

Towzih-ul-Fahwa
Fi Mas'ala-e Ijtima'-e Mahdi^{AS} wo Esa^{AS}

*

Explanation of Purport
in the Issue of Coeval of Mahdi^{AS} and Esa^{AS}

*

BY

Allamatul Asr Moulana Moulvi Alhaj
Hazrat Syed Shehabuddin Saheb

Rahmatullahi Alaih

Sadr-e Majlis-e Ulema-e Mahdavia Hind

*

English Translation by: Syed Mohammed Suhael

*

Published By:
Seerat Committee Siddiq-e-Akber
Bandagi Meeran Syed Mahmood Sani Mahdi
Razi Allahu Anhu

Translator's Note

In the name of Allah, the Most Beneficent, the Most Merciful.

In October 2019, I had a telephone call with Hazrat Peer-o-Murshid Syed Atan Shahab Mahdavi Saheb of Chanchalguda, Hyderabad. He mentioned this book written by his late father and asked if I can translate this into English and that he wished to published both the Urdu and English versions together.

I agreed to the task and Alhamdulillah, I could complete the translation in a very short time.

The majority of the Muslim community believes in the coeval of Hazrat Mahdi^{AS} and Hazrat Esa^{AS} close to the *qiyamah*. But there is no basis and authenticity for such a belief and it is mostly interpretation and conjecture on part of scholars which has led to such a conclusion. This book discusses the issue of coeval in detail and proves that the expectation of Mahdi^{AS} and Esa^{AS} coming together is baseless and contradicts the authentic *ahádith*. The book also explains how this belief in coeval has come about and the irreconcilable consequences of having such a belief.

I have included a glossary for the benefit of English language readers. I have also inserted headings to make it easy to read the book one topic at a time. Both the above are not part of the original Urdu book.

Insha Allah, this book will be of benefit not only to Mahdavis but to all Muslims who have an interest in this topic and wish to know more about it.

I thank brothers Syed Mahmood Hasheer Saheb and Syed Mahmood Mukarram Saheb for proof-reading and reviewing

the translation and suggesting changes which have enhanced the accuracy of translation and clarity of this book. I am grateful to them for their efforts.

Syed Mohammed Suhael

21 Rabi-ul-Awwal 1441 Hijri / November 19, 2019

Bangalore

Glossary

Word	Meaning
Coeval	existing or occurring at the same period of time (Merriam-Webster Dictionary)
<i>Hadith / Ahádíth</i>	Traditions of Prophet Muhammad ^{SLM} . Plural: <i>Ahadith</i> .
<i>Háfiz / Huffáz</i>	One who has memorised the entire Quran. Plural: <i>Huffáz</i> .
<i>Injíl</i>	Bible, the Book of Esa Alahis Salam
<i>Khalifatullah</i>	Vicegerent of Allah.
<i>Muhaddis</i>	Hadith scholar
<i>Mujtahid / Mujtahidín</i>	An individual who is qualified to exercise <i>ijtihád</i> (independent reasoning) in the evaluation of Islamic law. In general <i>mujtahids</i> have an extensive knowledge of Arabic, the Qur'an, the Sunnah, theology and fiqh. Plural: <i>Mujtahidin</i>
<i>Mutaqaddimin</i>	Scholars of the early Islamic era, pioneers of hadith literature
<i>Mutákhirin</i>	Scholars of the later Islamic era, latecomers of hadith literature.
<i>Riwayat</i>	Narration / Transmission of <i>hadith</i> .
<i>Ráwi</i>	Narrator – One who narrates the <i>hadith</i> Transmitter – One who transmits and is part of the chain.
<i>Sahábi</i>	Companion of the Prophet ^{SLM} . Plural: <i>sahába</i> .
<i>Sahihain</i>	Bukhari and Muslim, the two most authentic collections of <i>hadith</i> .
<i>Sanad</i>	The chain of transmission. Plural: <i>isnád</i> .

Word	Meaning
<i>Siha Sitta</i>	Six books of Sahih Traditions. Bukhari, Muslim, Abu Dawood, Tirmizi, Nasa'i, Ibn Maja
<i>Tábayi</i>	The generation which came after the <i>sahába</i> . Plural: <i>Tábioon / Tábiyín</i> .
<i>Taurát</i>	Torah, the Holy Book given by Allah to Prophet Musa Alahis Salam
<i>Tawátur</i>	Reported by such a large number of report that there is no possibility of conspiracy or collective mistake. Also, there are a large number of people in every link of the chain of transmitters. A <i>hadith</i> which is reported by <i>tawatur</i> is called a <i>Mutawátir hadith</i> .
<i>Tawátur-e-Mánvi / mutawatir-ul-m'ani</i>	<i>Hadith</i> in which <u>the meaning</u> is conveyed by <i>tawátur</i> and it is not verbatim. It is reported by a large number of narrators, however the wordings are not the same. While the narrators are unanimous in reporting the basic concept, the words of each narrator are different.
<i>Thiqah</i>	Most Reliable Transmitters
<i>Ummah</i>	Nation / Community of a Prophet. E.g. Muslim Ummah, the community of the followers of Prophet Muhammad ^{SLM} .

Hadith Categories Mentioned in this Book

Category	Meaning
<i>Gharíb</i>	Scarce / Strange. A type of <i>Ahad</i> hadith, which is conveyed by only one narrator at some stage of the <i>isnád</i> .

Category	Meaning
<i>Marfu'</i>	A narration specifically attributed to Prophet Muhammad ^{SLM}
<i>Mawquf</i>	A narration attributed to a companion, either as a statement of that companion, an action or otherwise.
<i>Maqtu'</i>	A narration attributed to a <i>Tábayi</i> , either it is a statement of that successor, an action or otherwise.
<i>Mauzu</i>	A <i>hadith</i> that is mawḍū' (مَوْضُوع) is one determined to be fabricated and cannot be attributed to its origin.
<i>Munkar</i>	If a narration which goes against another authentic <i>hadith</i> is reported by a weak narrator, it is known as <i>munkar</i> .
<i>Mutlaq</i>	Absolute / general
<i>Munqat'i</i>	A <i>hadith</i> in which the chain of people reporting the <i>hadith</i> (the <i>isnád</i>) is disconnected at some point.
<i>Muttasil</i>	A <i>hadith</i> with a continuous chain of narration in which each narrator has heard that narration from his teacher.
<i>Sahih</i>	The highest category of <i>hadith</i> . It means "authentic". Only a <i>hadith</i> which satisfies all the criteria listed in this classification, is called a " <i>Sahih Hadith</i> ".
<i>Z'aef</i>	Weak

Abbreviations

SLM	Sallallahu Alahi wa Sallam
AS	Alaihis Salám
RZ	Razi Allahu Anhu/Anha/Anhum

RH	Rahmatullahi Alaih
----	--------------------

Table of Contents

Expression of Thanks	x
Introduction.....	1
The Issue of Coeval	2
The Mahdavia Position on Coeval	3
No Basis for Coeval in the Sahíh Hadíth.....	4
The Basis for Coeval.....	6
The Narrations about the Coeval of Mahdi ^{AS} and Esa ^{AS} are non- <i>sahih</i>	8
Investigating the claim that “Mahdi Alaihis Salám will help Esa Alaihis Salám in killing Dajjál.”	17
Investigating the claim that Esa ^{AS} will follow Imam Mahdi ^{AS} in Prayer	22
Arguments regarding the Chain of Transmitters and the Hadith of Mahdi Abbasi	28
The Touchstone of Restriction of the Absolute or Specificity of the General.....	31
Non- <i>sahih</i> portion of Appendage and Addition by the <i>mutáakhirin</i> should be rejected.....	33
Examples of Appendage and Additions in Prophecies about Hazrat Muhammad Rasoolullah ^{SLM}	35
Summary of Investigations done so far.....	42
The Consequences of Accepting Coeval as Being Correct and Other Ahádith which are Contrary to Coeval	43

Pledging Allegiance to Two Khalifas.....	43
Who is the Ruler behind whom Esa ^{AS} will pray?.....	46
Esa ^{AS} will pray behind a leader who will rule after the death of Mahdi ^{AS}	47
There will be many rulers after Mahdi ^{AS} before Dajjal emerges	49
Mahdi ^{AS} will come in the Middle Ummah and Esa ^{AS} will come in the End Ummah	50
Difficulties arising out of Coeval.....	54
Difference between the advent of Mahdi ^{AS} and Esa ^{AS} as the signs of Qiyamah	60

Expression of Thanks

مُبَسِّمًا وَ مُحَمَّدًا وَ مُصَلِّيًا

We are thankful to Allah that, despite unfavourable circumstances, the series of religious and literary services of the *Majlis-e-Ulema* continues, in which the publishing of the treatise ‘*Tafseer Lawama’ul Bayán*’ of *Bahr-ul-Uloom Ustaz-ul-Ulema Fakhrul-Millat Allama Syed Ashraf Shamsi^{RH}*, which is nearly 5000 pages, is a great and unparalleled example of achievement in the community. So far, the printing of the fifth part is nearing completion. It has more than 800 pages. This rare resource is in Arabic language and is a treasure of the disciplines and sciences and matters of the Mahdavia creed, the importance of which will be felt even by the scholars of the Islamic world.

In these precarious times, it is not easy to print this treatise along with another. So far, all the capital that has come for printing the *tafseer* is due to the tremendous courage, great fortitude and the result of hard work of the unshakeable personality of our true friend, a long-standing companion, my brother Janab Moulvi Syed Najmuddin Saheb Yadullahi, resident of Baroda, member of *Majlis-e Ulema-e Mahdavia-e Hind*. If more people devote their attention towards this then the scope of services could be far-reaching and books on beneficial and important issues can be printed. At this juncture, I sincerely supplicate in the court of the Glorious Lord that: “In the midst of today’s upheaval, give us a vision of tomorrow.”

Two issues, concerning the matter of *mahdiat*, are very important and fundamental and about which baseless views are found to be popular.

One is about the *ahádíth* regarding the advent of Mahdi Mau'ood Alaihis Salám. What is their status as per the principles of *hadíth*? And on the basis of these *ahádíth*, is the belief of the necessity of advent of Mahdi Mau'ood^{AS} in the *Ummah* of Muhammad^{SLM}, included in the faith?

The second is, will Esa^{AS} and Mahdi^{AS} come in one era and will they pray behind each other? Or will their advent be in different eras?

Regarding the first issue, generally because of *Muqaddamah Ibn Khaldun*, misconceptions regarding this matter kept on rising and getting published, because some *ahádíth* have been criticized in it and an attempt has been made to label them as unworthy of belief. Although some scholars of Islam have published its refutation, but a treatise of Bahr-ul-Uloom Allama Shamsi^{RH}, "*Islah-uz-Zannun Min Kalam-il Ibn Khaldun*", is very beneficial and comprehensive. All the doubts and suspicions of Ibn Khaldun have been cleared in it in a scholarly way and in the method of the *muhaddisín*. Before this, no enduring book has been written on this topic in the Mahdavia community. In this respect, this is the first and unique book which can benefit not only the community, but also the entire Islamic world. The printing of this book is also on the agenda of the *Majlis*.

As for the second issue, very few people are aware, as to the advent of which *khalifatullah* is included in what kind of signs of *qiyamah*. But what is commonly reported is that Esa^{AS} and Mahdi^{AS} will come in one era and will follow each other in prayer. Since the matter of the appearance of Mahdi Mau'ood^{AS} and Masih Mau'ood^{AS}, like the occurrence of *qiyamah*, is included in the beliefs, propogating authentic information about it is an

important service of religion and an obligation which deserves thanks.

This treatise (*Towzih-ul-Fahwa*), which has been published by the Majlis-e Ulema-e Mahdavia-e Hind and comprised of this very topic, has been written by the non-pareil personality, that is, Hámil-e Ausaf-e-Hamida wo Malkát-e-Fáeqa 'Aalim-e Asrár-e-Shariat-e Ghara wo Tariqat-e Haqqa, Allamatul Asr Moulana Syed Shehabuddin Saheb, Sadr-e Majlis-e Ulema-e Mahdavia-e Hind¹. Its study will not only benefit Mahdavi brothers, but for common Muslims too, it will be viewed as a precious gift of information because efforts have been made to gather at a single place, all important and essential content regarding the era of the advent of Hazrat Mahdi Mau'ood and Hazrat Masih Mau'ood Alaihimá Assalám. Therefore, every person who believes in the advent of Mahdi Mau'ood^{AS} and similarly, scholars of Islam too, will be able to see all proofs regarding this topic in a single reading.

In the arguments and style of explanation, the glory which has manifested in the dignity, statesmanship, courtesy and praise-worthy qualities of the acclaimed author, is not wanting in explanation. We are indebted to the distinguished Moulana and our heart is filled with happiness that despite his ripe old age of eighty years and failing health, he happily accepted the motion, which was for the common benefit. And within a few days he completed this treatise and entrusted it to the Majlis. We

¹ Possessor of praise-worthy attributes and excellent proficiency, scholar of the secrets of the lustrous *shariat* and the true *tariqat*, *Allamah* of the Era, Moulana Syed Shehabuddin Saheb, President of the Majlis-e Ulema-e Mahdavia-e Hind.

besech Allah from the heart that—for this personality of comprehensive excellences, the *Sadr-e-Majlis Madde-zillahum* who, to our good fortune, is amongst us—He bestows health and well-being to him and keeps him safe with peace and tranquillity so that under the shadow of his *faiz* (spiritual bounty), whatever extent of service of religion that is possible, can be accomplished. *Aameen Ya Rabbal Aalameen*.

Further, our special supporter and true friend Janab Moulvi Syed Najmuddin Saheb Yadullahi is deserving of thanks and *dua-e-khair* (good prayers) with whose monetary contribution this treatise has been printed.

Secretary, Majlis-e Ulema-e Mahdavia-e Hind.

Introduction

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

All praises to Allah, Who created the Jinn and humans with His absolute power and sent prophets to guide them in His eminent mercy. Then He sealed the *nabuwat* (prophethood) and *risalat* (messengership) upon the Seal of the Prophets and sent Imám Mahdi al-Mau'ood and appointed him as Seal of the Saints, May the Salutations of Allah and innumerable blessings be upon the two Seals and their progeny and their companions.

