



# **ISLAH UZ ZUNOON FI JAWAB IBN KHALDUN**

**RECTIFICATION OF DOUBTS-  
A REJOINDER TO IBN-E-KHALDUN**

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**RECTIFICATION OF DOUBTS**  
**A REJOINDER TO IBN KHALDUN**  
*(Islahuz-Zunoon Fi Jawab Ibn Khaldun)*

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**Translated into English**

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**19<sup>th</sup> Zeeqada 1444AH/9<sup>th</sup> June 2023**

## CONTENTS

| S.No. | Topics   | PageNo. |
|-------|--|---------|
| 1     | Translator's Note  | 4       |
| 2     | Preface  | 6       |
| 3     | Introduction   | 8       |
| 4     | Difference of opinion on number of narrators in Khabar Mutawatir   | 8       |
| 5     | Righteousness is not a condition for narrators of Khabar Mutawatir   | 9       |
| 6     | Definition of Khabar Mutawatir   | 11      |
| 7     | Hadith on advent of Mahdi <sup>AS</sup> is Mutawatir and admitted by Ibn Khaldun   | 13      |
| 8     | Hadith on advent of Mahdi <sup>AS</sup> is Mutawatir in Meaning  | 14      |
| 9     | Every <i>Jarh</i> is not preferable on <i>Tadeel</i>   | 16      |
| 10    | Authenticity of <i>Sahihayn</i> is not accepted by Muslims unanimously   | 18      |
| 11    | Scrutiny of Khabar Mutawatir is not required   | 19      |
| 12    | Objections of Ibn Khaldun on Ahadith and our response  | 19      |
| 13    | First Hadith – Denial of Mahdi <sup>AS</sup> is disbelief  | 20      |
| 14    | Second Hadith – If only one day remained for the world to end. Allah would lengthen it for advent of Mahdi from the Ahl-e-Bait...                            | 21      |
| 15    | Third Hadith - If only one day remained for the world to end. Allah would lengthen it for advent of Mahdi who will fill the earth with Justice and Equity... | 23      |
| 16    | Fourth Hadith – Mahdi <sup>AS</sup> will appear from the progeny of HasanRZ and will have the same character as Prophet <sup>PBUH</sup> ...                  | 24      |
| 17    | Fifth Hadith – A man called al-Haarith ibn al-Harrath will come forth...   | 24      |
| 18    | Sixth Hadith – Mahdi will be from my family. Descendant of Fatima <sup>RZ</sup> ...  | 25      |
| 19    | Seventh Hadith – A person will come from Medina to Makkah...   | 25      |
| 20    | Eighth Hadith – Mahdi <sup>AS</sup> will be from Prophet <sup>PBUH</sup> with broad forehead and prominent nose....  | 26      |
| 21    | Ninth Hadith – Mahdi <sup>AS</sup> will live for 5, 7 or 9 years...  | 28      |
| 22    | Tenth Hadith – The hour will not establish until earth is filled with tyranny and injustice...   | 29      |
| 23    | Eleventh Hadith – A man from my Ummah will appear and speak according to my Sunnah...  | 31      |
| 24    | Twelfth Hadith – Black banners will appear from East...  | 31      |
| 25    | Thirteenth Hadith – Allah will prepare and raise the Mahdi <sup>AS</sup> in one night...   | 33      |

|    |   |    |
|----|---|----|
| 26 | Fourteenth Hadith – Mahdi <sup>AS</sup> will conclude the religion...   | 33 |
| 27 | Fifteenth Hadith – At the end of time there will be a turmoil...  | 34 |
| 28 | Sixteenth Hadith – Allah will gather for Mahdi <sup>AS</sup> people who are scattered like stray clouds...  | 35 |
| 29 | Seventeenth Hadith – The sons of Abdul Muttalib will be leaders of people of paradise....   | 36 |
| 30 | Eighteenth Hadith – Cattle will be safe from wild animals and earth will reveal its treasures   | 37 |
| 31 | Nineteenth Hadith – Three will fight for your treasures. All the sons of a caliph....   | 38 |
| 32 | Twentieth Hadith – People will come from east paving the way for Mahdi <sup>AS</sup> ...  | 39 |
| 33 | Twenty-first Hadith- During the time of Mahdi <sup>AS</sup> rain will pour from sky and land will bring forth its yield..                                     | 39 |
| 34 | Twenty-second Hadith – Hour will not be established until there appears a man from the family of Prophet <sup>PBUH</sup>                                      | 40 |
| 35 | Twenty-third Hadith – Not a drop of rain or anything of earth will be held back in the time of Mahdi <sup>AS</sup> ...  | 41 |
| 36 | Twenty-fourth Hadith – A tribe from Hz Abbas will fill the earth with oppression and injustice and the progeny of Hz Ali will fill it with justice and equity | 41 |
| 37 | Twenty-fifth Hadith – A voice from the sky will say – Your commander is so and so   | 42 |
| 38 | Twenty-sixth Hadith – There is no Mahdi except Isa  | 42 |
| 39 | Criticism by Ibn Khaldun on advent of Mahdi <sup>AS</sup> and our response  | 42 |
| 40 | Prediction of Ibn Arabi on advent of Mahdi <sup>AS</sup>  | 43 |
| 41 | Appendix – Hadith Terminology and Narrators   | 45 |

