

# **THE TREASURE-HOUSE OF EVIDENCES** *(Makh'zan'ud Dala'il)*



**By**  
**Allamah Qazi Muntajibuddin Junayri <sup>RH</sup>**

Translated into English  
By  
**Shaik Chand Sajid**

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Title : **The Treasure-House of Evidences**  
(*Makh'zan'ud Dala'il*)

Author (Arabic): Hz.Allamah Qazi Muntajibuddin Junayri <sup>RH</sup>

Translator : Shaik Chand Sajid

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*A Gift in the name of Allah*

Beseeching His Blessings and Reward for  
**Late Nawab Dr. Muhammad Shujat Khan**  
**S/o. Late Nawab Aziz Ahmed Khan**  
(D.O.B : 15-01-1945) (D.O.D : 31-08-2021)

*May Allah rest his soul in peace, Grant Pardon  
And honour him with His Vision. Amen.*

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### *Translator's Note*

Praise be to Allah the Almighty, the Creator of the universe, the Omniscient and the Omnipotent. Peace and blessings of Allah be upon His Messenger and His Caliph, and may Allah be pleased with their Companions and descendants.

Hazrat Sayyed Muhammad, the son of Sayyed Abdullah was born in 1443/847AH and he first proclaimed to be the Promised Mahdi in Makkah in 1496/901AH, then in 1497/903AH at Ahmedabad and in 1500/905AH at Badli (Gujarat) which was the emphatic and categorical proclamation. Subsequently, the companions and other people present there affirmed and believed in him, but some of the contemporary as well as the later scholars denied and raised objections based on the assumptions and untenable arguments. The compiler of this treatise in Arabic language "*Makh'zan'ud Dala'il*" Hz. Allama Qazi Muntajibuddin Junayri <sup>RZ</sup>, a most learned scholar of high calibre of that time, had endeavoured to undo such misconceptions with strong evidences and arguments with the help of Qur'an and Hadith. He met Imam Mahdi <sup>AS</sup> in 1493/898AH at Bidar and accompanied him.

This book is a concise and comprehensive collection of evidences to prove that Sayyed Muhammad of Jounpur was indeed the Promised Mahdi, and it may serve as a reference book for the research scholars and the seekers of truth. It was translated into Urdu by Khan Allamah Muhammad Sa'adatullah Khan Mandozai <sup>RH</sup>, and published by Darul Isha'at Kutub Salfus Salihin, Hyderabad in 1953/1373AH along with the Arabic text.

Translating any religious book from one language to another, particularly the classical one, is not an easy task, as finding the accurate equivalent of religious terms in other language is very difficult, however, being conversant with Arabic language, I have tried my best to use accurate or at least the nearest equivalent

words. The translation of Qur'anic verses has been taken from The Holy Qur'an translated by Abdullah Yusuf Ali.

I am thankful to Allah for guiding me and giving me the strength and ability to complete the task. I am also grateful to Dr. Syed Ali Shafee, the faculty of English for sparing his precious time and going through the translation and advising me suitably. I am also obliged to the sons of Late Nawab Dr. Muhammad Shujat Khan, for sponsoring this publication beseeching the blessings of Allah and reward for their beloved father.

I hope this book in translation would enrich the religious knowledge and wipe out the misconceptions pertaining to the advent of the Mahdi.

**Shaik Chand Sajid**

B.Sc, M.A, M.Phil (Osmania)

*In the name of Allah the Beneficent, the Merciful*

## FOREWORD

The book in your hand is an English translation of an old and classical book in Arabic “*Makh’zan’ud Dala’il*” (The Treasure-House of Evidences) by Hz. Allamah Qazi Muntajibuddin Junayri, who was one of the Khalifas of Hz. Shah Naimath <sup>RZ</sup>, the third caliph of Imam Mahdi Mau’ood <sup>AS</sup>. The book, which was originally written in Arabic can safely be assigned to the period of 10<sup>th</sup> century Hijri (16<sup>th</sup> century A.D). The translation of the strongly worded book in classical Arabic is in fact a tremendous task neatly carried out by Mr. Shaik Chand Sajid (M.Phil in Arabic) though with the assistance of Urdu translation as well. It is a yeoman service by Mr. Sajid when he made available “*Makh’zan’ud Dala’il*” in the lingua franca (English) of the present times. I have known him as a seasoned translator of religious books of Mahdavia community since long, yet I consider this book in translation as his *magnum opus*. It is almost an impossible task made possible by the sheer dint of his courage, perseverance and hard work. I feel quite elated to be associated with this stupendous task to see through the cosmetic changes in its English presentation, being a teacher of English.

I am of the opinion that no piece of work of one language can be translated fully into another at least in its spirit. The task becomes quite heavy when we have to tackle with the two diametrically opposed languages like Arabic and English. Further, English and Arabic come from two different language families and hence the dissimilarities ought to be plenty between the two. I wish that this book in translation with its original text in Arabic be placed in the National Libraries of India, Pakistan, Britain and also the library of Azhar University of Egypt, to facilitate the generations to come to have free and fair access of it.



The book begins with an invocation of the Praises of Allah along with the salutations and blessings of Prophet Muhammad <sup>PBUH</sup>. The Seal of Prophet-hood and that of the Mahdi Mau'ood <sup>AS</sup>, the Seal of Saint-hood, upon the friends of Allah to make them understand the differences and intricacies among the *Shariah*, the *Tareeqa* and the *Haqeeqa* and ultimately enable them towards the guidance of the beauty of light and the Vision of Allah. Hz. Muntajibuddin Junayri then turned towards the topic of the book of the denial of the Mahdi done with the help of feeble and untenable statements of Sunni scholars then, with the support of genuine and mediocre traditions of Prophet Muhammad <sup>PBUH</sup>, without grasping the real and metaphorical meanings of these traditions. Throughout the book, he profusely depends upon the verses of the Holy Qur'an. The book is highly unbiased and objective as evident from the discussion of the deputation of three different persons at three different times – the beginning, the middle and the end period of Muslim Ummah as saviours from destruction. Prophet Muhammad <sup>PBUH</sup> appeared at a time when Jews, Christians and Polytheists were at the brink of decay and were saved, those who followed him. Later Muslims reached a stage of decadence, then, Allah again deputed the Mahdi to protect Muslims from perdition. The author's prediction about the dilapidation of the Mahdavia community can now be seen among the contemporary Mahdavees as a beginning to enable the advent of Prophet Isa <sup>AS</sup> at a future date. The author had not spared even the Mahdavees and showed his true objectivity in it. He also proved that the Mahdi <sup>AS</sup> and Isa <sup>AS</sup> would not co-exist at the same time.

The author challenged in this book the misunderstandings among the scholars before and during his times who considered the appearance of the Mahdi along with the Second Coming of Jesus, the coinage of which is still prevalent among Muslim masses at large. This book is a thorough, logical and historical discourse on the topic of the appearance of the Mahdi. He even

discarded the Shi'ite version of the Mahdi (Muhammad bin Hassan Askari).

Hz. Muntajibuddin Junayri also talked at length about the strong possibility of the Vision of Allah in this world as against the erroneous belief of some groups of Ahle-Sunnat wal Jama'at denying forcefully the possibility of the Vision of Allah in this world. They believe that the Vision of Allah is possible only in the Hereafter. He ended the book in a humble way with prayers sought for Allah's forgiveness, if anything went wrong.

This book in translation "*Makh'zan'ud dala'il*" (The Treasure-House of Evidences) though written long back about 500 years ago, is still relevant and has become more so in view of the Second Coming of Jesus (Isa <sup>AS</sup>) getting closer and closer. Hence, it reminds me of a poem written by W.B. Yeats in 1919 with the title "The Second Coming". The first stanza of which reads below:

*Turning and turning in the widening gyre  
The falcon cannot hear the falconer  
Things fall apart; the centre cannot hold  
Mere anarchy is loosed upon the world  
The blood-dimmed tide is loosed and everywhere  
The best lack all conviction, while the worst  
Are full of passionate intensity.*

This truly depicts the present condition of chaos and pandemonium in the Muslim Ummah in general and Mahdavia Community in particular. It seems they are reverting to the days of *Rasm* (Custom), *Aadath* (Habit) and *Bid'ath* (Heresy) in a new form, against which Imamuna Mahdi Mau'ood <sup>AS</sup> based his teachings. Elsewhere, in the same poem it is said:

*Surely the Second Coming is at hand.*

This shows that the conditions are becoming rife and heading towards it and why not? The well-known Hadith of Prophet Muhammad <sup>PBUH</sup> is there:

*“How can my Ummah perish when I am at its beginning, Jesus the son of Mary at its end and Mahdi from my family in the middle”.*

If we apply a mathematical calculation to this Hadith, it can easily be deduced that the Second Coming of Jesus will be around 18 century Hijri which is around 3-4 hundred years from now. It is high time now for the Muslim Ummah to reconsider their views and beliefs on the advent of Mahdi and the Second Coming of Jesus, and for the Mahdavia Community to undergo the painful process of **change** and **rejuvenation** or be ready to **perish** like we see in the story of eagle when it reaches 40 years of its age, it is left with only two options: **Die** or go through a painful process of **Change** and survive for the next 30 years more with its famous flight of rebirth. I would like to end this brief write-up with the Shakespearean quote:

*O Time Thou must untangle this not I;  
It's too hard a knot for me to untie.*

I hope this book in translation would enrich the knowledge of the seekers of truth and guide them towards right path.

**Dr. Syed Ali Shafee** (Naya दौरा)  
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King Khalid University, Abha, Saudi Arabia

*In the name of Allah the Beneficent, the Merciful*

## THE TREASURE-HOUSE OF EVIDENCES

*(Makh'zan'ud Dala'il)*

Praise be to Allah who opened the hearts of His friends through the signs of His gnosis (*Ma'rifat*) to enable them to perceive the truths of *Shari'ah* and to follow it and illuminated the hearts of His selected friends with the light of His affection to enable them to discover the intricacies of *Tari'qat* and conform to it, and decorated the eyes of His friends with antimony (*surma/Kohl*) of the exposure of His beauty to enable them to comprehend the subtleties of the truth (*Haqi'qat*). They witnessed all such delicacies and secrets of *Haqi'qat*. Praise be to Allah, who raised from their eyes, the veils of the things other than Him (*Ghairullah*) and removed intricacies of intrinsic matters from their insight, then manifested Himself before them without any veil or curtain. Salutations and blessings of Allah be upon him, who led the saints and the selected friends of Allah from the darkness of the curtains of wrath towards the guidance of the light of beauty, and he is Muhammad Mustafa <sup>pbuh</sup>, the Seal of the Prophets, salutations and blessings of Allah be upon his progeny and Companions too. Further, salutations and blessings of Allah be upon him, who guided them towards the Vision of Allah the Exalted, and he is Muhammad Mujtaba Mahdi Mau'ood Imam of Last Era and Seal of the Saints, and salutations and blessings of Allah be upon his entire progeny and Companions

Now to our topic, when I saw most of the scholars are denying Mahdi <sup>AS</sup> and raising objections to his claim of being Mahdi in this period when he is eligible to proclaim it. They are contesting the claim with the help of feeble arguments and untenable statements clinging to the genuine (*Sahih*) and mediocre (*Hasan*) *Ahadith*, unaware of the difference between

their real and metaphorical meanings. They think that those who believed in Mahdi <sup>AS</sup> does not have any strong evidence and reliable argument, but their assumption is not correct. On the contrary, conclusive evidence is with Allah, as said in Qur'an: ***“With God is the argument that reaches home: if it had been His Will, He could indeed have guided you all.”*** (6:149) He is the one who guides towards right path to whom He Wills with His grace and leaves behind to go astray with His Command to whom He Wills, and indeed He is the Supreme Authority. ***“And seeing that they guide not themselves thereby, they will say ‘This is an old falsehood’.”*** (46:11)

I have intended to compile a brief but comprehensive treatise which may solve their problems and cure the disease of delusion present in their hearts and guide those who look into this book judiciously towards right path, and cause them to reach the path of the Hereafter and authentic religion. Therefore, commenced this work seeking help from Allah with utmost humility. I pray Allah that whatever I say or write and believe in heart should be in accordance with the *Ahle Sunnat wal Jamat* (Companions of the Prophet <sup>pbuh</sup>, *Tab'ien. Taba Tabe'ien* and pious persons). Indeed, Allah is Omnipotent and answers the prayers of the deserving. Be it known that, when an unbeliever listens a truth from any servant amongst the servants of Allah, he spurns and refuses to accept the truth. Therefore, you will see the people debating on religious issues claiming to be discussing on the mysteries of religion, but actually they are denying like the unbelievers denied the Caliphs of Allah. During the discussion if any of them speaks truth, then others move away and refuse to accept under one pretext or the other which is actually the nature of Satan. You should not wish to be one among them, consider the matters of creations of Allah, and think without any prejudice, sincerely connect your heart with truth, and see what Allah is saying: ***“Do they not earnestly seek to understand the Qur'an, or are their hearts locked up by them?”***(47:24)

I do not claim that my treatise is free from defects. Indeed, the Holy Qur'an is free from any doubt and defect. I have reposed trust in Allah from beginning to the end, and named this book as **“Makh'zan'ud Dala'il”** (The Treasure-House of Evidences), and beseech Allah that His friends and lovers get benefited from it, and seekers of truth ponder upon it. I have full faith in Allah that whenever I pray He will answer my prayer, and no one answers the prayer of any desperate person except Allah.

The people have difference of opinion in the matter of signs and attributes of Mahdi <sup>AS</sup>. Some of them say that Mahdi <sup>AS</sup> will be a Caliph with huge army, he will conquer Constantinople (*Qustuntuniya*), Temple of Gold (*Kanisa'tuz Zahab*), Antakiya (City in Turkey) and Spain. He will offer prayer along with Jesus (Isa <sup>AS</sup>). Mahdi <sup>AS</sup> and Isa <sup>AS</sup> though both are Caliphs of Allah and Imam, but they will gather in the same period, and Mahdi <sup>AS</sup> will fill the earth, from east to west and from north to south, with justice and equity. In the period of Mahdi <sup>AS</sup>, the treasures will come out of the earth, then a person will approach him seeking wealth, the Mahdi <sup>AS</sup> will hand over a lot of wealth including gold, silver and jewelry. In addition, there are several such signs which are argued with the help of genuine (*Sahih*) and mediocre (*Hasan*) Traditions, and some research scholars have answered suitably such arguments, and remained content with those signs which are true as per *Ahadith* and inferences.

***The Ahadith which are usually mentioned to put forth their arguments that Mahdi <sup>AS</sup> will be a Caliph with huge army and will conquer Constantinople, will offer prayer with Jesus, and Mahdi <sup>AS</sup> and Isa <sup>AS</sup> in spite of being Caliphs and Imams, will gather in the same period, such Traditions are as follows.***

1. Abu Hurairah <sup>RZ</sup> reported that the Messenger of Allah <sup>pbuh</sup> said; *The last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting*

*of the best (soldiers) of the people of the earth at that time will come from Madinah (to counteract them). When they will arrange themselves in ranks, the Roman would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of excellent martyrs in Allah's eye, would be killed and the other third who would never be put to trial win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: The Dajjal has taken your place among your family. They would then come out but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus <sup>pbuh</sup> son of Mary would descend and would lead them. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) was not to confront them at all, even then it would dissolve completely, but Allah would kill them by his (Jesus's) hand and he would show them their blood on his lance (the Lance of Jesus Christ). (Sahih Muslim-The Book of Tribulations and Portents of the Last Hour).*

2. Jabir <sup>RZ</sup> reported that the Messenger of Allah <sup>pbuh</sup> said; "A section of the people from my Ummah will continue to fight for Truth and prevail till the Day of Judgement," And said: "Then Jesus (Isa <sup>AS</sup>) the son of Mary will descend, the commander of Muslims would invite him to

*come and lead them in prayer, but he (Jesus) would say 'No', undoubtedly, some amongst you are commanders over some (amongst you), This is the honour bestowed by Allah on this Ummah.*" (Sahih Muslim)

3. Abu Hurairah <sup>RZ</sup> reported that the Messenger of Allah <sup>pbuh</sup> said: "What would be your state of affair when Jesus the son of Mary would descend among you, and lead you in Prayer." Another narration says: "someone among you would lead the prayer." (Sahih Muslim)

Be it known that, some of the scholars have assumed and mentioned in their books that the 'army' mentioned in the first Hadith cited above is the 'army of Mahdi <sup>AS</sup> . the 'Chief' or 'Commander' mentioned in second Hadith and 'Imam' in third Hadith denotes Mahdi <sup>AS</sup>. In fact, their statements are based on the probability, doubt and speculation, as unequivocally mentioned by *Maqdasi* in respect of the words of the Prophet <sup>pbuh</sup> "their commander would invite him (Jesus) to lead them in prayer", that there is a speculation in respect of the 'commander of this Ummah' that such commander is Mahdi <sup>AS</sup>, and he is the same person about whom people have assumed that he will emerge from the west, and such statements are merely based on assumptions and suspicion.

It is mentioned in *Qurtubi* that,

"They have stated at some other places that, perhaps the Mahdi <sup>AS</sup> would conquer the city of Constantinople twice; once by calling 'Takbeer' and twice with war". In this statement, the word 'perhaps' denotes 'doubt' and cannot be considered as a conclusive evidence in the matters of true beliefs. Therefore, it is clearly evident from such type of comment that the preceding scholars themselves have admitted the hypothetical, not the



conclusive nature of their words, which illustrate their honesty, may Allah have Mercy upon them.”

The prominent learned scholars have responded to their statements and clarified that it is revealed from both Traditions that a contingent of Muslims or an army of the people of Madinah would fight for truth and become victorious over the enemies. The words of the Prophet <sup>pbuh</sup> ‘till the Day of Judgement’ implies that in the event of death of a person from Muslim contingent, another person will take over his place and such practice will continue till the Day of Judgement, and the commander who conquers Constantinople, would offer prayer with Jesus <sup>pbuh</sup>. From these words, the ‘army’ cannot be inferred as the army of Mahdi <sup>AS</sup> and the words ‘Ameer’ or Imam’ cannot be implied the person of Mahdi <sup>AS</sup>, rather, the words of the Prophet <sup>pbuh</sup> ‘some of you would be leader of others’ mean all are equal in the matter of religion. In fact, nobody would be equal to Mahdi <sup>AS</sup> in his period, because he himself is supreme in his period, therefore, presence of Mahdi <sup>AS</sup> in that army cannot be established, and this is a case of designation without presence of a designated being.

Moreover, it is evident from the words of the Prophet <sup>pbuh</sup> : *“A section of the people of my Ummah will continue to fight for truth”* that a class of people fighting for truth would continue to exist from the period of the Prophet <sup>pbuh</sup> till the Day of Judgement, and if one of them dies, another person would succeed him. Whereas, the community of Mahdi <sup>AS</sup> will not be like that, as he would appear on his predetermined time, and his followers would continue to exist till the descent of Jesus (Isa <sup>AS</sup>). Hence, the class of people mentioned in the Tradition as ‘army’ is an absolute group of the believers, and in fact they are the descendants of Is’haque <sup>AS</sup> (*Bani*

*Is'haque*). If Allah the Almighty Wills, I will describe this matter elaborately.

In fact, the citation of 'army' or 'Imam' or 'Ameer' in the Hadith is not at all related to Mahdi <sup>AS</sup>, and the person who would offer prayer with Jesus <sup>AS</sup> is not an exclusive but unspecified leader of the group. Among the events taking place through Divine law, such as the deputation of the Prophets till the advent of the Last Prophet <sup>pbuh</sup>, advent of Mahdi <sup>AS</sup>, appearance of Antichrist (*Dajjal*) and Beast of the earth (*Dabba'tul Arz*), some of them are specified and some others are unspecified. Particularization of an ordinary person as Mahdi is not permissible, as the absolute thing will work as per its application, and confining an absolute will wipe out its existence. In view of the above, considering an unspecified person as Mahdi <sup>AS</sup> is a false assumption, which have no effect absolutely on a communication which in fact is a divine secret. The glad-tidings in respect of Mahdi <sup>AS</sup> is a disclosure of divine secret emanated by the Prophet <sup>pbuh</sup> as a miracle, and such transcendental news is a supernatural event, and assumptions will not have any effect on it, and will not be considered as a conclusive evidence. Moreover, if any narration, contrary to our assertion is found, it will be weak, and not been used as an argument by the preceding scholars (may Allah be pleased with them).

This matter was explicitly clarified by Allamah Taftazani in '*Sharh 'ul Maqasid*':

“There is not a single authentic Tradition which assert that the Mahdi <sup>AS</sup> and Isa <sup>AS</sup> would appear during the same period, except that Hadith in which the Prophet <sup>pbuh</sup> had said: *A group of my Ummah would continue to fight for truth and would prevail.....*, therefore, the proposition that Isa <sup>AS</sup> would follow Mahdi <sup>AS</sup> or Mahdi <sup>AS</sup> would

follow Isa <sup>AS</sup> in the prayer, is baseless and unreliable.”

It is revealed from the above narration that the descent of Isa <sup>AS</sup> would take place along with the chief of the army, not with Mahdi <sup>AS</sup>, as Imam Mahdi <sup>AS</sup> is a religious leader (like the prophets <sup>pbuh</sup>), not a worldly commander (to conquer the forts). Therefore, it is proved that Mahdi <sup>AS</sup> and Isa <sup>AS</sup> will not gather together in the same period. Even after knowing the arguments against the meeting of Isa <sup>AS</sup> with Mahdi <sup>AS</sup>, if someone is insistent upon co-existence of both of them in same period, he belongs to the category mentioned in Holy Qur'an: ***“They follow nothing but conjecture; they do nothing but lie.”*** (6:116). This is a logical contradiction of the conjecture they use to argue insistently about the co-existence of Isa <sup>AS</sup> and Mahdi <sup>AS</sup>. Their contention and hypotheses based on the mediocre *Ahadith* will be disproved shortly, with divine help, and with the help of genuine and mediocre Traditions to expose the distortion of facts in their arguments.

4. Abu Hurairah <sup>RZ</sup> reported that the Messenger of Allah <sup>pbuh</sup> said to his Companions <sup>RZ</sup>:

*“Have you heard about a city, one side of which is on land and the other is in the sea (Constantinople). They said Allah’s Messenger; yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Bani Is’haque would attack it. When they would land there, they will neither fight with weapons nor would shower arrows, but would only say: “There is no God but Allah and Allah is the Greatest,” and one side of it would fall. Thaur (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time: “There is no God but Allah and Allah is the Greatest” and the second side would also fall,*

*and they would say; "There is no God but Allah and Allah is the Greatest," and the gates would be opened for them and they would enter therein, and they would be collecting spoils of war and distributing them amongst themselves when a noise would be heard saying: Verily, Dajjal has come. And then they would leave everything there and go back."* (Sahih Muslim-The Book of Tribulations and Portents of the Last Hour)

Be it known that the outcome of the meanings and some words in Hadith No.1 and 4 are consistent, but in Hadith No.1 the army of Madinah is mentioned in general, and here in No.4, explicitly mentioned as the army of Bani Is'haque. The conquest of the city of Constantinople (*Qustuntuniya*) is mentioned in Hadith No.1 and in No.4, opening of the gates of a city, having one side on land and the other in the sea. Some transmitters of the Prophetic Traditions (*Ahadith*) have interpreted the city as Constantinople, and the same is mentioned in *Hashiya Mashariq* and other books of Hadith, and some have defined it as the city of Antakya. The period of both the conquests, and the consequences and circumstances are the same.

Mu'az bin Jabal <sup>RZ</sup> related that the Prophet <sup>pbuh</sup> said: "*The Great War, Conquest of Constantinople and Emergence of Antichrist (Dajjal) would be accomplished in seven months.*" (Tirmizi and Abu Dawood). Further, Mu'az bin Jabal <sup>RZ</sup> related that the Prophet <sup>pbuh</sup> said: "*The colonization of Baitul Maqdis is the desertion of Yathrib (Madinah), and desertion of Madinah is occurrence of fierce battle, and fierce battle is the conquest of Constantinople, and conquest of Constantinople is the emergence of Antichrist (Dajjal)*". (Abu Dawood, Mishkat). That city is known to have the same quality, as per the testimony of the Companions <sup>RZ</sup>: "Yes we heard".

The last part of the Hadith: "*They would be distributing the spoils of the war amongst themselves when a noise would be*

*heard: Verily, Dajjal has come, then they would leave everything there and go back,*” denotes the same as mentioned above, and the books of the transmitters of Hadith and their narrations also proved that, this city is Constantinople or Antakya, and veritably it is Constantinople. Thus, it is proved that the Constantinople would be conquered by the army of the progeny of Is’haque <sup>AS</sup> and their chief would offer prayer with Isa <sup>AS</sup>. Therefore, the chief of army mentioned in the Hadith cannot be comprehended as Mahdi <sup>AS</sup>, because Mahdi <sup>AS</sup> is from the progeny of Ismail <sup>AS</sup>, being a descendant of Fatima <sup>RZ</sup> the daughter of the Messenger of Allah <sup>pbuh</sup>, as Umme Salma <sup>RZ</sup> reported that the Prophet <sup>pbuh</sup> had said: *“The Mahdi <sup>AS</sup> would be from my progeny and a descendant of Fatima <sup>RZ</sup>.”*

If Mahdi <sup>AS</sup> would have been the chief of the army of Bani Is’haque, it was not deemed to be proper for the Messenger of Allah <sup>pbuh</sup> to speak about the army withholding the name of the chief, who was of a lineage other than Bani Is’haque, even though his (Mahdi’s) eminence was known to be same as that of the Prophet <sup>pbuh</sup>. If you say why it was not appropriate for the Messenger of Allah <sup>pbuh</sup> to hide the name of the Mahdi <sup>AS</sup>, when a noble person usually hides his own good deeds but reveals that of his associate. Then I would say the Hadith in respect of the signs and advent of Mahdi <sup>AS</sup> is a miracle (Divine secret), and hiding the name of Mahdi <sup>AS</sup> would be against the spirit of the miracle, which would create misconception among the Ummah, even it would lead towards *Kufr*, as people would think that the Messenger of Allah <sup>pbuh</sup> had mentioned that the conquest of Constantinople would be by Bani Is’haque, whereas it happened with Bani Is’ma’il, and this anxiety would result in faithlessness in Ummah in respect of the Messenger of Allah <sup>pbuh</sup>.