Thereafter, this *almuftaqir-il-Allah al-Qavi* (deficient before Allah the Powerful), Faqir Syed Shehabuddin al-Mahdavi, successor of Jam'e-ul-Uloom Manqul-wo-M'aqul wo Mahar-e-Asrar-e-Shariat wo Waqif-e-Rumuz-e-Haqiqat Murshadna wo Moulana Syed Nusrath Taghammadallahu bi Ghufranihi wo Askanihi bi Jánibihi², addresses the respected readers that conferences and debates occur regularly among the respectable members of Majlis-e Ulema-e Mahdavia (Hind), Hyderabad Deccan on scholarly and religious issues with a view to verify the truth. As part of this, the issue of coeval of Mahdi^{AS} and Esa^{AS} also came under discussion. The respectable friends moved a motion that it would be appropriate if all discussions related to this issue are compiled in the form of a treatise. The reality of this issue will be revealed to the common people. Based on the motion moved by these respectable friends, this ignorant *faqir*, as per his

² Center of Written and Intellectual Knowledge, Master of the Secrets of *Shariat* and Sage of Signs of the Realities, Our Preceptor and Lord, Syed Nusrath May Allah have Mercy upon him with His Forgiveness and dwelling at His side.

knowledge, started putting the treatise together and praise be to Allah, the treatise was completed within a week.

The Issue of Coeval

It has been the custom of prophets^{AS} that, based on the knowledge they receive from Allah, they have been informing their *Ummahs* (communities) about the dangers and incidents which will occur in the future or they have been giving news, as soon as possible, about a guide or a saviour who is come in the future. The prophecy about the Prophet of Islam^{SLM} in the Taurát and the Injíl³ is an example. As per this method of Prophets, *Hazrat Sarvar-e-Kayenath*⁴ Muhammad Mustafa Sallallahu Alahi wo Sallam has, along with many other prophecies, informed his *Ummah* of the important prophecy of the advent of Imám Mahdi Alaihis Salám and the descent of Esa Alaihis Salám. Due to this reason, almost all Islamic sects agree on the emergence and advent of both the *khalifatullahs* (the vicegerents of Allah) (Except [those sects] as Allah wills).

Among the sects who agree on the existence of Imám Mahdi Alaihis Salám and Esa Alaihis Salám and that their advent and appearance is from the essentials of *deen* (religion), even among them there is disagreement that some of them believe that Imám Mahdi Alaihis Salám and Esa Alaihis Salám will appear together at the same time and at one place. Rather, they include the *ijtima'* (coeval) of Mahdi and Esa Alaihim Assalám in the signs of appearance of Mahdi Alaihis Salám.

³ Torah and the Bible

⁴ Leader of the Universe

On the other hand, there are other sects which do not agree on this coeval. Rather, they believe that these two *khalifatullahs* will be sent separately in their own eras to save the *Ummah* of Muhammad^{SLM} from destruction.

With the guidance from Allah, we now wish to investigate this very issue of the coeval of Mahdi and Esa Alaihima Assalám, to find out which of these two creeds is upon the truth.

The Mahdavia Position on Coeval

Mahdavia are also not in agreement with the coeval. Which is why Mahdavi scholars of every era have established, in some measure, the evidence of their true *maslak* (school of thought). Therefore, to keep the Mahdavi brothers informed, it appears appropriate that the investigations of the scholars of Mahdavia are compiled in one place, so that it becomes easy for the members of the community to know the important details of this issue and they are saved from turning the pages of various books in order to benefit from the investigations of the innumerable scholars of the community.

In this brief treatise, apart from the investigations of the scholars of Mahdavia, we have tried to augment other important discussions so that there is a profitable increase in the knowledge of the brothers of the community.

At the moment, the topic of discussion in this treatise of ours is only this matter of coeval and it is not intended to probe other matters of disagreement. Therefore, various other related matters have not been discussed.

In the compilation and composing of this treatise, apart from books of *tafsir* and *hadith* and general sciences, help has been taken from the following books of scholars of Mahdavia which we had access to:

Book Name	Author
1. Makhzan-ud-Dalalay	Hazrat Qazi Muntajibuddin Rahmatullahi Alaih
2. Siraj-ul-Absar	Hazrat Bandagi Miyan Abdul Malik Sujawandi Rahmatullahi Alaih
3. Jawahar-ut-Tasdeeq	Hazrat Bandagi Miyan Shaykh Mustafa Gujarati Rahmatullahi Alaih
4. Mustatab	Hazrat Bandagi Miyan Syed Shehabuddin Shaheed-e-Siddot Rahmatullahi Alaih
5. Kuhl-ul-Jawahir Li Arbab-il-Basair	Allamatul Asr Moulana wo Murshadna Moulvi Syed Nusrath Saheb ^{RH}
6. Notes from Margins of Kuhl-ul-Jawahir	Bahr-ul-Uloom Moulana wo Ustadna Moulvi Syed Ashraf Shamsi ^{RH}

Among the books and compositions of the scholars of Mahdavia from which help has been taken, most of it has been taken from “Kuhl-ul-Jawahir” and its marginal notes and it is excerpts from this book that are mostly presented here.

No Basis for Coeval in the Sahih Hadith

The first thing necessary is to investigate the basis or source of the issue of “coeval”, because unless we know the fundamental evidences which the issue is based upon—and to what extent the evidences are strong or weak—the right judgement, on whether this issue is correct or incorrect, cannot be given.

The *ahádíth* regarding the appearance or advent of Imám Mahdi Alaihis Salám are reported by such large number of *sahaba* (*rizwánullahi ajmaeen*) and in such large numbers and have reached the rank of *tawatur-e-manvi*, the example of which is not found in any other prophecy. Most of the important issues regarding Imám Mahdi Alaihis Salám have been explained in detail in these *ahádíth*. For example, his advent is from among such essential occurrences, that the world will not end until he emerges; the Day of Judgement will not be established; enjoining the *ummah* to go to him and pledge allegiance (*bay'ah*) to him, even if they have to go crawling on snow. Similarly, the details of his lineage, as to whose progeny and family he will belong to, declaring his name and his father's name, his physical appearance, his character and attributes, how will his companions be, etc.—all such matters which largely help in identification of a promised or prophesied person have been described. But in all these *ahádíth*, which are in favour of Imám Mahdi Alaihis Salám, there is no mention of Esa Alaihis Salám and not even a hint of the issue of coeval of Mahdi and Esa Alaihim Assalám is found.

Similarly, in the numerous *sahih ahádíth*⁵ which have come regarding the descent of Esa bin Maryam Alaihis Salám and the appearance of Dajjál, the killing of Dajjál and breaking of the cross, etc.,—the conditions and incidents during the time of Dajjál, the incidents during the era of Esa bin Maryam^{AS}, the conditions of the people of that era—all of this has been

⁵ *Sahih Hadith* – The highest classification of *hadith*. It means “authentic”. Only a *hadith* which satisfies all the criteria listed in this classification, is called a “*Sahih Hadith*”.

described in them, but there is no mention of Imám Mahdi Alaihis Salám in any *sahih hádíth*.

From this we clearly draw the conclusion that if it was essential for these two *khalifatullahs* to come together at one time or if they were dependant on each other to fulfil their obligations, then the existence of one would be inseparable with the other and wherever there is mention of the appearance, advent and related matters of Imám Mahdi Alaihis Salám, there certainly would have been a mention of Esa Alaihis Salám as well. And where there is mention of the descent of Esa bin Maryam^{AS}, the killing of Dajjál, the breaking of the cross, etc., then essentially, there would have been mention of Imám Mahdi Alaihis Salám as well. But this is not the case.

Thus, with the certainty that there is no authentic source for the matter of coeval, the apprehension arises and calls for deliberation as to what the basis for this issue really is.

The Basis for Coeval

When all the *ahádíth—marfu, mauquf, maqtu*—related to this issue of coeval, and the personal statements and opinions of *muhaddisín* that are found on this issue, are examined under the principles of *hadíth* and *fiqh*, we learn that the basis of this issue is as follows:

- (A) A certain *muhaddis*, in his personal opinion and reasoning and as the exegesis and elucidation of some *hadíth*, has attributed some incident or some action to Imám Mahdi Alaihis Salám, because of which, the conclusion of Imám

Mahdi Alahis Salám and Esa Alaihis Salám being present in one era, has been drawn.

- (B) The *usool-e-riwayet* (principles of narrations) of the Shia sect and the Ahl-e-Sunnat sect are different. The Ahl-e-Sunnat have not considered the Shia traditions as *sahih* (authentic) because they were not in conformance with the principles and procedures of the criticism of hadíth. In this matter, some narrations of the Shia sect have been included without examining them as per the principles of Ahl-e-Sunnat and the conclusion of coeval of Mahdi and Esa Alahima Assalám has been arrived at, which is not correct as per the principles of Ahl-e-Sunnat.
- (C) Some transmitters have mixed up or have appended and added some *ahádíth* of Esa Alaihis Salám with *ahádíth* of Imám Mahdi Alaihis Salám, because of which it is indicated that both the *khalifas* of Allah will appear together at one time. Otherwise, those personal and individual statements and this appendage and addition are not part of the original *hadíth*.
- (D) Some *ahádíth* from which the conclusion of coeval of Mahdi and Esa Alahima Assalám is derived are *z'aeef* as per the *isnad*, that is, the chain of transmission. *z'aeef* and non-*sahíh* *ahádíth* whose transmitters are *mat'un* (blame-worthy) and are not reliable, there is doubt regarding them from those who quote them. Therefore, these type of *ahádíth* too are not worthy of being proofs in the matter of doctrines.
- (E) In the terminology of the *muhaddisín* of Ahl-e-Sunnat, the statement of a *sahábi* (companion) and the statement of a *tábayi* (successor) which does not have the chain up to Rasoolullah^{SLM} is called *hadíth-e-mawquf* and *hadíth-e-maqtu*

respectively. Some *mawquf* and *maqtu ahádith* have been recorded regarding the coeval of Mahdi and Esa Alaihimá Assalám also. However, in view of the principles of *hadíth*, the *mawquf* and *maqtu ahádith* are not worthy of being proofs in the matter of the *akhbár-e-mughib* (reports of the unseen) and *e'taqadát* (doctrines). Therefore, the definition of *hadíth-e-mawquf* and its ruling is as follows:

<p>The statement or action of a <i>sahábi</i> which has been narrated is <i>mawquf</i>, irrespective of whether it is <i>muttasil</i> (continuous) or <i>munqat'i</i> (broken). The correct creed is that <i>mawquf</i> is not proof. (<i>Risala-e Usool-e Hadíth</i> by Allama Syed Shareef Jurjani)</p>	<p>الموقوف هو مطلقاً ما روى عن اصحابي من قولٍ او فعلٍ متصلاً كان او منقطعاً و ليس بحجة على الاصح</p>
---	--

Some of the Mahdavi *buzurgon* (holy men) have written that they have seen some *ahádith* which state that Esa Alaihis Salám will follow Mahdi Alaihis Salám in prayer or Mahdi Alaihis Salám will follow Esa Alaihis Salám in prayer, but these *buzurgon* (holy men) have not clarified whether those *ahádith* were *marfu'* and *sahih* (authentic) or not. It is possible that the *buzurgon* (holy men) noticed the very same *ahádith* of this topic which are *non-sahih* and *z'aef* or *mawquf* and *maqtu*.

The Narrations about the Coeval of Mahdi^{AS} and Esa^{AS} are non-sahih

A clear example of the first and second types (listed above)—that is, some *hadíth* getting linked to Imám Mahdi Alaihis Salám by the personal opinion and reasoning of some *muhaddis* and

some narrations of the Shia sect getting recorded in the books of Ahl-e-Sunnat—is the following *hadith* from Abu Hurayrah Razi Allahu Anhu which is recorded in the famous book of *hadith* “Muslim”:

<p>It is reported by Abu Hurayrah^{RZ} that the Prophet^{SLM} said, “You have heard about a city, which has land on one side and the sea on the other. The <i>sahaba</i> said: Yes, O Rasoolullah. Thereupon he said: The Last Hour would not come unless seventy thousand persons from the Bani lshaq 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 the city would fall. Thaur (one of the narrators) said: I know that he said: The part by the side of the sea. 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 for the third time: "There is no god but Allah and Allah is the Greatest," and a crack would be opened for them and they would enter the city and, they would be collecting spoils</p>	<p>عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى الله عليه وسلم قَالَ "سَمِعْتُمْ بِمَدِينَةِ جَانِبٍ مِنْهَا فِي الْبَرِّ وَجَانِبٍ مِنْهَا فِي الْبَحْرِ" . قَالُوا نَعَمْ يَا رَسُولَ اللهِ . قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَعْزُوهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ فَإِذَا جَاءَهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَمَ يَرْمُوا بِسَهْمٍ قَالُوا لَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ . فَيَسْمُطُ أَحَدُ جَانِبَيْهَا " . قَالَ ثَوْرٌ لَا أَعْلَمُهُ إِلَّا قَالَ " الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا الثَّانِيَةَ لَا إِلَهَ إِلَّا اللهُ واللهُ أَكْبَرُ . فَيَسْمُطُ جَانِبَهَا الْآخَرَ ثُمَّ يَقُولُوا الثَّلَاثَةَ لَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ . فَيَفْرَجُ لَهُمْ فَيَدْخُلُوهَا فَيَعْتَمِدُوا فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَعَانِمَ إِذْ جَاءَهُمْ الصَّرِيحُ فَقَالَ إِنَّ الدَّجَالَ قَدْ خَرَجَ . فَيَبْرُكُونَ كُلُّ شَيْءٍ وَيَبْرَجُونَ " .</p>
---	--

of war and distributing them amongst themselves when a scream would be heard saying: Verily, Dajjál has come. And thus, they would leave everything there and go back.
(*Sahih Muslim, Kitab-ul-Fitrn*)

The investigation of the transmitters of this *hadíth*, the identification of the city whose conquest is mentioned here, whether it refers to Constantinople or to Antioch or to some other city, etc. are discussions which do not pertain to the subject under discussion. Therefore, we will turn away from it and at this time it is sufficient to say that it appears from this *hadíth* that the era of this conquest is close to the appearance of Dajjál and the Day of Judgement. It is clear from the *hadíth* that the conquerors of this city will be the Bani Ishaq.