## ***Translator's Note***

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

It was prophesied by Muhammad the Messenger of Allah <sup>PBUH</sup> that a man from his family will emerge in the middle era of his Ummah to save the Muslim nation from destruction by reviving and restoring Islam to its original form, and he will be known as 'Al-Mahdi', as mentioned in the Hadith: "*How can my Ummah perish when I am at its beginning, Jesus the son of Mary at its end and Mahdi from my family in the middle.*"

More than 300 Ahadith have been related in respect of the advent of Mahdi by different narrators and most of the Ahadith were transmitted continuously from one generation to another which made it well known among the Muslims, as the advent of Mahdi and belief in him is an integral part of the religion.

Ibn Khaldun, basically a historian has tried to scrutinize (26) Ahadith and declared that very few of them are found to be reliable, although he was not competent in this subject. Some eminent scholars of *Ahle Sunnah* have refuted his claim and replied suitably. Allamah Sayyed Ashraf Shamsi <sup>RH</sup>, an eminent scholar of Mahdavia community too had independently compiled a treatise as a rejoinder to Ibn Khaldun and rectified the doubts casted by him based on the assumptions with strong evidences and arguments, and named it as "*Islahuz-Zunoon Fi Jawab Ibn Khaldum*".

Bahrul Uloom Ashraful Ulema Allamah Sayyed Ashraf Shamsi Hussaini <sup>RH</sup> (b.1280 AH/1863 AD – d. 1349/1930) was an eminent Islamic scholar and poet of high stature. Approximately 150 books in Arabic, Persian and Urdu languages are attributed to hm. I had the privilege to deeply study some of his books particularly the *Tafseer Lawamiul Bayan* (Arabic) and other books during the course of my research work on his contribution to Arabic literature for the degree of M.Phil (Arabic) from Osmania University, Hyderabad.

The book in translation "*Islahuz-Zunoon*" though written more than hundred years back in Urdu, is still relevant in view of the importance of the subject of advent of the Mahdi <sup>AS</sup> for Islamic world.

Translating any book from one language to another is not an easy task, as finding the accurate equivalent of religious terms in other language is very difficult. However, I have tried my best to use accurate or at least the nearest equivalent words.

I am thankful to Allah for giving me the strength and ability to complete the task. I am also grateful to Brother Syed Mahmood Mukarram for sparing his precious time and going through the translation and helping me in accomplishing the task.

I hope this book will enrich the knowledge and clear the doubts created by misadventures of Ibn Khaldun pertaining to the advent of Mahdi <sup>AS</sup>.

**Shaik Chand Sajid**

## PREFACE

Indeed, all praise be to Allah, the creator of this world, to whom we repent and seek forgiveness from Him. Allah sent the Prophet Muhammad as His last Messenger for the guidance of mankind. May Allah send peace and blessings upon him, his family and his Companions until the Day of Judgment. The Prophet Muhammad <sup>PBUH</sup> prophesied advent of a man after him from his family to strengthen Islam and to spread justice and equity on the earth, as a Caliph of Allah and will be known as al-Mahdi. These narrations were successively transmitted by his Companions and their successors and continued to spread among all Muslims in every period of time, but later on the scholars differed on interpretation of such narrations with regard to the signs, place and time of appearance and person of Mahdi <sup>AS</sup>. Even some of the scholars have interpolated some words into certain traditions which created confusion among the masses.

Ibn Khaldun (d. 808AH/1406), a famous historian denied the validity of this matter in his book “An Introduction to History” (*Muqaddimah*) through critical assessment of the narrators in spite of the fact that he has no expertise in the principles and science of Hadith. Several scholars have openly criticized him for casting doubt on the traditions about Mahdi <sup>AS</sup> and strongly asserted that the belief in Mahdi is well established among all Muslims.

Allamah Syed Ashraf Shamsi <sup>RH</sup> (d. 1349AH/1930), a great scholar of Islam and a commentator of Qur’an too has criticized Ibn Khaldun in his treatise “*Islah’uz Zunoon Fi Jawab Ibn Khaldun*” and rebutted his claim that very few traditions are found to be genuine to support the advent of Mahdi <sup>AS</sup>. He compiled this book in Urdu language in the year 1336AH/1917AD but it was published first probably in 1370AH by Idara Shamsiya, Chanchalguda, Hyderabad and republished in the year 1423 AH/2002 by Allamah Shamsi Research Academy, Musheerabad, Hyderabad. Hz. Abu Sayeed Syed Mahmood Tashrifullahi <sup>RH</sup>, then Secretary of the Council of the Mahdavia Scholars of India. Hyderabad has mentioned in the preface of the first edition that a detailed introduction (*Muqaddimah*) to this book was written by his teacher and a prominent student of Allamah Shamsi <sup>RH</sup> Khan Allamah Maulana Sa’adatullah Khan Mandozai <sup>RH</sup> but it was misplaced at the time of publication of this book.