## ***Constantinople would be conquered by the army of Bani Is'haque, not Mahdi***

Now it is clearly established that Constantinople would be conquered by the army of Bani Is'haque, and chief of this army would offer prayer with Isa <sup>AS</sup> and there is no mention of Mahdi <sup>AS</sup> in this context, which proves that Isa <sup>AS</sup> and Mahdi <sup>AS</sup> would not exist in one and the same period. This reality was also endorsed by Shaikh Najeebuddin Abu Mohammad Wa'iz Dehlawi in his book '*Madarul Fuzala*'. With reference to the Hadith No. 2 "*A section of people from my Ummah will continue to fight for truth and prevail till the Day of Judgement*", he says that Maqdasi has said that "there is a speculation that the commander of this Ummah might be Mahdi <sup>AS</sup>", but his statement is not valid, and what led Maqdasi to cast doubt that the chief of Muslim army might be Mahdi <sup>AS</sup> ? Two genuine Ahadith and affirmations by the eminent scholars are available to prove that the chief of the army belongs to Bani Is'haque, while Mahdi <sup>AS</sup> is a descendant of Isma'il <sup>AS</sup> , therefore, there is no similarity and no scope for any doubt.

The first Hadith related by Abu Hurairah <sup>RZ</sup> as the Prophet <sup>pbuh</sup> said to his companions <sup>RZ</sup> "*Have you heard about a city, one side of which is on land and the other is in the sea. They said Allah's Messenger; yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Bani Is'haque would attack it...(till end)*". In this Tradition neither descent of Jesus is mentioned nor the killing of Antichrist (Dajjal), and the city referred to is Constantinople.

The second Hadith is reported by Abu Hurairah <sup>RZ</sup> as the Messenger of Allah <sup>pbuh</sup> said; "*The last Hour would not come until the Romans land at al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Madinah (to counteract them).*"

Both the Ahadith are found to be consistent with each other in the circumstances mentioned therein, such as the army of Bani Is'haque would invade and conquer the city of Constantinople by calling *Takbeer* and while distributing the booty among themselves, suddenly they would listen a call from Satan that the Dajjal has come, then they would leave everything there itself and would rush to their homes, but the call would be a fake one, and they would stay at homes for five or six years whatever God Wills. Maqdasi says that there will be seven years period between the conquest of Constantinople and emergence of Antichrist. Perhaps, his intention was to say that the first conquest would be by calling *Takbeer*.

It is related by Abdullah bin Bashir <sup>RZ</sup> that the Messenger of Allah <sup>pbuh</sup> said: *“There will be a span of six years between the fierce battle (Massacre) and the conquest of Madinah, and the Antichrist (Dajjal) would emerge in seventh year.”* (Recorded in Abu Dawood and Mishkat as a Genuine Tradition). Then the Romans would organize themselves for a war in the same year and would land in A'maq or Dabiq, as mentioned in Hadith No.1. Then an army of those people who have conquered the city first time by calling *Takbeer* will come. This confirms the call of the Roman: 'Do not stand between us and those (Muslims) who took prisoners from amongst us.' Then the army (of Madinah) would conquer the city of Constantinople, for the second time, through battle. Then the Satan would cry that the Antichrist has emerged, as a result, they (army) would return towards their homes. When they would reach Syria, he (Dajjal) would come out while they would be still preparing themselves for battle drawing up the ranks, the time of prayer shall come and then Jesus <sup>pbuh</sup> son of Mary would descend and would lead them.

The sequence mentioned in these Ahadith proves the following aspects of the events.

- First, the conquest of the city by calling *Takbeer* is undoubtedly pertains to Bani Is'haque, and the same is evident from the wording of the Hadith.
- Second, the words of the Messenger of Allah <sup>pbuh</sup> “*An army consisting of the best people on the earth at that time will come from Madinah on that day*”, indicate that the chief of the army and most of them would not belong to the progeny (*Itrat*) of the Messenger of Allah <sup>pbuh</sup>, as the holy progeny amongst the people on the earth is everlasting, whereas, the best people on the earth who would conquer are those present only on that particular day. This proves that the army would belong to the sons of Is'haque <sup>AS</sup>, not to the progeny of the Messenger of Allah <sup>pbuh</sup>, as per the Hadith No.1.
- Third, the words of the Romans: “Open the way for us to reach our imprisoned people”, proves that the importance is given to the prisoners, and they are asking Bani Is'haque to move away.
- Fourth, Isa <sup>AS</sup> would descend and lead in prayer the chief of that army of Bani Is'haque who captured their enemies, for the first time, by calling *Takbeer*.

The proposition that Mahdi <sup>AS</sup> would lead Isa <sup>AS</sup> in the prayer is not valid and contrary to the genuine Hadith:

*“How can my Ummah perish when I am at the beginning?*

*Isa the son of Mary at the end,*

*And the Mahdi from my progeny in the middle.”*

(Mishkat, Musnad Imam Ahmad ibn Hanbal related by Abdullah ibn Abbas <sup>RZ</sup>).

Falsity of such belief has been clearly established by Allamah Sa'aduddin Taftazani in his book '*Sharh'ul Maqasid*': “Whatever is said that Mahdi <sup>AS</sup> would lead Isa <sup>AS</sup> in the prayer or vice versa is a baseless thing and should not be relied upon.” His words “Whatever is said” implies his circumspection or retraction from his statement: “Mahdi <sup>AS</sup> would follow Isa <sup>AS</sup> in prayer”



mentioned in his other book ‘*Sharh’ul Aqa’id*’. Shaikh Najeebuddin says “He (Allamah Taftazani) denied co-existence of Mahdi <sup>AS</sup> and Isa <sup>AS</sup> through this statement, because, if both of them co-exist during or after the battle between Jesus and Antichrist, certainly they would have to follow each other in the prayer. Since the following (*Iq’tida*) of each other is prohibited, their co-existence is also ruled out. It is confirmed from his retraction that the Ahadith relevant to the co-existence of Mahdi <sup>AS</sup> and Isa <sup>AS</sup> and they following each other in the prayer, have no genuine ascription and not relied upon by the precedent scholars. Many such Traditions (*Ahadith*) were invented by Shi’as. Moreover, the credibility of the Hadith in respect of non-existence of Mahdi <sup>AS</sup> and Isa <sup>AS</sup> in one and the same period has been mentioned in *Mishkat* and *Abu Dawood*.”

Moreover, under the Qur’anic verse “***Behold! God said; O Jesus! I will take thee and raise thee to Myself.***” (3:55), the following Hadith is quoted in *Tafseer Madarik*: “*How can my Ummah perish when I am at the beginning, Isa the son of Mary at the end and the Mahdi from my progeny in the middle, and in the intervening long span of time between them, a class of people deviated from right path would be there, neither they are from me nor me from them.*” Here ends the explanation of Shaikh Najeebuddin in *Madar’ul Fuzala* in the context of the Hadith “*A section of people from my Ummah will continue to fight for truth....(till end).*”

Furthermore, with regard to the Hadith “*Have you heard about a city, one side of which is on land and the other is in the sea...(till end)*” it is mentioned in *Madar’ul Fuzala* that the Shi’ite have assumed that this Hadith is related to Mahdi <sup>AS</sup> and he will be the commander of the troop which would attack the city of Constantinople. They depended on the Tradition related by Huzayfah <sup>RZ</sup> after the Qur’anic Verse “***For them there is nothing but disgrace in this world, and in the world to come, an***

***exceeding torment.***” (2:144). He says that the Mahdi <sup>AS</sup> and the Muslims with him would come towards Antakya, a big city on the shore of a sea, they would loudly call *Takbeer* thrice, as a result, the wall of the city would fall in the sea and they would conquer it. Then they would march towards Rome, Constantinople and Golden Church (*Kanisa'tuz Zahab*) and conquer them...(till end).

The Sunni scholars say that such dependence on this Hadith is weak, as the Prophet <sup>pbuh</sup> has mentioned that the sons of Is'haque <sup>AS</sup> would conquer the city of Constantinople by calling *Takbeer*, while the Mahdi <sup>AS</sup> belongs to the progeny of Fatima <sup>RZ</sup> the daughter of the Messenger of Allah <sup>pbuh</sup>, who is a descendent of Isma'il <sup>AS</sup>. Therefore, hiding the name of the commander while mentioning the army with its conquest was not created by the sensible and competent scholars. Indeed, the advent of Mahdi <sup>AS</sup> will occur prior to the army and its commander, and the conquest will take place just before the descent of Isa <sup>AS</sup> and emergence of Antichrist. Hence, the conquest will take place after the demise of Mahdi <sup>AS</sup>. Moreover, the Hadith “*How can my Ummah perish when I am at its beginning, Isa the son of Mary at the end and the Mahdi from my progeny in the middle....(till end)*”, proves that the Mahdi <sup>AS</sup> would exist in the medial period between Muhammad <sup>pbuh</sup> and Isa <sup>AS</sup> and in the intervening long span of time between them, a class of people deviated from right path would exist, then the descent of Isa <sup>AS</sup> and emergence of Antichrist (*Dajjal*) would take place. The Hadith recorded in *Muslim* is more credible than the *Hasan* (mediocre) Hadith, as weak (*Za'if*) and poor (*Gharib*) Ahadith were not recorded in *Muslim*. Hence, it is proved that the reference of the name of Mahdi <sup>AS</sup> in the Hadith related by Huzayfa <sup>RZ</sup> was fabricated by the Shi'ite. Here ends the statement of Shaikh Najeebuddin in his book *Madarul Fuzala*.

## ***Deputation of Three different Caliphs at Three different times as Saviours of Ummah***

The Messenger of Allah <sup>pbuh</sup>, in the above Hadith, has mentioned the deputation of three different persons at three different times; beginning, middle and last period of Ummah as saviors of Ummah from destruction. They would be deputed at a time when the people would indulge in infidelity, innovations, misguidance and give up the love of Allah and the quest for the vision of Allah and give in to the worldly attractions, which would result in their destruction. When the Jews, Christians and Polytheists were moving towards perdition, Allah deputed our Prophet <sup>pbuh</sup> and saved those amongst them, who believed in him and destroyed those who refuted him, as He wished. Thereafter, during the long span of time after the demise of the Prophet <sup>pbuh</sup>, some of the Ummah perished as a result of their indulgence in heretical doctrine, disobedience, worldly pursuit, negligence from the remembrance of Allah, sensuality and craving for grandeur, and eventually the Mahdi <sup>AS</sup> was deputed, and Allah protected those who believed in Him and ruined whom He willed among those who refuted Him. After the demise of Mahdi <sup>AS</sup>, during a long span of time, his believers (Mahdavis) would be ruined because of their negligence and pursuit of worldly life. Then descent of Isa <sup>AS</sup> would take place, and Allah would protect whom He wished and ruin whom He wished. Now, it is substantiated that the Mahdi <sup>AS</sup> and Isa <sup>AS</sup> would not co-exist in one and the same period, just as they did not co-exist during the lifetime of the Messenger of Allah <sup>pbuh</sup>.

Another Hadith is related by Abu Hurairah <sup>RZ</sup> and recorded in *Muslim* as the Messenger of Allah <sup>pbuh</sup> said: *“If oath of allegiance is pledged to two Caliphs (at a time), kill the last one.”* Indeed, Isa <sup>AS</sup> would descend as a Caliph in the Ummah of our Prophet <sup>pbuh</sup>. Abu Hurairah <sup>RZ</sup> relates that the Prophet <sup>pbuh</sup> said: *“When Jesus, son of Mary, would descend from the heavens upon your*

people, as a Caliph in my Ummah, and he will break the cross, and will kill the swine, and will remove the head tax on free Non-Muslims (Jizya)...(till end). Thus, whoever assumed caliphate of Mahdi <sup>AS</sup> along with the great army and co-existence with Jesus, he made obligatory the pledging of allegiance to two caliphs at a time which necessitates killing of Isa <sup>AS</sup>, because of the precedence of Mahdi <sup>AS</sup> over Isa <sup>AS</sup> in the matter of emergence, and this is invalid and untenable. Therefore, it is proved that the co-existence of Mahdi <sup>AS</sup> and Isa <sup>AS</sup> is impossible.

### ***Applicability of Appellations to Mahdi <sup>AS</sup>***

As far as the applicability of appellations to Mahdi <sup>AS</sup> is concerned, such as Caliph, Imam, Ameer or Sultan, the ‘Caliph’ and ‘Imam’ are more suitable for him for some reason, which would be elaborated later on. Factually the words ‘Ameer’ and ‘Sultan’ are not applicable to him, except metaphorically or as a mark of reverence, just as the *Fuqara* and the *Sadaat* (descendants of the Prophet <sup>pbuh</sup>) are referred to as *Ameer* and *Shah*, as every descendant of the Prophet <sup>pbuh</sup> is an *Ameer* and *Sultan* of *Ummah*. But the emirate and sultanate which requires coercion and mastery cannot be applied to Mahdi <sup>AS</sup>. However, Mahdi <sup>AS</sup> is called as an ‘Imam’ because of his lineal relationship with Imam Hussain <sup>RZ</sup> and Imam Zainulabedin <sup>RZ</sup> and others from the family of the Prophet <sup>pbuh</sup> (*Ahle bayt*), may Allah be pleased with them all. Although they have the appellation of ‘Imam’ and still continue to enjoy the same, but without any longing for coercion and mastery, and the preceding scholars have unanimously consented upon it.

### ***Claim of Shi’ites that Muhammad bin Hassan Askari is Imam Mahdi***

The claim of the Shi’ites (*Imamiy’yah*) that Mohammad bin Hassan Askari is the ‘Imam Mahdi’ has been rejected by Allamah Sa’aduddin Taftazani in *Sharh’ul Maqasid* and questioned his

hiding, and argued that, even if his claim to be Mahdi is accepted, it should have been pronounced publicly, like other Imams of *Ahle Bayt*, from whom the saints have derived benefit, but it did not happen. Had he proclaimed publicly, the saints as well as other people would have been benefitted from him too. Since the claim of being Mahdi was not revealed, definitely neither he was deputed as Mahdi nor he is hiding in any cave. This deliberation is aimed at preserving the status of Mahdi <sup>AS</sup> that the saints and other people would be blessed from this benefactor Imam without any coercion and mastery. Indeed, such is the rank and status of Mahdi <sup>AS</sup>. Supposedly, if Mohammad bin Hassan Askari was deputed as Imam Mahdi, his Mahdiyati and Imamati would have been preserved.

The predecessor Imams opine that such rank and status of Mahdi <sup>AS</sup> is sufficient to prove the authenticity of Mahdi <sup>AS</sup>. The meaning of Imamati and suitability thereof will be mentioned shortly. *Insha'Allah*. Mahdi <sup>AS</sup> is a Caliph of Allah and that of the Messenger of Allah <sup>pbuh</sup> for inviting people towards Allah and educate them about *Ihsan* publicly, same as the Prophet <sup>pbuh</sup> enlightened the people about *Iman* and *Islam*, which are related with *Nabuwat*, while the *Ihsan* is associated with *Wilayat*.

### ***Islam, Iman and Ihsan***

Umar ibn al-Khattab <sup>RZ</sup> narrated that:

*“One day we were sitting in the company of Allah’s Apostle <sup>pbuh</sup> when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Prophet <sup>pbuh</sup>. He knelt before him, placed his palms on his thighs and said: Muhammad, inform me about **Islam**. The Messenger of Allah <sup>pbuh</sup> said: Islam implies that*

*you testify that there is no God but Allah and that Muhammad is the Messenger of Allah, and you establish Prayer, pay Zakat, Observe the fasts of Ramazan, and perform Hajj if you are solvent enough (to bear the expenses) of the journey. He (the inquirer) said: You have told the truth. He (the inquirer) then asked: Inform me about **Iman** (Faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgement, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again asked: Inform me about **Ihsan** (performance of good deeds). He (the Holy Prophet) replied: That you worship Allah as if you are seeing Him, for though you don't see Him. He (verily) sees you.” (Sahih Muslim).*

It is clearly evident that the Messenger of Allah <sup>pbuh</sup> had publicly imparted knowledge of *Iman* and *Islam* to his *Ummah*, as the people were able to grasp such knowledge of *Shariah*. However, he did not communicate the knowledge of *Ihsan* publicly, except to those who were enlightened with the light of *Iman* and had love and attraction towards Allah. Even he instructed them to keep such teachings away from general public, as he was aware that the masses then lack the ability to comprehend the teachings of *Ihsan*, just as, Abu Hurairah <sup>RZ</sup> said: “I have retained in my memory two vessels of Tradition from the Messenger of Allah <sup>pbuh</sup>; I display (disclose) one vessel (containing *Shariah*) to the people, and if the other vessel (containing *Haqiqat*) is displayed, my throat would be slit (by people).”

Ali Asghar Imam Zainulabedin <sup>RZ</sup>, the son of Imam Hussain <sup>RZ</sup> said: “I keep hidden the essence of my knowledge from ignorant persons, lest they would push me towards tribulation. This knowledge (*Ilm*) was conveyed by Abu Hassan (Ali <sup>RZ</sup>) to Hassan <sup>RZ</sup> and Hussain <sup>RZ</sup>. If I disclose any thing from the treasure of my core knowledge, they would call me an idolater, and the Muslims who consider bad things as good, they would make my blood (killing) permissible.” Such knowledge is *Ilm’ul Ihsan*, acquired by Ali <sup>RZ</sup> from the Messenger of Allah <sup>pbuh</sup>, and taught to his sons and some other dear ones like Hassan Basari and Kumail ibn Ziyad <sup>RZ</sup> and it spread from them to the mystics. Therefore, *Ilm’ul Ihsan* is a branch of sainthood (*Wilayat*), which reached us (to our period) by virtue of *Khilafat* with certain conditions and only Ali <sup>RZ</sup> is its founder.

Indeed, none of the Companions <sup>RZ</sup> other than Ali <sup>RZ</sup> is competent to designate Caliphate (*Khilafat*) to whom he may wish, and such *Khilafat* is the Intrinsic Caliphate (*Khilafat-e-Batini*), also known as the Greater Caliphate (*Khilafat-e-Kubra*). This *Khilafat* signifies Greater Warfare (*Jihad-e-Akbar*) including its principles (*Usool*) and derivatives (*Furu*), and implies battle with self (*Nafs*). As the Holy Prophet <sup>pbuh</sup>, while returning after the battle with infidels, said: “*We have reverted from lesser warfare (Jihad-e-Asghar) to greater warfare (Jihad-e-Akbar).*” Consequently, the Greater Caliphate is bound with the Greater Warfare along with its principles and derivatives. Similarly, the Lesser Caliphate (*Khilafat-e-Sughra*) is connected with the Lesser Warfare (*Jihad-e-Asghar*) along with its principles and derivatives.

In case of *Khilafat-e-Kubra*, none of the Companions <sup>RZ</sup> are allowed to participate in making a Caliph, except for *Khilafat-e-Sughra*, though themselves have benefited, including Abu Hurairah <sup>RZ</sup> from *Khilafat-e-Kubra*, but none of them nominated their successor except Ali <sup>RZ</sup> who designated his successor with a

condition to keep the secrets confidential, then his heirs nominated their successors. In this manner the news spread that the Mahdi <sup>AS</sup> would be the successor of the Messenger of Allah <sup>pbuh</sup> in the last era. Thus, Ali <sup>RZ</sup> and his followers were authorized to guide the people secretly, while the Mahdi <sup>AS</sup> has been commissioned to guide the people openly. In this regard, a question may arise as to what was the underlying reason for maintaining confidentiality in the matter of the secrets of *Khilafat-e-Kubra*. Actually, Ali <sup>RZ</sup> was there in the initial period of Islam, and the people were unable to differentiate between *Shariat* and *Tariqat*, and every practice and deed of the Messenger of Allah <sup>pbuh</sup> and his Companions <sup>RZ</sup> seen apparently, was likely to be taken as *Shariah*, which is the *Shariah* of Sunnat wal Jamat in the matter of principles of faith and jurisprudence.

The principles of *Tariqat* (“A Path”. A term used by the Sufis for the religious life) are different and incorporates additional exertion and discomfort along with the principles of *Shariah*. Therefore, the principles of *Tariqat* were not disclosed to the people, lest they would get confused and deviate from the right path. If disclosed, they were likely to refuse to enter the fold of Islam and disobey it, because, it (*Tariqat*) calls for resistance to desires and renunciation of the worldly life, taste, lust and the vanities of this world, but the people would not show inclination towards this (ascetic life), though the outcome (vision of Allah) is magnificent. Just as the Prophet <sup>pbuh</sup> said: “*Keep your stomachs hungry and livers thirsty, so that you may be able to see Allah apparently.*” Indeed, the Vision of Allah is the greatest and real purpose of *Iman* and *Islam*.

This was corroborated by the commentator of Qur’an in ‘*Tafseer Ara’is*’ under the Verse: “***Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.***” (16:125) He says: “Speak to the people in the language of *Shari’ah*, not in the



language of *Haqiqat*. If you speak to them in the language of *Haqiqat*, their minds would be disturbed and they would remain senseless and uninformed. Therefore, when the *Shari'at* and *Tariqat* remain separate till the end of the time, they would be unfolded with their principles, derivatives and precepts, and Mahdi <sup>AS</sup> would be commissioned to disclose and enforce them among people. The *Iman* and *Islam* are meant for cognition of *Ihsan*. The *Shari'ah* is just like the milk for an infant, *Tariqat* is like the milk with rice for a weaned child who had left suckling, and *Haqiqat* is like different varieties of the food for grown up men. Thus, Mahdi <sup>AS</sup> had decorated the dining table with delicious dishes of *Haqiqat*, and whoever wants to enjoy the same, he should obey the Mahdi <sup>AS</sup> and act upon his teachings to achieve the vision of Allah and His perceptions and manifestations in this world and in the Hereafter.

Therefore, from this viewpoint, Mahdi <sup>AS</sup> is the Caliph of Allah and of the Messenger of Allah <sup>pbuh</sup> and commissioned by Allah (*Mamoor min Allah*) to disseminate the knowledge of *Haqiqat* amongst the seekers of truth, with protection of the ordinances of *Shari'ah*, without crossing its boundaries. He, with these precautions, invites the people towards *Tariqat* and *Haqiqat* which is *Ilm'ul Ihsan* mentioned in the Hadith: “*That you worship Allah as if you are seeing Him, for though you don't see Him. He (verily) sees you.*”

### ***Coercion and subjugation are not the essential conditions for Mahdi <sup>AS</sup>***

The coercion and domination are essential qualities of an Emir and Sultan, but these are not the preconditions for the veracity of Mahdi <sup>AS</sup>, as he is an Imam and the coercion and subjugation are not an obligation for the veracity of *Imamat*. This was clarified by Abu Shukoor Salimi in his book '*Tamheed*'. He says:

“Some of the people opine that, if the people do not obey the Imam, he would not be considered an Imam as he does not possess the apparent qualities of coercion and domination. This is not true, as the obedience to Imam is a duty of the people, however, if they don’t obey, their disobedience will not be detrimental to the *Imamat*, but a rebellion on their part, and it will not result in the deposition of Imam from his *Imamat*”.

Have you not seen, the Prophet <sup>pbuh</sup> was not obeyed in the initial stages of the Islam, nor he was having dominance over his opponents. The infidels rebelled against him and refused to help and accept his faith, but such rebellion neither caused any harm to him nor he was deposed from *Nabuwat*. Same is the case with Imam <sup>AS</sup>, as he is the Caliph of Allah and that of the Messenger of Allah <sup>pbuh</sup>. Similarly, Ali <sup>RZ</sup> was not deposed in spite of the fact that all the Muslims did not obey him. In view of above, our statement is veracious that the Imam would not be deposed from *Imamat* even if the people retract from Islam and rebel against him.”

It is evident from above statement that even if all the people refuse to obey Mahdi <sup>AS</sup> it will not be an impediment for him being Mahdi <sup>AS</sup>, as the attribute of *Imamat* will remain intact with the person of Mahdi <sup>AS</sup>, and this is the main evidence of *Mahdiyat*. Moreover, the meaning of *Imamat* are found in the Qur’anic Verse. Allah says: **“And remember that Abraham was tried by his Lord with certain Commands, which he fulfilled: He said: “I will make thee an Imam to th Nations.” He pleaded: “And also (Imams) from my offspring!” He answered: “But my Promise is not within the reach of evil-doers.” (2:124).** The scholars have differed on “Commands” (*Kalimat*). Some of them

say that those are ten traits; five belong to the head and other five with the body. Those concerned with the head are: parting the hairs, clipping off the moustaches, cleaning the teeth with *Miswak*, rinsing of the mouth and sniffing water in nostrils. Those related with the body are: circumcision, clipping the nails, removing the hairs of armpits, removing the pubic hair from below the navel and removing the impurity from the body.

According to Ibn Abbas <sup>RZ</sup> those Commands comprise thirty articles of *Shari'ah*, and some say forty articles which are mentioned in different Chapters of Holy Qur'an. They are:

Adopting Islamic faith	Belief (Iman)
Obedience to God	Truthfulness
Patience	Humility in the prayer
Charity	Fasting
Guarding the private parts from forbidden acts	Praising and thanking Allah in all circumstances
Avoiding absurdity	Paying alms ( <i>Zakat</i> )
Trustworthiness	Fulfilling the promise
Guarding the timings of the prayers	Belief in the Day of Judgement
Fear from the torment of Allah	Staying firm on testimony
Worship	Frequent remembrance of Allah
Enforcing the commands and prohibitions	Guarding the restrictive ordinances of Allah
Voyage to seek religious knowledge	Nice speaking
Good behaviour with parents	Fulfilling the rights of the relatives
Taking care of the poor	Helping the travelers
Refraining from extravagance	Avoiding miserliness
Refraining from killing of children with the fear of poverty	Refraining from unjustified murder of anyone which is forbidden by Allah

Refraining from crossing the limit in retaliation and killing the murderer	Custody and guarding the property of orphans
Maintaining correctness in weights and measurements	Guarding against indecent and abominable things
Repentance	Guarding against lies
Avoiding walking with pride	Refraining from deceit

These are the forty traits to be possessed which are mentioned in different Chapters of Qur'an; *Tauba, Bani Isra'el, Ahzaab, Mu'minoon, M'arij*. Whoever adhere to these articles of *Shari'ah*, unanimously, he is eligible for religious leadership (*Imamat*) without possessing any coercion and dominance. Same is the criterion for Mahdi <sup>AS</sup> to be called as Imam. The coercion and dominance are not required in case of Mahdi <sup>AS</sup> except absolute evidence, just like the Prophets <sup>AS</sup> who were armed with the dominance of evidence, as Allah says: ***"It is He Who has sent His Apostles with Guidance (Qur'an) and the religion of Truth (Islam) to proclaim it over all religions: and enough is God for a Witness."*** (48:28) Allah did not say that He has sent His Apostle with sword, as the real dominance is the prevalence of the evidence, and sword is just subordinate to it. These meanings are mentioned in *Tafseer Ibn Abbas* <sup>RZ</sup> and *Tafseer Tha'labi*, under the above Qur'anic Verse. Hassan ibn Fazal <sup>RZ</sup> said: "To dominate (Islam) over all religions through distinct evidence and clear manifestation and this is the strongest evidence."