Another *hadíth* in “Muslim” itself, with the same contents but with differences in words and sentences, which has been reported by Abu Hurayrah^{RZ}, additionally mentions the descent of Esa bin Maryam Alaihis Salám and the killing of Dajjál. It contains topics in addition to the topics of the first *hadíth*. Therefore, that *hadíth* is as follows:

It is reported by Abu Hurayra^{RZ} that Rasoolullah^{SLM} said: The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army from Madinah consisting of the best of the people of the earth at that time will come to fight them. When they will arrange themselves

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَابِقٍ فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ فَإِذَا تَصَافَوْا قَالَتِ الرُّومُ حَلُّوا بَيْنَنَا

in ranks, the Romans will say: Give us the way to reach those who took prisoners from amongst us. Let us fight with them. The Muslims will say: No, 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 of the army would be defeated, whom Allah will never forgive. A third will be martyred who would be excellent martyrs in Allah's eye. And the third of the army would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war 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 the news would prove to be false. And when they come to Syria, he (Dajjal) would come out while they would be still preparing themselves for battle drawing up the ranks. The call of prayer will be sounded and then Esa^{AS} bin Maryam would descend and would lead them in prayer. When Dajjal sees Esa Alaihis Salám, he would disappear

وَيَبْنَ الَّذِينَ سَبَّوْا مِنَّا نُقَاتِلُهُمْ .
فَيَقُولُ الْمُسْلِمُونَ لَا وَاللَّهِ لَا
نُحَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا .
فَيَمَاتُلُوهُمْ فَيَنْهَرِمُ ثُلُثٌ لَا
يُتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا وَيُقْتَلُ
ثُلُثُهُمْ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ
وَيُفْتَحُ الثُّلُثُ لَا يُفْتَنُونَ أَبَدًا
فَيَفْتَحُونَ فُسْطَاطِئِيَّةً فَبَيْنَمَا
هُمْ يَفْتَسِمُونَ الْعَنَائِمَ قَدْ عَلَقُوا
سُيُوفَهُمْ بِالزَّيْتُونِ إِذْ صَاحَ فِيهِمْ
الشَّيْطَانُ إِنَّ الْمَسِيحَ قَدْ
خَلَفَكُمْ فِي أَهْلِكُمْ . فَيَحْرَجُونَ
وَدَلِكُ بَاطِلٌ فَإِذَا جَاءُوا الشَّامَ
خَرَجَ فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ
يُسَوِّوْنَ الصُّفُوفَ إِذْ أُفِيَمَتِ
الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ
فَأَمَّهُمْ فَإِذَا رَأَهُ عَدُوُّ اللَّهِ ذَابَ
كَمَا يَذُوبُ الْمَلْحُ فِي الْمَاءِ فَلَوْ
تَرَكَه لَأَنْدَابَ حَتَّى يَهْلِكَ وَلَكِنْ
يَقْتُلُهُ اللَّهُ بِيَدِهِ فَيَرِيهِمْ دَمَهُ فِي
حَرْبِيهِ "

<p>just as the salt dissolves itself in water and if he is left to himself, he would dissolve completely, but Allah would kill him by the hand of Esa^{AS} and Esa^{AS} would show the people his blood on his lance. (<i>Sahih Muslim, Kitab-ul-Fitn</i>)</p>	
--	--

These two *ahádíth* are almost the same with respect to their meaning and content. The difference is that in the second *hadíth* the “army from Madinah” is mentioned summarily and the number is not reported. And the first contains its exegesis that they would be seventy thousand of the Bani Ishaq. In the first *hadíth*, the name of the city that would be attacked is absent, only a sign or indication is mentioned that there is land on one side and sea on the other. In the second *hadíth*, the name of the city has been reported as Constantinople. In the first *hadíth* it is reported that victory is achieved by saying the *takbír* and without waging the battle. And in the second *hadíth*, it is reported that the battle occurs and one third of the army is defeated, one third is martyred and the remaining one third will achieve success and victory. In both the *ahádíth*, the event occurs in the same era which is the era of the appearance of Dajjál. But in the first *hadíth* there is no mention of the descent of Esa bin Maryam^{AS} and the killing of Dajjál, but this is mentioned in the second *hadíth*. Thus, these kinds of differences are present.

Irrespective of whether we accept these two *ahádíth* to be the descriptions of a single event or two separate events, there is no mention of Imám Mahdi Alahis Salám in these two *ahádíth*, rather there is not even a hint about him.

Inspite of this, Maqdisi⁶, in his exegesis of this *hadith*, hypothesized that perhaps the commander of this seventy thousand army is Mahdi Alaihis Salám. It is clearly evident that this is Maqdisi's personal opinion and his individual statement. On his solitary statement, and that too which isn't definitive but riddled with self-doubt, neither can these *ahádith* pertain to Imám Mahdi Alaihis Salám nor can the conquest of this city be counted among the signs of Imám Mahdi Alaihis Salám nor does it necessitate the advent of Mahdi Alaihis Salám or his being present, in the era of the appearance of Dajjál and the descent of Esa bin Maryam^{AS}. Therefore, some famous scholars of the Ahl-e-Sunnat too have concluded that this statement of Maqdisi is incorrect. Shaykh Najibuddin Wá'iz Dehlvi has written in *Madár-ul-Fuzla* from which the important quotation is as follows:

Maqdisi has raised a doubt that perhaps the commander of this army is Mahdi. But this is a statement that does not have a leg to stand on. What happened to Maqdisi that he became suspicious and said that perhaps the commander is Mahdi when two *sahih ahádith* and statements of famous scholars negate this statement. (*Siraj-ul-Absar*)

قال المقدسى امير هذه الطائفة يشبه ان يكون مهدياً هذا قول لا نفا ذله من وجه فما بال المقدسى اشتبه عليه الامر حتى قال يشبه ان يكون المهدي لان فى نفى هذا المعنى حديثين صحيحين و اقوال العلماء المشاهير

⁶ Abdul Ghani Maqdisi was a *hadith* scholar of 6th century Hijri – Translator.

It has also been made clear in *Madár-ul-Fuzla* that it is the Shia who say that this *hadith* is in favour of Imám Mahdi. But the scholars of Ahl-e-Sunnat-wal-Jamat consider their statement as incorrect (*ghair-sahih*) and their evidence as weak. Therefore, the text of *Madár-ul-Fuzla* is as follows:

The Shia think that this *hadith* is in favour of Mahdi Alaihis Salám. And they have drawn inference from the *hadith* reported by Huzaifa. The scholars of Ahl-e-Sunnat-wo-Jamat say that drawing this inference is weak. Because the Prophet^{SLM} has mentioned that the incident of victory through the *takbír* is about the Bani Ishaq. And Mahdi is from the progeny of Fatima bint Rasoolullah^{SLM}, who are Bani Ismael. And further, hiding the name of the commander of the army, but mentioning the name of the army itself, is not the habit of wise men with fluency and eloquence. Therefore (this thought is incorrect because), the appearance of Mahdi Alaihis Salám is much before this, because this victory is near the descent of Esa Alaihis Salám and the appearance of Dajjal and the advent of Mahdi is before this because Rasoolullah^{SLM} has said that, "How

زعمت الشيعة... ان هذا الحديث في حق المهدي و تمسكوا بالحديث المروي عن حذيفة و قال علماء اهل سنت والجماعة ان لهذا التمسك ضعيف لان النبي صلى الله عليه ذكر الفتح بالتكبير من بنى اسحاق و المهدي من بنى فاطمة بنت رسول الله و هو من بنى اسمعيل. ثم اخفاء اسم الامير و ذكر اسم الجيش بالفتح لم يعهد به العقلاء البلغاء فلان المهدي اسبقهم بعثاً لان هذا الفتح قريب من نزول عيسى بن مريم و خروج الدجال و بعث المهدي سابق عليه لقوله عليه السلام كيف تملك امة انا في اولها و عيسى في آخرها

<p>will that <i>Ummah</i> be destroyed, when I am at its beginning and Esa is at its end and Mahdi from my progeny is in its middle.”</p>	<p>والمهدى من عترتى فى وسطها.</p>
---	-----------------------------------

As regards to the *hadith* of Huzaifa which has been taken as supporting evidence, it is answered in *Madár-ul-Fuzla* that:

<p>The <i>hadith</i> of Muslim is more authentic than the <i>hadith</i> of Hisán because Hisán contains <i>gharib</i> and <i>z'aeef ahádith</i> also. Thus, it is proved that the mention of Mahdi in the <i>hadith</i> of Huzaifa is a Shia invention.</p>	<p>حديث المسلم اصح من حديث الحسان لانه يكون فيها من غريب و ضعيف فثبت ان ذكر المهدى فى حديث حذيفة من محتوعات الشعة</p>
---	---

The synopsis and elucidation of the ruling which becomes clear from this is, that the personal statement of Maqdisi is not worthy of being enforced and obeyed, because some *sahih ahádith* and the statements of famous scholars are against it.

This *hadith* being in favour of Imám Mahdi Alaihis Salám is the statement of the Shia who have drawn this inference from the *hadith* of Huzaifa. But the *hadith* of Huzaifa is from the *ahádith* of Hisán which contain *gharib* and *z'aeef ahádith* and the *hadith* of Muslim is more *sahih* than it and it does not have any mention of Mahdi Alaihis Salám. Even in the *hadith* of Huzaifa, the mention of Imám Mahdi Alaihis Salám is an invention of the Shia.

Even in the *hadith* of Huzaifa, there is no mention of Esa Alaihis Salám praying behind Mahdi Alaihis Salám and the army of Banu Ishaq and its victory. Thus, the hypothetical justification

of Imám Mahdi Alaihis Salám being the commander of this army is not fulfilled either by the text or by the context of the passage itself.

The scholars of Ahl-e-Sunnat-wal-Jamat also consider this inference to be weak because Rasoolullah Sallallahu Alaihi Wa Sallam has made it clear that the victors are the Banu Ishaq and Mahdi Alahis Salám being from the progeny of Fatima^{RZ} bint Rasoolullah^{SLM} is from the Banu Ismaeel.

Had the commander of this army been Imám Mahdi Alaihis Salám, then in view of his greatness and honour, Hazrat Rasoolullah Sallallahu Alaihi Wa Sallam would certainly have mentioned him and this victory would have been attributed to him because it is a habit that when the commander of the army is the bearer of special fame and greatness, then instead of attributing the victory to common soldiers, it is attributed to the commander of the army.

With respect to the era too, this victory is nearer to the descent of Esa Alaihis Salám and the emergence of Dajjál, and the advent of Imám Mahdi Alaihis Salám is before this because Rasoolullah Sallallahu Alaihi Wa Sallam has said:

How will that *Ummah* be destroyed, when I am at its beginning and Esa is at its end and Mahdi from my progeny is in its middle.

Thus, it is proved that the basis attributed for the coeval of Mahdi and Esa Alaihim Assalám is itself baseless. There is no mention of Imám Mahdi Alaihis Salám in the body of the *hadíth*. And the *hadíth* from which this inference has been drawn, is also *z'aef* and *gharib*. Even in this *z'aef hadíth* when there is no mention of an army or its victory, where is the scope for

assuming that its commander is Mahdi Alaihis Salám. The personal and individual opinion of Maqdisi or anyone else does not deserve to be taken as the basis or source of the issue of coeval of Mahdi and Esa Alaihima Assalám.

Investigating the claim that “Mahdi Alaihis Salám will help Esa Alaihis Salám in killing Dajjál.”

Another example of this kind which has been narrated and the conclusion of coeval of Mahdi and Esa Alahima Assalám drawn from it is that “Mahdi Alaihis Salám will help Esa Alaihis Salám in killing Dajjál.” On investigating the related narrations, it is proved that there are many *ahadith* about Esa Alaihis Salám killing Dajjál. A few are given below:

It is reported by Mujammi' bin Járiya that Ibn Maryam will kill Dajjál at the <i>Báb-e-Ludd</i> (Gate of Ludd) (<i>Tirmizi</i>)	عن مُجَمِّعِ بْنِ جَارِيَةَ يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَالَ بِبَابِ لُدٍّ
---	--

It is reported by Mujammi' bin Járiya that Dajjál will be killed by Esa Ibn Maryam at the <i>Báb-e-Ludd</i> (Gate of Ludd) (<i>Kanzul Ummal, as referred by Ibn Abi Sheeba</i>)	عن مجمع بن جارية الدجال يقتل عيسى بن مريم باب لد
---	--

In Musnad of Imam Ahmed, a long *hadith* regarding Dajjál has been narrated by Ayesha Razi Allahu Anha, the last portion of which is given below:

<p>And then he (Dajjál) will come to Bab-e-Ludd in Palestine. Then Esa will descend and kill him. Esa will rule for forty years as a just leader and fair ruler.</p>	<p>حتى ياتي مدينة فلسطين بباب لد فينزل عيسى فيقتله و يمكث عيسى في العرض اربعين سنة اماماً عدلاً حكماً مقسطاً</p>
--	--

In Sahih Muslim, a long *hadith* which was discussed here earlier has been narrated by Abu Hurayrah^{RZ}. At the end of the *hadith* the descent of Esa^{AS} and the killing the Dajjál by him is described as follows:

<p>And when they come to Syria, he (Dajjál) would come out while they would be still preparing themselves for battle drawing up the ranks. The call of prayer will be sounded and then Esa^{AS} bin Maryam would descend and would lead them in prayer. When Dajjál sees Esa Alaihis Salám, he would disappear just as the salt dissolves itself in water and if he is left to himself, he would dissolve completely, but Allah would kill him by the hand of Esa^{AS} and Esa^{AS} would show the people his blood on his lance. (<i>Sahih Muslim, Kitab-ul-Fitn</i>)</p>	<p>فَإِذَا جَاءُوا الشَّامَ حَرَجَ فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ فَأَمَّهُمْ فَإِذَا رَأَهُ عَدُوُّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لَأَنْذَابَ حَتَّى يَهْلِكَ وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ</p>
--	---

The long and short of all these *ahádith* is that Esa Alaihis Salám will kill Dajjál. In some of these narrations, the place of killing is given as Bab-e-Ludd in Palestine and in some this has not been identified and only the killing is mentioned.