Now we are pleased to bring out English translation of this book rendered by Mr. Shaik Chand Sajid and hope it will be a source of knowledge and guidance for the seekers of truth particularly those who are misguided by the fallacies of Ibn Khaldun.

**Syed Yadullah Shaji Yadullahi**

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*In the Name of Allah the Most Compassionate the Most Merciful*

## ISLAHUS ZUNOON

Praise be to Allah the Almighty and peace and blessings of Allah be upon Prophet Muhammad and his companions and descendants.

A number of transmitters have related the prophetic traditions (*Hadith*) pertaining to the advent of Imam Mahdi <sup>AS</sup>, rather some of them have even compiled separate tracts and books on this subject such as Shaikh Jalaluddin Suyuti, Shaykh Ibn Hajar Haytami and Mulla Ali al-Qari etc., and Abu Dawud, Muslim, Tirmizi and Ibn Majah from the six canonical books of traditions (*Sihah Sitta*) have compiled such traditions by dedicating a separate chapter on Mahdi and including the ahadith about Mahdi<sup>AS</sup>. The historian Ibn Khaldun too has quoted such traditions in his book ‘An Introduction to History’ (*Muqaddima Tarikh Ibn Khaldun*) and conducted the critical assessment of these narrations and looked into them with adverse point of view and concluded that ‘after the critical assessment of these Ahadith only few of them are found to be eligible to be considered as proof of the advent of Mahdi <sup>AS</sup>.’ When the history and its introduction compiled by Ibn Khaldun was published and reached those people in India who do not accept the traditions (*Ahadith*) as among the principles of religion (*Usool-e-deen*) except Qur’an, although the Muslims believe that the Islam is based on four principles – Holy Qur’an, Sunnah the traditions of the Messenger of Allah <sup>PBUH</sup>, Consensus of Ummah (*Ijma*) and Analogy (*Qiyas*), but these people did not consider anything other than Qur’an as the basis of Islam. Though they accepted Qur’an as the principal source of Islam but even as such they interpreted the verses of Qur’an as per their personal opinion and despite the verses being clear and evident, they resorted to such needless and meaningless interpretations that may Allah protect us. Their real motive in this is to ensure that the principles and derivatives of Islam become weaker so that they may get more liberty from the religious restrictions. In short, after reading the *Muqaddimah* of Ibn Khaldun and getting fixated on the critical analysis of traditions pertaining to the advent of Mahdi<sup>AS</sup>, they were overjoyed and thought that they were now relieved of a great responsibility, because, in their view, the principles and derivatives of Islam are already so tough and burdensome that they have become difficult to bear, and if the Mahdi comes, don’t know what more commands he will reveal and lock them in even stricter shackles of the principles and derivatives of religion. Then it might not be possible to break the shackles through the mechanism of interpretation, therefore they were anxious about this matter. Delighted with what they found beyond expectation in the article of Ibn Khaldun, they enthusiastically translated it and circulated in India, particularly Maulvi Sir Sayyed Ahmed Khan, Maulvi Mahdi Ali Khan and Maulvi Ahmed Shafi etc, but since their knowledge was very limited, they just copied the original text of Ibn Khaldun and could not add a single word to it. They don’t know that only a scholar of the science of Hadith (*Muhaddith*) is competent to critically examine any *Hadith* not any historian whose job is historiography, but Ibn Khaldun crossed the limits and ventured into the domain of the critical review of traditions and criticized them improperly and unreasonably as per his personal views.



Since several years I was planning to writes a rejoinder to his comments but could not continue because of some impediments and remaining busy with other important works, so this work remained incomplete. In recent days it occurred again that the work be started now. At last I started the work in the month of Ziqadah 1336 AH despite difficulties and personal losses kept the work going on at a slow pace and finally completed it on Wednesday 25<sup>th</sup> Zilhajjah 1336 AH in spite of difficulties. I am grateful to Allah for giving me the strength and ability to accomplish the task despite physical weariness for the last eight years and academic activities at Osmania University and at home. May Allah make this treatise a treasure for me in the Hereafter and bestow His blessings on me. *Amen*.

Be it known that Ibn Khaldun has quoted the traditions (*Ahadith*) that have been reported about Mahdi <sup>AS</sup> in the introduction of his book of history, along with the propositions of those people who have tried to declare them as weak (*Za'if*). The text shows that the historian was not content with just conveying the traditions but leveled certain allegations too. At this point we will give an overview of the reasons and basis of his views so that the real reasons behind his opinion become evident which will prove that how miserably he failed to substantiate his claims.