This Verse is also interpreted as "So that Allah may cause His Messenger <sup>pbuh</sup> to become predominant over the people around him." Therefore, if the Prophet <sup>pbuh</sup> had pursued his promise to dominate over all religions and be victorious then the same promise would have been appropriate for Mahdi <sup>AS</sup> also being an adherent and successor of the Prophet <sup>pbuh</sup>. If Mahdi <sup>AS</sup> predominate with the help of a sword, that would be an epithet of

superiority. If it is argued that, in certain Ahadith it is mentioned that the Prophet <sup>pbuh</sup> was asked about the dominance over infidels, then he replied that it will transpire shortly, then what does it means? I would say that it refers to the dominance with the help of sword, which transpired after the holy life of the Prophet <sup>pbuh</sup>. Same is the case with Mahdi <sup>AS</sup> and the dominance would take place through his followers (*Taba'in*). Just as the coercion and predominance are not the essential conditions for prevalence of the Prophet <sup>pbuh</sup>, same is applicable in case of the Mahdi <sup>AS</sup>. If a question is raised that, if the circumstances of the Prophet <sup>pbuh</sup> and Mahdi <sup>AS</sup> are same, then the prevalence must also be the same. I would say that the maximum period of the proclamation of Mahdi <sup>AS</sup> is nine years, and the Prophet <sup>pbuh</sup> could not establish his dominance within the initial period of nine years, then how could Mahdi <sup>AS</sup> will do so? Supposedly, if he had attained the dominance within such a short period, then he would be considered as superior to the Prophet <sup>pbuh</sup>, which is absolutely invalid.

If the Mahdi <sup>AS</sup> had been ordained by Allah to kill the enemies, definitely he would have obeyed it, but Mahdi <sup>AS</sup> is a Saint and the dominance with the help of a sword is not a precondition for the authenticity of the Sainthood (*Wilayat*) of a saint (*Wali*). The task of the Mahdi <sup>AS</sup> is to invite people towards Allah with wisdom and pleasant preaching. The fight should be for a better outcome, which is the greatest battle (*Jihad-e-Akbar*) or struggle against one's self (*Jihad bin Nafs*), as such battle is a branch of *Wilayat*. Mahdi <sup>AS</sup> is not a follower of anyone except Qur'an and the Prophet <sup>pbuh</sup>. He was not born to follow the people, but to be followed by the people, which means to follow the Prophet <sup>pbuh</sup> and fill the earth with justice and equity, and this will be elaborated shortly. Further, if Mahdi <sup>AS</sup> co-exist with Isa <sup>AS</sup> who is also a Caliph, then he has to follow him, but Mahdi <sup>AS</sup> will not follow him, therefore, contemporaneousness of them is not possible.

## ***Qahtani is not the Mahdi***

Abu Hurairah <sup>RZ</sup> narrated that the Prophet <sup>pbuh</sup> said: “*The Hour (Qiyamah) will not be established unless a man from Qahtan appears, driving the people with his stick.*” (Sahih Bukhari – Kitab’ul Fitan) Imam Ahmad ibn Abdullah ibn Ali ibn Yahya mentioned in his book ‘*Aathar’un Nayyi’rayn*’ that Qahtani is a tribe of Abul Yamen. Maqdasī said that the people have differed in respect of Qahtani, and Ibn Seerin said that the Qahtani is a pious person, who would lead Isa <sup>AS</sup> in the Prayer and he is the Mahdi <sup>AS</sup>. Ka’ab <sup>RZ</sup> said that Qahtani would be followed by the people after demise of Mahdi <sup>AS</sup>. Abdullah ibn Umar <sup>RZ</sup> said that Qahtani is a pious person from the progeny of Abbas and would appear after Mahdi <sup>AS</sup>. In another copy of the book, Qahtani is referred to as a person from the progeny of Abbas and would appear after the end of Abbasid Caliphate. Ka’ab <sup>RZ</sup> said that Qahtani is lesser than Mahdi <sup>AS</sup> in the matter of justice. It has been established from this text that Qahtani is the person who would offer prayer with Isa <sup>AS</sup>, and the people have differed on Qahtani being Mahdi <sup>AS</sup> or not, however, there is no difference of opinion in the matter of Qahtani offering the prayer with Jesus, being from the progeny of Abbas or appearing after the cessation of Abbasid Caliphate.

The preceding scholars have unanimously opined that Mahdi <sup>AS</sup> is from the progeny of Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah <sup>pbuh</sup>. Thus, there is a consistency that the person who would offer prayer with Jesus is not from the progeny of Fatima <sup>RZ</sup> (an outsider), and this was also clarified by Ka’ab <sup>RZ</sup> that Qahtani will appear after the demise of the Mahdi <sup>AS</sup>. Now, it is clearly evident from the above discussion that another person would appear in the intervening long span of time between Mahdi <sup>AS</sup> and Isa <sup>AS</sup>, and Mahdi <sup>AS</sup> and Isa <sup>AS</sup> would not co-exist in one and the same time.

Those who believed that Mahdi <sup>AS</sup> would be from outside the progeny of Fatima <sup>RZ</sup>, like Ibn Sireen, in spite of the fact that Qahtani belongs to the sons of Qahtan, a tribe of Yamen, and does not belong to the progeny of Fatima <sup>RZ</sup>, his comment about Qahtani being Mahdi <sup>AS</sup> is contrary to the consensus of Muslim opinion. Such type of statements spread throughout the world and created a confusion and delusion amongst the people that Mahdi <sup>AS</sup> and Isa <sup>AS</sup> would co-exist in the same period and would lead each other in the prayer. In fact, all such beliefs are merely presumptive and untenable. Whoever believed in such unrealistic things, would befall in the river of confusion and never reach the shore of sincerity. On the basis of untenable arguments, denial of such a personality is not admissible, whose suitability for his proclamation of being Mahdi <sup>AS</sup> is proved by numerous arguments and indisputable evidences.

### ***Descent of Isa <sup>AS</sup> and Interpolation of word “Mahdi” in Hadith***

In respect of the third Hadith related by Abu Hurayrah <sup>RZ</sup> and recorded in Bukhari: *“How will you be when the son of Mary (Jesus) descends amongst you and your Imam is among you.”* Walid ibn Muslim said that Ibn Abi Zu’eb asked: *“Do you know who is the Imam amongst you?”* I said: *“Please tell me.”* He replied that the Book of Allah (Qur’an) and the Sunnah of your Prophet <sup>pbuh</sup> is your Imam. This is mentioned by Shaikh Abu Abdullah Muhammad ibn Abdul Haq ibn Abdur Rahman Azdi in his treatise *‘Al-Jam’a bain as-Sahihayn’*. The actual text of the Hadith is: *“Kayfa an’tum iza nazala ibn Maryam fee’kum wa Imamu’kum min’kum.”* In this Hadith the words *“Your Imam, Mahdi <sup>AS</sup> amongst you”* (*Imamukum al-Mahdi Minkum*) are fabricated one and interpolated to prove that the Mahdi <sup>AS</sup> would lead Isa <sup>AS</sup> in the prayer, which has been proved to be absolutely false, baseless and unreliable, as the word *‘al-Mahdi’* is not mentioned in the original text of *Bukhari, Muslim* and their compendia *Masha’riq, Masabeeh* and *Mishkat*.

It is also evident from the books of the preceding scholars of Hadith that Isa <sup>AS</sup> would lead those people in prayer who are present at the time of his descent, being superior to them in that period. Therefore, the concept of co-existence of Mahdi <sup>AS</sup> and Isa <sup>AS</sup> and following each other in the prayer is disproved, and the same was cited in *Shar'hul Maqasid*, as mentioned earlier, and it is further reported in this book that “And this proves that Isa <sup>AS</sup> would lead that prayer which would be offered after his descent.” Imam Zahid <sup>RH</sup> writes in his *Tafseer* explaining the Verse: **“Behold! God said: O Jesus! I will take thee and raise thee to Myself.”** (3:55) that the Prophet <sup>pbuh</sup> informed that: *“The Jesus would descend from heavens when the cursed Antichrist (Dajjal) would emerge and tour the world, the famine and hardships would prevail, the believers (Momin) would gather in Makkah and Madinah, the Antichrist would reach the remotest part of the earth leaving behind Makkah and Madinah. However, when he would try to proceed towards Makkah, Isa <sup>AS</sup> would descend from heavens in Makkah and perform the morning prayer along with a small congregation of the believers, then begin a journey along with them to fight Antichrist...(till end).”*

The above narration contradicts those who say that the Mahdi <sup>AS</sup> would be a king, fill the whole earth with justice and equity and would offer prayer with Isa <sup>AS</sup> and his army. It is not mentioned specifically in this Hadith that Mahdi <sup>AS</sup> would offer prayer, as it is absolute in nature. Thus, whoever bound this Hadith with Mahdi <sup>AS</sup> without such narration from the prophet <sup>pbuh</sup>, is in fact an ignorant. Moreover, the preceding scholars are unanimous in their opinion that the Mahdi <sup>AS</sup> is not linked with this Hadith. Therefore, the argument that Mahdi <sup>AS</sup> and Isa <sup>AS</sup> would co-exist, is invalid. Besides, if Mahdi <sup>AS</sup> would be the king when Antichrist appears, then Antichrist would not be the king of the whole earth. Therefore, such people should retract from their baseless statements and repent and should not indulge in misinterpretation in the name of the Prophet <sup>pbuh</sup>. Further, if at all



any mediocre (*Hasan*) Hadith is found with such meanings, it should be treated as nonexistent, because of its contrariety to the genuine (*Sahih*) Hadith, and the preceding scholars have consented upon this principle.

Those who believe that the Mahdi <sup>AS</sup> would fill the earth from east to west and south to north with justice and equity, they argued with the help of mediocre (*Hasan*) Ahadith. In one such Hadith the Prophet <sup>pbuh</sup> said: “*The Mahdi <sup>AS</sup> will be a descendent from me, he will be a man with a distinct countenance and with a high nose. He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression, and he will reign over the earth for seven years.*” It must be remembered that the information about Mahdi <sup>AS</sup> is a divine secret, brought out by the Prophet <sup>pbuh</sup> by way of a miracle, whereas, the *Ahadith Hasan* are not conclusive, as they are reported to have been told by the Prophet <sup>pbuh</sup> but with weak ascriptions (*Za’if Asnad*) compared to the genuine Hadith (*Sahih*), and they are reported by one person (*Ah’ad*) and weak (*Za’if*), hence cannot be relied upon entirely except to the extent it appeared.

### ***Difference between the Genuine (Sahih) and Mediocre (Hasan) Ahadith***

Shaikh Imam Abu Muhammad ibn Hassan ibn Mas’ood al-Baghawi says that the genuine Ahadith are those which were collected and recorded with ascription (*Sanad*) by Abu Abdullah Muhammad ibn Isma’il al-Ja’afi al-Bukhari and Abul Hussain Muslim ibn Hajjaj al-Qusheri in *Bukhari* and *Muslim*, or in any one of them. Whereas, the Mediocre Traditions (*Ahadith Hasan*) are recorded by Abu Dawood, Suleman ibn Ash’ath Sajistani and Abu Isa Muhammad ibn Isa Tirmizi etc. Collectors of *Hadith* in their books, and most of such Ahadith are considered as genuine because of the reliable chain of narrators. However, more such mediocre Ahadith are there which does not fulfill the precondition of higher level of genuineness fixed by Bukhari and

Muslim. Moreover, there are certain Ahadith which are poor (*Gharib*) and weak (*Za'if*).

It is evident from above text that any Mediocre Hadith which does not fulfill the criterion of genuineness fixed by Bukhari and Muslim as well as the poor and the weak Ahadith are not suitable to form the basis of any conclusive decision. If it is said, why adhered to the Mediocre Hadith previously, in which the Prophet <sup>pbuh</sup> said: *“How can my Ummah perish when I am at the beginning, Isa the son of Mary at the end and the Mahdi from my progeny in the middle.”* I would say that I have argued with a genuine Hadith: *“Have you heard about a city, one side of which is on land and the other is in the sea....(till end),”* and supported this genuine Hadith with a mediocre Hadith as both corroborate each other in the denotation. Any Mediocre Hadith which conforms to the Genuine Hadith is considered as Genuine. Secondly, sticking to the mediocre Hadith is a rejoinder to the mediocre Ahadith put forth by the opponent, and if mediocre is confronted with another mediocre Hadith, then both are annulled, and the judgement would prevail on the basis of the Genuine Hadith. Preferably, as per the law of principles, when two arguments contradict each other, both are nullified,

Whenever we adhere to the Mediocre Hadith, we interpret it in accordance with the Holy Qur'an, as the Prophet <sup>pbuh</sup> said: *“Whatever is related from me, refer it to the Book of Allah, if conforms to it, accept or else reject it.”* We adhere to the genuine Hadith in argument as it conforms to the Book of Allah, and whatever is manifested by the person who claimed to be the Promised Mahdi and Imam of the Last Era, as he holds the qualification to proclaim according to the obvious evidences and decreed Signs. One such evidence is the saying of the Prophet <sup>pbuh</sup>: *“The believer (Momin) never lies.”* His *Wilayat* is manifested in such a way that most of the people would not deny it, and he proclaims in adherence to the Holy Qur'an and the

Prophet <sup>pbuh</sup>, in compliance with the Command of Allah to declare his Mahdiyah, as he is Saint (*Wali*) with clear Sign from Allah. Commenting on the Verse: **“Can they be (like) those who accept a Clear (Sign) from their Lord and whom a witness from Himself.”** (11:17) it is mentioned in *Tafseer Dailumi*, that: “He who has an indisputable evidence from Allah is the Prophet <sup>pbuh</sup> (*Nabi*) and then the Saint (*Wali*), who receives help and instructions from Allah, and listens to the answers from Allah in case of any difficulty, therefore, he has a clear sign from his Lord.” (This revelation, just like the Prophet <sup>pbuh</sup>, the *Wali* which means the Promised Mahdi <sup>AS</sup> would also have the Clear Sign or the indisputable evidence from Allah, was interpreted by the Commentator several years before the advent of Imam Mahdi <sup>AS</sup>, which shows that he was a man of illumination (*Kashf*)).

### ***Some Attributes of the Mahdi <sup>AS</sup>***

Amongst the preconditions essential for the person of Mahdi <sup>AS</sup>, some of them were already mentioned under the eligibility criteria for *Imamat (Nabuwat and Wilayat)*. One such condition is that the name ‘Mahdi’ should be suitable for him, linguistically, as was appropriate for the guided caliphs as well as the grandsons of the Prophet <sup>pbuh</sup>; Hassan and Hussain <sup>RZ</sup>. It is a well-known fact learnt through the Ahadith that the Mahdi <sup>AS</sup> would proclaim himself to be ‘Mahdi Mau’ood’ in the state of consciousness and would remain persistent till his death, and would be a descendant of Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah <sup>pbuh</sup>, as mentioned in the uninterruptedly transmitted Traditions (*Ahadith-e-Mutawatir*) and the consensus reached by the preceding scholars on this matter.

In certain Ahadith it is mentioned that the Mahdi <sup>AS</sup> would have the same name as that of the Prophet <sup>pbuh</sup> and his father’s name would be same as that of the Prophet’s father’s name and his filial appellation (*Kuniyat*) would be same as that of the Prophet <sup>pbuh</sup>. These attributes would become the essential

conditions after it become manifest with the person who proclaimed to possess it, as the sense of such condition is proved by the Mediocre Hadith. Anything found in the Mediocre Hadith and proved by a divine secret becomes Genuine after its manifestation, and there is no need to wait for its manifestation again. If any general concept is expounded by the lawgiver, it does not require further interpretation, even if the probability of more exegeses exists. For example, the Verse related with the wiping of head (*Mas'h*) was comprehensive, but it was expounded by the Hadith narrated by Mughayrah ibn Sha'aba, and did not require further clarification.

A question may be raised here that, previously some other persons have also claimed to be Mahdi and possessed same name as that of your Mahdi <sup>AS</sup>, and the meanings of that Hadith were already applied to the first claimant, in such a case, emergence of another person should not be awaited. I would say, the attributes mentioned in that Hadith are particularly meant for Imam Mahdi Mau'ood, the Imam of the end of time, and those claimants were not proved to be the Mahdi. Merely bearing same name and same *Kuniyat* is not sufficient to prove their claim to be Mahdi. Some other aspects are also there, among them some were stated in previous pages. It will be further deliberated shortly. *Insha'Allah*.

Some other attributes are mandatory for him (Mahdi), such as, he be a saint and should be a perfect follower of the Messenger of Allah <sup>pbuh</sup> in religious affairs, as the Prophet <sup>pbuh</sup> said: "*Mahdi would follow my footprints and will never err,*" which denotes that the Mahdi <sup>AS</sup> is destined to follow the Prophet <sup>pbuh</sup> precisely and perfectly, and such pursuit is for a particular purpose for which he is designated as a Caliph, and that purpose is to publicly disseminate the knowledge of *Ihsan (Ilm'ul Ihsan)* and invite the people towards Allah only for the sake of Allah, not for any worldly purpose.

Another attribute is that the speech and eloquence of Mahdi<sup>AS</sup> would have such an efficacy that the listeners would be inspired to have the Vision of Allah. Living in his company would create attraction and enhance the love of Allah, and they will aspire for the Vision of Allah, manifestation and witnessing the divinity. Every moment their hearts would be illuminated and the divine secrets of the Holy Qur'an would be revealed to them. His invitation would be in accordance with the Book of Allah with respect to the divine law of Islam and gnosis (*Ma'arifat*). The people would hasten to renounce the world and the created being would revert towards the Creator, except those who have gone astray and adapted infidelity, arrogance and enmity. This is the real meaning of the saying: "the Mahdi<sup>AS</sup> would fill the hearts of the people living on earth with equity and justice."

Moreover, Mahdi<sup>AS</sup> would never say anything contrary to the Book of Allah and the Sunnah of the Messenger of Allah<sup>pbuh</sup>, and being a Caliph of Allah and His Messenger<sup>pbuh</sup>, he is deputed for exposition of the gnosis (*Ma'arifat*) and inviting people towards the knowledge and recognition of Allah. He will appear (proclaim) in the tenth century after *Hijrat*, then only the name 'Imam of the End of Time' (*Mahdi Akhir'uz Zaman*) would come true in respect of him (Only similarity in the name and agnomen will not suffice to make someone *Mahdi Akhir'uz Zaman*). The status of Mahdi<sup>AS</sup> is such that he enjoys the favour and strength of the Genuine Ahadith and the conclusive evidences and it is prohibited to make slanderous statements against the saints, deny the injunctions of *Shari'ah* and refute him (Mahdi<sup>AS</sup>) based on any disparity in certain signs and symptoms mentioned in the Mediocre Ahadith with weak ascriptions and unsubstantial statements of some preceding scholars. Accordingly, Allah says:

- ***“Send not away those who call on their Lord morning and evening, seeking His Face. In naught art thou accountable for them, and in naught are they***

*accountable for thee, that thou should not turn them away, and thus be (one) of the unjust.” (6:52)*

- *“Those who annoy God and his Apostle-God has cursed them in this world and in the Hereafter, and has prepared for them a humiliating Punishment.” (33:57)*
- *“The punishment for those who wage war against God and His Apostles, and strive with might and main for mischief through the land is: execution and crucifixion....” (5:36)*

The commentator of Qur’an further elaborated the above Verses *“Those who wage war against God and His Apostles”* in his *Tafseer Madarik* and said: “Those who wage war against the saints of Allah (*Auliya Allah*).” Further, it is mentioned in a Hadith that Allah says: *“Whoever is inimical to a saint, indeed he had waged a war against Me.”* In another Hadith the Prophet <sup>pbuh</sup> narrated the words of Allah: *“Whoever is hostile towards the saints, as if he has declared war against Me, and I become furious for My saints, just like a lion becomes infuriated for protection of his cubs.”* Allah the Almighty also ordains to live in the company of the saints in this Verse: *“And keep thy soul content with those who call their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.” (18:28)* The Messenger of Allah <sup>pbuh</sup> narrated the words of Allah: *“My saints are in My jacket, no one recognize them except Me.”*

Therefore, refutation of the words of such type of saint, which might be legitimate, is *Kufr*, as mentioned by Allah: *“Who then doth more wrong than who utters a lie concerning God, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers? And he who brings the Truth and he*

***who confirms (and supports) it – such are the men who do right.***” (39:32,33) Indeed, denial of a truthful who narrates the words of Allah, is *Kufr*, and the mark of truthfulness is his godliness, and his piety originate from his faithfulness, hence, such saint is a true saint (*Wali*) as per the convention of the perfect religious preceptors. Allah says: ***“When there comes to them that which (should) have recognized, they refuse to believe in it, but the curse of God is on those without Faith.”*** (2:89)

The Shi’ite, particularly *Imamiya* school of thought believes that Mohammad bin Askari is the Mahdi, but none of the Sunni scholars and other sects accepted such belief, as there is no text or indication from the Prophet <sup>pbuh</sup>; his Companions <sup>RZ</sup>, those who were conversant with Companions (*Taba’in*) and the preceding scholars to support this doctrine. Whereas, the Sunni scholars have consensus that the Mahdi <sup>AS</sup> would be from the progeny of Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah <sup>pbuh</sup>. Moreover, the belief of Shi’ite is contrary to certain Ahadith, and they have no evidence to prove their claim. Indeed, the claim of being Mahdi cannot be proved, without suitability and proclamation in compliance with the Commandment of Allah. In fact, Mohammad bin Askari never proclaimed himself to be the Mahdi of Last Era, though he might have the suitability, as claimed by Shi’ite. They say that he had gone into hiding in a cave at the age of four or fourteen for the fear of enemies, and will appear at the end of time and will proclaim himself to be the Mahdi. We are unable to comprehend the divine wisdom, if any, behind hiding him. There is no evidence for their belief, from Allah, the Prophet <sup>pbuh</sup> or any eminent scholar of Islam. Simply these are the notions of the Shi’ite, which are unreliable in the opinion of scholars.

It is mentioned in *Sharh’ul Maqasid* that the *Imamiyah* sect of Shi’ite believe that Mohammad bin Hassan Askari had gone into hiding for the fear of enemies, and it is not impossible that he

may have a long life like Noah, Luqman and Khizer <sup>AS</sup>, but such notional belief has been negated by all the Islamic sects, with the reason that *Imamiyah* have spread the claim of a distant matter. Further, the age of Hassan Askari has not been fixed like others, for lack of any substantial text or indication from the Prophet <sup>pbuh</sup>. Moreover, hiding an Imam in such a state that except name nothing is known about him, is highly improbable, and it is a futile act to depute him as Mahdi just to live in hiding, because, the objective of the *Imamat* is to establish *Shari'ah*, protect the statute and eliminate the tyranny etc. Even if his existence is accepted, he should have appeared publicly without claim of the *Imamat*, so that the saints and other people would have been benefited from him, like they have reaped benefit from other Imams of *Ahle Bayt*. Certainly, this is the most appropriate time for the son of Askari to appear, so that the ladies, gents and children would hasten to obey and rush towards him. Consequently, waiting for the appearance of the son of Askari is a forlorn exercise.

***Hadith: Mahdi <sup>AS</sup> would fill the earth with justice and equity - Explanation***

Now we will deliberate on the Hadith: “Mahdi <sup>AS</sup> would fill the earth with justice and equity,” (*Yamla'ul Arz Qis'tan wa Ad'lan*), in respect of which the refuters argue that in the word ‘The Earth’ (*al-Arz*) ‘*Laam*’ stands for ‘whole or complete’, therefore, Mahdi <sup>AS</sup> would fill the whole earth; from east to west and from south to north, with justice and equity. In fact, there are three interpretations of this Hadith, and each one indicates towards some other thing. First interpretation is that the ‘whole or most of the earth’ is to be attributed to Mahdi <sup>AS</sup>. The second is that the ‘filling the earth with justice and equity’ is to be attributed to the divine power in the period of Mahdi <sup>AS</sup> but without looking at the effectuality of the Mahdi <sup>AS</sup>. Both these versions, as per the belief of the refuters, are contrary to the Book



of Allah, Genuine Ahadith and customary laws, and as per their belief, the act of filling the whole or most of the earth may not persist. The third interpretation; the vowel 'u' in the word 'Yamla'u' implies 'the earth would get filled', and Mahdi <sup>AS</sup> himself would possess justice since his childhood and would be strongly equitable naturally, irrespective of the fact that whether he behaves equitably with others or not. But. Such proposition is not permissible for Mahdi <sup>AS</sup> (as the stage of doing justice with oneself comes when he was involved in injustice and tyranny previously). In fact, Mahdi <sup>AS</sup> is evidently infallible (*Ma'asoom*) just as his followed one (*Mat'boo'*) the Messenger of Allah <sup>pbuh</sup> was infallible at first., which means the Mahdi <sup>AS</sup> would be strongly and naturally filled with the justice and equity on earth, as per the saying of the Prophet <sup>pbuh</sup> that the earth would have been filled with injustice and tyranny. This implies that some of the people on earth are born with strong innate properties of injustice and tyranny. The non-filling of the whole or most of the earth with justice and equity is evident from the sense of the Holy Qur'an, which will be discussed shortly. *Insha'Allah.*

As far as the aspects of the comparison are concerned, either it will be in the conditions of the justice and tyranny or that of their quantities. The quantity is of two types; the quantity of filling itself or the quantity of the persons who are filled with the tyranny. The first one, the filling itself is accepted without looking into the quantity of people filled with tyranny, and the opponents consider the comparison is in the number of the people possessing the trait of tyranny. They believe that, just like the inequity and tyranny has been loaded on earth or the people of the earth, the Mahdi <sup>AS</sup> would provide equity and justice to all the people of the earth by overpowering and controlling them, from east to west and from south to north, and the one who did not possess this attribute, cannot be a Mahdi, and will not be accepted as Mahdi. even if he proclaims.

The eminent scholars who carried out research on this issue, have countered such objection and said that the comparison or analogy in the matter of circumstances is acceptable in all aspects, whereas, the similarity in the matter of quantity may be correct by one reason, but not through all aspects. In case of similarity in respect of the circumstances, the justice and equity would prevail vigorously upon the hearts of the people of the earth through invitation of Mahdi <sup>AS</sup> towards Allah, just as it would have been filled with inequity and tyranny. This aspect proves that the speech (*Qau'l*) and the company (*Suh'bat*) of Mahdi <sup>AS</sup> would greatly influence the people, as a result, they would hasten to renounce the world and isolate themselves from lustfulness and craving of the vanities of this world, and would succeed in attaining the Vision of Allah by entrusting all affairs to and reposing their trust in Allah.