But in all these *ahádíth*, there is no mention of Imám Mahdi Alaihis Salám nor is there any account of Imám Mahdi Alaihis Salám helping Esa Alaihis Salám to kill Dajjál. The basis for this too appears to be an individual statement or opinion. That is, a statement of Abul Hasan Muhammad al-Hussain bin Ibrahim bin Asim Sanjiri has been included by Jalaluddin Suyuthi in his book *al-Arf ul-Wardi fi Akhbar-ul-Mahdi* that Imám Mahdi Alaihis Salám will help Esa Alaihis Salám in killing Dajjál at Bab-e-Ludd. His actual statement is as follows:

<p>There are many <i>mutawatir</i> and widely reported <i>ahádíth</i> from Mustafa Sallam recorded by innumerable narrators regarding the coming of Mahdi and him being from the Ahl-e-Bayt and filling the earth with justice and ruling for seven years. And that he will emerge along with Esa^{AS} and will help Esa^{AS} in killing Dajjál at Bab-e-Ludd in Palestine. He will be the Imam and Esa^{AS} will pray behind him.</p>	<p>قد تواترت الأخبار و استفاضت بكثرة رواتها عن المصطفى صَلَّى اللهُ عَلَيْهِ وَ آله بمجيء المهدي، و أنه من أهل بيته، و أنه سيملك سبع سنين، و أنه يملأ الأرض عدلاً، و أنه يخرج مع عيسى عليه السلام، فيساعده على قتل الدجال بباب لد بأرض فلسطين ، و أنه يؤم هذه الأمة و عيسى عليه السلام يصلي خلفه</p>
--	--

If this is seen as per the principles of *hadíth*, this is not a *hadíth* of Rasoolullah Sallam. The speaker of this statement is neither a *sahábi* (companion) nor a *tábayi* (successor) nor any famous Imam on this subject. Nor has he appended any *sanad* (chain) to his statement. Since this statement has the status of a *khabr-e-mughib* (report of the unseen) or a prophecy in which the information is given about events which will occur in the future

and as per principles of *hadīth* even the statement of a *sahābi* is not conclusive proof for matters related to *akhabr-e-mughib* (report of the unseen), then how can the single statement of the *mutakhireen* (scholars of the later era) become deserving of being considered as *hujjat* (proof) and worthy of being taken as *i'teqad* (doctrine)?

There are also many apparent mistakes in this statement. With regards to the matters which have been described, it has been said that all of these have innumerable transmitters and are *mutawatir* reports. While the coming of Mahdi Alaihis Salám or his emergence being from the Ahl-e-Bayt of the Prophet^{SLM} is included in the definition of *mutawatir* as per the principles of *hadīth* and *muhaddisín* have accepted that it is proven to be from *mutawatir-ul-m'ana' ahadith*, but, the number of years of his call being only seven years is not correct. Rather narrations have come which say it is five years or seven years or nine years. But, Mahdi Alaihis Salám being with Esa Alaihis Salám in killing Dajjál, Imam Mahdi Alaihis Salám helping Esa Alaihis Salám at Bab-e-Ludd in Palestine, Esa Alaihis Salám following him in prayer—these are such matters which have never been proven to be *mutawatir* with innumerable transmitters. Rather these matters have not reached the rank of proof based on any *Sahih hadīth*. Therefore many *muhaddisín* and scholars of Ahl-e-Sunnat are in agreement with only the initial matters, that is, the existence of Imám Mahdi Alaihis Salám and his appearance in the last era and his being from the Ahl-e-Bayt from the lineage

⁷ *Mutawatir* in meaning. It is reported by a large number of narrators, however the wordings are not the same. While the narrators are unanimous in reporting the a basic concept, the words of each narrator are different.—Translator

of the Prophet^{SLM} and from the progeny of Fatima^{RZ} is proven by *mutawatir-ul-m'ani ahadith*.

Ibn Hajar Haytami has written in “Al-Qaul-ul-Mukhtaser” that:

<p>The Imams of <i>Huffaz</i> have said that Mahdi Alaihis Salám being from the progeny of the Prophet^{SLM} is proven by <i>mutawatir ahádith</i>.</p>	<p>قال الائمة الحفاظ ان كون المهدي من ذريته عليه السلام تواترت عنه عليه السلام</p>
---	--

Mulla Ali Qari has written in the tract “al-Mahdi” that:

<p><i>Mutawatir</i> reports have come from Rasoolullah^{SLM} regarding Mahdi^{AS} and that he is from the Ahl-e-Bayt of Rasoolullah^{SLM}.</p>	<p>قد تواترت الاخبار عن رسول الله صلى الله عليه و سلم و انه من اهل بيته</p>
--	---

Shaykh Abdul Haq Muhaddis Dehlvi has written the chapter “The Hour” in the book “Lam’at Sharh-e-Mishkát” that:

<p>Many <i>ahádith</i> which are <i>mutawatir-ul-ma’ni</i> are found regarding Mahdi Alaihis Salám. In addition, in the matter of Mahdi Alaihis Salám being from the Ahl-e-Bayt and from the progeny of Fatima^{RZ}, so many <i>ahádith</i> have come supporting each other that they have reached the rank of <i>tawatur-e-manvi</i>.</p>	<p>قد وردت فيه الاحاديث كثيرة متواتر المعنى ايضاً قد تظاهرت الاحاديث البالغة حد التواتر معانى كون المهدي من اهل بيته من ولد فاطمة</p>
--	---

Barzanji has written in “Isha’ah fi Ashrat is-Sa’ah” that:

<p>The <i>ahádith</i> about the existence of Mahdi^{AS} and his emerging in the Last Era and his being from the lineage of</p>	<p>ان احاديث وجود المهدي و خروجه في آخر الزمان و انه من عترة رسول الله صلى الله</p>
--	---

<p>Rasoolullah^{SLM} and from the progeny of Fatima^{RZ} have reached the rank of <i>tawatir-e-m'anvi</i>. Therefore, there is no meaning in refuting them.</p>	<p>عليه و سلم من ولد فاطمة بلغت حد التواتر المعنى فلا معنى انكارها</p>
---	--

From the statements of these famous scholars of Ahl-e-Sunnat too, the emergence of Imám Mahdi, his being from the Ahl-e-Bayt or from the lineage of the Prophet^{SLM} and his being from the progeny of Fatima^{RZ} is proven by innumerable narrations and by *mutawatir*. But his appearance along with Esa Alaihis Salám, helping Esa Alahis Salám in killing Dajjál, Esa Alahis Salám following him in prayer, etc. are matters for which there is no basis to prove that these *ahádíth* are *mutawatir-ul-m'ani* nor is anyone in agreement with it. Therefore, it is not known how Sanjiri claimed that this matter is also proven to be *mutawatir* nor has he presented any *sanad* (authority) for his claim.

Thus, this aspect too of the coeval of Mahdi and Esa Alahima Assalam that Mahdi Alaihis Salám will help Esa Alahis Salám in killing Dajjál is baseless and has no authentic source.

Investigating the claim that Esa^{AS} will follow Imam Mahdi^{AS} in Prayer

Another perspective by which the conclusion of coeval of Mahdi and Esa Alahima Assalam is reached—and it is upon this that the whole matter of coeval appears to be based—is the two *khalifatullahs* following each other in prayer and from it is concluded that these two *khalifatullahs* will come together at the same time.

But when the matter of following in prayer is investigated it is evident that it has no authentic source or basis but the narrations have been mixed up and it is these intertwined narrations that have become famous. Therefore, at this juncture, it appears that a detailed discussion about it and its pros and cons should be explained, so that all aspects of the main issue are clarified.

If an incisive view of all these narrations which have come regarding this matter is taken, it is proved that intermixing or appendage or augmentation has occurred in the traditions of the *mutaqaddimín-e-muhaddisín* (Earliest generations of transmitters). Its reality is that the famous *muhaddisín* Bukhari and Muslim have reported regarding the descent of Esa Alaihis Salám in this *marfu' hadíth* from Abu Hurayrah^{RZ}:

<p>What will be your condition when Ibn Maryam will descend and your Imam will be amongst you.</p>	<p>كيف انتم اذا نزل ابن مريم و امامكم منكم</p>
--	--

The second *hadíth*, also on the same subject, is from “Muslim” and has been reported by Abu Hurayrah^{RZ}:

<p>What will be your condition when Ibn Maryam will descend and will lead you in prayer.</p>	<p>كيف انتم اذا نزل ابن مريم فامكم</p>
--	--

Another *hadíth* which Muslim has reported from Jabir^{RZ} is:

<p>A group from my Ummah will always fight for the truth until the Day of Judgement and they will be victorious. Then Esa bin Maryam will descend and the leader of this group will say, “Come, lead us in prayer.”</p>	<p>لا تزال طائفة من امتي يقاتلون على الحق ظاهرون الى يوم القيامة فينزل عيسى ابن مريم فيقول اميرهم تعال صل بنا فيقول لا ان بعضكم على</p>
---	---

<p>Esa^{AS} will say, “No, some of you are leaders of others due to the honour which Allah has bestowed on this Ummah.”</p>	<p>بعض امير تكرمه الله هذه الامة</p>
---	--

In these *ahádith*, there is disagreement in the leading of prayer by Esa Alahis Salám. The first *hadíth* is silent on leading and following in prayer and there is no mention in it of leading or not leading of prayer. The second *hadíth* has clarity about Esa bin Maryam leading the prayer. In the third *hadíth*, his excusing himself from leading the prayer is evident.

In the first and third *hadíth* the words امامكم (your Imam) and اميرهم (their leader) are generic and non-specific. Thus, it is very clear from the context of the sentence that whoever the Imam or Leader of Muslims may be at the time of descent of Esa Alaihis Salám is the one intended from it.

There is no mention of Mahdi Alaihis Salám in these *ahádith*. There is no clarity nor is there any context or hint for the purport of these words to mean Mahdi Alahis Salám. But inspite of this, to these traditions of the *mutaqaddimín-e-muhaddisín* (Earliest generations of transmitters), the *muhaddisín* of the later eras added the word “Mahdi” and in these traditions the words امامكم المهدي (your Imám Mahdi) and اميرهم المهدي (their Leader Mahdi) were appended. Therefore, for the benefit of understanding of the readers, the *ahádith* transmitted by the *mutaqaddimín* (earliest era transmitters) and the *mutakhirín* (later era transmitters) are given here alongside each other and by comparing them it would be clear what the words of each narration are and what the additional words are.

The <i>hadīth</i> reported by Sahih Muslim	The <i>hadīth</i> reported by Abu Nu'aym Asbahani
<p>فينزل عيسى ابن مريم فيقول اميرهم تعال صل لنا فيقول لا ان بعضكم على بعض امير تكرمه الله هذه الامة (مسلم كتاب الفطن)</p>	<p>فينزل عيسى ابن مريم فيقول اميرهم المهدي تعال صل لنا فيقول لا ان بعضكم على بعض امراً تكرمه الله هذه الامة (العرف الوردى في اخبار المهدي)</p>
<p>And Esa ibn Maryam will descend and the leader of their group will say, “Come, lead us in prayer.” Esa^{AS} will say, “No, because of the honour which Allah has bestowed upon this Ummah, some of you are leaders of others.”</p>	<p>And Esa ibn Maryam will descend and the leader of their group, the Mahdi, will say, “Come, lead us in prayer.” Esa^{AS} will say, “No, because of the honour which Allah has bestowed upon this Ummah, some of you are leaders of others.”</p>

On seeing the words and text of the above *ahādīth* it is very clear that the text of both the narrations is almost the same. It is as though Abu Nu'aym Asbahani has copied the tradition of Muslim word for word and then added only the word “Mahdi” after “leader of their group”.

Abu Nu'aym lived nearly two hundred and fourteen years after Muslim. Because Imam Muslim died in 216 Hijri and Abu Nu'aym in 430 Hijri. (*Taqrib-ut-Tahzib, Tazkiratul Huffaz*)

Abu Nu'aym himself has also reported the following *hadīth* through the chain of transmission of Ibn Abbas:

How can that Ummah be destroyed when I am at its beginning and Esa ibn Maryam is at its end and Mahdi	<p>كيف تهلك امة انا في اولها و عيسى ابن مريم اخرها</p>
---	--

from my Ahl-e-Bayt (family) is in its middle.

والمهدى من اهل بيتي في
وسطها

Therefore, the addition which makes Imám Mahdi and Esa Alaihimá Assalam to come together at one place and the text of this *hadíth* are so contradictory to each other that both cannot be true, because from this *hadíth* it is easily understood that the advent of Mahdi Alaihis Salám is in the middle of the *Ummah* and that of Esa bin Maryam Alaihis Salám is at the end of the *Ummah*. Therefore, it becomes imperative that one is incorrect and the other is correct. As this *hadíth* is *marfu'* and that addition (in the other *hadíth*) has only the status of an individual statement, and the *hadíth* كيف تهلك امة انا في اولها (How can that Ummah be destroyed when I am at its beginning...) has numerous witnesses as well, by which this content receives further confirmation—therefore that appendage and addition, in comparison to this *hadíth*, becomes null and void.

Another example of this kind of appendage and addition is that Ibn Majah has narrated from Abu Umamah Bahili that Rasoolullah^{SLM} gave a sermon in which he described the conditions and events related to Dajjál. Umm-e-Sharik asked, “O Rasoolullah^{SLM}, where will the Arabs be at that time?” He replied, “They will be only a few and they will be in Bait-ul-Maqdis. Their leader will be a virtuous man.” But Allama Jalaluddin Suyuthi who has written the narration of Ruyani and Abu 'Awana in his book “Arf ul-Wardi”, has replaced “their leader, a virtuous man” with the addition “their leader the Mahdi, a virtuous man”. Therefore, both the original texts with their real intent are given below:

The tradition reported by Ibn Majah	The tradition reported by Ruyani and Abu 'Awana
<p>قال يومئذ هم قليل و جلهم بيت المقدس و امامهم رجل صالح فبينما امامهم قد تقدم يصلى بهم الصبح اذ نزل عيسى ابن مريم الصبح الخ</p>	<p>قال يومئذ هم قليل و جلهم بيت المقدس و امامهم المهدي رجل صالح فبينما امامهم قد تقدم يصلى بهم الصبح اذ نزل عيسى ابن مريم الصبح الخ</p>
<p>He said, "At that time they will be only a few. And all of them will be in Bait-ul-Maqdis. And their Imam will be a virtuous man. At the moment, when their Imam will go forward to lead them in the morning prayer, suddenly Esa bin Maryam will descend in the morning."</p>	<p>He said, "At that time they will be only a few. And all of them will be in Bait-ul-Maqdis. And their Imam, the Mahdi, will be a virtuous man. At the moment, when their Imam will go forward to lead them in the morning prayer, suddenly Esa bin Maryam will descend in the morning."</p>

The text of both these traditions is the same. It appears as though Ruyani and Abu 'Awana, whose period is many years after Ibn Majah, have copied the text of Ibn Majah verbatim and have only added the word "the Mahdi" to it. And due to this added word, the issue of Imám Mahdi^{AS} and Esa^{AS} leading each other in prayer is created and the perception of coeval is the result of this content about the mutual following and leading in prayer. The basis for coeval is also this addition, otherwise there is no mention of Imám Mahdi^{AS} in the original *hadith*. It is because of this addition that Mahdi Alaihis Salám is also getting linked to Bait-ul-Maqdis. Otherwise there is no *sahih hadith*

which conclusively proves the emergence of Imám Mahdi Alaihis Salám in Bait-ul-Maqdis.