***Khabar-e-Mutawatir***: It is a well-known fact that the narration which has been reported from the Messenger of Allah <sup>PBUH</sup> by a large number of transmitters in such a way that it cannot be conceived that they have agreed upon any untruth, and such transmission continued in first, second and third generation of transmitters abundantly, such as the transmission of Holy Qur'an and five obligatory prayers etc. is ***Khabar-e-Mutawatir***. Ahle Sunnat believes that the necessary knowledge is achieved through such successive transmission and their refuter is considered as an infidel.

***Khabar-e-Wahid*** is the Hadith narrated by one, two or three companions from the Prophet <sup>PBUH</sup> which gives the benefit of conjecture (*Zann*) and the chief scholars (*A'imma*) have used such narrations to prove the essentiality of the practices in Shari'ah, but it cannot be used in affirmation of beliefs. Now we will discuss about the successively transmitted narrations (*Mutawatir*).

## I

***Khabar-e-Mutawatir***: The scholars have differed on the number of narrators in case of successive transmission (*Khabar-e-Mutawatir*). Some of them say that at least they should be four and they have based their opinion on the number of witnesses required to testify to prove the fornication, while some other scholars opine that they should be five. Imam Abu Bakr Baqilani has hesitation in this or less than this number of narrators but not if they are more than this number. For instance, he accepts the tradition as *Mutawatir* if narrated by six transmitters and the same number was followed in first, second and third category of narrators. Some scholars have taken a cue from a tradition in which the Prophet <sup>PBUH</sup> has

instructed to wash the vessel seven times if a dog has put its mouth into it, which indicates that the washing of vessel seven times is enough to purify the vessel, therefore they believed that at least seven narrators are required for authenticity of successive transmission. Shaikh Astakhari says that the narrators should be at least ten, as it is the first number of double digit, and some others says they should be twelve based on the number of the chieftains of Israelites (Bani Israel), as Allah said: ***“We delegated from among them twelve leaders.”***(5:12), and some said that the narrators should be at least twenty based on the number mentioned in the verse: ***“O Prophet! Motivate the believers to fight. If there are twenty steadfast among you, they will overcome two hundred.”***(8:65), and some says they should be forty and based their opinion on the number of forty worshippers with whom the Prophet <sup>PBUH</sup> had offered the first Friday prayer, and some have based their opinion on the number of believers in the verse: ***“O Prophet! Allah is sufficient for you and for the believers who follow you.”***(8:64), as forty believers were present at the time of the revelation of this verse, and some said the narrators should be seventy, as the companions of Moses <sup>AS</sup> were seventy. ***“And Moses chose seventy men from among his people for Our appointment.”***(7:155) and some says they should be three hundred and thirteen based on the number of companions participated in the battle of Badar. In short, there is lot of difference of opinion on this matter and all the bases of their conclusions are weak. As a matter of fact, such a number of narrators are enough which gives a sense of certainty, and most of the scholars such as Nawavi, Imam Amedi and Imam Ghazali have endorsed it. When we look at the traditions concerned with Mahdi <sup>AS</sup>, a large number of magnificent companions have related them and then the successors to the companions (*Tab'e'in*) and again their successors (*Tab'a-tabe'in*) have transmitted these traditions. Even the historian has admitted that such tradition was transmitted in every period by almost all Muslims. In view of his admission and our discussion it is substantiated without any doubt that the *Hadith* concerned with the advent of Mahdi <sup>AS</sup> is indeed *Mutawatir*.

## **II Integrity (*Adalat*) is not a precondition for narrators of *Khabar-e-Mutawatir***

Now it is to be seen whether righteousness (*Adalat*) is a precondition for the transmitters of successive narration (*Khabar-e-Mutawatir*). In fact such a condition is not necessary, as Allamah Suyuti wrote in *Sharh Taqreeb Nawavi*:

“Therefore, acting upon this (Hadith) is essential without looking into the narrators of Hadith (*Rijal*).” Further he wrote: “Which means one of such things is the *Khabar Mutawatir* in which the integrity of narrators is not essential.”

Shaikh Ibn Hajar Asqalani wrote in *Nukhbatul Fikr*:

“The narrators of Hadith are not discussed in case of *Khabar Mutawatir* and it is essential to act upon it without discussion.”

The summary of all these propositions is that it is not necessary

to investigate the conditions of the narrators of Hadith in case of *Khabar Mutawatir* and without any investigation it is accepted as authentic and genuine. Mullah Ali al-Qari wrote in *Sharh Nukhbatul Fikr*:

“The crucial factor in case of *Tawatur* is the transmission and usefulness, and it is not necessary to consider the number and integrity of the transmitters,”

It means the actual rule in case of *Tawatur* is to consider its advantage for gaining knowledge, not the number and integrity of the transmitters. Allamah Sayfuddin Amidi too has endorsed this opinion in *Al-Ahkam Fi Usool'il Ahkam* that the integrity of the narrators is not a precondition in case of *Mutawatir* and wrote:

“Some people have laid a condition for the narrators of *Mutawatir* Hadith that they should be just Muslims, because lies and distortion cannot be ruled out in case of Infidels. Islam and integrity are the rules for truth and authenticity. For this reason the *Ijma'a* (consensus) of Muslims implies certainty. If it is accepted that the certainty can be achieved by a *Khabar Mutawatir* transmitted by infidels then the crucifixion of Jesus Christ reported by the Christians and the creed of trinity followed by them too becomes acceptable.”