All the matters obligatory for seeking the Being of Allah (Zaat of Allah), comes under the category of the praiseworthy characters, not for manifesting the coercion and dominance, as Mahdi <sup>AS</sup> should essentially be a Saint (*Wali*) in such a way that most of the people cannot refute his sainthood (*Wilayat*). Mahdi <sup>AS</sup> is the Seal of the Sainthood (*Wilayat*) of the Prophet Mohammad <sup>pbuh</sup>, and the factor which is worthy for Sainthood is the efficacy (as mentioned earlier), not the coercion and dominance. It is established from above discussion that the 'filling' implies the effectiveness of the Call of the Mahdi <sup>AS</sup> in the hearts of the people on earth. Thus, the impossibility of filling the whole or most of the earth (with justice and equity) in terms of the quantity is evident from the Verses of Qur'an and the Prophetic Tradition. This matter will further be elaborated shortly.

In view of above, it is inevitable to adapt the common metaphorical meaning of 'filling the earth with justice' as some or a part of the earth without restriction (filling the hearts of the

people on earth, few or more), and the reality of the circumstantial filling is unavoidable. This is one of the necessary obligations amongst the proofs of *Mahdiyyat* that the Mahdi <sup>AS</sup> would prevail over whole or most of the world without resorting to the traits of coercion and combat, in spite of several impediments.

Of course, there are certain propositions on the preceding deliberations, particularly on two of them cited above. Indeed, the Prophet <sup>pbuh</sup> has compared the ‘equity and justice’ with ‘inequity and tyranny.’ A part of the earth would always be filled with oppression is evident from the words of the Prophet <sup>pbuh</sup>: “*Some people of my Ummah will continue to fight for truth and prevail till the Day of Judgement,*” and perpetual existence of some people on truth implies that there shall always be some people following falsehood. The falsehood (*Zulm*) denotes injustice and oppression, which implies replacing a thing other than in its actual place. The word ‘part or some of’ (*Ba’az*) mentioned in the Hadith is general and unexceptional (*Mut’laq*) in nature and includes both fewer and more, thus, the earth would be filled with equity and justice quantitatively but without exception, and abiding by the concept of ‘whole’ in both versions; circumstances and quantity, cited above is not at all necessary. Accomplishment of minimum task is sufficient to justify the sense of ‘absolute or unrestricted’, and this contradicts the belief of the refuters of Mahdi <sup>AS</sup> that the whole or most of the earth would be filled with equity and justice.

In the Hadith, the intended meaning of the ‘earth’ is ‘the people of the earth’ not the ‘earth’ itself, as the word “*Ah’l*” (the people) is dropped, (provide equity and justice to some people on the earth), as mentioned in the Verse of Qur’an: “***Ask at the town***” (*Was’alil Qar’yata*) (12:82) which means ‘Ask the inhabitants of the town’. In this verse the dropped word ‘the people’ (*Ah’l*) is general in nature, and asking some people, not

the people of the whole town, is enough to serve the purpose. Similarly, the dropped word ‘the people’ (*Ah’l*) in ‘the people of the earth’ is general and unexceptional in nature and implies ‘some people’ not ‘all the people’. Similarly, *alif-laam (al)* in the word *al-Arz* means ‘some of the people of the earth.’

If it is said that the absolute or unlimited (*Mut’laq*) refers to ‘entire’ (*Kamil*) and the entire or whole in ‘some or a few’ (*Ba’z*) means ‘most or numerous’, therefore, the ‘absolute’ refers to ‘most of the people on earth’, but such interpretation that the ‘absolute’ in ‘some’ refers to ‘entire’ is not acceptable, as the ‘entire or whole’ and ‘some or a few’ are opposite to each other. If this argument is taken into consideration, wiping of most of the head would become compulsory in the issue of the wiping of the head (*Mas’h*), without utilizing the limits mentioned in the Hadith related by Mughirah bin Shu’ba<sup>RZ</sup>, and the argument of the Hanafite in respect of the wiping of one-fourth head, and that of Shafa’ite in wiping of three hair will not remain valid.

If it is said that the ‘equity and justice’ prevailing during the time of Mahdi<sup>AS</sup> is compared with more or less quantity of the ‘inequity and tyranny’ prevalent before the time of Mahdi<sup>AS</sup>, then necessarily the tyranny prevalent before the time of Mahdi<sup>AS</sup> should have been more than the justice during the time of the Mahdi<sup>AS</sup>, and the justice at the time of Mahdi<sup>AS</sup> should be more than the tyranny prevailed before him. otherwise, it would become inevitable that the tyranny at the time of Mahdi<sup>AS</sup> would be more than the justice, which is not appropriate in respect of Mahdi<sup>AS</sup>. If we presume that the time of Mahdi<sup>AS</sup> has passed, then necessarily the justice in our time should be more than the injustice, but the reality is different. There are two ways to come out of this situation; first, it was prohibited to compare the people in terms of quantity, more or less, filled with injustice, except as ‘absolutely some’. we have proved the comparison metaphorically in terms of the quantity and factually in terms of

the circumstances, and in case of quantity, it is not necessary to look into the number of persons; one or more. Second, it was claimed by the refuters that the whole earth would be filled with justice and equity, then changed the argument and said ‘more or less’ in terms of the quantity, which is a sign of confusion.

The tyranny and injustice mentioned in the Hadith will be of two types; either it will be absolute (*Mut’laq*) like six principles, or restricted (*Muqayyad*) which is one of the two kinds of ‘absolute’. The oppression and injustice with others include, the murder, extortion, hitting, vilification and oppression without any reason. The oppression on oneself comprises infidelity, lying, murder, running away from fighting with the infidels, disobedience to the parents and frivolity. Allah says in Qur’an:

- ***“Ill-seeming is name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong.”*** (49:11)
- ***“If any one disobeys God and His Apostles, he is indeed on a clearly wrong Path.”*** (33:36)
- ***“Who transgresses the limits of God, does verily wrong his (own) soul.”*** (65:1)

Just like injustice, the justice would also be with others and with oneself. The oppression and injustice prevailing in the people of the world cannot be ascertained in terms of rareness or abundance, as the proportion of injustice and justice prevalent in any town or towns may fluctuate every year, depending on the local circumstances as well as the differences between the rulers and the nobles. Same measure applies to the whole world.

The tenure of the Mahdi <sup>AS</sup> (after proclamation) is very short; five to nine years, as per the different versions of the Ahadith. Therefore, anyone preoccupied with curiosity to ascertain the rarity or abundance of justice in the world, would not be able to derive beneficence from Mahdi <sup>AS</sup>, even becomes infidel for

refutation of Imam Mahdi <sup>AS</sup>, as he is a Sign amongst the Signs of Allah in respect of the portents of the Day of Judgement, like the descent of Isa <sup>AS</sup> and emergence of Antichrist (*Dajjal*) etc. Allamah Taftazani has clarified in *Sharh'ul Maqasid* that Isa <sup>AS</sup> and Mahdi <sup>AS</sup> both are among the portents of the Day of Judgement, whoever refutes any one of the Signs of Allah, indeed he becomes infidel. Allah says in Qur'an:

- ***“Who doth more wrong than he who inventeth a lie against God or rejecteth His Signs? But verily the wrong doers never shall prosper.”*** (6:21)
- ***“Those who reject Our Signs, We shall soon cast them into fire.”*** (4:56)
- ***“Those who believe not in the Signs of God, God will not guide them, and theirs will be a grievous Penalty. It is those who believe not in the Signs of God, that forge falsehood: it is they who lie.”*** (16:104,105)

It is reported in *'Tabaqat'ul Fuqaha'* that the Messenger of Allah <sup>pbuh</sup> said: *“Whoever refuted the Mahdi <sup>AS</sup>, indeed he became an infidel,”* and, *Ahle Sunnat wal jama'at* opines that the denial of the Imamate of other Imams from *Ahle Bayt* does not tantamount to *Kufr*. This was further endorsed by the eminent scholar, ascetic, pious, more perfect amongst the later scholars, critic of the opinions of the preceding scholars, known as Khaja Mohammad Parsa in his book *'Fasl'ul Khitab'* and said that Abu Bakr ibn Abu Is'haque Kalabadi, the author of *'Kitab'ut Ta'arruf'* mentioned in his book *'Ma'ani al-Akhbar'* with his ascription that Mohammad ibn Hassan ibn Mohammad Abu Abdullah Hussain ibn Mohammad Isma'il ibn Awais Malik ibn Anas Mohammad ibn Munkadir has reported on the authority of Jabir ibn Abdullah <sup>RZ</sup> that the Messenger of Allah <sup>pbuh</sup> said:

*“Whoever refuted the emergence of Mahdi <sup>AS</sup>, indeed he negated the revelations on Mohammad*

*pbuh*, whoever refuted the emergence of Isa <sup>AS</sup>, indeed he became infidel, whoever refuted the emergence of Antichrist (Dajjal), indeed he became infidel, and whoever did not believe in Destiny that the power of doing all acts, whether good or bad, is vested with Allah, indeed he became an infidel. Indeed, the Gabriel <sup>AS</sup> informed me that Allah the Almighty said that whoever disbelieved in the destiny; all good and bad are from Allah, he should adopt some other Lord instead of Me.”

Accordingly, the advent of Mahdi <sup>AS</sup> is proved in totality through the uninterruptedly transmitted Traditions (*Khabar-e-Mutawatir*) by way of meanings, even though the detailed account is mentioned in *Khabar’ul Wahid* (Single Saying - A Hadith narrated by one person and handed down by one line of narrators), such as, some of the miracles of the Prophet <sup>pbuh</sup>, bravery of Ali <sup>RZ</sup> and the generosity of Hatim, all are reported in ‘single sayings’. This version is cited in ‘*Sharh’ul Aqa’id*’.

Thus, it should be said that the similitude of the circumstances of filling (the earth) with justice is real, while the quantity of people on earth comes under ‘some’ and general in nature, otherwise, the outcome of both versions would become contentious. If real meanings are taken into consideration in terms of the quantity, it will imply majority or abundance, which is impossible, therefore, it should be diverted to the metaphorically conventional meaning, which means, the justice would prevail in some of the people on earth.

Three things are proved in totality, beyond any doubt, from undoubted Traditions (*Mutawatir*), in respect of Mahdi <sup>AS</sup>: First, the Mahdi <sup>AS</sup> would appear in any period, without any exception after the Prophet <sup>pbuh</sup>. Second, the Mahdi <sup>AS</sup> would be from the progeny of Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah

<sup>pbuh</sup>. Third, the Mahdi <sup>AS</sup> would appear to render victorious the religion of Allah. Any concept other than these three, is insignificant and derived from different Single Sayings, and whoever refutes any of these three aspects in respect of Mahdi <sup>AS</sup>, indeed he is an infidel as per the Qur'anic Verse and the Ahadith mentioned in *Tab'qat'ul Fuqaha* and *Fas'lul Khitab*. Therefore, anything except three cited above, does not qualify for the conclusive evidence, as the single saying Hadith, even if true, only gives rise to the doubt and conjecture, and this is a well - known fact mentioned in the books of the Principles of Jurisprudence.

The existence of profuse infidelity in all ages, be it the time of the Mahdi <sup>AS</sup> or other period, has been unequivocally stipulated in several verses of the Holy Qur'an:

- ***“But most men believe not.”*** (13:1)
- ***“Little is it what they believe”*** (2:88)
- ***“And truly most men are rebellious.”*** (5:52)
- ***“Most of them We found not men(true) to their covenant; but most of them We found rebellious and disobedient.”*** (7:102)

It is mentioned in *Tafseer Madarik* that the pronoun in ‘the people’ is unrestricted (*Mutlaq*), which means, most of the people have breached their covenant with Allah in the matter of faith (*Iman*). This Verse is an expostulation (to the belief that all the people on earth would believe in Mahdi <sup>AS</sup>). Allah the Almighty says:

- ***“Wert thou to follow the common run of those on earth, they will lead thee away from the Way of God. They follow nothing but conjecture: they do nothing but lie.”*** (6:116)
- ***“The Word is proved true against the greater part of them: for they do not believe.”*** (36:7)



- ***“And most of them believe not in God without associating (others as partners) with Him.”*** (12:106)
- ***“If thy Lord had so Willed, He could have made mankind one people (Ummah): but they will not cease to dispute, except those on whom thy Lord hath bestowed His Mercy.”*** (11:118,119)

The last Verse gives the meaning: ‘O Mohammad <sup>pbuh</sup>! If your Lord had so Willed, He could have caused all the people to become one community (*Ummah*), united in believing in and obeying you, but He did not Willed to make them one community. Hence, they will continue to disagree, as they have adapted the infidelity and disobedience, and that they, their parents and children would remain adamant on such attitude till the Day of Judgement. However, those on whom your Lord had bestowed His Mercy, have believed in you, remained obedient to you and guarded themselves against the infidelity, disobedience and wickedness.’

Thus, it becomes evident that the excessive injustice and tyranny in the people of earth, be it in terms of circumstances or quantum, will remain forever, and will never decrease any time, as confirmed by the words of the Prophet <sup>pbuh</sup>. Anas <sup>RZ</sup> related that the Messenger of Allah <sup>pbuh</sup> said: *“Three matters pertain to the root of the Faith: First. Refraining from harassing the one who says there is no deity but Allah, neither declaring him an infidel because of a sin, nor excommunicating him from Islam because of any action. Second, Jihad continues from the time Allah sent me till the last person of my Ummah fights with Antichrist (Dajjal), being annulled neither by the tyranny of a tyrannical ruler nor by the justice of a just one. Third. the belief in the Divine Decrees.”* (Mishkat al-Masabih, Kitab’ul Iman).

The saying of the Prophet <sup>pbuh</sup>: *“Jihad is still effective, neither it can be annulled by the tyranny of a tyrant nor by the justice of a just one.”* is indefinite and occurred as negation, and applicable

to the tyranny of tyrant even if he is Dajjal, and the justice of a just one even he may be the Mahdi <sup>AS</sup>. Thus it becomes evident from this Hadith that the justice would never prevail any time over the whole world, as per the Divine Principle. Therefore, evidently, Mahdi <sup>AS</sup> would not fill the whole earth with justice. Allah says: ***“From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent to them: so We estranged them, with enmity and hatred between the one and the other, to the Day of Judgement.”*** (5:15) and with regard to the Jews, Allah Says: ***“But the revelation that cometh to thee from God increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgement.”*** (5:67)

It is commented in *Tafseer-e-Madarik* that: “All of them would be incompatible, their hearts disordered, they would not have congruity and cooperation. The persistence of perpetual enmity amongst them proves that they will be in existence till the Day of Judgement.” This explanation conforms to the Hadith, which in turn conforms to the Holy Qur’an, and must be complied with, and the weak propositions contrary to the Hadith must be disregarded.

If questioned about the Ahadith mentioned in the commentary of the Verse: ***“It is He Who hath sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religions, even though the Pagans may detest (it).”*** (9:33). A Hadith is related by Miqdad ibn Aswad <sup>RZ</sup> that he heard the Prophet <sup>pbuh</sup> said that ***“None of the house of mud and tents would be left on earth without entering the word of Islam therein, and those who believed would be respected and those who refuted would be humiliated.”*** With regard to the descent of Isa <sup>AS</sup> that ***“He will break the Cross, kill the swine and remove the head tax (Jizya).”*** These citations prove that the whole or most of the

world would be filled with justice and equity, but you are declining to accept this fact.

I would answer this objection with different points of view. *Insha Allah*. One of them is, if the Single Saying Traditions (*Ahadith Ahad*) are contrary to the Holy Qur'an, it is not conceivable that the Qur'an can be invalidated by such Traditions. However, the Qur'an is corroborated with the help of the Genuine Traditions (*Ahadith Sahih*), as mentioned earlier, such as the Prophet <sup>pbuh</sup> said; "*Some people of my Ummah will continue to fight for truth and prevail till the Day of Judgement,*" and said: "*Jihad continues from the time Allah sent me till the last person of my Ummah fights with Antichrist (Dajjal).*" There are many more such Ahadith, and Qur'an have more predominance through the words of the Prophet <sup>pbuh</sup>. Therefore, the Ahadith mentioned by the objector cannot cause any harm to the Qur'an, hence should not be complied with. Even if such Ahadith are accepted, we act upon them in such a manner that the commands of the Qur'an are not altered.

The interpretation of the Hadith: "*The word of Islam will enter all the houses,*" is that, in spite of more inhabitants, some of them will obey. This will not amount to the negation of the prevalence of more oppression. Even if one resident of the house accepts Islam, it implies that the word of Islam had entered the house, as such, the purpose of the Hadith is fulfilled, This Hadith is not directed towards Mahdi <sup>AS</sup>, but it would occur after the descent of Isa <sup>AS</sup>, in his last period, as evident from the Hadith related by A'isha <sup>RZ</sup>. She said: "*I heard Allah's Messenger <sup>pbuh</sup> as saying: The (system) of night and day would not come to an end until Lat and 'Uzza are worshiped by the people. I said, Allah's Messenger, I was thinking when Allah has revealed this Verse: **"It is He Who hath sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religions, even though the Pagans may detest (it).**" (9:33). It implies that (this promise)*

*is going to be fulfilled. Thereupon he (Allah's Apostle) said: it would happen as per Allah's Will. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die, and only those would survive who would have no goodness in them, and they would revert to the religion of their forefathers.*" (Sahih Muslim. The Book of Tribulations and Portents of the Last Hour).

The words of the Prophet: *"Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die."* are predestined to happen after the descent of Isa <sup>AS</sup> and emergence of Gog and Magog (Yajooj Majooj), as mentioned in *Muslim, Mashariq* and *Mishkat* in the narrative of the emergence of *Dajjal*. An-Nawwas ibn Sam'an reported that the Messenger of Allah <sup>pbuh</sup> made a mention of *Dajjal* one day in the morning. He <sup>pbuh</sup> said: *"I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf.....Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them."* (Sahih Muslim – Kitabul Fitān).

It is evident from above that the Mahdi <sup>AS</sup> would appear much before the emergence of Antichrist (*Dajjal*). The outcome of the Hadith mentioned by the objectors is that the Mahdi <sup>AS</sup> would appear after the death of *Dajjal* and after the emergence of Gog and Magog, therefore, their argument is not maintainable in respect of the person and period of Mahdi <sup>AS</sup>. May wisdom prevail upon them. Even if their argument; filling whole earth with justice and equity in any period, is accepted for a while, the

Prophet <sup>pbuh</sup> has negated it and said that Allah would made every believer die and only evildoers would survive. Thus, it is confirmed that the believers and the evil-minded people would exist comingled at all times, and therefore there will be no period left for filling the whole earth with justice and equity.

It is mentioned in *Tafseer Tha'labi* that the narrative “*None of the house of mud and tents would be left on earth without entering the word of Islam therein,*” conveys that the word of Islam would enter the towns around the Prophet <sup>pbuh</sup>, not the whole universe, and such expression is rhetorical in nature and intended to show the spread of the word of Islam. We have already deliberated on this matter. Moreover, Hassan ibn Fazeel said: “To prevail Islam over all religions with clear evidence and strong arguments, and this will be the strongest evidence of the religion.” Same is the case with Mahdi <sup>AS</sup>, and same process has been adapted by Allah the Almighty, as Allah says in Holy Qur’an: “***This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.***” (5:4). Accordingly, the arguments of the refuters based on certain Ahadith with regard to the filling of the whole or most of the earth with justice and equity, particularly at the time of Mahdi <sup>AS</sup>, are no more valid.

Our version has been further substantiated by the comments of Qazi Shahabuddin in his *Tafseer*, with regard to the Verse: “***He causes many to stray and many He leads into the right path.***” (2:26) in Question-Answer manner:

Q. The righteous people are shown as in minority compared to the misguided as in majority, in some other verses of Qur’an, as Allah says:

- “***Among them are some who have faith, but most of them are perverted transgressors.***” (3:110)
- “***But few of My servants are grateful.***” (34:13)

- ***“Truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness, and how few are they?”*** (38:24)

Whereas, both type of people; guided and misguided, are shown as in abundance, in the Verse: ***“He causes many to stray and many He leads into the right path.”*** What is the reason for such difference?

The answer is: One community may be abundant but the other community might be more in number than earlier one, therefore, the earlier one may be considered as in minority. The other answer is, the righteous people, in view of Qur’an, are less as they are in minority, but as per the Command of Allah: ***“As to those who turn (for friendship) to God, His Apostle, and the (fellowship of) Believers – it is the Fellowship of God that must certainly triumph.”*** (5:59), the guided one, though less in number, would triumph over the misguided people who are more in number. Therefore, the small number of righteous people is considered as a majority. The Arabic poet *Mutanabbi* said: “Heavy when met (the enemy for war) + Lighter when call them out. More (in number) when fights + Less (in number) when counted.”

It is evident from above transcript that the (prevalence of) justice and equity would always be lesser than the oppression, and as per the belief of the refuters, reckoning with the number of people on earth filled with justice and equity would never be more in any stretch of time. Moreover, constant prevalence of the oppression and tyranny is specifically mentioned in Holy Qur’an. Therefore, the purport of the Hadith adopted by the refuters is contrary to the Book of Allah and the Genuine Ahadith, hence unacceptable.

In addition, the prevalence of constant hostility between the faithful and unfaithful people, as substantiated by the Hadith:

“A group from my Ummah will continue to fight for truth and prevail till the Day of Judgement,” nullifies the concept of the prevalence of the justice and equity forever in whole or most of the earth in consideration of the Qur’anic verses. Thus, defining the Hadith as filling the whole or most of the earth (with justice and equity) is contrary to the Book of Allah and the Genuine Ahadith, hence impractical. Therefore, it is necessary to refer to the widely known metaphor, which implies filling (the justice) in absolutely some, in terms of the quantity, and circumstantially in terms of reality, without any excuse. Thus, the simile in circumstances is as per the application, and the multitude of the tyranny is determined by all means, for the reasons mentioned by us.

The injustice or tyranny (*Zulm*) is defined as keeping a thing somewhere other than in its actual place, which is unlawful and disgraceful as well. The oppression (*Zulm*) itself is disgraceful, and it is of two kinds; as per deed and as per law. The oppression as per the deeds is based on the six principles; infidelity, untruthfulness, unwarranted murder, undutiful to the parents, running away from the war with infidels, unjustly taking away the property of others and fornication. The oppression as per law includes, sale of a free-born person, selling of the water of loins of the ancestors and foetus present in the wombs. These things are not the commodities owned by anyone, therefore, selling such things is disgusting, disgraceful and forbidden, and comes under the category of tyranny, which implies placing a thing on a place other than its actual place. The cruelty and injustice themselves are disgusting, and without exception, be it on self or others. It is absolute in existence and cannot be confined to time or place. Therefore, the oppression and injustice would prevail constantly, as stipulated in the Book of Allah and the Genuine Traditions (*Sahih Ahadith*).

The belief of the refuters that the tyranny and injustice would come to an end or diminish during the time of Mahdi <sup>AS</sup> is contrary to the Book of Allah and the Genuine Ahadith, hence unacceptable. The mediocre Tradition (*Hadith Hasan*) narrated by a single person cannot abrogate the commands of the Book of Allah. Two aspects become evident from this Hadith: The Mahdi <sup>AS</sup> would be innately just and equitable (will not acquire such attribute after birth), and it is not necessary to look into the quantity of the tyranny, more or less, prevalent in the world. As discussed earlier in the third interpretation; the vowel ‘u’ in the word ‘*Yamla’u*’ implies ‘the earth would get filled’, and Mahdi <sup>AS</sup> himself would possess justice since his childhood and would be strongly equitable innately. Filling the earth with justice is circumstantial, which means he will fill the hearts of the people on earth with justice through the motivation and efficacy of his Call and Companionship, not through coercion and dominance, as presumed by the refuters.

The ‘fill’ does not imply ‘full’ or ‘whole’. For example; if it is said that the treasure house of the king is full of jewelry, it does not mean the pearls and jewels are more than other objects. Similarly, the market is full of the wheat, does not indicate the plentitude of wheat than other grains, but only the apparent existence of the wheat. Therefore, the word ‘filling’ is used in the Hadith as a conventional metaphor, not in real sense. When the real sense is impracticable, it referred to as a metaphor. Just as Allah says: ***“That I will certainly fill Hell with thee and those that follow thee,- everyone.”*** (38:85). Allah has threatened to fill the Hell with the followers of Satan, but it (fill) does not denote real meaning, as if there is no space is left. In fact, there exist the angels of torment, serpents, scorpions, tools of punishment and the mountains of Sulphur and Arsenic, even then the Hell is not fully filled. (as mentioned in Qur’an) ***“One day We will ask Hell, “Are thou filled to the full?” It will say, “Are there any more (to come)?”*** (50:30).



Anas <sup>RZ</sup> reported that the Messenger of Allah <sup>pbuh</sup> said: “The people will be thrown into Hell and it would keep on saying: Is there any more (to come)? Till the Lord of the worlds puts His foot over it. Whereupon its different sides will come close to each other, and it would say enough – enough, By Your Power and Generosity....(till end).” (Bukhari – Muslim).

Such type of expression is formal in nature, not real. Whoever seeks reality, he is unaware of the difference between the literal and metaphorical meaning. He should deliberate on the metaphorical meaning and the reality of his belief. In fact, the Mahdi <sup>AS</sup> would not subdue the Gog and Magog, as they are in the seventh or third part of the earth. Therefore, sticking to the exaggeration is worthless. This is not my own opinion, but the preceding scholars have consented upon the fact that the Mahdi <sup>AS</sup> would be a just and equitable Imam (*Imam-e-Adil*) irrespective of the fact that more or lesser part of the world be filled with justice in his time. Moreover, the coercion and dominance are not the preconditions, like rulers, for the veracity of the *Imamat* of Mahdi <sup>AS</sup>. This has been explicably clarified by Abu Shukoor Salimi <sup>RH</sup> in his book *Tamheed*. Here ends the arguments and evidences based on the Ahadith.