Even on the principles of criticism and investigation of the narrators, the narrations in which these additions have been made, are proven to be weak and doubtful when compared to the chain of transmission of the *mutaqaddimín*. Therefore, there are many discussions on the chain of transmitters in those traditions of Abu Nu’aym Asbahani, Ruyani, Abu ‘Awana and Abu Hayan in which this appended and additional content is found.

Arguments regarding the Chain of Transmitters and the Hadith of Mahdi Abbasi

This content is also found in some *ahádith* regarding Mahdi Abbasi also that Esa bin Maryam will pray behind Mahdi Abbasi. But the narrations that have come regarding Mahdi Abbasi are *z’aeef*. Rather, there is blame in them for being *mauzu* and *munkar*. Therefore, when the subject of praying behind Esa bin Maryam is found in such *z’aeef* traditions, it can never be a strong point, rather there will be an increase in its weakness. Therefore, the *muhaddisín* who have transmitted these *ahádith* have themselves made it clear that their chain of transmission is weak. Some *ahádith* are given below as examples:

It is reported by Usman^{RZ} that Rasoolullah^{SLM} said, “Mahdi is from (the progeny of) my uncle Abbas.” Darqutni has reported this in *Afrad* and this *hadith* is *gharib* and *munkar*.

عن عثمان قال قال رسول الله
صلى الله عليه و سلم المهدي
من العباس عمى . رواه

	الدارقطنى فى الافراد و هو غريب منكر
--	--

It is reported by Ammar bin Yasir that Rasoolullah ^{SLM} said, “O Abbas, Allah has started that matter with me and it will end with a young man from your progeny who will fill the earth as it has been filled with oppression and he is the one who will lead Esa in prayer. This <i>hadith</i> has been reported by Darqutni in <i>Afrad</i> and Khateeb and Ibn Asakir have reported with <i>z’aef</i> chain of transmitters.	عن عمار بن ياسر ان رسول الله صلى الله عليه و سلم قال يا عباث ان الله تعالى بدأ بى هذا الامر سيختمه بسلام من ولدىك بسلامها كما ملئت جورا و هو الذى يصلى بعبسى عليه السلام رواه الدارقطنى فى الافراد الخطيب و ابن عساکر باسناد ضعيف (ابرار الوهم المكنون)
--	--

It is reported by Abu Hurayrah ^{RZ} that Rasoolullah ^{SLM} told Abbas that, “O uncle of the Prophet. Allah began Islam with me and will end it with a young man from your progeny. And he is the one who will lead Esa bin Maryam in prayer. Abu Nu’aym has reported this in <i>Hulya</i> with a <i>z’aef</i> chain of transmitters.	عن ابى هريرة قال قال رسول الله صلى الله عليه و سلم للعباس يا عم النبى ان الله ابتدأ الاسلام بى و سيختمه بسلام من ولدىك و هو الذى يتقدم بعبسى ابن مريم. رواه ابو نعيم فى الحلية باسناد ضعيف (ابرار الوهم المكنون)
--	---

Thus, when there is clarity that these *ahādīth* are *munkar* and *z’aef*, there is absolutely no need to discuss them because they

are not worthy of being considered as proof for prophecies and beliefs.

An off-the-cuff proof of these kinds of narrations being baseless and fabricated is that several hundred years have passed since the end of the period of Mahdi Abbasi and the Abbasi rule and the appearance or descent of Esa bin Maryam did not occur during this period nor did the event of following in prayer occur. This itself proves that the narration of Esa bin Maryam praying behind the Mahdi Abbasi is baseless.

Accordingly, these *munkar* and *z'aeef ahádith* and those *ahádith* in which annexures and additions are found, do not pass the criterion of the established practice that *زيادة الثقات معتبرة* (narrations of reliable [*thiqah*] transmitters having some additions are trustworthy), because in this established practice, it is necessary for the transmitter to be reliable [*thiqah*] and the tradition to be stronger than the original or at least the same as the original and here both these possibilities are absent.

As per the *muhaddisín* of Ahl-e-Sunnat, since these narrations in which this content is recorded are inferior, in terms of authenticity and strength, to the *sahihain*, that is Bukhari and Muslim, and the books of *siha sittah*—therefore, in view of the principle of the Ahl-e-Sunnath themselves that *العمل بالقوى و ترك الأخر واجب* (acting upon the *hadith* which is stronger and forsaking other *ahádith* which are not strong is obligatory), these narrations are deemed to be rejected and not worthy of beliefs and action.

The Touchstone of Restriction of the Absolute or Specificity of the General

With respect to the absoluteness of *sahih* traditions and the specificity of non-*sahih* traditions a second narrative, as per the Ahl-e-Sunnat and especially as per the rules of Hanafia, could be that the words “Imam” and “Amir” (Leader) have come as general terms. Thus as per the rule المطلق يجري على إطلاقه (the *Mutlaq* [absolute] will remain upon the *itlaq* [thing that is rendering absolute]), the tradition in which the word “Mahdi” has been added, by this it makes imperative the abrogation of this *mutlaq* (absolute), because the specificity makes *itlaq* (the thing that is rendering absolute) of the *mutlaq* (absolute) false as has been written in the famous book of Fiqh “Talveeh”:

If the <i>mutlaq</i> (absolute) is applied over the <i>muqayyad</i> (specific), then it becomes necessary to make the <i>mutlaq</i> (absolute) false.	لو حمل المطلق على المقيد يلزم الباطل المطلق
---	--

Thus on the basis of non-*sahih ahádith*, it will become necessary to make false the proven and verified *itlaq* (the thing that is rendering absolute) of the *sahih ahádith* of *sahihain* and *siha sittah* which is against the accepted principles of *hadíth* and of the Ahl-e-Sunnat.

The *mutákhirin muhaddisín* (Transmitters of the Later Era) who have confined this generic word “Imam” and “Amir” (Leader) into a specific word “Mahdi”, have not based it on any strong evidence, but have done it merely on the basis of individual analogy and supposition. Therefore, these non-*sahih* narrations cannot be their specific forms as well.

Including the meaning, which is obtained from these non-*sahih* traditions, in the signs of Mahdi Alaihis Salám, is also an action based upon imagination and supposition, whereas in the *khabr-e-mughib* (report of the unseen), a supposition is actually not effective. Due to all these reasons which have been enumerated, an authentic chain on the matter of mutual following in prayer of Mahdi and Esa Alahima Assalam which is beneficial and deserving of belief is not proven. And when the matter of following in prayer is is not proven, then the coeval of Mahdi and Esa Alaihis Salám, which is dependent on this very matter of following in prayer and is deduced from it, is essentially proven to be baseless.

Therefore, some of the famous scholars of the Ahl-e-Sunnat, after investigations, have come to the conclusion that there is no reported *hadith* regarding Esa Alaihis Salám appearing with Imám Mahdi of the Last Era Alahis Salam and that Esa Alahis Salám following Mahdi Alaihis Salám in prayer or vice versa is not an authentic statement and should be ignored.

Allama S'aaduddin Taftazani, who is considered to be one of the greatest scholars, and is the author and compiler of many books and compositions in *Ilm-e-Kalám* (theology) and other intellectual and transmitted sciences, had written in his composition *Sharh-e-Aqaid*, about the coeval of Mahdi and Esa Alahima Assalam and Esa^{AS} following Mahdi^{AS} in prayer, as was generally popular. However, a few years after this, when he wrote *Sharh-e-Maqasid*, after investigating this matter, with honesty and justice, he clarified whatever was proven to be correct and refuted his earlier statement and provided its rectification. Therefore, he writes:

There is no reported *hadith* on what the condition of Esa Alaihis Salám would be in coming together with Imam Aakhir-uz-Zaman Mahdi Alaihis Salám, except for the *hadith* which Rasoolullah^{SLM} said: [“A group from my Ummah will always fight for the truth until the Day of Judgement and they will be victorious. Then Esa bin Maryam will descend and the leader of this group will say, “Come, lead us in prayer.” Esa^{AS} will say, “No, some of you are leaders of others due to the honour which Allah has bestowed on this Ummah.”] Thus, the thing that is said regarding Esa^{AS} praying behind Mahdi^{AS} in prayer or vice versa, is such a thing which has no authority and it should be ignored.

ثم لم يرو في حاله اى عيسى
مع امام الزمان حديث سوى
ما روى انه قال عليه السلام
انه لا يزال طائفة من امتي
يقاتلون على الحق الحديث
فما يقال ان عيسى عليه
السلام يقتدى بالمهدى او
بالعكس شئ لا مستند له فلا
ينبغي ان يعول عليه

Non-sahih portion of Appendage and Addition by the *mutákhirin* should be rejected

Apart from all these discussions, another important aspect of this matter which is accepted and agreed by all and is more related to this appendage and addition is that when there is disagreement between the traditions of the *mutaqaddimín* (transmitters of early era) and *mutákhirin* (transmitters of later

eras) and the traditions of the *mutákhirin* are below the standard of authenticity, the traditions of the *mutaqaddimín* are preferred. Therefore, as per this principle, there are many examples wherein the non-*sahih* traditions of the *mutákhirin* or their appendages and additions are rejected when compared to the *sahih* traditions of the *mutaqaddimín* and only the *sahih* traditions are upheld and established as being preferable and worthy of beliefs and action.

For example, a *sahih hadíth* which has been reported by the *muhaddisín* Bukhari, Ibn Maja, etc. with differences in wordings by *sahaba* like Abu Hurayrah^{RZ}, etc. is as follows:

<p>It is narrated by Abu Hurayrah^{RZ} that Rasoolullah^{SLM} said The Prophet (ﷺ) said, "Do not set out on a journey except for three Masjids i.e. Al-Masjid-AI-Haram (Kabatullah), this masjid of mine (Masjid-e-Nabawi in Madinah), and the Masjid of Al-Aqsa (Bait-ul-Maqdis)."</p>	<p>عن ابى هريرة ان رسول الله صلعم قال لا تشد الرحال الا الى ثلاثة مساجد المسجد الحرام و مسجدى هذا و المسجد الاقصى (ابن ماجه، بخارى)</p>
---	---

But, Mohammed bin Khalid Jundi who, in comparison to the above *muhaddisín*, is from the *mutákhirin* (Later Era) and is also unknown, rejected and blame-worthy, has transmitted this *hadíth* as follows:

<p>Journey to four Masjids: Masjid-e-Haram, My Masjid, Masjid-e-Aqsa and Masjid of Jund.</p>	<p>تمل الرحال الى اربعة مساجد مسجد الحرام و مسجدى و مسجد الاقصى و مسجد الجند (ابراز الوهم الكنون)</p>
--	---

Three Masjids were mentioned in the original *hadíth*, this transmitter appended and added Masjid of Jund to the *hadíth*

and conveyed that it is important to journey to four Masjids. Thus, such appendage and addition, whose transmitters are weak and blame-worthy, is rejected and only the original content will be upheld and established and worthy of beliefs and action.

Examples of Appendage and Additions in Prophecies about Hazrat Muhammad Rasoolullah^{SLM}

On perusal of the content regarding history of religions and previous communities which is present in heavenly and divine books, we find that it is generally the method of the Prophets Alaihim Assalám that they inform their community as early as possible about the important incidents or perils which will occur in the future or about a prophet or guide or *khalifatullah* who is to come after them. As per this principle, the intimation of the emergence and advent of the Arabian Prophet Hazrat Muhammad Sallallahu Alaihi wa Sallam was given by previous prophets to their communities many years earlier.

In the Noble Quran, that *dua* (prayer) of Hazrat Ibrahim^{AS} and Hazrat Ismaeel^{AS} has been mentioned which the two prophets had made at the time of the construction of Kabatullah in which they prayed for a Muslim Ummah to emerge from their progeny and for the advent of a Rasool from that Ummah.

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation to You. And show us the rites of Your worship and accept our repentance. Indeed, You

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ
دُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا

<p>are the Accepting of repentance, the Merciful. (Surah al-Baqarah, 2:128)</p>	<p>مَنَاسِكِنَا وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ</p>
---	---

<p>Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." (Surah al-Baqarah, 2:129)</p>	<p>رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ</p>
---	---

Similarly, the prophecy of Hazrat Esa Alaihis Salám is recorded in the Noble Quran which addressed to the Bani Israeel:

<p>And when Esa, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." (Surah as-Saff, 61:6)</p>	<p>وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ</p>
---	--

Nearly 2500 years after the *dua* (prayer) of Ibrahim and Ismaeel Alaihim Assalám and 600 years after the prophecy of Esa Alahis Salám the Arabian Prophet Hazrat Muhammad Mustafa Sallallahu Alahi wo Sallam was sent by Allah and he said:

<p>I am the <i>dua</i> (prayer) of my father Ibrahim and the prophecy of my brother Esa</p>	<p>انا دعوة ابي ابراهيم و بشارة اخي عيسى (تفسير معالم التنزيل)</p>
---	--

On the basis of this statement of the Prophet^{SLM}, every Muslim who believes in the veracity of the Chief of the Universe Muhammad Mustafa Sallallahu Alahi wo Sallam, has absolute belief and complete conviction that the intent of the 'Muslim Ummah' in the *dua* (prayer) of Ibrahim and Ismaeel Alaihim

Assalam is the Ummat-e-Muhammadia and intent of 'Messenger' is the Prophet of Islam Muhammad-e-Arabi Sallallahu Alahi wa Sallam and the object and confirmation of the prophecy of Esa Alaihis Salám is also his holy personality.

