441)*
- [209] *Munkar, literally, means 'denounced'. According to Ibn Hajar, if a narration which goes against another authentic hadith is reported by a weak narrator, it is known as munkar.*
- [210] *'al-Manaar al-Muneef' (p. 83-84).*
- [211] *'Annihaya fi Gharib al-Hadith wal-Athar' (5/254).*
- [212] *'al-ihitaj bil-Athar' (p231).*
- [213] *Recorded by Muslim (920), at-Tirmidhi (977), Abu Dawud (3115, 3118) and an-Nassai (4/4-5).*
- [214] *It was reported by Sheikh al-'Abbad in 'ar-Rad' (192)*
- [215] *'al-idha'ah' p (145-146).*
- [216] *A book which tackles the interpretation of Sunan Abu Dawud.*
- [217] *'awn al-ma'bud' (11/362).*
- [218] *'Muqadimat Ibn Khaldun'*
- [219] *'Fath al-Mun'im' (1/331).*
- [220] *'al-Musnad' (5/ 3570-3571)*

[221] As we know, the tradition or Ahadith of the Holy Prophet ﷺ, recorded in the books of Muslim traditionists, begin with chains of transmitters on whose authority the traditionist reports the acts or statements of the Prophet ﷺ. Experts of Hadith amongst Muslims have developed certain criteria for assessing the reliability of different chains of transmission and ascertaining the authenticity of the contents of traditions. They have developed a terminology with terms denoting various classifications of Ahadith depending on the character, strength or weakness of narrators and other factors, such as Mutawatir, Ahad, Sahih, Hasan (sound), Qawiy (strong), Da`if (weak), etc.

The classification of Tawatur means the multiplicity of the sources of a certain report that leads to certitude that the report is indeed true. A Mutawatir Hadith is one which has been reported by so many different chains of transmission and such a number of narrators in every generation as normally could not agree to fabricate a tradition without the fact of its fabrication becoming known; it therefore has the highest classification of authenticity.

[222] The science of Hadith and narration.

[223] 'al-Mahdi al-Muntadar' by al-Ghammari, p. 7.

[224] 'ar-Rad 'ala man kaddaba bil-ahadith al-Sahiha al-warida fi al-Mahdi' (p. 29-31).

[225] Surah al-Baqarah, Verse 225

[226] Recorded by al-Bukhari and Muslim.

[227] Recorded by Muslim in the book of Iman, Chapter of the description of Jibril *** No.8; at-Tirmidhi (2738), Abu Dawud (4695) and an-Nasaii (8/97).

[228] Surah al-Hashr, Verse 7

[229] Surah al-'Ankabut, Verses 1-2.

[230] Surah al-Israa', Verse 60.

[231] Surah al-Mudathir, Verse 31.

[232] 'Ighaataat al-Lahfan min Maṣayid a-Shaytan' (1/21)

[233] Surah al-'Ankabut, Verse 68.

[234] Surah an-Nuur, Verse 63.

[235] Surah al-Hujuraat, Verse 1.

[236] Surah an-Najm, Verses 3-4.

[237] Surah an-Nisa', Verse 65.

[238] A successive narration is one conveyed by narrators so numerous that it is not conceivable that they have agreed upon an untruth thus being accepted as unquestionable in its veracity. The number of narrators is unspecified. A hadith is said to be mutawatir if it was reported by a significant, though unspecified, number of narrators at each level in the chain of narration, thus reaching the succeeding generation through multiple chains of narration leading back to its source. This provides confirmation that the hadith is authentically attributed to its source at a level above reasonable doubt.

[239] Interpretation based on personal reasoning.

[240] 'The Beliefs of the Imamiyah' by Muhammad Rida al-Mudaffar (p. 70).

[241] 'The Islamic Government' (p. 52), if the rightly guided Caliph 'Ali bin Abi Talib [▲] said: 'I do not want to see someone who prefers me over Abu Bakr, 'Umar or I will flog him with the punishment of the liar' then what would he have said if it was brought to him someone who prefers him even over the Angels closer to Allah ^ﷻ and also over the Prophets and Messengers?

[242] 'The Islamic Government' (p. 52).