Allamah Amidi says that such a notion is false because we believe those reports as true which have been related by a large number of transmitters even if they are infidels. For instance the news from the people of Constantinople that their king had died will be considered as true, because agreeing upon a lie by a large number of people is impossible. This is not the case of general consensus (*Ijma'*) because the general consensus is considered as an authoritative source based on the traditional evidences not on any rational evidence. On the contrary the successive transmissions rely on rational evidence. Therefore presumption of the *Khabar Mutawatir* on *Ijma'* is unreasonable.

The crucifixion of Jesus Christ reported by the Christians and the creed of trinity are not the successive transmissions (*Khabar-e-Mutawatir*) because they are devoid of the conditions necessary for considering them as *Mutawatir*, and because their narrators are not in large number (even contrary reports too are found) or this report is not *Mutawatir* as there is no equality in the narrators of first, second and third categories.

The creed of trinity is not indisputable for the reason that the narrators did not hear it from Jesus unambiguously and probably they might have heard such a word which made them to presume it, therefore they transmitted the belief of trinity, and in fact the creed of trinity causes disbelief in Jesus, as Allah said: **“Those who say ‘God is one in a Trinity’ have certainly fallen into disbelief.”** (5:73). Therefore this creed must be rejected.

In short, Allamah Amidi opines that the integrity (*Adalat*) is not a precondition for the transmitters of *Khabar Mutawatir*. Maulana Bahrul Uloom writes in *Fatihur-Rahmoot Sharh Musallam'us Thuboot* that the integrity of narrators is not valid in case of *Khabar*

*Mutawatir*. Shaikh Abdul Aziz Bukhari writes in *Kashful Asrar Sharh Bazdawi* that the integrity of narrators is not among the conditions regarded as compulsory for certainty of *Khabar Mutawatir*, because if we came to know about the death of their king from the people of Constantinople we will achieve the knowledge and certainty from their communication even if they are infidel and impudent. Allamah Izduddin writes in *Sharh Mukhtasar'ul Usool* that:

“Some people say the Islam and integrity are necessary conditions just like it is required in case of testimony otherwise the knowledge of the crucifixion of Jesus reported by the Christians will become valid, but it is false, as they does not fulfill the conditions necessary for successive transmission because of defectiveness in origin and middle and inadequacy of the narrators in the first place or anything between them and those who transmitted to us in respect of the number of transmitters required for *Tawatir*, therefore if the people of China informed the killing of their king it becomes known to us.”

Allamah Isnawi writes in *Sharh Minhajul Wusul Ila Ilmil Usool*:

”The legists do not hold the conditions of Islam, integrity and difference of religion etc. as valid in case of narrators of *Khabar-e-Mutawatir*.”

In short, such types of propositions are available in the books of principles, but we are leaving them for the sake of brevity. The above statements are enough to understand the matter that the successively transmitted Hadith (*Khabar Mutawatir*) is different from a Hadith transmitted by a single narrator (*Khabar Wahid*), because the narrator of *Khabar Wahid* is required to fulfill the conditions that he should be a Muslim, upright, pious, reliable and not forgetful etc. and he should not have been declared as unreliable, maligned and liar, But this is not the condition of *Khabar Mutawatir*, because the conditions of Islam, integrity and difference of religion are not applicable to the transmitters of *Khabar Mutawatir* and it is not necessary to evaluate the narrators on the basis of their critical assessment (*Jarh-o-tadeel*). Therefore those who deliberated on the critical assessment of the narrators after accepting the report to be a successive narration (*Khabar Muatawatir*) has done an illogical thing.

### III

Ibn Salaah says that *Khabar Mutawatir* are less in number, but Shaikh Jalaluddin Suyuti has refuted this opinion in his book *Sharh Taqreeb-e-Nawawi* and says that such an opinion is based on dearth of knowledge about different ways of transmission and the condition and qualities of the narrators (*Rijal*) which is natural thing to expect, that they have agreed upon a lie or their agreement was based on a lie. Hence he made this statement.

It becomes evident from this statement that the *Khabar Mutawatir* are large in number, but because of the lack of knowledge of the numerous ways of transmission by the narrators

some people have opined in this manner which is not reliable. After this statement Shaykh Suyuti adds:

“The best outcome of this discussion is that the books of Hadith which are well-known, valid and commonly used by the scholars of East and West and which are attributed to their compilers with certainty and if any Hadith is narrated in these books with multiple methods, then usually it cannot be believed that all these ways of transmission and the transmitters are false, on the contrary it gives conclusive knowledge and this Hadith is attributed to its narrators through proper ways, and numerous examples are found in the books of Hadith.”