Apart from this, *akhbar-e-mughib* (report of the unseen)—i.e., the prophecies—regarding the Prophet of the Last Era Hazrat Muhammad Mustafa Sallallahu Alaihi Wa Sallam are present in the Taurát and the Injíl and in the books of other prophets, which the scholars of Islam have interpreted as glad tidings (*basharat*). Thus, the evidence of these glad tidings being present in the Taurát and the Injíl is given by the Noble Quran itself which no Muslim can deny, as Allah says:

<p><i>Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel... (Surah al-A'raf, 7:157)</i></p>	<p>الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي جَاءَهُمْ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ</p>
---	--

Somebody has alluded to it in this way:

Taurát is embellished with your praise;

Injíl is famous with your name.

The reports and traditions which have come regarding the advent and appearance of Imám Mahdi Alaihis Salám and the descent of Esa Alahis Salám are *akhbar-e-mughib* (reports of the unseen), i.e., prophecies which Hazrat Rasoolullah Sallallahu Alaihi wa Sallam informed his *Ummah* many years earlier as per the practice of prophets. These Islamic reports by virtue of being *akhbar-e-mughib* (reports of the unseen) are similar to those prophecies which came from the previous prophets regarding Hazrat Muhammad Mustafa Sallallahu Alaihi wa Sallam. Thus, for the discussions which come up regarding the Islami *akhbar-*

e-mughib (reports of the unseen), the prophecies of previous prophets regarding Hazrat Muhammad Mustafa Sallallahu Alaihi wa Sallam are an excellent example and the touchstone, and by conforming to them, conflicting matters can be resolved. In these prophecies too, we find examples of the same kind of appendages and additions, that we find (in reports) regarding the coeval of Mahdi Alahis Salám and Esa Alahis Salám. The explanation of this is the verse 18 in the eighteenth chapter of the Taurát, in which Allah addresses Musa Alahis Salam and its Arabic translation is as follows:

<p>Soon, I will raise (for the Bani Israel) a prophet from among their brothers like you, and will put My words in his mouth; and he shall speak to them all that I shall command him. (Deuteronomy, 18:18)</p>	<p>و سوف اقيم لهم نبياً شلك من بين اخوتهم واجعل كلامى فى فمه و يكلمهم بكل شى امره</p>
---	---

The Jews say that the purport of this verse is the prophet Yusha (Joshua). The Christians say that its purport is Esa bin Maryam. The scholars of Islam say that the prophet whose appearance is promised is Hazrat Muhammad Sallallahu Alaihi Wa Sallam. Among the evidences which is presented to refute that it is Hazrat Yusha who is implied in this verse, one is that Yusha was present along with Prophet Musa Alaihis Salám and the verse in the Taurát speaks of a prophet who is to come in the future of the era of Prophet Musa Alaihis Salám. (*Izhar-ul-Haq*)

Irrespective of this fact, there is promise in the Taurát of the advent of a prophet who is like Musa Alaihis Salám. But, was Yusha a *Saheb-e-Shariat* (Bringer of Religious Law) like Prophet

Musa Alaihis Salám? He was a *tabe'* (follower) of Musa Alaihis Salám.

Esa Alaihis Salám also is not according to the description because he is not like Musa Alaihis Salám in many aspects. He is not married like Musa Alaihis Salám. As per the Christians, Esa Alaihis Salám was crucified. Musa Alaihis Salám wasn't crucified. And he is not like Musa in many personal and individual aspects also. Nor is his book and *shariat* (religious law) like the book and *shariat* of Musa Alaihis Salám which is comprehensive in transactions, limits, and commands of retaliation, holy war, etc. However, Muhammad Sallallahu Alaihi Wa Sallam is similar to Musa Alahis Salam in most of the personal and habitual aspects. His *shariat* is similar to the *shariat* of Musa Alahis Salam with respect to transactions, limits, expiation and commands of retaliation and holy war, etc.

Apart from these reasons, when it is clear that from the verse of the Taurát that he will be from the brothers of the Bani Israeel, then this content perfectly fits Muhammad Sallallahu Alaihi Wa Sallam because the brothers of Bani Israeel can be Arabs because Bani Israeel are the progeny of Ishaq Alahis Salam, the son of Ibrahim Alaihis Salám and Arabs are the progeny of Ibrahim Alaihis Salám's other son Ismaeel Alahis Salam. Since no prophet from the progeny of Ismaeel Alahis Salam has come before Hazrat Muhammad Sallallahu Alaihi Wa Sallam nor any other prophet apart from him has come, the *dua* (prayer) of Ibrahim and Ismaeel Alaihim Assalám and this verse of the Taurát perfectly fits Prophet Muhammad Sallallahu Alaihi Wa Sallam who has no other partner or associate in this. Yusha^{AS} and Esa^{AS}, who themselves are Bani Israeel, do not fit due of

their lineage, because they are not brothers of Bani Israeel, rather they are Bani Israeel themselves.

The Jews and the Christians, the People of the Book, present verse 15 of Chapter 18 of Deuteronomy in Taurát and its Arabic translation is as follows:

<p>Your Lord, your God will raise a Prophet <u>from your midst</u>, of your brothers...</p>	<p>فان الرب الهك يقيم <u>من بينك</u> من بين اخواتك</p>
---	--

They argue from this that it has the words من بينك which are conveyed to Musa Alahis Salam. Thus the prophet who has been promised should be from Bani Israeel, the community of Musa Alahis Salam and Muhammad is not from the Bani Israeel so he is not the one who fits this prophecy.

A strong aspect of the argument which scholars of Islam present or can present, in refutation of this inference by the Jews and the Christians is that the words من بينك (from your midst), have been added by the *mutáakhirin* (people of later eras) and this is not present in the traditions of the *mutaqaddimín* (people of the earlier eras). Therefore, Petros, the disciple of Esa, has written this very verse but it does not contain these words. The Greek translation of the Taurát, which is older than the other translation, does not have these words either. Stephanos has also written this verse, but here too these words are not present. The Arabic translation of his text is as follows:

<p>This is Musa, who said to the Bani Israeel, your Lord, your God, will raise a prophet like</p>	<p>هَذَا مُوسَى الَّذِي قَالَ لِبَنِي إِسْرَائِيلَ نَبِيًّا مِثْلِي سَيُقِيمُ لَكُمْ الرَّبُّ إِلَهُكُمْ مِنْ أَخَوَاتِكُمْ لَهُ تَسْمَعُونَ</p>
---	--

me from your brothers, so listen to him.	
---	--

Thus, when these words are additions, which are not present in the traditions of the *mutaqaddimín* (people of earlier eras) and the *matakhirin* (people of later eras) have added them later, then it is not appropriate to take them as proof.

The second argument of the scholars of Islam in refutation of this addition is that accepting the additional words من بينك as correct, makes it imperative to be clearly against and opposed to other verses and prophecies, and for this reason too these words are not worthy of acceptance.

This is the summary of the debates which have occurred between Muslims and Christians, verbally or in writing and have been recorded in detail in books of religious debates like “Khutbat-e-Ahmed”, “Izhar-ul-Haq”⁸ published in Arabic in Egypt, etc. These can be presented by the Muslims in refutation of the Christians, etc. every time.

The principle which becomes clear from these discussions is that it is evident that just as the narrations of *mutákhirin* are not worthy of being considered as proof in comparison to the

⁸ In 1270 Hijri in Akberabad (Agra), a debate was conducted between scholars of Islam and Christian pastors to discuss the matter of abrogation, alteration, trinity, reality of Quran, proof of the prophethood of Muhammad Sallam. But the Christians were defeated in the very first two issues. They refused to discuss the rest of the topics. These topics have been investigated and discussed in this book Izhar-ul-Haq. This book was in Persian and Urdu. It gained such acceptance that it was translated into Arabic in Makkah Muazzamah and was published in Egypt and Istanbul with the same name.

narrations of *mutaqaddimín* in the case of *Nabi Aakhir-uz-Zaman* (Prophet of the Last Era) Muhammad Mustafa Sallallahu Alaihi Wa Sallam, similarly in the case of the *ahádíth* of *Imam Aakhir-uz-Zaman* (Leader of the Last Era) Mahdi Mau'ood Alaihis Salám, as per the very principles of the Ahl-e-Sunnat, the appended portion or additions of the *mutáakhirin muhaddisín*, when compared to the *sahih* narrations of *mutaqaddimín*, should not be worthy of being considered as proof, when they are considered as defective (*saqit*) in their authenticity and are openly in conflict with other traditions and considering it as *sahih* will make it necessary to oppose the one with stronger proofs.

Summary of Investigations done so far

With the investigations done upto this point, these matters have been established beyond doubt, that all those narrations and statements which are considered as basis for the coeval of Mahdi and Esa Alaihimá Assalám are non-*sahih* and baseless.

There is no relation of the conquest of a city of Rome with Imám Mahdi Alaihis Salám. Mahdi Alaihis Salám helping Esa Alaihis Salám to kill Dajjál at Bab-e-Ludd has no authenticity.

Esa Alaihis Salám following Mahdi Alaihis Salám in prayer or vice versa is not proven by any *sahih hadíth*. This portion has the status of appendage and addition of the *mutáakhirin* in the traditions of the *mutaqaddimín* and it is not worthy of attention.

There are many arguments regarding the chain of transmitters of narrations based on content containing additions

Due to the weakness of the traditions containing these appendage and addition, the principle of زيادة الثقات معتبرة (traditions of reliable [*thiqah*] transmitters having additions are trustworthy), does not hold true.

These traditions with appendage and addition are not authentic even on the touchstone of restriction of the absolute or specificity of the general.

As per the principles of *hadith*, non-*sahih* portion of appendage and addition by the *mutákhirin* should be rejected.

The *ahádith* regarding Mahdi Abbasi, by which Esa Alaihis Salám is found to following Mahdi Abbasi in prayer, are doubly *zaeef*.

There are examples of appendage and addition even in the prophecies about Hazrat Rasoolullah Sallallahu Alaihi Wa Sallam which are found in the Taurát and the Injíl.

On this very basis of it not being worthy of proof, the scholars of Islam, in contests with the People of the Book, argue that this content has appendages.

The Consequences of Accepting Coeval as Being Correct and Other Ahádith which are Contrary to Coeval

Pledging Allegiance to Two Khalifas

After this investigation, a quick glance is cast upon this aspect of the matter of coeval that, apart from having no strong basis

and authentic source, accepting it as authentic will make it imperative to oppose and reject other innumerable *ahádíth*. Therefore, some *ahádíth* are mentioned at this juncture.

As it has been explained that by accepting as authentic the additional words من بينك in the verse of Taurát, it becomes imperative to oppose other verses and prophecies of Taurát, similarly, by accepting as authentic the additional words امامهم or اميرهم مهدى the result of which is agreeing to the coeval of Mahdi and Esa Alaihimma Salam, the difficulty that comes up is that one has to falsify and reject the content of innumerable *ahádíth* because they are so contradictory to the perception of coeval that there is no possibility of concurrence. Agreeing with one, makes it imperative to reject the other. For example:

1. The first *hadíth* which is in *Sahih Muslim* and narrated by Abu Hurayrah^{RZ}:

<p>Rasoolullah Sallallahu Alaihi Wa Sallam said when allegiance is pledged to two <i>khalifas</i> at the same time, kill the second one.</p>	<p>انه قال قال رسول الله اذا بويع الخليفتان فاقتلوا الآخر منهما</p>
--	---

Imam Nawawi, the *shareh* (commentator) of *Muslim* has written that there is agreement and consensus of scholars on this. Therefore, he writes:

<p>There is agreement and consensus of the scholars that it is not permissible to pledge allegiance to two <i>khalifas</i> at the same time.</p>	<p>اتفق العلماء على انه لا يذوز ان يعقد الخليفتين في عصر واحد</p>
--	---

Whereas, Imám Mahdi and Esa are both *khalifas*. Therefore, from the *hadíth* of Thawban (ثوبان) which *Ibn Maja* has transmitted it is proven that Imám Mahdi Alaihis Salám is *khalifatullah*. And Esa, although he will not occupy the position of prophethood nor will he claim prophethood, will surely be *khalifatullah*. Therefore, the following *hadíth* proves that he is *khalifatullah*:

<p>Esa bin Maryam will descend upon my <i>ummah</i> as <i>khalifa</i> and break the cross and kill the pig and <i>jizya</i> will be abolished.</p>	<p>ينزل عيسى بن مريم خليفة على امتي يكسر الصليب و يقتل الخنزير و يضع الجزية الخ</p>
--	---

There are clear and evident commands to the *ummah* to pledge allegiance to these *khalifas* of Allah. But if we suppose that Mahdi and Esa Alaihima Assalam come together at one time, then as per this *hadíth*, it becomes imperative to pledge allegiance to one *khalifa* only. And because Mahdi Alaihis Salám would be present before the descent of Esa Alaihis Salám, allegiance would already have been pledged to him and Esa Alaihis Salám would descend later and due to this, Allah forbid, he will be the object of indictment of *فاقتلوا الآخر*.

All these scenarios of mutual opposition and contradiction in these rulings is the result of agreeing to the coeval of these two *khalifatullahs*. If these two *khalifatullahs* come separately in their own eras, then there is no possibility of contradiction and there will be complete coherence in all these rulings. From this it is clearly proven that if one is in agreement with the coeval of Mahdi^{AS} and Esa^{AS}, then the rejection of the *hadíth* الخليفتان اذا بويع (when allegiance is pledged to two *khalifas*) becomes imperative

and if one believes in this *hadith*, which has consensus (of scholars), then one has to say that the matter of coeval is false.

Who is the Ruler behind whom Esa^{AS} will pray?

The second *hadith* which Nu'aym bin Hammad has narrated through Artat in *Kitab-ul-Fitn* and Hafiz Jalaluddin Suyuti has copied this in "Al Arf ul-Wardi":

<p>It is reported by Artat that he said, "It has reached me that Mahdi will be live for forty years, then he will die on his bed. Then a man from Qahtan with the character of the Mahdi, with pierced ears, will live for twenty years and will die by the sword. Then a man will come from the household of the Prophet sallallahu 'alayhi wa-sallam, rightly guided and of good example, who will conquer the city of Caesar. He will be the last leader from the Ummah of Muhammad sallallahu 'alayhi wa-sallam. During his time, the Dajjal will emerge, and during his time, 'Isa ibn Maryam 'alayhis-salam will descend.</p>	<p>عن أرطاة قال: بلغني أن المهدي يعيش أربعين عاما، ثم يموت على فراشه، ثم يخرج رجل من قحطان، مثقوب الأذنين، على سيرة المهدي، بقاؤه عشرين سنة، ثم يموت قتيلا بالسلاح ثم يخرج رجل من أهل بيت النبي، على سيرة المهدي حسن السورة يغزو مدينة قيصر، وهو آخر أمير من أمة محمد صلّم ثم يخرج في زمانه الدجال و ينزل في زمانه عيسى بن مريم</p>
---	---

This tradition has also been recorded by Mulla Ali Muttaqi in *Burhan* and Mulla Ali Qari in *Risala-e-Mahdi*.