- [243] *'The Islamic Government'* (p. 91).
- [244] *'The Islamic Government'* (p. 113).
- [245] *'al-Shi'a and Ahlu-lbait'* (p. 294-295).
- [246] *'al-Fisal fil Mihal wa Nihal'* (4/181). See *'al-Shi'a wa Tashayu': Firaq wa Tarikh'* by Sheikh Ihsan Ilahi Dhahir.
- [247] It was reported by Sheikh al-'Abbad in *'ar-Rad'* (p.194)
- [248] Recorded by al-Bukhari (9/ 171), Muslim (2563), Abu Dawud (4882) and at-Tirmidhi (1928).
- [249] Recorded by al-Bukhari (13/181), Muslim (1821), at-Tirmidhi (2224), Imam Ahmad (5/87, 90, 92, 95, 87, 99, 101, 107, 108).
- [250] Abu Dawud (4279), (4/106) the book of al-Mahdi.
- [251] Recorded by at-Tirmidhi (2227), Abu Dawud with a narration (the Caliphate will stay for thirty years after me, and then Allah ū will hand it as a kingship to whoever He ū desires. Sa'id said: Safeenah told me: Abu Bakr held it for two years, then 'Umar for ten years, then 'Uthman for twelve years, and then 'Ali for six years.'(4646), (4647). Al-Hafidh Ibn Hajar said in *'al-Fath'*: 'It was recorded by the authors of the Sunan and was authenticated by Ibn Hibban.) (13/212).
- [252] *'Nihayat al-Bidayah wa Nihayah'* (1/ 17-18). Also see *'al-Bidayah wa Nihayah'* (6/ 1980).
- [253] They are: al-Waleed, Sulaiman, Yazeed, Hisham, and between Sulaiman and Yazeed, there was 'Umar bin Abdul-Aziz.
- [254] It was reported by Sheikh al-'Abbad in *'ar-Rad'* (p.159-160) see also *'Fath al-Bari'* (13/ 211-215).
- [255] Surah an-Nisa', Verse 65.
- [256] Surah an-Nuur, Verse 63.
- [257] Surah al-Ahzaab, Verse 40.
- [258] See *'al-Fisal'* by Ibn Hazm (1/ 77)
- [259] Surah al-Hajj, Verses 41.
- [260] Surah an-Nuur, Verse 55.
- [261] Recorded by at-Tirmidhi (2518) (Sound Hadith), Imam Ahmad (2669), (2763), (2804).
- [262] It was reported by at-Tuwaijiri in *'al-Ihtijaj bil-Athar''* (p. 123)
- [263] *'al-Milal wa Nihal'* (1/ 148).
- [264] *'al-Bidaya wan-Nihayah'* (9/39).
- [265] *'al-Bidayah wa-Niyahah'* (6/ 247-248).
- [266] *'Awn al-Ma'bud'* (11/368), *'al-idha'ah'* (p. 123).
- [267] The Jahmites are named after Jahm ibn Safwan. Their beliefs included: That Hell is not eternal; that human beings are under compulsion; negation of divine attributes.
- [268] *'Sayyid al-Bashar'* (p. 71).
- [269] *'al-isha'ah'* (p. 121-122).
- [270] Aba Island is on the White Nile to the south of Khartoum, Sudan.
- [271] One of the 26 states of Sudan.
- [272] He said in his reply to Gordon: 'As for opening the way for Muslims to go to Hajj, it is a ruse from you, pretending to protect the Religion of Islam, while you do not believe a word in it. You are

known for your hatred towards it. If you think you feel compassion for the Muslims, then it is more appropriate that you feel compassion for yourself, and rescue it from the Curse of its Creator, by following the true religion: Islam.'

[273] He said to al-Khaddiwi: 'What good is there for you when you take the disbelievers as friends and seek their support in shedding the blood of the Ummah of the Prophet Muhammad . Have you not heard Allah's Words:

Ó O you who believe! Take not my enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you Ó (al-Mumtahanah:1). Why all this obedience to the enemies, while Allah Ó says:

Ó O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed! Ó (Al-'Imraan: 100) (from the book 'al-Mahdiyah fi al-Islam' by Sa'd Muhammad Hasan p. 217).