Suyuti says that he has penned a separate treatise on this topic and named it as *Al-Azhar'ul Mutanathira Fil Akhbar'il Mutawatirah* in which he had gathered the *Ahadith* and then compiled its abridged form and named as *Qitful Azhaar*.”

It is evident, on the whole, from above discussions that:

- *Khabar Mutawatir* (successive narration) is a Hadith which is handed down by very many chains of narrators and such that it is impossible for them to agree upon a lie and it is narrated by similar group of narrators in every period.
- There is no precondition for the narrators of *Khabar Mutawatir* that they should be Muslim and just. Therefore this is the belief of most of the scholars of the science of *Hadith*.
- The *Khabar Mutawir* exists in large number not less, as determined by Shaykh Jalaluddin Suyuti.
- There are two types of *Khabar Mutawatir* – Mutawatir in wording (*Lafzi*) and Mutawatir in meaning (*Ma'nawi*). The traditions of second type are found more in number in the books of Hadith.

#### IV

Now the matter worth considering is whether the traditions (*Hadith*) concerned with the advent of Mahdi <sup>AS</sup> are *Mutawatir* (successive) or not. Be it known that the Hadith concerned with the advent of Mahdi <sup>AS</sup> are indeed *Mutawatir* because a number of the Companions <sup>RZ</sup> of the Messenger of Allah <sup>PBUH</sup> have narrated these Ahadith which includes Hazrat Ali Ibn abi Talib, Ibn Abbas, Ibn Umar, Talha, Ibn Mas'ud, Abu Hurayrah, Abu Sayeed al-Khudri, Umme Habibah, Umme Salmah, Thawban, Qarah ibn Aban, Ali al-Hilal and Abdullah bin Harith bin Juzu (May Allah be pleased with all of them). The said historian has mentioned them and said that they have related the Hadith of the advent of Mahdi <sup>AS</sup>. In addition to this, the Ahadith of the advent of Mahdi <sup>AS</sup> related by other Companions <sup>RZ</sup> like Qatadah, Jabir, Huzayfah, Imam Hussain and Imam Hassan (May Allah be pleased with them) etc. too are found in the books of Hadith, and these Ahadith have been incorporated in their books by the leading scholars of Hadith like Tirmizi, Abu Dawud, Bazzar, Ibn Majah, Haakim, Tabrani and Abu Ya'ala al-Mosli. The said historian

too has admitted that the Hadith of the advent of Mahdi <sup>AS</sup> is narrated in these books. In addition to these books, this Hadith is also found in *Musnad Imam Ahmad* with different ways of narration.

### **Ahadith of the advent of Mahdi <sup>AS</sup> are Mutawatir**

Therefore, after studying the multiple ways of narration, almost all the scholars have agreed upon the fact that the *Ahadith* of the advent of Mahdi <sup>AS</sup> are *Mutawatir*. Mulla Ali al-Qari has cited in *Risala'tul Mahdi* that the *Ahadith* in respect of Mahdi <sup>AS</sup> and he being from his family have been successively transmitted (*Mutawatir*) from the Messenger of Allah <sup>PBUH</sup>, and Ibn Hajar Haythami too has mentioned that some of the memorizers of Hadith (*Huffaz*) have reported that the *Ahadith* in respect of Mahdi <sup>AS</sup> and he being from his family has been successively transmitted (*Mutawatir*) from the Messenger of Allah <sup>PBUH</sup>.

Shaykh Abdul Haq Muhaddith Dehlavi writes in *Lam'aat*:

“The *Ahadith* which says that Mahdi <sup>AS</sup> is from the family (*Ahle Bayt*) of the Messenger of Allah <sup>PBUH</sup> and a descendant of Fatima <sup>RZ</sup> has reached the level of successive transmission (*Tawatir*).”

The aforementioned historian too has acknowledged in the first chapter of his *Muqaddima* that: “Let it be known that among Muslims of every every era this is a popular belief that in the last era, a man from the family of the Messenger of Allah <sup>PBUH</sup> will definitely make his appearance and will strengthen Islam and spread justice; Muslims will follow him and he will gain domination over the Muslim realm. He will be called al-Mahdi.” (An Introduction to History, by Ibn Khaldun, English version, London, 1967, pp 257-258).

It is evident from above quote that the advent of Mahdi <sup>AS</sup> is a widely known fact among all followers of Islam in century after century, which means the necessity of the advent of Mahdi <sup>AS</sup> has been a common belief of all Muslims in the period of the Companions <sup>RZ</sup>, their successors (*Tabe'in*) and the periods after them.