Now, different aspects of the metaphorical meanings of the Hadith would be deliberated. First, the Mahdi <sup>AS</sup> is a follower of the Messenger of Allah <sup>pbuh</sup>, during whose lifetime the justice and equity could not be established in whole or most of the earth, rather, the signs of oppression and tyranny are still prevalent, even after his death, in several cities. In India too, there are several places where traces of Islam are not found from the time of the Prophet <sup>pbuh</sup> till our time, which is approximately one thousand years after Hijrah. Then how could the authority of the Mahdi <sup>AS</sup> be established within a short span of five or nine years? If assumed as established, the effectiveness of the Call and beneficence of the follower (Mahdi <sup>AS</sup>) would become greater

than that of the followed one (Prophet <sup>pbuh</sup>), which is regarded as false. If it is said that how could the excessiveness of influence of the follower over the followed one become incumbent when the effect of Islam was less at the time of the Prophet <sup>pbuh</sup> compared to our time. In such a case, if the excellence of the follower over the followed one becomes necessary, then eventually the four orthodox Caliphs would have been considered as surpassed the Prophet <sup>pbuh</sup>, which is invalid. I would say, such an objection would be acceptable if all the conquests were done by one person like the Prophet <sup>pbuh</sup>, but if all the conquests by the Emirs are calculated, such conquests would not surpass the Prophet <sup>pbuh</sup> as his conquests singularly within a span of ten years would be more.

The second aspect is that the maximum tenure of Mahdi <sup>AS</sup> after proclamation is estimated as nine years. In such a short span of time, travelling across the world and defeating the infidels is impossible. Even in the Genuine Ahadith, no such narrative is found that the Mahdi <sup>AS</sup> would tour the whole earth like wind and the earth would be folded for him, just as mentioned in case of *Dajjal* in Genuine Ahadith. Even if such assumption is accepted, Mahdi <sup>AS</sup> would not be able to fill the whole earth with justice and equity singularly through coercion and dominance, as his opponents have specified that a great army would be with Mahdi <sup>AS</sup> and he will fight with his opponents with the help of such army, but neither the army would be able to tour the world like wind nor the earth would be folded for them. Thus, it becomes evident that the Mahdi <sup>AS</sup> would not fill the whole earth with justice and equity, and the arguments suggesting possession of coercion and dominance by Mahdi <sup>AS</sup> are false and untenable. Inevitably, the Mahdi <sup>AS</sup> would fill the hearts of those people on earth who obey him, with justice and equity, through the efficacy of his speech and companionship, and remove the oppression and tyranny from the hearts of the people on earth, through his guidance and Call towards Allah.

The third aspect is that the opponents believe that the Antichrist (*Dajjal*) would emerge during the lifetime of Mahdi <sup>AS</sup> and his efforts to spread justice. Whereas, the tribulation of *Dajjal* would spread in most of the world, then, how the justice and equity could be spread by Mahdi <sup>AS</sup> across the whole or most of the world, when both are presumed to exist in one and the same time. In fact, Isa <sup>AS</sup> would descend in the last days of the reign of *Dajjal* and would kill him, and would become Caliph and Imam on the earth, as the *Imamat* of Isa <sup>AS</sup> is evident from well-known Hadith. The Prophet <sup>pbuh</sup> said: *“By Him in whose Hand my life is, it is near, when the son of Mary will descend upon your people, he will be a just and equitable Imam and will break the Cross...(till end).”* This negates the concept of two Imams being pledged allegiance in one city or province, co-existence of Mahdi <sup>AS</sup> and Isa <sup>AS</sup> and filling of the whole earth with coercion and dominance as well.

If it is asked that does Allah has not the power to fill the whole or most of the earth with justice and equity in the time of Mahdi <sup>AS</sup> but without his involvement? I would say that Allah is Omnipotent, but there is no such divine precedent that the whole earth was filled with justice and equity before the advent of Mahdi <sup>AS</sup>, nor it would happen after Mahdi <sup>AS</sup>. Moreover, Allah has clearly mentioned in Qur’an, the non-filling of most of the earth with justice or prevalence of apostasy in earlier times:

- ***“Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth – except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.”*** (11:116)
- ***“Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.”*** (7:102)

- **Say: “Travel through the earth and see what was the End of those before (you); most of them worshipped others besides God.” (30:42)**

Several such Verses are found in Qur’an. Solomon <sup>AS</sup> prayed Allah for the future time: **“He said, “O my Lord! Forgive me, and grant me a Kingdom, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).” (38:35).** With regard to the unrestricted times, Allah Says: **“If We had so willed, We could certainly have brought every soul its true guidance: But the Word from Me will come true, “I will fill Hell with Jinns and men all together.” (32:13).** In this Verse, the word ‘Allah’s Will’ is subject to the condition of ‘if’ (*lau*), which stands for the absence of a thing to discard the other, and which means, all people would never be provided guidance at any time. Such example is found in grammar (syntax), as mentioned in Qur’an: **“If there were in the heavens and the earth, other Gods besides God, there would have been confusion in both.” (21:22).**

Certainly, everything is in Allah’s power. If it had been His Will and Plan, He could have created a world in which there would have been no choice but guidance, but that was not His Will and Plan. Allah has provided signs and means of instruction for man, and he has a choice to choose between right and wrong. Certainly, there will be punishment for the infraction of His Law, as said: **“Indeed I will fill Hell with genii and men all together.” (32:13).** Everyone in this world would be rewarded with guidance as per his own ability. The infidel would be given guidance to embrace Islam, the Muslims would be given guidance to firmly follow the Divine Law (*Shari’ah*), persistently adhere to the justice and equity, thereafter, to seek closeness to Allah in the world and to reach such a height that the good deeds of the righteous people be equal to the misdeeds of the favourites of Allah.

Therefore, if the Mahdi <sup>AS</sup> fills the hearts of the people on whole or most of the earth, who would have been possessed with the oppression and tyranny, this would be contrary to the Book of Allah, hence invalid. Allah has declared His Will clearly that all genii and men would not be given guidance, except a few whom He Wills, and ‘few or some’ stands for both smallness and abundance in quantity. Then Allah declared that He will fill Hell with genii and men all together, except a few of them, which implies most of them will go to Hell. Whereas, the refuters believe that the words of the Hadith indicate abundance of justice at the time of Mahdi <sup>AS</sup> which necessitates Paradise for majority of them. Consequently, both the Ahadith contradicts each other, and such Hadith which is mediocre and single saying cannot invalidate the Book of Allah, which has preference over all things. Thus, it is proved that the inhabitants of Hell would be more, because of the oppression on self or others, in any period of time. Our version is further substantiated by Allah. He says: **“Many are the Jinns and men We have made for Hell.”** (7:179)

These Verses speaks against the beliefs of the refuters of Mahdi <sup>AS</sup>, such as, the Mahdi <sup>AS</sup> would fill the earth with justice and equity by himself, or the earth would be filled with justice by omnipotence of Allah at the time of Mahdi <sup>AS</sup>. If it is said that the Verses prove the existence of the people of fire in majority and they might be in the past ages, but they does not deny the possibility of the elimination or purification of the people of fire in any period among those periods, and it should be the period of Mahdi <sup>AS</sup> (therefore, the whole earth should be filled with justice and equity). I have already responded to the Verses and Ahadith which obligates the Paradise, and they are inconsistent, as a matter of fact, the commands of Qur’an would always be invincible and cannot be nullified by any mediocre Hadith which is single saying (*Ahad*). Thus, the existence of the people of fire till the past ages is confirmed through the narratives briefly mentioned earlier.

Now, I will deliberate on the topic in detail. Allah says:

- ***“If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.”*** (11:118)
- ***“From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent to them, so We estranged them, with enmity and hatred between one and another, to the Day of Judgement.”*** (5:15)

Moreover, the Prophet <sup>pbuh</sup> said:

- *“A section of my Ummah would continue to fight for truth, and triumph, till the Day of Judgement.”*
- *“Jihad continues from the time Allah sent me, till the last person of my Ummah fights with Antichrist (Dajjal).”*

These Ahadith establish the fact that both factions; the infidels as well as the believers, would persist incessantly, with oppression and tyranny, till the Day of Judgement, and none of the ages would be free from the oppression and tyranny. Moreover, the continuance of the enmity and hatred between them stands for their existence till the Day of Judgement. Similarly, the Hadith also confirms the recurrence of Jihad and warfare.

If it is said that the filling of Hell with the infidels and sinful is a proven fact, but why those who refrain from coming close to the Divine Manifestations, would also go to Hell, in spite of the fact that they too are believers (*Momin*)? I would say that Hell for him is because of his lack of interest in reaching the stage which should have been aspired for in the world, rather, it is burning in Hell. Indeed, there are stages of ranks and status to attain the closeness to Allah. The Prophet <sup>pbuh</sup> said: *“Allah is behind the thing which is in the rear, He never manifest Himself twice in one*

*shapes, nor in the shape of two. This is His exalted glory, but eyes lack the power to perceive His ultimate excellence, and He is conscious of the eyes as they are.”*

### ***Vision of Allah***

Some of the jurists and theologians (*fuqaha*) have opined that the Vision of Allah (*Deedar-e-Khuda*) is not possible in this world, therefore on what basis the possibility of Vision is envisaged. I would say, they have differing opinions on this matter. Some of them have denied the propriety of the vision in the World while others the occurrence of it. Those who refuted the possibility of the Vision of Allah, they have no evidence, and denying the Vision absolutely implies denying the existence of Allah the Almighty in the world and in the Hereafter. The Ahle Sunnah wal Jama'at did not mention any excuse for the Vision, though they believe in the existence of Allah in this world and in the Hereafter as well. Whoever has refuted the occurrence of the Vision, it is because of the apprehension about himself that, even though a believer has an unpolluted heart, he could not perceive himself, then how could he recognize others. This is a wrong assumption. The Vision of Allah in this world has been reported by several Companions and those conversant with them (*Tabe'ien*)<sup>RZ</sup>.

Imam Ali Asghar Zainul Abedin ibn Imam Hussain ibn Ali<sup>RZ</sup> has hinted towards this and said: “I keep concealed the essences of my knowledge.” His couplets were already mentioned earlier. Such knowledge (*Ilm*) is the knowledge of Ihsan (*Ilm'ul Ih'san*), which is defined in the Hadith. The Prophet<sup>pbuh</sup> said: “*You worship Allah as if you are seeing Him, for though you don't see Him, He (verily) sees you.*” Now, I will dispel the assumptions of the refuters of the Vision with the help of divine guidance. Those who deny (occurrence of) the Vision of Allah in this world and believe in its possibility in the Hereafter, they are degrading the One Who is to be seen (as if Allah is not capable of manifesting

Himself before His seekers), and such belief would render them infidel (*Kafir*). Indeed, Allah is not liable to change His self-being and His attributes in case of the origination of new created-beings. He is still same as He was. The variation is an attribute of the created-beings, and Allah is free from such attributes.

Moreover, those who deny the Vision of Allah in this world, they think that the Being of Allah cannot be seen in the world, as determined by Ahle Sunnah wal Jama'at in respect of the vision of the Being of Allah (*Zaat*). Both these beliefs tantamount to *Kufr*. If it is believed that the viewer is not capable of seeing Allah in this world but in the Hereafter, then it must be realized that the attribute which makes him eligible for the Vision in the Hereafter, the same can be attained in this world. In fact, there is no progress after death, except whatever is achieved during lifetime. Thus, whoever is entitled to the Vision in the Hereafter, he is entitled in this world too, as his soul ascends to and enters the Paradise (*Jannah*) when he is alive. There are several narrations and Ahadith which substantiate this matter, but avoided for the sake of brevity. Among them, one such Hadith is cited here. *In the night of Ascension (M'eraaj) the Prophet <sup>pbuh</sup> heard the sound of the footfall of Bilal <sup>RZ</sup> walking in front of him in Heaven.* (Related by Abu Hurayrah <sup>RZ</sup> – Muslim, Bukhari).

There are several such Ahadith in respect of the reward (*Thawab*) for invocation of Allah and virtuous deed, which says that whoever does so and so deeds, would not depart the world unless he is shown his seat in Paradise. Accordingly, a person who becomes eligible to see the Paradise and enter it during his life, he is also eligible to have the Vision of Allah in this world through his soul, and it is also said that the Vision of Allah is permissible in dream. In *Sharh'ul Aqa'id*, after replying to the debate of *Mu'tazila*, it is mentioned that: "This matter denotes the possibility of the Vision of Allah in this world, and in the same sense the Companions <sup>RZ</sup> have differed on the occurrence of the



Vision by the Prophet <sup>pbuh</sup> in the Night of Ascension (*M'eraaj*). The difference of opinion on the occurrence of Vision itself proves the possibility of Vision, thus, the possibility of the occurrence of Vision has been established, and same is the categorical reply to both sects who deny the propriety of Vision and the occurrence of Vision.” The circumstances of the Vision of Allah in the world and in the Hereafter comes under *Mutashabihat* (not clearly intelligible passages of Qur'an). Accordingly, Imam Bazdawi wrote in his book *Nawadir* that “Allah knows best about the circumstances.”

### ***Obedience to the Mahdi <sup>AS</sup> is Essential***

The Prophet <sup>pbuh</sup> said that *the Mahdi <sup>AS</sup> would reign for seven years, he will have trust in Allah, no doubt will be casted in his Wilayat and the monarchs of the earth would obey him.* Therefore, certainly he will be the king, as Allah said: ***“Before this We wrote in the Psalms, after the Message (given to Moses): “My servants, the righteous, shall inherit the earth.”*** (21:105). If the intended meaning of inheriting the earth is the land of Paradise, then this is the real meaning of the word, however, if it denotes the earth of the world, then it would be said that the whole earth is the inheritance of the righteous, and if the rulers of the time are immoral, they would dominate in viciousness. Same is mentioned in some commentaries of Qur'an. It is evident from these meanings that the Imam would be pious and ascetic. As an explanation of the Verse: ***“Remember Moses said to his people: “O my People! Call in remembrance the favour of God unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.”*** (5:22) Imam Zahid writes in his *Tafseer*: “Ibn Abbas <sup>RZ</sup> said that whoever has a home, family and servant, and no one can enter the house without his permission, he is a king.” The Prophet <sup>pbuh</sup> said: *“Whoever has a house, wife and servant, he is a king.”* Somebody asked Abdullah ibn Amr

ibn al-Aas <sup>RZ</sup> “Are we emigrants (*Muhajir*) not among the poor men (*Fuqara*)? He (Abdullah) asked: do you have wife? He said: Yes, then Abdullah asked, do you have an abode to live? He replied: Yes. Then Abdullah said, you are a rich person. The person added that he has a servant too. Abdullah said: then you are among the kings.”

Accordingly, the Mahdi <sup>AS</sup> would reign seven years through his *Imamat*, guidance and invitation towards Allah, hence there is nothing that prevents him from being called a king. The indication in the Hadith that “*Mahdi* <sup>AS</sup> *would fill the earth with justice and equity as it would have been filled with oppression and tyranny*” implies that the Mahdi <sup>AS</sup> would be followed and obeyed by the people, and adherence to Mahdi <sup>AS</sup> means acceptance of the divine law. Indeed, the Mahdi <sup>AS</sup> is designated to spread the justice and equity in the whole world, even if it was not accomplished practically. If his Call (*Da'wat*) is in accordance with the *Shari'ah* of Muhammad <sup>pbuh</sup> without any deviation thereof, obeying him and following his precepts is incumbent upon the people. When a Messenger is sent towards any community, it becomes necessary for them to follow him. If his Call is in accordance with the *Shari'ah* of the Last Messenger <sup>pbuh</sup> without any deviation thereof, definitely Mahdi <sup>AS</sup> is a Caliph of Allah and that of the Messenger of Allah <sup>pbuh</sup>, and obedience to the Caliph is essential (*Wajib*) rather obligatory (*Farz*), as acknowledged in the book *Tamheed*.

Now I will deliberate on the logical and traditional evidences, and I would say the Ahadith concerning the filling the earth with justice and equity are, in fact, by way of commendation. For example, Allah says: “***Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God.***” (3:110) The prophetic message is imperative in nature, which means to enjoin the lawful, forbid the unlawful and believe in Allah. The commendations can be

achieved only through such acts which pleases Allah, which has two aspects; performing the essential (*Wajib*) duties or desirable (*Mustahab*) duties. To act justly and equitably (*Ad'l*) involves both, the one who do justice (*Aadil*) and the other to whom done (*Ma'adool alaihi*), and whatever is essential in justice and equitableness is also essential for both of them. Same is the case with Desirable (*Mustahab*).

The person who was rendered justice is the one who commits a sin and it is essential for him to revert, and it is essential for an equitable person to act justly. The obligation of anything is evident from the Command of Allah:

- ***“Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do.”*** (5:9)
- ***“God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instruct you that ye may receive admonition.”*** (16:90)

Thus, the one commissioned with rendering justice must be essentially obeyed like a ruler. As Allah says: ***“O ye who believe! Obey God and obey the Apostle, and those charged with authority among you.”*** (4:59)

Whatever is mentioned above is a general command though, but specific to Mahdi <sup>AS</sup> for some stipulated reasons.

First, proclamation of being Mahdi as a Caliph of Allah and that of the Messenger of Allah <sup>pbuh</sup> in accordance with the Divine Command, citation of his adherence to Qur'an and the Prophet <sup>pbuh</sup> as an evidence to substantiate his claim, and pertaining to the progeny of the Prophet <sup>pbuh</sup> as well as the similarity in his own name and the names of his father and mother with those of the Prophet <sup>pbuh</sup>. These are further substantiated by the Ahadith.

Jabir <sup>RZ</sup> reported: “I have seen the Prophet <sup>pbuh</sup> riding a she-camel named ‘Qaswa’ and delivering sermon on the day of *Arafah* (9<sup>th</sup> Zul’hajja). I heard his sermon, he was saying: “O people! I leave behind me a thing for you, if you adhere to it, you will never go astray. That thing after me is the Book of Allah and my progeny Ahle Bayt.”

Zaid bin Arqam <sup>RZ</sup> reported that the Prophet <sup>pbuh</sup> said: “Certainly I am leaving a thing for you, which if you adhered to, you will never go astray. One of them is greater than the other. The Book of Allah is a rope outstretched from heaven to the earth, and the other thing is (My son Mahdi <sup>AS</sup>) my progeny Ahle Bayt. Both of them will never be detached, till they return to *Hauz-e-Kawther* (a river in Paradise). Think how will you follow them after me.”

Zaid bin Arqam <sup>RZ</sup> reported that the Prophet <sup>pbuh</sup> said: “O people! Verily, I am but a man like yourselves. A Messenger of my Lord (the angel of death) is about to come, and I will comply with his invitation. I am leaving two great things in you; first of them is the Book of Allah which possess the guidance and light, so adopt and hold fast to (follow) it. The other one is my progeny (Ahle Bayt) in which I cause you to remember Allah, in my progeny I cause you to remember Allah, in my progeny I cause you to remember Allah.” (Muslim)

Second stipulated reason is the decree to hold fast (adhere to) the Book of Allah and obedience to the Mahdi <sup>AS</sup> and not disregarding them even for a moment. Thus, obedience to Mahdi <sup>AS</sup> and adherence to his authority is essential, as the Caliphate of Mahdi <sup>AS</sup> is a proven fact in view of the congruity of his actions, events and circumstances with those of the Messenger of Allah <sup>pbuh</sup>. Therefore, whoever refutes his Caliphate even after realizing the conformity of the pronouncements of the prophet <sup>pbuh</sup> to Mahdi <sup>AS</sup>, he defied the Command of Allah and that of the Messenger of Allah <sup>pbuh</sup>. Allah says: “**But those who disobey God**

***and His Apostle and transgress His limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment.***” (4:14).

Thus, it is established that the possessor of such attributes defined by the Prophet <sup>pbuh</sup> is indeed Mahdi <sup>AS</sup>, the Imam of Last Era, and the people are obliged to obey him. A joining factor to bring together two words or clauses with a conjunction is necessary, and that factor is the word “adherence” (*Istimsak*) as mentioned in *Hadith*. Just as holding fast and adherence to the Book of Allah is obligatory (*Farz*), the same is required with the progeny of the Prophet <sup>pbuh</sup> and *Ahle Bayt*. It is a precondition to judge their (*Itrat* and *Ahle Byte*) acts and circumstances in view of the Book of Allah, as the word “*Ahle Bayt*” is general in individuals, therefore, by way of the adherence to the Book of Allah, it is necessary to turn towards all-perfect among them in the period of Mahdi <sup>AS</sup>, and not in another period. The obedience to Mahdi <sup>AS</sup> is necessary in view of the *Ahadith* narrated in respect of him, while such obedience to other scholars is not necessary in the time of Mahdi <sup>AS</sup>, as it is not provided for them.

Though obedience to the scholars is like obedience to the Book of Allah, but the Mahdi <sup>AS</sup> by way of his Caliphate is superior and essential for the purpose of obedience. The scholars and legists (*Mujtahid*), though equal in status, may differ, but in respect of Mahdi <sup>AS</sup> it is clearly mentioned in the *Hadith* that “*He will follow my footprint and will never err*”, therefore, obedience to Mahdi <sup>AS</sup> is more essential and preferable. The second aspect is the *Imamat* should have been established, then every Imam must be followed essentially, even the Imam of the prayer. The third aspect is, the Mahdi <sup>AS</sup> is the saviour of Ummah, and whoever refuses to obey him, indeed he has defied the command of Allah and arranged for self-destruction because of disesteem with the person of Mahdi <sup>AS</sup>. The Mahdi <sup>AS</sup> has been deputed by Allah armed with the Signs, and there may be two aspects of the

disobedience to him; either deficiency in following him even after believing in him, or degradation, disobedience and denial to accept him as a Caliph of Allah. The first one is a defiant believer and the second one is an infidel, as he defied the command of the Prophet <sup>pbuh</sup> even after realizing him as Mahdi <sup>AS</sup> in accordance with the stipulated Signs.

The one who has been deputed as a Caliph to spread justice and equity amongst all the people, will promote justice among his followers, and those who does not follow him in the commands and interdictions and bears enmity against him, he will endeavour to invite them through better approach, just as the Prophet <sup>pbuh</sup> was deputed for the same purpose till he received the command to fight with the enemies. Such order to fight was revealed after twelve years of his proclamation, as he was deputed to invite all the people towards Allah throughout the world, and his mission was to propagate his prophet-hood amongst all people. Thus, in accordance with this meaning, the sense of the Hadith “*the Mahdi <sup>AS</sup> would fill the earth with justice and equity*” becomes credible. For example, Allah says: “***We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.***” (34:28) This Verse denotes that the Prophet <sup>pbuh</sup> was sent to propagate his mission of *Risalat* and be a bringer of glad tidings for the believers as well as an admonisher for the disbelievers. Ummah will refer to the Prophet <sup>pbuh</sup> in religious matters as he is competent by himself. As the Prophet <sup>pbuh</sup> said: “*I have been sent towards the black and the red-coloured (Arabs and Non-Arabs).*”

Allah’s words: “***We have not sent thee but as a universal (Messenger) to men,***” indicates “We have sent you after inspiring the people to obey you, therefore, you are a bringer of glad tidings (*Basheer*) and admonisher (*Nazeer*) as well.” Allah says: “***We sent not an Apostle, but to be obeyed, in accordance with the Will of God.***” (4:64) Accordingly, if Muhammad <sup>pbuh</sup>

could not convey his Call by himself, to all people, it does not prevent him from being called a bringer of glad tidings (*Basheer*) and an admonisher (*Nazeer*). Same criterion applies to Mahdi <sup>AS</sup>. If he could not fill the whole earth with justice and equity by himself, it cannot be inferred that he was not commissioned to fill the earth with justice and equity, which is the main purpose of his deputation.

The word *Kaffatan* (all without exception) in the Verse implies those people who exists in his period and conveyance of the Message to them is possible, or those people who may exist in his time or thereafter, and conveyance of the Message may or may not be possible. Moreover, the conveyance of the Message means, the conveyance or propagation by himself only, or conveyance by himself and through his Book and through his messenger only in his life, or the absolute conveyance of the Message till the Day of Judgement. There are certain kinds of conveyance (*Tabligh*); through speech or messenger or book or law which has been prescribed for the people. The conveyance or propagation after the Messenger <sup>pbuh</sup> is the law (*Shar'a*) and the conveyers of law are just interpreters.

The religion possessed by Mahdi <sup>AS</sup> and the Messenger of Allah <sup>pbuh</sup> is the religion of Truth, and the four schools of thought (*Imams*) follows the same religion, as the Truth is one, which is pursued by all the four schools of thought. Some time one Imam pursue the right course and sometimes other Imam is right in his opinion, however, all of them are followers and seekers of truth. The Mahdi <sup>AS</sup> is a Caliph of Allah (the legists (*Mujtahideen*) are not the Caliphs of Allah). He receives instructions (*Ilm*) from Allah, therefore, the Prophet <sup>pbuh</sup> said: “*Adhere to and seek guidance from the Book of Allah and my Progeny, as they are inseparable until they reach the River of kawther.*” (The speech, acts and state of affairs of my descendants would conform to the Book of Allah, without any deviation or separation between them

till the Day of Judgement). It means, seek guidance from the meanings of the Book of Allah possessed or explained by my descendants. In this sense, the Mahdi <sup>AS</sup> has been made specific in his time amongst all descendants, as he is the most perfect and flawless commentator of Qur'an among all commentators. The absolute is diverted towards the perfect one, and such perfect man is the Mahdi <sup>AS</sup>, as he receives the intent of Qur'an directly from Allah. The exposition of Qur'an by Mahdi <sup>AS</sup> is same as that of the Prophet <sup>pbuh</sup>.

There are four schools of thought or even more amongst the Sunnis who follow *Shari'ah*. Whereas, the *Shi'ite* have created another school of thought called *Imamiyah* etc. compiled the commentary of Qur'an as per their own whims slandering the descendants of the Prophet <sup>pbuh</sup>. Allah save us from that. Our assertion in respect of Mahdi <sup>AS</sup> is further substantiated by *Tafseer-e- Daylumi* in explanation to the Verse: **“Can they be (like) those who accept a Clear (Sign) from their Lord.”** (11:17). The commentator says:

“The one who has a Clear Sign (evidence) from Allah is the Prophet <sup>pbuh</sup> and then the Saint (*Wali*), who attains guidance from Allah in case of any ambiguity and listen to it. Thus, such saint has a Clear Sign from his Lord.”