[274] To love for the sake of Allah and to hate for the sake of Allah. To show brotherhood towards the believers and never take the disbelievers as friends or supporters.

[275] We are commanded, for example, by the Prophet Ó to stay away from the Dajjal when we hear of his presence; and he Ó said: 'He who among you will survive to see him should recite over him the opening verses of Surah al-Kahf...' (Muslim). He Ó also warned: 'Soon the river 'Euphrates' will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it' (al-Bukhari).

[276] Surah al-An'am, Verse 148.

[277] Surah Yasin, Verse 47.

[278] Surah Muhammad, Verse 18.

[279] Surah Shuraa, Verses 17-18.

[280] See 'Jaam' al-Usuul' (10/ 362-375).

[281] 'al-idhaa'ah' (110-111).

[282] 'al-ishaa'ahi' (91-92).

[283] Recorded by al-Bukhari (13/70), Muslim (2894), (4313), (4314); at-Tirmidhi (2572), (2573).

[284] Recorded by Muslim (6922).

[285] 'Siyanat al-Insan 'an waswasat Sheikh Dahlan' (329)

[286] 'al-Mahdi al-Muntadar' p. 51-52

[287] Recorded by al-Bukhari on the authority of Anas bin Maalik ▲ (13/19-20), at-Tirmidhi (2207), 'Fath al-Bari' (13/20-22)

[288] Surah Yusuf, Verse 87

[289] Recorded by Abu Dawud, on the authority of Abu Hurayrah ▲ (4278).

[290] Surah at-Tawbah, Verse 105.

[291] The Authentic Series (4 / 42-43).

[292] Referring to the Hadith recorded by Imam Ahmad (2/ 176), al-Darimi (1/126), al-Haakim (3.422), (4/805), it was authenticated by al-Dhahabi, on the authority of Abi Qabil, who said: 'We were with Abdullah bin 'Amru bin al-'As Ó and he asked: 'Which of the two cities will be conquered first? Constantinople or Rome? He replied: 'As we were sitting around the Messenger of Allah Ó writing, he was asked: Which of the two cities will be conquered first? Constantinople or Rome?, so he Ó

replied: *'The City of Heracles will be the first to be conquered' meaning Constantinople. (Rome is the Capital city of Italy, while Constantinople was Byzantine in the past and is Istanbul today).*

[293] See *'al-Qiyaamah al-Sughraa'* by Dr. *'Umar al-Ashqar* (p. 274-275).

[294] *'al-Islam'* (4/85).

[295] Recorded by *at-Tirmidhi* (2873), *Imam Ahmad* in his *Musnad* (3/ 130, 143) on the authority of *Anas*, and (4/ 319) on the authority of *'Ammar bin Yasir*.

[296] Recorded by *Muslim*, on the authority of *Jabir bin Samurah* (4717).

[297] Recorded by *Muslim*, on the authority of *Thawban* ▲ (4715).

[298] Recorded by *Muslim*, on the authority of *Thawban* ▲ (6904).

[299] Recorded by *Imam Ahmad*, *al-Tabarani* in *'al-mu'jam al-Kabir'*, *Ibn Mundih* in *'The Book of Iman'*, *al-Haafidh Abdul-Ghani al-Maqdisi* in *'Dikr al-Islam'* and said *'a sound and authentic Hadith'*. It was also recorded by *Ibn Hibban* and *Ibn 'Urubah*.

[300] Part of a Hadith recorded by *Abu Dawud* (4607), *at-Tirmidhi* (2676), *Imam Ahmad* (4/126-127), *Ibn Maajah* (42) and *Ibn Maajah* said: *'This Hadith is sound and authentic.'*

[301] Recorded by *al-Bukhari* (6/75) in *'al-Jihad'* chapter of: *Fighting the Jews*; *Muslim* (2922) in *'al-Fitan'*

[302] *'al-Jamaa'at al-Islamiyah in light of the Book of Allah and the Sunnah of his Prophet'* p. 41-58) by *Saleem al-Hilali* and *Zayyad al-Dabeej*.

[303] *Surah Hud, Verse 88.*

[304] *Surah Ta-Ha: 9.*