Hence the historian has proved from this passage that the advent of Mahdi <sup>AS</sup> is substantiated from the successive transmissions (*Khabar Mutawatir*), because these are the meanings deduced from his passage. This historian did not stop on his words that the reports of the advent of Mahdi <sup>AS</sup> are *Mutawatir*, he also proved them to be successive transmission (*Tawatir*) with evidence. Thus he writes: “The *Ahadith* concerned with Mahdi <sup>AS</sup> have been narrated by a group of the leading scholars of Hadith (*A'imma-i-Hadith*) like Tirmizi, Abu Dawud, Ibn Majah, Bazzar, Haakim, Tabrani and Abu Y'ala al-Mosli, and after naming these books, he mentioned the names of those Companions <sup>RZ</sup> from whom they have been narrated in their books, such as Ali, Ibn Abbas, Ibn Umar, Talha, Ibn Mas'ud, Abu Hurayrah, Anas, Abu Sayeed Khudri, Umme Habibah, Umme Salmah, Thawban, Qarrah bin Ayaas, Ali al-Hilali and Abdullah bin al-Harith bin Juzu (May Allah be pleased with all of them). It is evident from the words of this historian that

a large group of Companions <sup>RZ</sup> has related the Hadith of Mahdi <sup>AS</sup> from the Messenger of Allah <sup>PBUH</sup>, then their successors (*Taba'in*) heard it from the Companions <sup>RZ</sup> and conveyed to their successors and the report continued to spread in this manner to all groups of people from one group to another as said by the historian until that Hadith of the advent of Mahdi <sup>AS</sup> became widely known to all Muslims of all times.

Be it known that the way in which the historian has proved the fact of successive transmission of the Hadith of the advent of Mahdi <sup>AS</sup>, probably none of the scholars of the science of Hadith might have established this fact in that manner. Indeed, the merit of a fact is established when it is testified by its enemies.

### **V The report of advent of Mahdi <sup>AS</sup> is *Mutawatir Ma'nawi***

Now let us see whether this report was successively transmitted in wording (*Mutawatir Lafzi*) or in meanings or sense (*Ma'nawi*). The transmission in wording means the conveyance of the words of the report from one group of people to another in such a manner that, not a single word is changed. For instance the Hadith, "*The one who slanders me intentionally, he should find his abode in Fire.*"

Whereas, the successive transmission of the substance in meaning (*Mutawatir ma'nawi*) means conveyance of different aspects or different attributes of any matter from one group of people to another in such a manner that all the narrators are unanimous in reporting a basic concept, which is common in all reports to prove any particular matter. For instance, somebody said that Haatim has given a camel to someone, another said that he gave a horse and the third one said a Dinar and so on, and from all these narratives it is proved that Haatim is a generous person, because the common theme in all these reports is his generosity, and this is known as the successive transmission in meaning and from this report Haatim's magnanimity will become *Mutawatir Ma'nawi* (successive transmission in meaning).

Shaykh Jalaluddin Suyuti writes in *Sharh Taqreeb Nawawi*: "The legists or the scholars of principles (*Usool*) have divided the successive transmission into *Lafzi* which means successive narration of the exact words of the original text, and *Ma'nawai* or transmission of meaning which means conveyance of different events or facts which are common in the reports conveyed by a group of people who are unlikely to agree upon a falsehood, and which makes it an successive transmission as in the case of Haatim cited above."

Allamah Amidi too had clarified this matter in his book *Kitabul Ahkam Fi Usoolil Ahkam*: "It becomes evident by looking at the narrations about Mahdi <sup>AS</sup> that different attributes and circumstances pertaining to him have been reported in them, such as:

- It is reported in some of the traditions (*Ahadith*) that Mahdi <sup>AS</sup> is a descendant of Imam Hussain <sup>RZ</sup>.

- In other traditions as a descendant of Imam Hassan <sup>RZ</sup> and in some others as a descendant of Abbas <sup>RZ</sup>.
- He will be born in the middle period of Ummah.
- He will appear in the last era of the Ummah of Prophet Muhammad <sup>PBUH</sup> and participate in killing of anti-Christ (*Dajjal*) along with Jesus Christ.
- He is a Caliph of Allah (*Khalifatullah*) and Concluder of the religion of the Messenger of Allah <sup>PBUH</sup> (*Khatim-e-deen*).
- He will be a king.
- He will be born in the last era, and even if only one day is left for the end of the world, Allah Most High will lengthen that one day till a person from the family of the Holy Prophet <sup>PBUH</sup> (Mahdi <sup>AS</sup>) is born.

In this manner different narrations are found in respect of Mahdi <sup>AS</sup> and the common factor of all these narrations is that he will be born in any one period, and this common factor is *Khabar Mutawatir*. Looking at these traditions, Shaykh Abdul Haq Muhaddith Dehlavi, Ibn Hajat Haythami and Mulla Ali al-Qari etc. have opined that the advent of Mahdi <sup>AS</sup> is established through *Khabar Mutawatir Ma'nawai* (successive transmission of the meaning of Hadith) as mentioned above. In short, in view of the above statement of the historian and our explanation, it is proved that the Hadith of the advent of Mahdi <sup>AS</sup> has been transmitted successively (*Mutawatir*). Thanks to Allah the Most High who brought him into being in the year 847 AH (1443 AD) thus fulfilling the prophecy of the Messenger of Allah the Seal of the Prophets <sup>PBUH</sup> regarding the advent of Imam Mahdi <sup>AS</sup> which was successively transmitted in all ages, and made his followers (*Ummah*) await his appearance. Mahdi <sup>AS</sup> proclaimed his Mahdiyati in compliance to the command of Allah and continued to invite the people towards Allah for 23 years and left this transitory world in the year 910 AH/1505 AD. *Indeed we belong to Allah and indeed to Him we will return.*