One must take cognizance that the ‘Saint’ referred to in this Verse is the Mahdi <sup>AS</sup> on the strength of the Ahadith mentioned earlier, and he was deputed with such evidence. Whereas, all other saints are not bound to give a Call (*D'awat*) to the people. Though they also listen to Allah and seek help from Him in their affairs, but Mahdi <sup>AS</sup> is particularly destined to listen to Allah and solve the differences and confusions created in the matters of the religion by the four schools of thought and establish the truth. The saints other than Mahdi <sup>AS</sup> does not deserve to reveal their sainthood, rather they should maintain



secrecy about their sainthood. Therefore, none of the saints disclosed their sainthood except when ecstatic or intoxicated with divine love. It is not necessary for them to reveal the laws (*Shara'i*) to the people and receive the knowledge from Allah and His Messenger, except for Mahdi <sup>AS</sup>, as he has been deputed by Allah particularly to fulfill the responsibilities as a Caliph of Allah and that of the Messenger of Allah <sup>pbuh</sup> only in compliance of the divine command. It is incumbent upon Mahdi <sup>AS</sup> to expose his *Wilayat*, prove the divine laws, abolish the innovations (*Bid'at*) and misguidance and establish Sunnah in its original form as it was in the time of the Prophet <sup>pbuh</sup>. Therefore, evidently the Saint who will have an indisputable evidence (*Bayyinah*) after the Prophet <sup>pbuh</sup> is the Mahdi <sup>AS</sup>, as he is commissioned by Allah to give a Call towards perception (*Baseerat*), as Allah says: ***Say thou: "This is my Way: I do invite unto God, on evidence clear as the seeing with one's eyes,- I and whosoever follows me (perfectly)."*** (12:108)

Therefore, by virtue of the Caliphate, the All-perfect follower in his time is none other than the Mahdi <sup>AS</sup>. However, such provision is applicable to other perfect followers existed before the advent of Mahdi <sup>AS</sup> by reason of the generality of the verse, but during the life of the Mahdi <sup>AS</sup> and thereafter, none of the saints would be more perfect than him, as he is the Caliph of Allah, Caliph of the Messenger of Allah <sup>pbuh</sup> and Seal of the Sainthood of Muhammad <sup>pbuh</sup>. Whatever he learns from Allah in the matters of *Shari'at* and *Haqiqat*, and listens from the Messenger of Allah <sup>pbuh</sup> through vision of his holy spirit, communicate the same to the people. The contemporary scholars, theologians and clerics could not fathom him out and thus opposed him. Shaikh Mohiuddin Ibn Arabi <sup>RH</sup> has predicted this in his book *Futuh-at-e-Makkiyah*:

“No one would be hostile to Mahdi <sup>AS</sup> but the scholars, legists and clerics (*Fuqaha*) in

particular, as they will lose their leading positions in his presence.”

They will argue that the period of independent judgement (*Ijtihad*) in theological matters based on the interpretation and application of the four principles has passed, then wherefrom this man is explaining these precepts. They will call the precepts of Mahdi <sup>AS</sup> similar to the innovation (*Bid'at*) and misconception (*Zalalat*). In fact, he receives knowledge from Allah and the Messenger of Allah <sup>pbuh</sup>, which means, he receives knowledge and exposition of the Book of Allah from Allah, which includes the laws (*Shara'i*) and the truth (*Haqa'iq*) as it is the prerogative of Mahdi <sup>AS</sup>, as said by Allah: **“Nay more, it is for us to explain it (and make it clear).”** (75:19)

### ***Exposition of Qur'an by Mahdi <sup>AS</sup>***

The commentators of Qur'an have explained that the meanings of the Qur'an would be expounded by the scholars, but Mahdi <sup>AS</sup> being cognizant of divine knowledge, infallible, All-perfect follower of the Prophet <sup>pbuh</sup> who walks on his foot prints, is worthier than other scholars for exposition of Qur'an, therefore, by virtue of his Caliphate, his exposition of Qur'an is equal to that of the Prophet <sup>pbuh</sup>. The intrinsic meanings of the Qur'an belonged to him, as reported in the Ahadith mentioned earlier, not as per the assumptions of the scholars of literal knowledge that whoever claims to acquire knowledge from Allah, indeed he proclaims himself as a prophet, which denotes the creation of new *Shari'ah* or enforcement of such injunctions which were not promulgated by the Prophet <sup>pbuh</sup>. Such presumptive views were not expressed by the preceding scholars. (The assumptions of the opponents of Mahdi <sup>AS</sup> are not correct).

The exposition of Qur'an by Mahdi <sup>AS</sup> is strictly in accordance with the deeds of the Prophet <sup>pbuh</sup> and his four orthodox caliphs <sup>RZ</sup>, without acquiring any knowledge from the

people. In fact, such knowledge is imparted directly by Allah through intuition (*Al-Ilm 'ul Laduni*). Accordingly, it is mentioned in *Tafseer-e-Madarik*: “*Al-Ilm 'ul Laduni* is acquired through inspiration, which guides towards right path, and the right path is opposed to misguidance.” Have you not seen in the story of Moses <sup>AS</sup> and Khizr <sup>AS</sup> in which *Moses* <sup>AS</sup> **said to him: “*May I follow thee, on the footing thou teach me something of the (Higher) Truth which thou hast been taught?*”** (18:66). In fact, the inspiration (*Il'ham*) shows the path of righteousness, and that is the knowledge given away by Allah. The inspiration takes place in the heart of a blessed one, and when becomes thick, it impresses strongly upon the imagination and appears in a graceful luminous form, and every soul is longingly attracted towards it. He listens to the speech inspired to him according to the things came to his heart or a voice called out to him by an invisible caller without any state of mind. This is substantiated by the version of *Tafseer Ara'is* as an explanation of the Verse: “***Can they be (like) those who accept a Clear (Sign) from their Lord.***” (11:17). He says:

“It means, the one who has the power of perception from his Lord, and his sainthood (*Wilayat*) is a sign of his reverence. Every devout person having an intimate knowledge of Allah (*Aarif*), when witnesses the divinity through his heart, soul, intellect and intrinsic senses, perceive the beneficence of divine proximity and beauty, and that beneficence (*Faiz*) casts influence on his body and eventually the radiant divine light manifests from his face, visible to every perspicacious person or a mystic.”

Allah says: “***And whom a witness from Himself (comes behind the Clear Sign).***” (11:17). Therefore, the indisputable evidence or a clear sign (*Bayyinah*) is the perception of the gnosis

(*Ma'arifat*) and the witness (*Shahid*) is the manifestation of the illumination of his witnessing. Moreover, the Indisputable Evidence is the words of gnosis and the Witnesses are the Book of Allah and the deeds (*Sunnah*) of the Messenger of Allah <sup>pbuh</sup>. Those who reach such status, sees the hidden divine secrets and the secrets of the human hearts through the divine eyes. His perception (*Mushahada*) overcomes his certainty (*Yaqin*), and the certainty overcomes his insight (*Basirat*), and the insight overcomes his intellect (*Aql*), and his intellect overcomes his self (*Nafs*), in such a way that his temptations cannot obstruct the domain of divine secrets, and its darkness cannot shroud the rays of divine light. All such obscurities vanish through manifestation of divinity. This is called as the acquisition of knowledge from Allah. Such acquisition of knowledge is not exclusive for the prophets, rather, the saints of the Ummah of Muhammad <sup>pbuh</sup> are also laden with the inspired knowledge (*Ilm-e-Laduni*). Whose vision of the heart cannot overcome his intellect, and whose intellect cannot overcome his self, he cannot comprehend such meanings, hence refute it. However, if anything comes into view through the inspired knowledge, it should not be refuted or kept secret, particularly if it is not against the divine law.

Abu Usman said:

“Whoever has the indisputable evidence from Allah with him, the divine secrets do not remain hidden from his sight.”

Ro'em said:

“The Clear Sign or Indisputable Evidence denotes the manifestation of divine secrets on the hearts of the perfect (*Kamil*) men and making decision pursuant to it.” Junaid said: “The Clear Sign is a reality strengthened by perception of the knowledge.”

Abu Bakr ibn Tahir said:

“Whoever has a Clear Sign with him from Allah, his limbs are dedicated to his obedience and conformance, and his tongue will be inscribed with the remembrance of Allah, and will publicize the blessings and kindness of Allah, and his heart is illuminated with the light of guidance and brilliance of ascertainment, and his inmost and soul constantly enjoys the divine vision, knows the divine secrets, looks at the things with certainty without any doubt, ordains as the command of Allah, never speaks without divine knowledge, never sees without divine command, as he is immersed in the divine vision, no recourse to him except towards Allah and no communication except from Allah.”

This is the real meaning of acquiring knowledge from Allah. Allah says: ***“But most men understand not. They know but the outer (things) in the life of this world: but of the End of things they are heedless.”*** (30:6,7)

### ***Status and Significance of the Mahdi***<sup>AS</sup>

This is the status and significance of the Mahdi<sup>AS</sup> which is mentioned in *Tafseer Ara'is*. Who possess such status, his obedience is the proof of *Iman*, while his disobedience by way of affront will lead to infidelity. Allah says: ***“Who then, doth more wrong than one who utters a lie concerning God, and rejects the Truth when it comes to him: is there not in Hell an abode for blasphemers?”*** (39:32). Regarding the Verse: ***“But thee We sent to give glad tidings and admonition.”*** (25:56) It is mention in *Tafseer*: “We did not send you but after inspiring the people to obey you, and you may give glad tidings and admonition to them. Indeed, Allah did not send any Messenger, but made his

obedience incumbent upon his Ummah, otherwise, sending him out would become pointless if he invites the people towards such a thing, acceptance of which is not necessary for the people, and it would be the case of injustice on his part. In fact, the Messenger is innocent and free from injustice. This is substantiated by the Verse: ***“We sent not an Apostle, but to be obeyed, in accordance with the Will of God.”*** (4:64) If they do not obey the Prophet, they will perish and punishment would befall upon them in the world, as the obedience to the Prophet is deemed as the obedience to Allah. Allah says: ***“He who obeys the Apostle, obeys God.”*** (4:80) The Messenger of Allah <sup>pbuh</sup> said; ***“He who obeys my decree, obeys me and he who disobey my decree, disobeys me.”*** In another narration, the word ‘my message’ is mentioned.

Similarly, the Mahdi <sup>AS</sup> has been deputed to fill the earth with justice and equity, and this text indicates that the Mahdi <sup>AS</sup> has been ordained to fill the earth with justice and equity, and the people have been ordained to obey him. If that does not happen, there will be no reason for filling the earth. The literal meanings of the Hadith adopted by the refuters are contrary to the texts of the Qur’an and the Hadith. This is also substantiated by our comments with regard to the Verse. Allah says: ***“Let there be no obscenity, nor wickedness, nor wrangling in the Hajj.”*** (2:197) This command is in the form of prohibition. Similarly, Allah Says: ***“And instruct them in Scripture and Wisdom.”*** (2:129) Which means, learn the knowledge of the Book and Wisdom from him. This command is in the imperative form.

Similarly, the proclamation of the Prophet <sup>pbuh</sup> that ***“He will fill the earth with justice and equity”*** means he will fill your hearts with justice and equity through his commands (teachings), and you learn from him the justice and equity, as he has been especially designated for that purpose. The obedience to a designated one is incumbent upon the people. For example, when

an officer or a judge is appointed in a city, it is compulsory for the inhabitants of that city to obey him and his envoy or viceregent and accept their calls in the concerned matters. Their rejection by way of insult amounts to infidelity. There are several such narrations, which substantiate this meaning, in the books of jurisprudence. One such thing is cited in the book *Nawadir* that “Whoever refuses to obey the one who invites towards law, by way of affront, he becomes an infidel.” Here, the law (*Shar’a*) denotes the Hadith and the caller (*Da’ie*) is the appointed officer or judge. If the officer or judge has not been appointed in the city, then it would be the legists or experts of *Fiqh*, to whom people would like to refer their litigations, not the one who was accused of the breach of trust.

As per *Khaniya* and other books of jurisprudence comprising the decrees, if one of the two litigants ask the other to come to a scholar for adjudication and other refused by way of rebuking the scholar, he committed *Kufr*. (Ridiculing the religious sciences or knowledge or the instructions of the scholars leads to *Kufr*). Same is the case about obedience to the Mahdi <sup>AS</sup>. His opposition is not as simple as opposing any Muslim for his endeavour to enjoin what is right. In fact, opposing the Mahdi <sup>AS</sup> is equal to opposing his designation as the Caliph of Allah and that of the Messenger of Allah <sup>pbuh</sup>, his efforts to enjoin the right and prohibit the wrong and abolish the innovations. The one who is charged with making a Call towards Allah must be obeyed by everyone, not the one who is not commissioned for that purpose, as he is amongst the rulers as per the Command of Allah: **“O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you.”** (4:59). Even if he does not deliver to all, for which he was designated, it does not mean that he is not required to be obeyed and not to be accepted as being deputed by Allah. For example, if any judge appointed in a city or region did not deliver any judgement, it does not mean that he is not a judge for all the inhabitants of the city.

Similarly, if the Mahdi <sup>AS</sup> could not establish justice throughout the world, it does not suggest that he has been removed from the role of the administration of justice. Whereas, the belief adopted by the opponents that the Mahdi <sup>AS</sup> would establish justice in whole or most of the world by himself and during his lifetime, is false and baseless. In fact, Mahdi <sup>AS</sup> would fill the earth with justice on the strength of Allah the Almighty, just like mentioned by Allah: ***“We sent thee not, but as a Mercy for all creatures.”*** (21:107) which implies, Mercy for those who are obedient to him. As an explanation to this Verse, it is mentioned in *Tafseer Madarik* and *Kash’shaf*: “He brought such a thing, adherence to which will make them fortunate, and those who opposed and disobeyed him, they do so for their self- pride and lost their fortune.” For example; Allah creates a copious spring of water, to be used for drinking by men and animals, irrigation of lands, cultivation and other human welfare purposes, but those indulge in wasteful and excessive use, they deprive themselves of the fortune. Thus, a gushing spring itself is a blessing from Allah and mercy for both of them, but the negligent one afflicted his self and deprived himself of such a thing which was beneficial for him.

Similarly, the Mahdi <sup>AS</sup> would fill the earth with justice and equity in his time for those people who obey him and accept his injunctions and guidance passionately, and engage themselves with Allah distracted from the world and the Hereafter. Accordingly, the Mahdi <sup>AS</sup> has been deputed for justice and equity, and evidently nothing against the divine law is noticed in his followers, and they are naturally disposed to the trust in and surrender to Allah, and any dissent or opposition cannot cause any harm to them. Indeed, they are referred to in these Verses:

- ***“And the servants of (God) most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, “Peace!”. Those who spend the***



*night in adoration of their Lord prostrate and standing. Those who say, “Our Lord! Avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous.” Evil indeed it is as an abode, and as a place to rest in. Those who, when they spend, are not extravagant and not niggardly, but hold just (balance) between those (extremes). Those who invoke not, with God, any other God, nor slay such life as God has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment (but) the penalty on the day of Judgement will be doubled to him, and he will dwell therein in ignominy.” (25:63-69)*

- *“Those who witness no falsehood, and, if they pass by futility, they pass by it with honour (avoidance). Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf and blind. And those who pray, “Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous. Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy; therein shall they be met with salutations and peace.” (25:72-75)*

These virtues are the Blessings and Mercy of Allah proved to be true in respect of the Companions <sup>RZ</sup> of Mahdi <sup>AS</sup>, then think about the high-ranking status of the Mahdi <sup>AS</sup> himself.

The opponents of Mahdi <sup>AS</sup> usually quote a Hadith related by Abdullah ibn Mas’ood <sup>RZ</sup> that the Prophet <sup>pbuh</sup> said: *“The world will not come to an end until a man of my tribe and of my name shall be master of Arabia.”*

Another Tradition: *“Even if one day is left for (the end of) the world, Allah would extend that day until a man from my family will rise, his name would be of my name and his father’s name would be that of my father, he will fill the earth with justice*

and equity, as it would have been filled with oppression and tyranny.” They argue on the strength of these Ahadith that the Mahdi <sup>AS</sup> would be the master of Arabia.

As a matter of fact, there are four contradictions in the first Hadith.

1. This is a mediocre Hadith with single narration and not uninterruptedly transmitted (*Mutawatir*), hence cannot be used to deny such Ahadith and genuine as well as significant evidences which are admissible and conforms to his claim of being Mahdi <sup>AS</sup> on the strength of the attributes mentioned earlier, and most of the people have not denied his *Wilayat*,
2. The word ‘Mahdi’ is not mentioned in this Hadith.
3. The ‘filling of the earth with justice and equity’ is not mentioned in this Hadith, and it is similar to those Ahadith which are emotionally considered to be in favour of Mahdi <sup>AS</sup>.
4. It is not mentioned in this Hadith that the father’s name of Mahdi <sup>AS</sup> would be similar to that of the Prophet <sup>pbuh</sup>. Therefore, probably a person from the family of the Prophet <sup>pbuh</sup> may bear the name of Muhammad <sup>pbuh</sup> and become master of Arabia.

Therefore, this Hadith cannot be considered as an argument and evidence in respect of Mahdi <sup>AS</sup>, as propounded by the opponents.

As far as the second Hadith is concerned, neither the name of the Mahdi <sup>AS</sup> nor he being a master of Arabia is mentioned. However, the filling the earth with justice and equity and similarity of father’s name is reported, which conforms to the Ahadith narrated for Mahdi <sup>AS</sup>, and both these aspects are acceptable. Moreover, it confirms the emergence of Mahdi <sup>AS</sup> but

not being confined to the last days of the world, and this fact is known to everyone.

### ***Distribution of Wealth by Mahdi<sup>AS</sup>***

The opponents believe that the treasures would come out from the earth in the time of Mahdi<sup>AS</sup>, a man would come to him asking give me, give me. The Mahdi<sup>AS</sup> would give him gold and silver in such a huge quantity as much as he can take. Similarly, whoever comes to Mahdi<sup>AS</sup> asking for something, he will distribute the gold and silver like sand. They argue on the basis of two Ahadith. One of them is the words of the Prophet<sup>pbuh</sup> that: *“A man would come to Mahdi<sup>AS</sup> and request him; give me. give me. The Mahdi<sup>AS</sup> would immediately put in his apparel as much as he is able to carry.”* In another Hadith the Prophet<sup>pbuh</sup> said: *“After me there will be a Caliph, who would freely give handfuls of wealth to the people without counting it.”*

Their statements do not conform to the genuine Ahadith. Their proposition that the treasures would come out from the earth for the Mahdi<sup>AS</sup> has not been stated in any genuine Hadith, however, this has been stated in respect of the Antichrist (*Dajjal*). We have already proved earlier that Mahdi<sup>AS</sup> would appear much before the emergence of Antichrist. The other proposition that Mahdi<sup>AS</sup> would distribute the gold and silver, is not comprehensible particularly from these two Ahadith. In case of the first Hadith; give me, give me, probably denotes seeking wealth or a thing other than wealth; guidance. (which means, the desire is not specific to wealth, probably it may be a desire for love, vision of Allah and the secrets of *Wilayat* etc.). Therefore, it cannot be deduced that the request; give me, give me is the desire for the gold and silver. In case of the second Hadith, there are several objections to assume that it was stated for Mahdi<sup>AS</sup>, as the preceding scholars have differed on this Hadith.

Imam Ilmuddin Suleman bin Zakariya Qureshi <sup>RH</sup> said in *Sharh Mashariq* that the Hadith is cited in respect of Mahdi <sup>AS</sup> and refers to his justice and good deeds. He has taken the intended meaning of the wealth as the justice and the good deeds. Another expositor of *Mashariq* says that the words ‘to give handful of wealth’ means throwing with hands. The treasures of Khosrau (*Kisra*) was brought before the caliph Umar bin Al-Khattab <sup>RZ</sup> which he distributed freely. Thus, the expositor has taken Umar <sup>RZ</sup> as the Caliph after the Prophet <sup>pbuh</sup>, (as mentioned in the Hadith). There is no consensus on the matter that the wealth and the Mahdi <sup>AS</sup> are the specific purports of these two Ahadith.

The word ‘*Maal*’ used in the Hadith can be either common or joint or general or unspecified, and it stands for property, possessions, chattels, goods, wealth, money, income, assets, funds, grains, cloths, animals and pecuniary resources etc. The common denotes all and abundant. The joint or collective denotes a thing which may be singular or plural. In case of general, some aspects cannot be preferred over others, except as prescribed by the lawgiver (*Sha’rey*). It is mentioned in *Hidaya* that, if someone said. I owe *Maal* to somebody, it will be referred to his statement, as the quantity is not specified, and it may be more or less. Therefore, the ‘*Maal*’ in all circumstances, cannot be taken as gold, silver and pearls. Similarly, the word ‘*Hatha*’ literally means giving a little as well as spreading out the dust, or giving without counting, as mentioned in the second Hadith that ‘will give handful without counting it’, and ‘as much as he can carry’ means little or more depending upon the level of strength of the carrier. These meanings are mentioned in the Verse: **“Our Lord! Lay not on us a burden greater than we have strength to bear.”** (2:286). It denotes derivation from more to less. In another Verse Allah says: **“So fear God as much as you can.”** (64:16) It may imply less.

It cannot be proved, from any aspect, that the Mahdi <sup>AS</sup> would possess and distribute abundant wealth, gold and silver to the people as much as they are able to carry. It would also be made a condition that if he is unable to distribute abundant wealth, then he cannot be considered as Mahdi <sup>AS</sup>. These are the assumptions of those who are unmindful of the meanings of the Hadith. It is more preferable to adopt the sense of the words seeking (*Talab*) and distribution (*Ataa*), mentioned in the Hadith, as religious guidance, and if distribution of wealth is taken as intended meaning, then it becomes essential for the Mahdi <sup>AS</sup> to possess and distribute the wealth including pearls, gold, silver, cloths, eatables and animals etc., which is contrary to the sense of the Hadith. Indeed, the wealth and the dirt, more or less, both are equal for Mahdi <sup>AS</sup>, as he has no love or craving for these things. In fact, the Mahdi <sup>AS</sup> will invite the people towards Allah, enjoin them to renounce the world and its love, delight and the vanities of the world, then how can he love the world and accumulate wealth. He will not have any wealth except whatever is received in the name of Allah, then how can he distribute gold and silver to the beggar as per his capacity to carry it. These propositions are just importations of the worldly people, not found in the Book of Allah and the genuine Ahadith.

The concept of the distribution of handfuls of wealth by Mahdi <sup>AS</sup> presumed by the refuters is contrary to several aspects:

1. The Mahdi <sup>AS</sup> is a follower of the Messenger of Allah <sup>pbuh</sup>, who himself was undoubtedly a poor man, therefore, the Mahdi <sup>AS</sup> also must be a poor man, as he is a Saint (*Waly*), and the poverty and hunger, not the affluence, are inevitable for the *Wilayat*.
2. The distribution of handfuls of wealth is extravagance, which Allah is not pleased with as said in Qur'an: ***“But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil***

**Ones.”** (17:26,27). Therefore, the Mahdi <sup>AS</sup> will not be a spendthrift.

3. The Mahdi <sup>AS</sup> has been sent for the guidance towards right path. In spite of his higher status, if he himself indulge in the world and make the people to engage themselves in the world, then it would be deemed to have been deceived the people and diverted them from the bona fide purpose (quest for the vision of Allah) towards mischief, which is not the attribute of Mahdi <sup>AS</sup> but that of the Antichrist.
4. The people would come to Mahdi <sup>AS</sup> seeking the guidance towards righteousness in such a condition that they would befriend each other for the sake of Allah. Therefore, if the distribution of handful of wealth is attributed to Mahdi <sup>AS</sup>, then it would be difficult to differentiate between the seekers of the world and the seekers of Allah. Such attribute is not worthy of Mahdi <sup>AS</sup>. It is substantiated by the comments in *Tafseer -e- Madarik*, as an explanation to the Verse: **“We have made some of you as a trial for others; will ye have patience?”** (25:20). The commentator says: “O Muhammad <sup>pbuh</sup>! We have made you a trial for them. because if you had the gardens and the treasures, their obedience to you would be for the sake of the world, therefore, We have sent you as a poor man, so that the obedience of those who obey you, is purely for Us (not for the world).”
5. When the Mahdi <sup>AS</sup> makes his proclamation, the people would gather around him and accept him, craving for the gold and silver, even if they did not find the portents and the signs necessary for him to be Mahdi <sup>AS</sup>, particularly those scholars who mingle with the rulers for the sake of world and run towards their doors all the time seeking ephemeral things of this world, and in the words of the Prophet <sup>pbuh</sup>, they are the thieves of the faith. The Prophet

<sup>pbuh</sup> said: *“The scholars are faithful to Allah till they do not mingle with the rulers. If they intermingle with them, be wary of them, as they are the thieves of the faith, they are the thieves of the faith, they are the thieves of the faith.”*

### ***Allah rebuked the scholars for mingling with the rulers***

Moreover, there are some Verses in Qur’an in which such scholars have been rebuked for their association with the rulers. Allah says:

- ***“O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of God. And there are those who bury gold and silver and spend it not in the Way of God: announce unto them a most grievous penalty.”*** (9:34)
- ***“We broke them up into sections on this earth, there are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: in order that they might turn (to Us). After them succeeded an (evil) generation: they inherited the Book, but they chose (for themselves) the vanities of this world (the goods of this low life), saying “(for excuse): (Everything) will be forgiven us.” (Even so), if similar vanities came their way, they would (again) seize them. Was not the Covenant of the Book taken from them, that they would not ascribe to God anything but the truth? And they study what is in the Book, but best for the righteous is the Home in the Hereafter. Will ye not understand?”*** (7:168.169)

It is explained in *Tafseer-e- Madarik* that ***“they chose for themselves”*** means they resorted to bribery for distortion of the injunctions and alteration of the words in Torah. The phrase ***“the***

*low life*” stands for despicability and disdain of the world. They preferred to accept mean world for making alterations in Torah, and insisted that everything will be forgiven for them. If any worldly thing comes before them, they would rush forth, still they hope for forgiveness, and not ready to change their attitude, and continue to turn towards evil deeds.

Imam Zahid said in his Commentary that the Jews and the Christians did not become infidel for bribery, but for their belief that definitely they will be forgiven for their sins, though, Allah did not mention definite forgiveness in His Book, nay, it depends upon His Will. He may forgive or may punish.

### ***Four Types of Servants***

As an explanation to the Verse: ***“Are those who know and those who do not know be equal? It is those who are endued with understanding that receive admonition.”*** (39:9), it is mentioned in *Tafseer-e-Madarik* that they know and make use of their knowledge in practice, and those who do not practice accordingly, they are ignorant. With regard to the Verse: ***“Give them such a deed if ye know any good in them.”*** (24:33) it is mentioned in *Madarik* that the servants are of four types: (1) Slave only for service (2) Slave with limited legal rights to carry on the business (3) Slave who is required to pay the fixed amount to his master by way of the deed for manumission. (4) Slave who run away from his master.

The first one follows seclusion (*Uzlat*), avoids the company of worldly people and leave off the sensual pleasure to achieve the purpose of the seclusion.

The second one maintains relations, knows divine secrets, mix with the people for examination (to know who is the seeker of Allah and who is the seeker of the world), looks towards them with admonition and enjoin the sense of honour (not to be disgraced by loving this transitory world and leaving the eternal



beloved Allah). He is the Caliph of the Prophet <sup>pbuh</sup>, enjoin with the command of Allah, accepts for the sake of Allah and donates in the way of Allah, comprehend everything from Allah and speaks to Allah. The world is a market place for his religious business and wisdom is the capital of his business. He maintains justice in both circumstances, while pleased and displeased. His mark is the moderate way of life during the opulence and poverty. His knowledge (*Ilm*) is for salvation, and Qur'an is the Book of authorization from his Lord.