Esa^{AS} will pray behind a leader who will rule after the death of Mahdi^{AS}

The third *hadīth* which Nu'aym bin Hammad himself has narrated through K'ab is as follows:

Mahdi will die and after him a man from the <i>ahl-e-bayt</i> of the Prophet will rule...	يموت المهدي ثم يلي بعده رجل من اهل بيت النبي صلعم الحديث
---	--

The only difference between these two *ahādīth* is that in the tradition of Artat, it is recorded that after the death of Mahdi Alahis Salám, one Qahtani and after him a person from the *ahl-e-bayt* of the Prophet^{SLM} will rule. And in the tradition of K'ab it is mentioned that after the death of Mahdi Alahis Salám, first a person from the *ahl-e-bayt* and then Qahtani will rule. The first sequence is inconsistent with the *hadīth* transmitted by Bukhari and Muslim and with the *hadīth* of Nu'aym bin Hammad which is transmitted by K'ab. And the investigation of famous *muhaddisín* also does not conform to this sequence. Its explanation is that the *sahih* and *marfu'* *hadīth* regarding Qahtani which Bukhari and Muslim and other *muhaddisín* have transmitted is as follows:

It is reported by Abu Hurayrah ^{RZ} that Rasoolullah Sal'am said, "The Hour will not be established until a man from Qahtan emerges who will drive people with his staff."	عن ابي هريره رض ان رسول الله صلعم قال لا تقوم الساعة حتى يخرج رجل من قحطان يسوق الناس بعصاه
---	---

Allama Qastalani, the *shareh* (commentator) of *Bukhari*, has written that Qahtani will be in the era of Esa bin Maryam.

Maqdisi says that there is dispute about Qahtani. Ibn Sireen has said that Qahtani will be a virtuous man who will be the leader and ruler during the descent of Esa and will pray behind Esa Alahis Salám. (*Makhzan ud-Dalayel*)

Thus, it is proven from this *hadíth* that, the last leader of the *Ummah* of Muhammad sallallahu 'alayhi wa-sallam in whose era Dajjál will emerge, Esa Alahis Salám will descend and behind whom Esa Alahis Salám will pray, is Qahtani and not Fatimi. And the person who will be the ruler after the death of Mahdi Alahis Salám and will have the character of Mahdi and walk in his footsteps and will be killed by the sword, is Fatimi and from the *ahl-e-bayt* of the Prophet^{SLM} and is not Qahtani. If we overlook this difference, the combined content of both the *ahádíth* is that the second ruler who either will be Qahtani or a person from the *ahl-e-bayt*, will conquer a city of Ceaser and it is he who is the last leader of the *Ummah* of Muhammad^{SLM} and Dajjál will emerge and Esa Alahis Salám will descend in his era only.

Thus, both these *ahádíth* together clearly negate the coeval of Mahdi and Esa Alahima Assalám because, from these *ahádíth*, the conquest of the city of Roman Ceaser, emergence of Dajjál and the descent of Esa Alahis Salám—all these occurrences are proven to occur after a long period after the death of Imám Mahdi Alahis Salám.

There will be many rulers after Mahdi^{AS} before Dajjal emerges

The fourth *hadīth* which is narrated by Ibn Abbas^{RZ} which Abul Faraj Ibn Juzi, who has a reputation for strictly evaluating transmitters of *hadīth*, has written in the book *Al-Kashf* as follows:

<p>It is narrated by Ibn Abbas that the Prophet^{SLM} mentioned Mahdi^{AS} and said that the name of Mahdi is Muhammad bin Abdullah and he would be a strong man. Allah will protect this community through the Mahdi from every difficulty and will overturn every oppression with the justice of the Mahdi. Then, after Mahdi twelve people will be the rulers in one hundred and fifty years. Then they will die and the world will become corrupt.</p>	<p>روى عن عباس انه ذكر المهدى فقال اسمه محمد بن عبدالله و هو رجل ربعة به يفرج الله سبحانه من هذه الامة كل كرب و يصرف بعد له كل جور ثم يلى الامر بعده اثني عشر رجلاً خمسين و مائة عاما ثم يموتون فيفسد الزمان</p>
--	--

The fifth *hadīth* which is also present in the book *Al-Kashf* is as follows:

<p>It is found in the book of Daniyal that after the death of Mahdi^{AS}, five people from the progeny of Hasan will be rulers.</p>	<p>قد وجد في كتاب دانيال اذا مات المهدي ملك خمس رجال وهم من اولاد الحسن</p>
---	---

From these two traditions also, we find the existence of many leaders and rulers after the passing away of Imám Mahdi Alahis

Salám and only after them will Dajjál emerge and Esa Alahis Salám descend.

Mahdi^{AS} will come in the Middle Ummah and Esa^{AS} will come in the End Ummah

The matter of coeval of Mahdi and Esa Alaihimá Assalam is also clearly opposed to those *ahádíth* which have been narrated by Ibn Abbas^{RZ}, Abdullah bin Umar^{RZ}, Ali Karamallahu Wajhu^{RZ}, Imam Jafar^{RH}, Razin, etc. with some variation in words and the sum total of all of them is the same. Being in agreement with the coeval is also clearly opposed to these *ahádíth* because, from these *ahádíth* also, the eras of emergence and advent of Imám Mahdi Alaihis Salám and Esa Alahis Salám are two separate eras which are fixed as the middle *ummah* and the end *ummah*. Therefore, as part of this series, those *ahádíth* too are mentioned here.

The sixth *hadíth* which Hakim has reported from Ibn Umar^{RZ} is as follows:

How can that <i>ummah</i> be destroyed when I am at its beginning and Esa bin Maryam is at its end.	كيف تهلك امة انا اولها و عيسى بن مريم اخرها
---	--

The seventh *hadíth* which Ibn Asakir has reported:

How can that <i>ummah</i> be destroyed when I am at its beginning and Esa bin Maryam is at its end and Mahdi from my <i>ahl-e-bayt</i> is in its middle.	كيف تهلك امة انا في اولها و عيسى بن مريم اخرها و المهدى من اهل بيتي وسطها (ابراز الوهم المكنون)
--	--

The eighth *hadīth* which Abu Nu'aym has reported in *Akhbar-e-Mahdi* and narrated by Ibn Abbas^{RZ}:

<p>That <i>ummah</i> will never be destroyed, when I am at its beginning and Esa bin Maryam^{AS} at its end and Mahdi^{AS} in its middle.</p>	<p>لن تَهلك أمة أنا في أولها و عيسى ابن مريم ابن مريم في آخرها و المهدي في أوسطها</p>
---	---

The ninth *hadīth* has been given in *Madarik*, the famous *tafseer* of *Hanafia* under the verse *إِنِّي مُتَوَقِّعُكَ وَرَافِعُكَ إِلَيَّ* and it is as follows:

<p>How can that <i>ummah</i> be destroyed when I am at its beginning and Esa^{AS} is at its end and Mahdi^{AS} from my <i>ahl-e-bayt</i> is at its end.</p>	<p>كيف تهلك أمة أنا في أولها و عيسى في آخرها و المهدي من اهل بيتي في وسطها</p>
---	--

The tenth *hadīth* is reported by Imam Jafar:

<p>Jafar has transmitted from his father and he has transmitted from his grand-father that Rasoolullah Sallallahu Alahi wa Sallam said, "Rejoice! Rejoice! The example of my <i>ummah</i> is like the rain, it is not known if its beginning is better or its end. How will that <i>ummah</i> be destroyed, when I am at its beginning, and Mahdi^{AS} in its middle and Masih^{AS} at its end. But between these is a retarded group who do not belong to me nor I to them. Razin has narrated this.</p>	<p>عن جعفر عن ابيه عن جده قال قال رسول الله صلى الله عليه و سلم البشرى البشرى انما مثل امتي مثل الغيث لا يدرئ اوله خير ام آخره. كيف تهلك أمة أنا أولها والمهدي وسطها و المسيح آخرها و لكن بين ذلك فيج اعوج ليسوا مني و لا أنا منهم. رواه رزين. (عقد الدرر باب ٧. مشكاة باب ثواب هذه الامة)</p>
---	--

It is written in *Mirqat, Sharh Mishkat* that the chain of transmission of this *hadith* is like a chain of gold.

The eleventh *hadith* which is reported by Yahya bin Abdullah bin al-Hasan saying عن ابيه (My father narrated)—which means that this *hadith* too is reported with a chain of transmitters of the *ahl-e-bayt*—is as follows : Hazrat Ali Karamallahu Wajhu^{RZ} says in one of his sermons that Rasoolullah Sallallahu Alahi wo Sallam conveyed to me many things which are to occur in the future. Among them, he also said:

<p>O Ali, how can Allah destroy this <i>ummah</i>, when I am at its beginning, and our Mahdi in its middle and Esa bin Maryam at its end. O Ali, the example of this <i>ummah</i> is like the rain. It is not known if its beginning is better or its end. And in between is crooked way which is not mine.</p>	<p>يا على كيف يهلك امة انا اولها و مهدينا اوسطها والمسيح بن مريم اخرها. يا على انما مثل هذه الامة كمثل الغيث لا يدري اوله خير ام آخره و بين ذلك فيج اعوج لست منه و ليس مني (كثر العمال جلد ٨)</p>
---	---

In the above mentioned *ahádith*, the meaning and content of all the narrations, in which the necessity of the advent of Imám Mahdi^{AS} and Esa^{AS} for saving from destruction has been disclosed, is the same and they reinforce one another. Even if any tradition has some weakness in it, then other traditions which are like its testimony compensate for it. Among these *ahádith*, numbers 6, 7, 8 and 9 apparently do not appear to be *marfu'* when we look at the chain of transmitters, but the *zamair-e munfasil* and *muttasil* (attached and detached pronouns) of the *mutakallim* (speaker), point towards Hazrat Rasoolullah^{SLM} and

his words انا في اولها، امتي، من عطرتي، من اهل بيتي، لست منه، ليس مني ("I am at its beginning", "My *ummah*", "My progeny", "My *ahl-e-bayt*", "I am not from him", "Not from me", etc.) can specifically belong only to the *Mukhbir-e-Sadiq* (Informer of the Truth) and these words cannot be attributed to any *sahâbi* or *tâba'i*, etc and the irrefutable context is present for the *hadîth* to be *m'ani-an marfu'* (Marfu in meaning). And number 10 and 11 are *marfu'* in text as well as meaning.

In short, all these *ahâdîth* are the evident text that is clear and open proof of which nothing is concealed, that eras of advent of Imâm Mahdi Alaihis Salâm and Esa Alaihis Salâm are the middle *ummah* and the end *ummah*, as per the sequence, and these two *khalifatullahs* appearing in one era is openly against these *ahâdîth*.

Thus, as per the expression of these *ahâdîth*, Hazrat Rasoolullah Sallallahu Alaihi Wa Sallam being at the beginning of the *ummah* is so certain that the likelihood of coming together with Mahdi^{AS} and Esa^{AS} is from the impossibilities. Similarly, from these *ahâdîth* themselves, it is certain that Imâm Mahdi Alaihis Salâm is from the middle *ummah* and Esa Alaihis Salâm is from the end *ummah* and these two coming together in one era is from the impossibilities.

By the principles of narrations and textual status, each of these arguments and proofs which have been discussed so far in the negation of the matter of coeval of Mahdi^{AS} and Esa^{AS}, is so clearly evident even in its individual capacity, that it sheds a lot of light on the matter of coeval being weak and baseless. And together, it is at a higher degree.

On evaluating the sum total of this matter as per the *usool-e-dirayet* (principles of science of *hadith*) and *usool-e-istakhra* (principles of derivation), it is evident that in comparison to these (the above mentioned) arguments and proofs, one does not find such arguments and justifications in proof of the coeval which can repudiate these proofs and establish the need and authenticity of coeval.

Other *ahádith* too do not support the existence or need of this matter of coeval, therefore they too cannot be considered as a testimony to these narrations.

If we ignore the defect and weaknesses of all those narrations and statements which substantiate the coeval, and cast an investigative eye on their content only, then after an exhaustive investigation, the only event which is mentioned is merely the following in prayer at the time of descent of Esa^{AS} or helping Esa Alaihis Salám kill Dajjál at the Bab-e-Ludd. After this there is absolutely no other mention of these two *khalifas* of Allah meeting each other at another time or these two following each other in some other prayer. This means, that the reason for coeval or the basis for coeval is proven to be so limited that apart from this, there are no other worldly or religious or next-worldly considerations and benefits related to this coeval.

Difficulties arising out of Coeval

If we agree to this coeval and if the relevant and requisite matters of this issue are deliberated in a logical and rational manner then complications and difficulties will emerge which will have to be resolved. But the solution to these difficulties,

with rational or traditional reasons and proofs, absolutely does not exist.

For example, if we presume that Mahdi^{AS} and Esa^{AS} will come together at the same time, then two possible situations arise—that one will be a follower (*táb'e*) of the other, or not. If it is said that neither of them will be a follower (*táb'e*) of the other and both of them will independently be in the position of *khalifat* of Allah, then all those commands and conclusions that are applicable during the coeval of two *khalifas* will become operative. Apart from this, it will become necessary to negate the original matter of following each other in prayer (*iqteda*), which the matter of coeval is dependent on, because *iqteda* (following in prayer) is also a form of *ittib'a* (following). When we presume that they will not follow (*ittib'a*) each other, then it becomes necessary that they will not follow each other in prayer (*iqteda*) too.