He is engaged with the people apparently, but away from them inwardly. He keeps away from them in divine affairs in such a matter which is unfavourable for them but inwardly favourable for him. Then he meets them in such a matter which is favourable for them but apparently unfavourable for him. He lives with them in such a manner that he is not among them, but he is a mine of pure gold. He eats and drinks what others do, but the people do not know that he is a guest of Allah, and he considers the heavens and the earth has been established with His Command. A poet said; "You are higher in status than other people though you are one among them. Indeed, the Musk is a part of the blood of Deer." The condition of the secluded person is serene and clear, while the intimate one is higher and perfect. The first one, compared to the second one, is like a companion of Allah over and above a minister of any ruler in status. The prophet <sup>pbuh</sup> is a noble from both the ends, a mine of the jewels, junction of two things; the *Nabuwat* and the *Wilayat*, origin of two springs of the sweet water; *Shari'at* and *Tari'qat*. Inwardly he is guided one who loves seclusion, and outwardly he lives in company of others.

The third one confronts with self and introspect his actions, pays the fixed amount to his master, which means he conducts five obligatory prayers, observe fasts of Ramazan, performs Hajj, as if he has purchased his self from Allah in lieu of the fixed

amount and trying to get himself free from slavery of the world. Such person would be successful in life and the Hereafter.

The fourth one, who runs away from his master, include the tyrant judge, the deedless scholar who does not act upon what he knows, the one who recites Qur'an for show-off and the preacher who does not practice himself what he says, and attack the people if they do not give any thing after listening to the sermon, even if they are thieves and fornicators. The prophet <sup>pbuh</sup> said, in respect of such people, that Allah would protect the faith through such a community, who would be disgraceful in the Hereafter. Allah says: ***“Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places hope in the Mercy of his Lord – (like one who does not)?”*** (39:9). As an explanation, it is commented in *Madarik* that the intent of this Verse is that, when the religious scholars have preferred to love the world, they are considered as the slaves who are running away from their master, as the world is an object of anger for Allah and whoever loves the world, he would be subjected to the wrath of Allah, then he will run away from Allah. Those who run away from their Lord towards the world, they are moving away from the right path to the falsehood. Hence, whoever gives them gold and silver, definitely they would create dissension with the consent of the donor, even if the donor is on falsehood.

### ***Enmity of Scholars with Mahdi <sup>AS</sup> and other Saints***

If the Mahdi <sup>AS</sup> distribute wealth along with his proclamation, as presumed by the opponents, they would slander him (saying that he is bribing the people to accept him,) and give a verdict that the Mahdi <sup>AS</sup> would come (later on), then we would follow him and accept him, but when the Mahdi <sup>AS</sup> appeared with such things which are against their aspirations, they opposed and became inimical to him for the sake of the wealth and dignity, even after knowing that the Mahdi <sup>AS</sup> is a Perfect Saint. Indeed,

they deserved the wrath of Allah and thus ruined by several kinds of calamities and tribulations, as was the situation with the scholars of Jews and Christians during the time of the Prophet <sup>pbuh</sup>. This is substantiated by the comments in *Tafseer Bahr'ul Haqa'iq* for the Verse: **“And when there comes to them a Book from God, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognized, they refused to believe in it but the curse of God is on those without Faith. Miserable is the price for which they have sold their souls, in that they deny (the revelation) which God has sent down, in insolent envy that God of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath, and humiliating is the punishment of those who reject Faith”** (2:89, 90).

It is substantiated from this Verse that some scholars such as the those who recite Qur'an, and ascetics exists in all times who aspire to find those scholars and the saints who are bestowed with illumination (*Kashf*), vision (*Mushahada*) and inspired knowledge, to turn towards Allah through them for realization of their wishes and invocations, and evince their love for Allah. But when they found someone from such community (of ascetics), they did not appreciate him, bore malice and taunted him, became inimical to him and refused to heed his words. As a result of the sense of honour of his Sainthood, they were rejected and repelled and deserved curse and farness from Allah. Allah says: **“Miserable is the price for which have sold their souls, in that they deny (the revelation) which God has sent down.”** (2:90). Which means they refuse to acknowledge the Saints of Allah and do not believe, enviously, in the real meanings of the knowledge revealed by Allah for them. Indeed, Allah bless his saintly servants with His favour. By refuting the sainthood of the saints, they earned wrath upon wrath, as mentioned in the genuine Hadith that Allah said: *“Whoever bears enmity against any saint,*

*he came out to wage war against Me, and I become furious for My saints just like a lion becomes furious for his cubs.”*

Further, there is humiliating punishment in this world and in the Hereafter, for those who reject the faith knowingly. The humiliating punishment in the world means the disgrace and disgust in the eyes of the discerning people and deprivation of the fragrant breeze of the benevolence of Allah, and punishment in the Hereafter means the loss and ignominy. Similarly, refuting the mystics and devout persons incurs deprivation and loss, and their insistence on repudiation is reflected in the Verse: ***“When it is said to them, “Believe in what God hath sent down,” they say, “We believe in what was sent down to us”: yet they reject all besides, even if it be Truth confirming what is with them.”*** (2:91). It means, when it was told to the haughty people to believe in the secrets, meanings and the truth of Qur’an inspired by Allah to His Saints and substantiated by the Verses and Ahadith narrated by the preceding clerical dignitaries, they accepted some of them which were found to be reasonable as per their heretic tendencies and said that they believe in the apparent equitability of the Qur’an, and refuted the things which were beyond their sensual pleasures, even though it was the Truth from their Lord confirming what was with them.

In their reply Allah says: ***Say; “Why then have ye slain the prophets of God in times gone by, if ye did indeed believe?”*** (2:91). Which means, why do you dispute with the saints if you have believed in them and, as a matter of fact, they speak about the secrets and realities of the Qur’an. Therefore, disbelief in them and their utterances implies disbelief in the Qur’an, and strife with the saints denotes the strife with the prophets, as Allah said: ***“And seeing that they guide not themselves thereby, they will say. “This is an (old) falsehood!”*** (46:11) It would have been better for them, if they had reduced their desires and motivated themselves to come towards the religious objects.

Allah says: ***“And what burden were it on them if they had faith in God and in the Last Day.”*** (4:39). It is explained in *Tafseer Baizawi* that: “It is to caution that if someone is called towards such a task which has no harm therein, it must be accepted prudently, as it is beneficial for him.”

One of the signs of the Mahdi <sup>AS</sup> mentioned in *Futuhah-e-Makkiyah* is that “No one would be hostile to Mahdi <sup>AS</sup> but the scholars, legists and clerics (*Fuqaha*) in particular, as they will lose their leading position in his presence.” Therefore, the enmity of some scholars with the Mahdi <sup>AS</sup> itself is a sign of his truth. If you say, these verses are revealed for the rabbis of the Jews, therefore, what is the necessity to direct them towards the scholars of the Ummah of Muhammad <sup>pbuh</sup>. I would say, it is in view of the Ahadith. Thus, Abdullah bin Amr <sup>RZ</sup> related that the Prophet <sup>pbuh</sup> said: *“A time will come upon my Ummah as it was with Bani Israel that they will follow each other in a completely identical manner, even if any Jew comes to his mother openly, some people of my Ummah will also do the same.”* Abu Sa’id al-Khudri <sup>RZ</sup> narrated that the Prophet <sup>pbuh</sup> said: *“You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a lizard (Iguana), you would follow them,”* We asked: *“O Allah’s Messenger <sup>pbuh</sup>!(Do you mean) the Jews and the Christians?”* he said, *“Whom else?”* (Bukhari)

The point to be considered is, the scholars of Jews resorted to the perversion of the words in Torah for a bribe, and were not afraid of Allah and strived for the falsehood and loved the mundane life. Similarly, the scholars of the Ummah of Muhammad <sup>pbuh</sup> would also prefer the worldly life, cling to the company of the kings or the rulers for the sake of the world and would accept his words who gives them plenty of wealth even if the donor is a follower of the falsehood, ***“And they say: “The Fire shall not touch us but for a few numbered days.”*** (2:80),

because the bribe we are taking is a great sin though, but it does not amount to the infidelity of a believer, and they do not heed to the fact that the great sins cause the death of the heart and is a sign of the hard-heartedness. Ali <sup>RZ</sup> said: “When the heart is hardened, it becomes fearless at the time of committing the sin, and such fearlessness is among the signs of the infidelity.” As an explanation to the Verse; ***“Thenceforth were your hearts hardened: they became like a rock and even worse in hardness.”*** (2:74), Imam Zahid writes his *Tafseer*: “The persistence on the venial (minor) sin inevitably results in considering the great sin as negligible as well as permissible and removing the fear of Allah, and whoever is fearless of Allah, indeed he becomes infidel, and whoever considers the great sin (*Kabeerah*) as lawful, he becomes a *Kafir*.

It is not worthy of the Mahdi <sup>AS</sup> to offer or accept the illegal gratification, but he should be a poor man and only the seekers of Allah would prefer to live in his company, as Allah said: ***“Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who place his hope in the Mercy of his Lord – (like one who does not)? Say: “Are those equal, those who know and those who do not know?”*** (39:9). It is evident from this verse that the believer must live between the fear and the hope, and place his hope in the Mercy of his Lord for his acts and be wary of the punishment for inadequacy in acts. It will be harmful if the hope exceeds the limit. Allah says:

- ***“But no one can feel secure from the Plan of God, except those (doomed) to ruin.”*** (7:99)
- ***“Truly no one despairs of God’s Soothing Mercy, except those who have no faith.”*** (12:87)

Thus, the believers should not exceed the limit. Allah says: ***Say: “Are those who know and those who do not know could be equal?”*** (39:9). Which means they know and act according to

their knowledge, as if Allah has declared them ignorant who do not act accordingly. It is mentioned in *Tafseer-e-Madarik*: “There is a great sin for those who acquire knowledge but do not obey Allah, create confusions and make mischief in the knowledge and subject themselves to temptation towards the world. Indeed, Allah consider them as ignorant.” Allah has declared his devout servants as knowledgeable, whereas, those who acquired knowledge but infatuated with the vanities of the world are termed as the thieves of the faith and misguided. The Prophet <sup>pbuh</sup> said that *Allah would render help to this kind of faith through those who are worthless in the Hereafter*. This is mentioned in *Tafseer Madarik* is respect of the Verse: **“Give them such a deed if ye know any good in them.”** (24:33).

Therefore, the argumentation of the opponents by distorting the meanings of the Hadith to make it contrary to the real state of affairs of Mahdi <sup>AS</sup> has been proved as false and baseless. Even if such meanings are accepted for a while, it would imply that the Mahdi <sup>AS</sup> would offer guidance to the people towards right path, particularly to those who seek emanation of guidance with faithful intention. It must be kept in mind that such Hadith is a mediocre and a single saying (*Hasan and Ahad*), not uninterrupted transmission (*Mutawatir*), therefore, its literal meaning should not be taken as its object, but which is in agreement with the matter of the faith, and should not be contrary to the state of affair of the Mahdi <sup>AS</sup>. Imam Ilmuddin Suleman, the grandson of Baha’uddin Zakariya has defined that this Hadith reveals the attributes of justice (*Adl*) and good deeds (*Ihsan*) of the Mahdi <sup>AS</sup>.

The good deeds (*Ihsan*) mentioned in the Hadith has been defined by the Prophet <sup>pbuh</sup>: “*You worship Allah as if you are seeing Him, for though you don’t see Him, He (verily) sees you.*” Indeed, the Mahdi <sup>AS</sup> is a Caliph of Allah and sent down particularly for this task (Vision of Allah). If you say, what is the

meaning of Mahdi <sup>AS</sup> throwing something in the cloth of the seeker. I would say. Have you not seen someone spreading his skirt before a venerable person asking him to recite *Fatiha* invoking the blessing, and when he finishes the recitation of *Fatiha*, that person rolls up his skirt, as if he has taken something in it. Taking something in the skirt or cloth tantamount to availing benefit or attainment. Such parable is widely used, like ‘as you sow so shall you reap.’

***Hadith: Ummah will be afflicted with a calamity***

The opponents make use of a Hadith for argumentation, which is related by Abu Sa’id al-Khudri <sup>RZ</sup> as the Prophet <sup>pbuh</sup> said: “*My Ummah will be afflicted with a calamity and the people would not find any shelter to take refuge from the tyranny, then Allah would send out a man from my family, he will fill the earth with justice and equity as it would have been filled with injustice and tyranny, the inhabitants of the heavens and the earth would be pleased with him, the skies would pour down every drop of water, and the earth will grow all kinds of vegetation, till the living persons would aspire for the dead to come alive. That person would live for seven, eight or nine years.*” They argue that the Mahdi <sup>AS</sup> would come at the time of the affliction of calamity on this Ummah and the people would not be able to find any refuge. We say, there are three impediments in this Hadith which prevent us from accepting it as an evidence: (1) This is a Mediocre Hadith (*Hasan*) hence cannot be believed conclusively that it was narrated by the Prophet <sup>pbuh</sup>. (2) The name of the Mahdi <sup>AS</sup> is not mentioned. (3) The Prophet <sup>pbuh</sup> did not mention that he will bear my name and his father will bear my father’s name, so that it can be presumed as if in favour of Mahdi <sup>AS</sup>.

The narration that a person from the family of the Prophet <sup>pbuh</sup> would do this and that in the Last Era, do not imply that he is the Promised Mahdi <sup>AS</sup>, and such narrations are not suitable to deny



the person who possess the suitability to proclaim himself as a Mahdi <sup>AS</sup> on the basis of those evidences which we have already mentioned. Even if we accept their argument, we would say the ‘tyranny’ denotes the six principles mentioned earlier, and it is inevitable that the Mahdi <sup>AS</sup> should appear at the time of the existence of the great sins, the people turning away from Allah and occupied with amusement and heresy. He will guide them towards Allah with wisdom and exhortation and discuss with them the Commands and the Interdictions in a pleasing manner, as he is a Caliph of Allah designated for this purpose, as was the Prophet <sup>pbuh</sup> designated for the similar purpose. Allah says to the Prophet <sup>pbuh</sup>: ***“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious.”*** (16:125)

If it is said that the words of the Prophet <sup>pbuh</sup> *“the people would not find any shelter to take refuge from the tyranny”* denotes oppression on others, not on self, as the person will not seek refuge from the infidelity and rebellion emanated from himself, as he turns towards them voluntarily under the influence of his desires. Therefore, the Mahdi <sup>AS</sup> should possess the coercion and dominance and prevent the people from tyranny through coercion. There are two aspects of the answer: (1) We do not accept that the coercion and dominance is tied with prevention from the tyranny, rather, it can be carried out with wisdom, preaching and graceful way of living, as was the case with most of the prophets <sup>AS</sup> and they did not resort to the deadly methods. (2) The coercion and dominance are not stipulated as a condition for authenticity of the prophet-hood, then how can such things be stipulated for the sainthood (*Wilayat*). We have already mentioned that such assumptions are false and baseless, while explaining these Verses:

- ***“We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.”*** (34:28)
- ***“We sent thee not, but as a Mercy for all creatures.”*** (21:107)

In fact, the task of spreading the justice and equity is not restricted to the Mahdi <sup>AS</sup> but this process will continue through his followers, till the descent of Isa <sup>AS</sup>. The similitude in amount of the oppression and tyranny with the justice and equity is not acceptable, as the dearth of the justice is determined as per requirement, whereas, the abundance of tyranny is stipulated forever, thus really the similitude is found in the circumstances, not in the number of persons. The Tradition denoted that it would be difficult for the devout believers to find a refuge because of the rampant oppression from the tyrants, as they would prefer to keep away from them and remain secluded, but it would be a difficult task because of the abundance of the tyrants. In other words, the viciousness will be rampant, but it does not negate the existence of the place of refuge, as mentioned in a Hadith related by Abu Hurairah <sup>RZ</sup> that the Prophet <sup>pbuh</sup> said: *“There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”* (Sahih Bukhari – Sahih Muslim).

Then Allah would send the Mahdi <sup>AS</sup>, and he will invite the people towards the revealed law of Islam (*Shari'ah*), religious brotherhood (*Tariqat*) and truth (*Haqiqat*) as per the propensity of the person, in such an effective way that everyone would give in voluntarily to listen to his coveted speech and to live in his fascinating company. This is the real meaning of the appearance

of the justice and equity. In this manner, the devout believers would take refuge in Mahdi <sup>AS</sup> and attain the religion of Allah through engrossment in the remembrance of Allah.

The words of the Prophet <sup>pbuh</sup> “*The skies would pour down every drop of water, and the earth will grow all kinds of vegetation,*” implies that there will be no drought and calamity, but cheapness and abundance, in the time of the Mahdi <sup>AS</sup>. Indeed, the inhabitants of the heavens and the earth would be pleased with the one who is competent to proclaim himself as Mahdi <sup>AS</sup>, except the Satan, as well as the envious, disobedient and fallacious people, who are inimical to the descendants of the Prophet <sup>pbuh</sup>, and utters such things in respect of the Mahdi <sup>AS</sup> which are unbecoming of his stature.

All such Ahadith narrated by the opponents of the Mahdi <sup>AS</sup> with regard to him are extremely weak, neither compiled by the preceding scholars nor used as evidence, except by those who refuted the Call of the Mahdi <sup>AS</sup> and preferred the leading position and the world over the Hereafter, and refuted the Call of the Mahdi <sup>AS</sup>, same as the Jews and the Christians refuted the Prophet Muhammad <sup>pbuh</sup>. I am leaving further relevant explanation for the sake of brevity.

### ***Consented views of preceding scholars in respect of Mahdi <sup>AS</sup>***

Now I will take up the consented views of the preceding scholars with regard to the Mahdi <sup>AS</sup>. Imam Qurtubi <sup>RH</sup> said:

“The matter in respect of the Mahdi <sup>AS</sup> has been transmitted uninterruptedly (*Mutawatir*) and widely spread because of the abundance of the narrators from the Prophet <sup>pbuh</sup>.”

Imam Bayhaqi <sup>RH</sup> said in his book ‘*Shu’bul Iman*’:

“The people have differed in the matter of the signs of Mahdi <sup>AS</sup>, thus a section of them

restrained themselves because of their profuse honesty and left the knowledge of the signs to Allah and strongly believed that the Mahdi <sup>AS</sup> would belong to the progeny of Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah <sup>pbuh</sup>, and would appear in the Last Era.”

Imam Sa’duddin Taftazani <sup>RH</sup> wrote in *Sharh ’ul Maqasid*:

“The Sunni scholars have adopted the belief that the Mahdi <sup>AS</sup> is a righteous Imam, a descendant of Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah <sup>pbuh</sup>, Allah would create him whenever He Wills, to render His religion victorious.”

The above quotes reveal that the narrations about the advent of the Mahdi <sup>AS</sup> are undoubted and uninterrupted (*Mutawatir*) in the sense and spread widely because of the abundance of the transmitters. The people differed in the matter of his Signs and a section of the scholars, because of their ample honesty, did not take any position and left the knowledge of the signs to Allah, and expressed belief that he will be born in the Last Era from the progeny of Fatima <sup>RZ</sup>. The certainty prevails only from such meaning of these Ahadith. Other Ahadith which contradict each other, cannot be used as a conclusive evidence.

In fact, the confusion was created by the narration of Ibn Seerin <sup>RH</sup> that Qahtani is the Mahdi <sup>AS</sup>. The statement of Allamah Taftazani in *Sharh ’ul Maqasid* that the Sunni scholars believe that the Mahdi <sup>AS</sup> is a just and righteous Imam, denotes that the justice is unrestricted in the sense, and may be less or more and may or may not spread in whole or most of the earth. His assertion that ‘Allah will create Mahdi <sup>AS</sup> whenever He Wills’, is an admonition against the belief of the Shi’ite that Mohammad bin Askari or Mohammad bin Ali Hanafi is the Mahdi <sup>AS</sup>, presently hiding in a cave for the fear of the enemies, and his

assertion further negates the concept of the co-existence of the Mahdi <sup>AS</sup> and Isa <sup>AS</sup>.

Thus, the Signs of the Mahdi <sup>AS</sup> are concise and can be summarized as below:

- (1) The Mahdi <sup>AS</sup> is a descendant of Fatima <sup>RZ</sup>, the daughter of the Messenger of Allah <sup>pbuh</sup>.
- (2) The Mahdi <sup>AS</sup> is an Imam like his ancestors from *Ahle Bayt* <sup>RZ</sup>.
- (3) The Mahdi <sup>AS</sup> is an efficacious, just and equitable Imam, he will fill the hearts of his companions with justice or the praiseworthy traits and eliminate the oppression or the reprehensible disposition from them.
- (4) The Mahdi <sup>AS</sup> is an All-perfect follower of the Prophet <sup>pbuh</sup>, as mentioned by the Prophet <sup>pbuh</sup> himself that '*He will follow my foot-prints and will never err.*'
- (5) The Mahdi <sup>AS</sup> will possess the innate qualities of the justice and equity, he will not incline towards the oppression of any kind, will try to eliminate the tyranny. He should possess the traits cited above, and should be competent to proclaim that he is the Promised Mahdi of Last Era in the state of consciousness, and remain persistent on his proclamation till his last breath.
- (6) The advent of Mahdi <sup>AS</sup> must take place in the tenth century after Hijrat.

### ***Other Claimants of Mahdi-hood***

Though, most of the venerable persons have followed the prophet <sup>pbuh</sup> and possessed admirable attributes, but never proclaimed themselves to be Mahdi <sup>AS</sup> because of their honesty, for those who reach such status, must be virtuous and truthful. However, those among them proclaimed to be Mahdi <sup>AS</sup>, their advent did not happen in 10<sup>th</sup> century AH. Whoever proclaimed in a state of unconsciousness, reverted after gaining

consciousness or after some time, or was killed if found to be deceitful and not a perfect adherent to the Prophet <sup>pbuh</sup>. Whoever among them is a saint, he is not to be considered as lying, and if he proclaimed to be Mahdi <sup>AS</sup>, it is a fallacy in his belief, as every Prophet has Sainthood, and the Seal of their Sainthood is destined in the Ummah of Muhammad <sup>pbuh</sup>. Accordingly, the saints of the Ummah of Muhammad <sup>pbuh</sup> evolved in the ranks of the sainthood of these prophets, as mentioned by the Prophet <sup>pbuh</sup> that “*The learned scholars of my Ummah are like the prophets of Bani Israel.*”

One of them came to know from Allah and the Messenger of Allah <sup>pbuh</sup> that he is the Seal of the Sainthood, and being a member of the Ummah of Muhammad <sup>pbuh</sup>, he presumed that he is the Seal of the Wilayat of Muhammad <sup>pbuh</sup>, and since such position is reserved for the Mahdi <sup>AS</sup>, he believed that he is the Promised Mahdi (Mahdi Ma’ood <sup>AS</sup>). Any saint who proclaimed in this manner, he did not remain insistent on his claim, even if he did not revert, his followers discovered the truth and discontinued to follow him, like the prophet whose Ummah did not remain persistently truthful, it becomes obligatory for them to follow any prophet, other than their own, amongst other prophets.

The Saint who proclaimed to be the Mahdi <sup>AS</sup> before the advent of the Promised Mahdi, the sign of his falsehood is that he did not proclaim in tenth century after Hijrat. The historian etc. have unanimously consented upon the fact that the advent of Mahdi <sup>AS</sup> would take place in tenth century. There are signs, as mentioned earlier, for the holy person with whom the Sainthood of Muhammad <sup>pbuh</sup> has been accomplished and for his Companions, and such signs are not the acquired one through efforts but manifestations of their truth by Allah. Such signs are similar to the versatile circumstances encountered by the Prophet <sup>pbuh</sup> and his Companions <sup>RZ</sup> during the earlier period of Islam.

## *Attributes of Companions of the Mahdi*<sup>AS</sup>

Indeed, the Companions<sup>RZ</sup> constantly remained resolute on the veracity of the Proclamation of the Mahdi<sup>AS</sup>, they increased in number day by day, even after facing opposition and affliction, same as faced by our Prophet Muhammad<sup>pbuh</sup>, his Companions<sup>RZ</sup> and his descendants. The Companions<sup>RZ</sup> and the descendants of the Mahdi<sup>AS</sup> also waged war for upholding the truth, fought and were slain, driven out from their homes and towns. In spite of such adversities, they continued to strive and fight in the cause of Allah with their goods and their selves. They left their homes in His cause and remained firm and patient in case of trials and tribulations, but never abandoned the religion of truth, and also the adherence to the Prophet<sup>pbuh</sup> and the Mahdi<sup>AS</sup>. during all circumstances of their life. They faced poverty and hunger inherently, but never looked towards the rich and their wealth. The opposition and considering them as miserable by others, never harmed them.

They continued their adherence to the Book of Allah and reposed trust in Allah, and used to entrust all their affairs to Allah. They never engaged themselves in the worldly matters and never inclined towards the worldly life. They preferred to live constantly in the company of their associates and the brothers, consisting of thousands of men, women, children and elderly people, moving on the way of Allah. They were satisfied with their faith and the poverty and hunger, and never demanded importunately anything from the people. They used to guide the people towards the path of the truth, while they themselves were resolutely following the *Shari'ah* in all of their words, deeds and circumstances. If they commit anything against the *Shari'ah* accidentally, and nobody had seen, then they used to refer the matter to any learned scholar and retract from it, as most of them were illiterate, and readily submit themselves to the legal punishment if any, as Allah said which suits them:

- ***“Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in God.”*** (3:110)
- ***“Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth (with the thought): “Our Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire.”*** (3:191)

The laudable attributes of the believers of Mahdi <sup>AS</sup> mentioned above are the rewards of the beneficence of Mahdi <sup>AS</sup>, whom they followed. Allah is pleased with Mahdi <sup>AS</sup> same as He is pleased with our Prophet <sup>pbuh</sup>.

### ***Veracity of the Mahdi*** <sup>AS</sup>

If you say that the cognizance of the Mahdi <sup>AS</sup> has made to be determined by the integrity of the Companions <sup>RZ</sup>, to show the difference between the proclamation of Mahdi <sup>AS</sup> and that of other than the Mahdi, which makes it necessary that the cognizance of the Mahdi <sup>AS</sup> depends upon the cognizance of the followers. I would say that the difference of the cognizance of the Mahdi <sup>AS</sup> has not been shown only through the integrity of the Companions <sup>RZ</sup>, but still with other reasons which are not found in anyone other than Mahdi <sup>AS</sup>. Such as:

The time of the advent of Mahdi <sup>AS</sup> is the tenth century after Hijrat of the Prophet <sup>pbuh</sup>, as opined by most of the scholars.

Secondly, the efficacy of his narration and companionship is such that, even if any thief, highway robber, incessant drunkard, fornicator, murderer, and those involved in all kinds of amusement and immorality, to such an extent that he never saw good deeds throughout their life, if such people came in contact with Mahdi <sup>AS</sup> and lived in his company for one or two days,



repented and renounced their reprehensible acts, and drowned themselves in the ocean of the remembrance of Allah, and strived for acquiring the praiseworthy traits and remained intoxicated with divine love. Even a worldly chief who is a custodian of thousand horses, will give up all his wealth and goods in the way of Allah, and agree to live in poverty and hunger and wear tattered clothes. These are the meanings of the Hadith that the Mahdi <sup>AS</sup> would fill the earth with justice and equity.

This miracle is more eminent than that of all the prophets <sup>AS</sup>. Though a large number of the prophets <sup>AS</sup> have invited their Ummah towards Allah for several years, but very few of them accepted their Call, to whom Allah has shown the path of righteousness.

Third aspect of his veracity is the persistence with divine protection, with which he remained resolute in his original condition under all circumstances of intimidation and attack from the unbelievers with an intention to imprison or kill him, but he never changed or stepped back for a moment from his mission and vehemently continued his sermons and Call towards Allah, engrossed in divine love. A number of wrestlers have tried to kill him enviously, but fell to the ground and prostrated themselves before him and started weeping when they saw his splendid face.

Fourth aspect of his veracity is his constant firmness on *Shari'at* and *Tariqat* when a number of envious opponents spied on him to find a chance of calumination (false accusation) in his external and internal circumstances, but in spite of their strong enmity they failed miserably in finding any chance of vilification (criticism).

Fifth aspect of his truthfulness is that he is imbued with the apparent and the intrinsic knowledge without learning, and several scholars of eminence, competent in various sciences, could not surmount him and finally resumed the guidance and

reposed faith in him. Those who did not live in his company, remained ignorant, inimical, doubtful and refuters among them.

Sixth aspect of his authenticity is his strong faith in the Book of Allah and its explanation consisting of the divine laws and knowledge of cognition. His one maxim is like the compendia of maxims, which guides towards the pursuance of truth for all purposes. Moreover, his noble manners are such that none of the Companions <sup>RZ</sup> including me would reach such level. His movement and calmness are such laudable qualities as that of the prophets <sup>AS</sup> and equal to their characters. The persistence of the Companions <sup>RZ</sup> and their integrity were already mentioned as a proof of him being the Mahdi <sup>AS</sup> and undaunted continuation on his path after his demise are one of the intelligible aspects of his veracity, just like the prophet-hood of our Prophet <sup>pbuh</sup>. Why then the *Wilayat* of Mahdi <sup>AS</sup> cannot be proved with the same evidence.

Some of the evidences which prove the prophet-hood of our Prophet <sup>pbuh</sup> has been mentioned in *Sharh 'ul Aqa'id*, that the men of discernment have deduced the evidence of prophet-hood (*Nabuwat*) in two ways. One is the persistency of the circumstances at the time of the prophet-hood, before and after accomplishment of the Call, his glorious dispositions, sagacious maxims, his boldness against the brave fighters, his confidence in the protection of Allah under all circumstances, his constant firmness in the horrifying situations like the efforts of the opponents to find a chance of calumny and in spite of their strong enmity their failure in finding any chance of vilification. The conscious leads to believe that only a prophet deserve to possess such attributes, not the one who slander Allah, then He gives twenty-three years to proclaim prophet-hood and accomplish the task, make His religion triumph over all other religions, render him victorious over his enemies and keeps alive his Ahadith (Traditions relating to the deeds and utterances) even

after his death till the Day of Resurrection. Keeping alive his mission even after his death is a proof of his genuineness.

All such things mentioned above, were possessed by the one in whom we have believed to be the Promised Mahdi (Mahdi Mau'ood <sup>AS</sup>). This was the beneficence (*Faiz*) of the Prophet <sup>pbuh</sup>, through which Allah charged the Mahdi <sup>AS</sup> with All-perfect adherence to the Prophet <sup>pbuh</sup>. Thus, the perseverance of the Companions <sup>RZ</sup> and their followers (*Tab'e'in*) <sup>RZ</sup> is the evidence of the truth of the proclamation of whom they rendered obedience (*Mat'boo*) (Muhammad <sup>pbuh</sup> and Mahdi <sup>AS</sup>), as per Allah's Command: ***“And he who brings the Truth and he who confirms (and supports) it – such are the men who do right.”*** (39:33). If you say, when the conscious prohibits the gathering together of such attributes in other than the prophets, then the Mahdi <sup>AS</sup> being other than prophet, how he deserves to possess them. I would say, the intellect does not prohibit possession of such attributes from the point of view of the adherence, however, it prohibits in one's own name. In fact, the Prophet <sup>pbuh</sup> said that the Mahdi <sup>AS</sup> would follow my foot-prints, which means he follow him entirely, therefore, the possession of such things is the effect of the perfect adherence, as per the saying of the Prophet <sup>pbuh</sup> that every prophet has an equal to him in his Ummah. Further, the Prophet <sup>pbuh</sup> said that the learned scholars of my Ummah are equal to the prophets of Bani Israel. Accumulation of all such things in the person of Mahdi <sup>AS</sup> is like a saying of the Prophet <sup>pbuh</sup> in respect of Abu Bakr <sup>RZ</sup> that *Nothing is poured in my heart which is not poured in the heart of Abu Bakr bin Quhafa* <sup>RZ</sup>. Sa'ad narrated that the Prophet <sup>pbuh</sup> said to Ali <sup>RZ</sup>: *“Will you not be pleased from this that you are to me like Aaron was to Moses, except that there is no Messenger after me?”*

### ***Hadith Hirqil***

This matter is further substantiated by a Hadith in *Bukhari*, known as 'Hadith Hirqil'. Abul Yaman al-Hakeem bin Naf'e

informed us and said Shoeb informed us on the authority of az-Zahri, he said that Abdullah bin Utba bin Mas'ood told me that Abdullah ibn Abbas told him that Abu Sufyan bin Harb informed him that Heraclius sent a person to him when he was sitting with some riders of Quraish, while they were in Syria as traders. This incidence happened in the period when the Prophet <sup>pbuh</sup> reached a limited accord with Abu Sufyan and the infidels of Quraish. They were in Iliya. He invited them to his court, while he was surrounded by the nobles of Rome, called an interpreter and asked him to enquire with them; who is nearest in ancestry to the man who is claiming to be a prophet. Abu Sufiyan replied that he is nearest in lineage. Heraclius asked Abu Sufiyan to come closer to him and asked the courtiers to stand behind Abu Sufyan, and asked the interpreter to enquire from Abu Sufyan the state of affairs of the person who is claiming to be a prophet. If he tells a lie, you deny him. Abu Sufyan said; by God, if I was not afraid of being called as a liar, I would have told untruth about him (Prophet <sup>pbuh</sup>). Heraclius asked: "How is his lineage amongst you people?" I replied that he belongs to the best lineage. Then he asked: "Did anybody among you claim to be prophet before him?" I replied 'No'. He asked: "Whether any of his ancestors was a king?" I replied: 'No'. He asked: "Rich people followed him or the weak?" I replied: Only weak people. He asked: "Are his followers increasing or decreasing?" I replied: Increasing. He asked: "Did anybody displease and resort to recantation after accepting his faith?" I replied: No. He asked: "Did you people use to accuse him of falsehood before his proclamation?" I replied: No. He asked: "Did he ever commit treachery?" I replied: No, but we are living in his time and don't know what is he going to do. Abu Sufyan said that, except this sentence I could not drive at anything else. He asked: "Did you people ever fight with him?" I replied: Yes. Then he asked: "How was the battle?" I replied: It was a battle with alternate success. He asked: "What is he ordering you?" I replied: He is asking us to worship Allah

only and not to associate anyone with Him and leave the practices of your ancestors. He is also asking us to establish prayer, pay alms (*Zakat*), to speak the truth, to observe chastity and kindness towards the relatives.

Heraclius repeated all the answers given by Abu Sufyan and told him, “If your statements are true then he will take over the place of my feet very soon. Indeed, I was aware that he will appear, but I was not aware that he will be among you people. If I could reach him, I will make efforts to meet him. If I would be with him, I would wash his feet.” The Heraclius called for the letter written to him by the Messenger of Allah <sup>pbuh</sup> sent through Dahiya Kilbi <sup>RZ</sup>.

Abdullah ibn Abbas <sup>RZ</sup> narrated that Abu Sufyan told him that Heraclius said to him, “When I inquired you what he (i.e. Muhammad <sup>pbuh</sup>) ordered you. You replied that he ordered you to establish prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts.” Then Heraclius added, “These are really the qualities of a prophet.”

Heraclius, the Byzantine emperor read the letter of the Prophet <sup>pbuh</sup>.

*In the name of Allah, the Most beneficent, the Most Merciful.*

*From Muhammad, the Servant and the Messenger of Allah to Heraclius, the emperor of Rome. Peace be upon he who follows the guidance. Furthermore, I invite you towards Islam, if you accept then you will find safety and Allah will double your reward. If you turn away, you will also bear the sins of your followers. “O people of the Scripture! Come to common terms as between us and you: that we shall worship none but God, that we associate no partners with him, that we erect not, from among ourselves, Lords and patrons other than God. And if then they turn back, say ye: “Bear witness that we (at least) are Muslims (bowing to God’s Will).” (3:64)*

Abu Sufyan said that when Heraclius said whatever he wanted to say, and finished reading of the letter, more courtiers gathered around him and voices were raised. Then we were asked to leave the court. When we came out, I told my colleagues that the letter of Ibn Kabsha (a name called by the infidels for Muhammad <sup>pbuh</sup> as a taunt, and Abu Sufyan used it before converting to Islam) has taken effect and created fear in the emperor. I started to believe that Muhammad <sup>pbuh</sup> will dominate over the people very soon. Finally, Allah made me to enter into Islam.

Be informed you wise men that the qualities of the person in which we have believed to be Mahdi <sup>AS</sup> and his Companions <sup>RZ</sup> exactly conforms to the attributes mentioned in the Hadith concerning Heraclius. Such as, the Mahdi <sup>AS</sup> belongs to the noble lineage, his ancestors did not claim to be Mahdi and none of them was a king, the weak people followed him and they increased every day, never lied before proclamation and never betrayed. He is asking the people to worship Allah who is one, and not to associate any partner with Him apparently or secretly. The Mahdi <sup>AS</sup> enjoin the people to follow justice and good deeds, be chaste, keep away from anything other than Allah, to speak truth, have sincere devotion and perfect faith. Rationally, these are the signs of truthfulness of the prophet-hood (*Nabuwat*), then how and why refute the Mahdi-hood of the one who possesses the attributes of the prophet <sup>AS</sup>. You must think deeply about individualization of the Mahdi <sup>AS</sup>, just as the sensible people have contemplated about individualization of the Prophet <sup>pbuh</sup>. Except virtuous traits, all other things are the flights of fancy and misgivings, not considered by the intellectuals, as the miracle is manifested particularly by the prophets <sup>AS</sup>. If the miracle is made a precondition to recognize the Mahdi <sup>AS</sup>, then veracity of the Signs of Mahdi <sup>AS</sup> will no longer remain valid. However, he may be recognized by the thing through which the sensible persons have recognized the Prophet <sup>pbuh</sup>, and that thing is the praiseworthy

characters, which were already mentioned in the above Hadith and in the text of *Sharh 'ul Aqa'id*.

Therefore, it is incumbent upon you to seek guidance with the help of above evidences, remain firm and faithful, and accept the words of the Mahdi <sup>AS</sup> and believe in him with sincerity of heart. Otherwise, you will fall into the flood of delusion and dissension in such a way that the fragrance of the path of truth will not reach you and you will remain deprived of the absolute beneficence. May Allah help you with the guidance towards truth, wake you up from the sleep of the negligence and help you walk on the paths of the seekers of truth, so that you may have the Vision of Allah with the help of the guidance provided by the Mahdi <sup>AS</sup>.

First of all. I have explained to you, the state of affairs of the Mahdi <sup>AS</sup> and his Companions <sup>RZ</sup>. Look into their affairs and compare with the circumstances referred to in the Hadith of Heraclius and the text of *Sharh 'ul Aqa'id*, if found to be conformable, then it is not justifiable for you to pay attention to other disparities. Indeed, the Mahdi <sup>AS</sup> has been sent in tenth century after Hijrat as determined by the learned scholars on the basis of a Hadith related by Abu Hurairah <sup>RZ</sup> that one of the things I learned from the Prophet <sup>pbuh</sup> is that he said that “*Allah will raise in this Ummah, a person at the beginning of every hundred years, who will revive his religion for this Ummah, and he said that the reformer in the tenth century will be the Mahdi <sup>AS</sup>*”. The scholars have consented that he will be greater in status than all other prophets <sup>AS</sup> because of his affinity with our Prophet <sup>pbuh</sup>, as the Mahdi <sup>AS</sup> is a Seal of the Sainthood of our Prophet Muhammad <sup>pbuh</sup>.

Nuwavi has deduced the expected date of the advent of Mahdi <sup>AS</sup> after 900AH, and Tabari as 905AH. In fact, the Mahdi <sup>AS</sup> appeared (made his final proclamation) in 905AH. This is the conclusion of the emulations by the scholars based on the

independent judgements in theological matters (*Ijtihad*) and opinions.

### ***Advent of Mahdi is a Divine Secret***

Now, with the blessings of Allah the Almighty, I will present a concise outline in this treatise (*Makh'zan'ud Dala'il*) in evidence of the Mahdi <sup>AS</sup> which will make us able to dispense with all such arguments. The refuters (opponents of Mahdi <sup>AS</sup>) who argue with the help of Ahadith, will be either followers (*Muqallidin*) of the learned legists (*A'imma-i-Mujtahidin*) or they themselves are legists (*Mujtahid*). If they are the followers of the legists, then they are not permitted to deduce their opinion directly from the Ahadith, and they must use the statements and opinions of the legists who formulate independent decisions in theological matters, based on the interpretation and application of the four principles (*Usool*). Evidently, none of them have stated anything in respect of the Mahdi <sup>AS</sup>, as nothing concerned is found in their decrees of jurisprudence. However, the scholars have mentioned, on the authority of the legists that they deferred and left the cognition of the advent of Mahdi <sup>AS</sup> with Allah, because of many differences in the interpretation of the Ahadith.

In fact, the advent of Mahdi <sup>AS</sup> is a divine secret, and formulation of any opinion in the matter of the divine secret will only be conjectural and assumptive. This divine secret is not like (the determination of) the people of (who deserve) the Paradise and the Hell, which cannot be comprehended till the Day of Judgement. Rather, it has been conceptualized in the world which resulted in misrepresentation and misunderstanding of the facts by those who opposed to pursue the right course. If somebody say that such meanings were not at all mentioned by anyone and the cognition of the advent of Mahdi <sup>AS</sup> was left with Allah, then such assertion does not prohibit the claimant who is eligible and qualified to proclaim as Mahdi <sup>AS</sup> in view of most of the circumstantial evidences conforming to the Prophet <sup>pbuh</sup>.



We would like to ask the opponents, wherefrom they bring such arguments, because Imam Azam <sup>RH</sup> and other Imams have said that, any Mufti should not issue any legal opinion (*Futwa*) on the basis of our pronouncements, unless they know its origin and basis. This is an established rule in the books of jurisprudence like *Fusool'ul Imadi*. Therefore, it is proved that, no argument or evidence is left for them in the Ahadith mentioned earlier. Moreover, they do not deduce any evidence from Holy Qur'an in respect of the Mahdi <sup>AS</sup>, in spite of the fact that the Qur'an is an evidence for him because of his devotional adherence thereof. Whereas, the opponents put forth their arguments based on the assertions of the scholars and the consensus (*Ijma*), when there is no consensus in the matter of the attributes, except for such things reproduced by us from *Shu'bul Iman* and *Sharh'ul Maqasid*. Thus, they have nothing to say except the probabilities, conjectures and anticipations, which are of no use in the matter of truth.

If the opponents are legists (*Mujtahid*), then we would like to ask them about the Ahadith, whether all of them are unanimous or inconsistent. If they say unanimous, it is not acceptable to us because of the disparities therein as apparent as the sun at noon, and such inconsistencies have been reported by the preceding scholars. Such incompatible Ahadith cannot form the basis of the conclusive evidence. Therefore, it is incumbent upon them to examine the status of the Ahadith from the point of view of the earlier one and the later one, genuine and faulty, abrogative and abrogated, which are the provisions of the interpretation of Islamic law (*Ijtihad*), and acknowledge the Ahadith with consistent meaning. Then correlate them with the Qur'an, if found to be congruent with Qur'an, compare them with the proclaimer of *Mahdiyyat*, if compatible with him, then the proclaimer of *Mahdiyyat* and the Hadith must be accepted. However, if the Hadith is inconsistent with the Book of Allah and the proclaimer of *Mahdiyyat* as well, it must be rejected. If they

did not act accordingly, it is not permissible for them to refute the Mahdi <sup>AS</sup>, as such refutation tantamount to violation of divine law based on their conjecture.

One of the theologians told me that Imam Azam Abu Hanifa <sup>RH</sup> said that the Mahdi <sup>AS</sup> and Isa <sup>AS</sup> will co-exist in one and the same time. I asked him wherefrom you bring such thing as nobody has narrated it with reference to Imam Azam, and even if accepted for a while, has he told with definiteness or as an interpretation or presumption? He replied ‘presumption’. I asked again whether the conjectural and presumptive things form the basis of any conclusive evidence. He said ‘No’. Then I told him that, merely on the basis of assumptive arguments, how can one refute such a person who possess most of the Signs of *Mahdiyat*, and being competent, proclaims himself as Mahdi <sup>AS</sup>, and affirmed and obeyed by several scholars. The theologian found nothing to say and kept quiet.

Even if the legists (*Mujtahid*) hold necessary qualifications, the Mahdi <sup>AS</sup> is more qualified, worthier and authentic than them, as he has been bestowed with divine knowledge, familiar with the secret meaning of the Qur’an, sees the Prophet <sup>pbuh</sup> through his soul and inquire about the realities and truth. Then why they oppose the Mahdi <sup>AS</sup>, Allah knows better about their faith (*Iman*). The preceding scholars of eminence have left no stone unturned in expurgation and investigation in the matter of the Signs of the Mahdi <sup>AS</sup> and *Mahdiyat*, nevertheless, no evidence was left for them to determine the preconditions of *Mahdiyat*. Finally, they declared that the Mahdi <sup>AS</sup> would be a descendant of Fatima <sup>RZ</sup> the daughter of the Messenger of Allah <sup>pbuh</sup>, he would appear in the Last Era to render victorious the religion of the Messenger of Allah <sup>pbuh</sup>, and this mission is connected with the invitation towards Allah. Likewise, with regard to the scholars who knows the injunctions and laws but does not put into practice, the Prophet <sup>pbuh</sup> said that Allah would render help to this faith from

such a community, which is worthless in the Hereafter. This is mentioned in *Tafseer-e-Madarik*.

The Prophet <sup>pbuh</sup> reckoned with the words of such a scholar whose practices are not commensurate with his knowledge, then mull over the effectiveness of the words of the one who is the learned and also practice accordingly. Indeed, this is among the paramount evidences, that whoever chose to live in the company of the Mahdi <sup>AS</sup> devotedly, he turned towards Allah by renouncing the world and its vanities. This miracle is equal to greatest miracles of all the prophets <sup>AS</sup>, and no one from the Ummah is associated with the Mahdi <sup>AS</sup> in such a miracle. These are the actual meanings of the Hadith that Mahdi <sup>AS</sup> would fill the earth with justice and equity, which means in the hearts of the people on earth, and establish the justice and equity in them, as a result of which they will pursue the injunctions of *Shari'ah* and be excited to gain the gnosis (*Ma'rifat*) and the real Unity of Allah, as the earth would have been filled with the oppression and tyranny, or their hearts were filled with the innovations (*Bid'at*) and the sins. The Call of the Mahdi <sup>AS</sup> (towards righteousness) will eliminate and weed out such evils from their hearts and plant justice and equity, commitment to *Shari'ah*, quest for the Vision of Allah, through the remembrance of Allah (*Zikr*), meditation, trust in Allah (*Tawak'kul*) and surrender to Allah etc. which are essential for this goal. Indeed, Allah knows better what is right, we have to return towards Him and He is the recourse to us.

Praise be to Allah, who opened the door of repentance by His grace. I seek Allah's forgiveness if anything transpired on my lips against the beliefs of Sunnis (*Ahle Sunnat wal Jam'at*). I did not mention anything intentionally contrary to truth, but quoted from the books of the venerable, truthful and Godly scholars, who rose in the rank of the prophets of Bani Israel with respect to the guidance and sainthood (May Allah be pleased with them).

When the people who adopted the literal meanings could not succeed in achieving the divine secrets and unprecedented mysteries, ascribed them to the innovations (*Bid'at*) and heretic tendencies. In fact, these are the secrets of the divinity hidden in the humanity, revealed only to those who loves Allah passionately and ardently desires to attain the Vision of Allah. Praise be to Allah, the Cherisher and Sustainer of the Worlds.

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materialism during early days of Umayyad caliphate. Born 642/21AH Madinah, Died 728/110AH Basra.

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**Ma'az bin Jabal:** Abu Abdur Rahman Ma'az bin jabal bin Amr bin Aus. Companion of the Prophet <sup>pbuh</sup>. Scholar of Qur'an, Hadith and Fiqh. Participated in battles. Died 639AD/18AH.

**Maqdisi:** Abul Fazl Muhammad ibn Tahir ibn Ali ibn Ahmad al-Shaibani al-Maqdisi. Historian and Traditionist. First person to index the six canonical books of Hadith Sihah Sitta. Born 1057/448AH Died 1113/507AH.

**Miqdad ibn Aswad:** Miqdad ibn Al-Aswad al-Kindi. Companion of the Prophet <sup>pbuh</sup>. Participated in all the battles. Born in Yemen. Died 653/33AH Damascus/Madina

**Qurtubi:** Abu Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari al-Qurtubi. Mufassir, jurist, Islamic scholar, Muhaddith, Works- *Tafsir al-Qurtubi*, *Al-Asna fi Sharh Asma'ul Husna* etc. Born 1214AD/611AH Spain, Died 1273/672AH Egypt.

**Mughira ibn Shu'ba:** Abu Abdullah al-Mughira ibn Shu'ba ibn Abi Amir ibn Mas'ud as-Thaqafi. Companion of the Prophet <sup>pbuh</sup>. Served as governor of Basra and Kufa. Born 600AD Taif Died 671/51AH.

**Mishkat:** *Mishkat'ul Masabih*, by Muhammad ibn Abdullah Khatib at-Tabrizi, an expanded version of al-Baghawi's *Masabih al-Sunnah*. Many commentaries of this book have been written. Died 1340/741AH.

**Muslim:** *Sahih Muslim* compiled by Abu Hussain Asakiruddin Muslim ibn Hajjaj al-Qushayri al-Neshapuri. Collection of Hadith included in *Sihah Sitta*. Born 824/202AH or 828/206AH Nesapur, Died 883/261AH Nesapur.

**Nawawi:** Abu Zakariyya Yahya ibn Sharaf an-Nawawi. Jurist and Hadith scholar. Works – *Al-Minhat bi Sharh Sahih Muslim*, *Riyaz'us Saliheen*, *Minhajut Talibin*, *Tahzib'ul Asma wal-Lughat* etc. Born 1233/631AH Died 1277/676AH Syria.

**Shahabuddin Qazi:** Qazi Shahabuddin Daulatabadi ibn Shamsuddin ibn Umar az-Zuwali. Received the title of *Malik-ul-Ulma* (King of the learned) from Sultan Ibrahim Sharqi of Jaunpur. Author of the Commentary on the Qur'an called *Bahr-e-Mawwaj* in Persian, *Manaqib'us Sadaat*, *Hashiya Kafiya*, *Sharh Bazdawi* etc. Born at Daulatabad Died 1445AD/849AH Jaunpur.

**Tabari:** Abu Jafar Muhammad ibn Jarir at-Tabari. Memorized Qur'an. Learned scholar of Jurisprudence, Hadith, History, Poetry, Lexicography, Grammar, Ethics, Mathematics and Medicine. Works – *Tafsir al-Tabari*, *Tarikh al-Rusul wal Muluk*. Born 839AD/224AH Amol, Tabaristan. Died 923/310AH Baghdad.



**Tafsir Madarik:** *Madarik'ut Tanzil wa Haqa'iq'ut Tawil* by Abu Barkat Abdullah bin Ahmad bin Mahmood an-Nasafi. Other works – *Kanz'ud Daqa'iq*, *Manar'ul Anwar*, *Umdat'ul Aqa'id* etc. Died 1310/710AH.

**Taftazani:** Sa'aduddin Mas'ood ibn Umar ibn Abdullah at-Taftazani. Eminent scholar of Islamic jurisprudence, Theology, Rhetoric. Logic. Linguist. Several books to his credit. Works-Commentary on Qur'an *Kashf'ul Asrar* in Persian, *Sharh'ul Maqasid*, *Sharh'ul Aqa'ed*, *Mukhtasar Talkhis* etc. Born 1322/722AH Taftazan (Khorasan), Died 1390/793AH Samarqand.

**Tirmizi:** Abu Isa Muhammad ibn Isa as-Sulami az-zarir al-Boghi at-Tirmizi. His collection of Hadith *Jami at-Tirmizi* is included in *Sihah Sitta*. Another work-*Shama'il Muhammadiyah*. Born 824/209AH Tirmiz (Uzbekistan), Died 892/279AH Tirmiz.

**Tha'labi:** Abu Isha'q Ahmad ibn Muhammad ibn Ibrahim al-Nisapuri al-Tha'labi. Great Islamic scholar. Works-*Tafsir al-Tha'labi*, *Ara'is al-Majalis fi Qisas il-Anbiya*. Died 1035AD/427AH.

**Thawr ibn Yazid:** Abu Khalid Thawr ibn Yazid ibn Ziyad al-Kula'i. Islamic scholar of 8<sup>th</sup> Century. Died 770AD/153AH.

**Walid bin Muslim:** Abul Abbas Walid bin Muslim. Jurist and Traditionist. Several works are attributed to him, like *Kitab'us Sunan fil Fiqh* and *Kitab'ul Maghazi* etc. Born 737/119AH Damascus Died 809/194AH.

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