If we say that of these two *khalifatullahs*, one of them is the *tabe'* (follower) of the other, then two possible situations emerge—either Esa^{AS} will be the *tabe'* (follower) of Mahdi^{AS} or Mahdi^{AS} will be the *tabe'* (follower) of Esa^{AS}. In both these situations, if it is accepted that one is the *tabe'* (follower) of the other, then it becomes imperative that the speech and actions of the *tabe'* (follower) should be as per what is ordered by the *matbu'* (the one who is followed). All speech and actions of the *tabe'* (follower) and their consequences will actually be attributed to the *matbu'* (the one who is followed) or the one who is issuing the orders. Therefore, this is the situation with Musa and Haroon Alaihimá Assalám. Both of them are prophets but Haroon Alaihis Salám is *tabe'* (follower) prophet of Musa Alaihis Salám. Therefore, he does not have his own authority.

The work of Haroon Alaihis Salám is to execute the orders issued by Musa Alaihis Salám. And all the orders and the incidents are attributed to Musa Alaihis Salám.

Here too the situation will be the same. The specific obligations of Esa Alaihis Salám which are proven through innumerable *ahádith* like breaking the cross, abolish the *jizya*, killing Dajjál, etc.—it will become imperative to say that these actions were taken as commanded by Mahdi Alaihis Salám and attribute them to the *matbu'* (the one who is followed), if we assume that Esa Alaihis Salám is *tabe'* (follower) of Mahdi Alaihis Salám.

If we assume Imám Mahdi Alaihis Salám to be *tabe'* (follower) of Esa Alaihis Salám, then issues which are more complicated than the ones described above will come up because in this situation it will become imperative to say that all the obligations and commands and actions are as per the command of Esa Alaihis Salám and it becomes important that these are attributed to Esa Alaihis Salám. For example, the completion of *deen* (religion), which is the special position specific to Imám Mahdi Alaihis Salám, which the *muhaqqiqin* (scholars with true insight) and the Sufis have explained as the completion of the special *vilayet* (sainthood) of Muhammad^{SLM} which is the real treasure of the *vilayet* of all prophets and *awliya* (saints) and in this too one has to accept the *tab'iyet* (following) of Esa Alaihis Salám. And this is against the commands of this matter.

Among those who are in agreement with the coeval of Mahdi^{AS} and Esa^{AS}, are some who think that Mahdi^{AS} will be the king of the world and everyone will profess belief in his era and all false faiths will be erased and only one religion will remain. They think of these imaginations as signs (of Mahdi^{AS}), but these too

are wrong and are only thoughts and hypothetical statements which do not have any authentic source and clear proof.

Especially, these hypothetical statements and the coeval of Mahdi and Esa Alaihima Assalám are such mutually contradictory thoughts, which will not be coherent due to many reasons.

The first is that when Imám Mahdi Alaihis Salám being *khalifatullah* is a matter of certainty and along with it if we assume that he will also be the apparent king of the whole world, then the descent or appearance of Esa Alaihis Salám at that very time or assuming that Mahdi Alaihis Salám will be *tabe'* (follower) of Esa Alaihis Salám will be fruitless and cannot be reconciled.

Second, if we assume that during the era of Mahdi Alaihis Salám, all people on the face of the earth, will become believers and that a single religion will be established in all the quarters of the earth, then the appearance of Esa Alaihis Salám in the era of Mahdi Alaihis Salám itself is not according to the convention of Allah because the need for the advent of a *khalifatullah* occurs when people turn astray from the religion and rebel against the teachings and commands of the previous true guide. When we assume that no one remains astray from the guidance of *khalifatullah*, that is, Imám Mahdi Alaihis Salám, then at that very time, the advent or descent of another *khalifatullah*, that is, Esa Alaihis Salám, is against this timeless convention of Allah.

Third, since the descent or advent of Esa Alaihis Salám and the era of the emergence of Dajjál are very close to each other, it is proven by the narrations that these two would be present in one era. And by accepting the coeval of Mahdi^{AS} and Esa^{AS}, it

becomes imperative to also accept that Imám Mahdi Alahis Salám and Dajjál will be present in the same era. But, Imám Mahdi Alaihis Salám being the ruler of the entire world and Dajjál also being present in that era is such a contradiction that there cannot be coherence between the two because the following has been made clear regarding Dajjál in *ahádith*:

<p>No part of the earth would remain where Dajjál has not trampled and prevailed, except Makkah and Madinah, where he will not be able to come.</p>	<p>لا يبق شئ من العرض الا وطئه و غلب عليه الا مكة و المدينة الايتيهما</p>
---	---

Thus if Mahdi Alaihis Salám will be the king of the whole world and will be present even when Dajjál emerges, then Dajjál's domination over the entire world will not be possible and if Dajjál dominating the entire world is correct, then Imám Mahdi Alaihis Salám, by being present in the era of Esa^{AS} and Dajjál, would not be able to become the king of the entire world.

Fourth, if it is accepted that the advent of Mahdi Alaihis Salám will occur before the emergence of Dajjál and in his era there will be one religion on the face of the earth and if it is assumed that all the people will be rightly guided, then it becomes impossible that, in the presence of Imám Mahdi Alaihis Salám, Dajjál will lead people astray in that very era. And if we assume that Dajjál leading people astray is correct, then all the people being rightly guided in the era of Mahdi Alaihis Salám will not be correct, because these two conditions cannot exist at the same time.

Thus, even with theoretical and rational reasons, the matter of coeval is not proven to be correct. Rather, by presuming the

coeval, complicated situations and difficult issues come to the forefront for which there is no solution through these narrations which are thought to be an evidence for coeval. It is clear from this that coeval of Mahdi^{AS} and Esa^{AS} is not correct either by text or by reasoning.

If we overlook these reasons and only consider from the point of view of both of them being *khalifatullahs*, it becomes important to accept a few things.

The first is that, when it is proven from the *hadith* of Ibn Maja which is narrated by Thawban (ثوبان) that Mahdi Alaihis Salám is a *khalifatullah*, therefore it is obligatory to pledge allegiance (بيعت) to him as has been commanded to the entire *ummah* in *فبايعوه و لو حبوا على الثلج* (pledge allegiance to him even if you have to crawl over snow), therefore becomes obligatory for the entire *ummah* to pledge allegiance (بيعت) to him. If Esa Alaihis Salám is present during his era, then it is obligatory for him also to pledge allegiance (بيعت) to Mahdi Alaihis Salám because in the addressing of *فبايعوه* everyone is included.

The second is that his rulings will be as per the command of Allah, because that is the majesty of *khalifatullah*.

The third is that it is obligatory to accept his claim because from the point of view of the *khilafat-e-ilahi* (viceregency of Allah) he makes the claim when commanded by Allah Most High.

The fourth is that he does not imitate (*taqleed*) the *mujtahideen* because their ruling is doubtful while that of the *khalifatullah* is certain.

The fifth is that refuting his ruling is *kufir* (infidelity) because his rulings will be issued in the position of being *khalifatullah*.

Thus, these are all the essentials from being the *khalifatullah*, and their acceptance becomes imperative on accepting that he is a *khalifatullah*. If Esa Alahis Salám is also present in the same era, then although Esa^{AS} will not claim *nabuwat* or *risalat* (prophethood or messengership), he will definitely receive inspiration from Allah and will be *khalifatullah*. All these matters will also be applicable to him. That is, pledging allegiance to him too, his not imitating the *mujtahideen*, his rulings being based on the command of Allah, refuting him will be infidelity, etc.—all these imperatives will be proven for him too because of which such an inconsistency and defect is established, that compliance and execution of one will necessitate the non-compliance and non-execution of the other which is not permissible. Thus, the coeval of this two *khalifas* also is not permissible.

Difference between the advent of Mahdi^{AS} and Esa^{AS} as the signs of Qiyamah

Apart from these logical and literal discussions by which the matter of coeval of Mahdi and Esa Alaihimá Assalám is proven to be baseless and incorrect—rather, impossible to occur—one other textual aspect, which on observance as per the principles of narrations and the principles of *dirayat* (principles of science of *hadíth*), lead us to take the right decision that on seeing all the *ahádíth* that have come regarding Imám Mahdi Alahis Salám and Esa Alaihis Salám, it is proven that the appearance of Imám Mahdi Alaihis Salám is also from the signs of *qiyamah* (the Day

of Judgement) and the descent of Esa Alaihis Salám too is from the signs of *qiyamah* (Day of Judgement). But on reflecting upon the signs of *qiyamah* the difference between these two situations is revealed and in what appears to be apparently conflicting paradoxes, coherence is achieved by applying the principles of *dirayat* (principles of science of *hadíth*).

As per the *muhaddisín* of the *ahl-e-sunnat*, the signs of *qiyamah* are of two kinds. One, whose appearance before the *qiyamah* is necessary, but it is not necessary that they occur close to the *qiyamah*. These kinds of signs and conditions are called the “minor signs”.

The second kind of the signs is that whose appearance before the *qiyamah* and close to the *qiyamah* is necessary. These kind of signs and conditions are called the “major signs”.

In the “minor signs” of *qiyamah* there are many matters whose appearance before the *qiyamah* are mentioned in the *ahádíth*, so much so that holy existence of the Lord of the Universe Muhammad Mustafa Sallallahu Alaihi wa Sallam and his famous miracle of the splitting of the moon also is among the signs of *qiyamah*. Thus, Allah says:

The Hour has come near, and the moon has split [in two]. (Surah al-Qamar, 54:1)	اَفْتَرَبَّتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ
---	--

Also,

Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications.	فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَعْتَةٌ فَفُجَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرَاهُمْ
--	--

Then what good to them, when it has come, will be their remembrance? (Surah Muhammad, 47:18)	
---	--

The purport of these (verses) is the advent of Hazrat Muhammad Mustafa Sallallahu Alaihi wa Sallam and the miracle of the splitting of the moon. Therefore, it is written in *Tafseer-Kabir* that:

(The purport of) <i>ashrat</i> is the signs and signals. The <i>mufasssireen</i> say that these are signs like the splitting of the moon and the <i>risalat</i> (messengership) of Hazrat Muhammad Alaihis Salám (which has already occurred).	اشراط العلامات قال المفسرون هي مثل الانشقاق القمر و رسالة محمد عليه السلام
--	---

It is written in the *tafseer Lubbab-e-Taveel* that:

The <i>mufasssireen</i> say that the splitting of the moon and the advent of Rasoolullah Sallallahu Alaihi wa Sallam are among the signs of <i>qiyamah</i> .	قال المفسرون من اشراط الساعة الانشقاق القمر و بعثة رسول الله صلى الله عليه و سلم.
--	--

Despite being among the signs of *qiyamah*, the advent of Hazrat Rasoolullah Sallallahu Alaihi wa Sallam and the miracle of the splitting of the moon, occurred a long time before the *qiyamah*. Therefore, the advent of the Prophet^{SLM} is proven to be from the “minor signs”.

In some books of *ahádith* the appearance of Imám Mahdi Alaihis Salám has been included in the “minor signs”, by which it is evident that it is necessary that the appearance of Mahdi Alaihis

Salám should occur before the *qiyamah*, but it is not necessary that it should be close to the *qiyamah*.

But Esa Alaihis Salám has been included in the “major signs”. In other words, it is necessary that his appearance or descent should occur close to the *qiyamah*.

From this it is clear that the advent of Imám Mahdi Alaihis Salám and the appearance of Esa Alaihis Salám will not be in one era. On the contrary, if we assume that both will come together in one era, then it becomes necessary to include either Esa Alaihis Salám in the “minor signs” or the advent of Mahdi Alaihis Salám in the “major signs” and this is against the accepted matters.

This point of view gets the seal of justification and the stamp of acceptance from those *sahih ahádíth* in which the number of “major signs” has been given as ten. Thus, in books of *ahádíth* like *Sahih Muslim*, *Ibn Maja*, *Musnad of Imam Ahmed*, etc. it is narrated by Huzaifa as follows:

It is reported by Huzaifa bin Usaid: Allah's Apostle Sallallahu Alahi wa Sallam came to us when we were discussing and asked: What are you discussing about? We said: We are discussing about the Hour. Thereupon he said: The Hour would not come until the ten signs appear: the smoke, the Dajjal, the beast of the earth, the rising of the sun from the west, the descent of Jesus, son of Mary, the Gog and Magog, three

عن حذيفة بن أسيد قال:
اطلع النبي صلى الله عليه
وسلم علينا ونحن نتذاكر،
فقال: «ما تذاكرون؟» قالوا:
نذكر الساعة. قال: «إنها لن
تقوم حتى تروا قبلها عشر
آيات». فذكر الدخان،
والدجال، والدابة، وطلوع
الشمس من مغربها، ونزول
عيسى ابن مريم، ويأجوج

land-slides: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, and the fire which would emit from Yemen which would drive the people to the ocean.

ومأجوج، وثلاثة خسوف:
خسف بالشرق، وخسف
بالمغرب، وخسف بجزيرة
العرب، وآخر ذلك نار تخرج
من اليمن، تطرد الناس إلى
محشرهم

It is proved from this *hadīth* and other narrations also support it that, just as the sun rising from the west and the emergence of Dajjāl are among the “major signs” by consensus, similarly the descent of Esa Alahis Salām is also among the “major signs” of *qiyamah*, but there is no mention of Mahdi Alaihis Salām in these ten “major signs”. Had there been any basis to Mahdi Alaihis Salām and Esa Alahis Salām coming together at the same time, then Rasoolullah Sallallahu Alaihi wa Sallam would have definitely mentioned Mahdi Alaihis Salām along with Esa Alaihis Salām in those ten signs. The immediate result that emerges from this is that Mahdi Alaihis Salām and Esa Alaihis Salām are not from one era. Rather as per the investigations of the *muhaddisīn*, the descent of Esa Alaihis Salām is close to the *qiyamah* and since the emergence of Mahdi Alaihis Salām is from the “minor signs”, it is not close to the *qiyamah*. And this is the truth.

Praise be to Allah. All necessary matters related to the coeval of Mahdi^{AS} and Esa^{AS} have been brought under discussion. Therefore, this tract is completed with this *dua* that may Allah Most High guide His true seekers to the *sirat-e-mustaqim* (the

straight path). و آخر دعوانا ان الحمد لله رب العالمين (And the conclusion of our call will be: Praise be to Allah, Lord of the Worlds!)

By the grace of Allah Most High, and the *sadqa* of Rasool^{SLM} and Mahdi^{AS}, this translation was completed on 19th November 2019 / 21st Rabi-ul-Awwal 1441 -- Syed Mohammed Suhael (suhaelsm@gmail.com)