## VI

Now we turn to the main objective. The historian after vigorously proving the fact that the Hadith about the advent of Mahdi <sup>AS</sup> is indeed *Mutawatir*, he cleverly ventured into the domain of evaluation and scrutiny of the narrators of successively transmitted traditions (*Khabar Mutawatir*) on the basis of the principles of scrutiny (*Jarh-o-ta'dil*) Hence he wrote: "The scholars of Hadith gives precedence to critical assessment (*Jarh*) over praising (*Tadeel*), therefore when we finds any accusation (*Ta'n*) of negligence, forgetfulness, weakness or poor opinion on the narrator of any hadith, then the affect of the accusation will caste aspersion on authenticity of Hadith, which means the Hadith will be regarded as weak (*Za'if*) because of such an accusation." It is evident from this statement that the historian is absolutely ignorant of the science of Hadith as he has no knowledge regarding the kind of Hadith that is subjected to the principles of criticism and praise (*Jarh-o-Tadeel*) and the narrators of which kind of Hadith are exempted from the condition of criticism and praise. Since the historian is not proficient in this subject, he simply said that the critical assessment (*Jarh*) can have effect on authenticity of every Hadith.



Be it known that, first of all this notion is not valid, because it was established in our aforementioned explanation that righteousness (*Adalat*) is not a precondition in case of the narrators of *Khabar Mutawatir*. When they are not bound with the condition of virtuousness, then how would the presence of criticism and praise (*Jarh-o-Tadeel*) make them valid and reliable, because the report related by any polytheist and infidel too is regarded as *Mutawatir*. For instance, the reports of the bravery of Rustom, Alexander (Sikandar) as a conqueror, Plato (Aflatoon) and Aristotle (Arastoo) as philosophers are considered as reliable because these facts are proven on the basis of their successive transmission. When there is no condition of faith amongst the narrators of such news then how can the condition of integrity apply to them? and how can they be subjected to scrutiny (*Jarh-o-Tadeel*) as mentioned by the historian. The tactfulness of the historian is that the narrators of the successively transmitted traditions too are required to be subjected to scrutiny is completely wrong.

Secondly, the statement of the historian as a rule that critical study (*Jarh*) has priority over praise (*Tadeel*) is totally incorrect, because every *Jarh* carried out by the scholars of the science of Hadith (*Muhaddithin*) has no precedence to *Tadeel*, yet such *Jarh* is accepted which is clear and evident, otherwise it will not be accepted. Imam Nawawi the commentator on *Muslim* writes in *Taqreeb* that *Jarh* is not acceptable without clarification of the reason for *Jarh*. As an explanation to this Shaykh Suyuti says “The scholars have difference of opinion on the motives of *Jarh*. When somebody examines someone critically (*Jarh*) according to his beliefs, such a *Jarh* by him is not regarded as *Jarh* by itself. Therefore it is necessary to clarify the motive behind such critical analysis to know whether such analysis (*Jarh*) is actually a case of defamation or not. Shaykh Suyuti says most of the scholars believe that the *Jarh* must be clear and unambiguous, and writes in *Sharh Taqreeb Nawawi*: “The stipulation of unambiguousness in case of *Jarh* is held as valid by the author for this reason, as clarified by Ibn Daqeeq al-Eid etc.”

Shaykh Ibn Hajar Asqalani writes in *Nukhbatul Fikr*: “The critical analysis (*Jarh*) will be preferred over *Tadeel* only if it is carried out by a knowledgeable scholar who is acquainted with the reasons of *Jarh*, and *Jarh* by any unacquainted person will not cause any defamation to the one who was already proved to be just and upright, and such a *Jarh* by a person who is not familiar with the reasons of *Jarh* is not credible.”

Allamah Ibn al-Humam writes in *Sharh Tahrirul Kamaal*: “Most of the jurists including Hanafites and most of the scholars of the science of Hadith (*Muhaddithin*) including Imam Bukhari say that a *Jarh* is not accepted unless its cause is not explained.”

Thirdly, the attestation of reliability or unreliability (*Jarh-o-Tadeel*) by any unjust person is not acceptable to the scholars of Hadith, because impartiality is necessary between them. Shaykh Ibn Hajar Asqalani writes in *Nukhbatul Fikr*: “Only such scrutiny should be accepted which was done by a just and intelligent person, and *Jarh* by the one who has exceeded the limit will not be accepted.” Shaykh Muhaddith Ibn Abdul Barr says: “The statement of the scholars of the science of Hadith that only such a *Jarh* is acceptable which

is clear and unambiguous, refers to such a scrutinizer whose integrity has been established and the hearts (of the people) are satisfied with him.”

It is evident from above statement that *Jarh* by everyone is not acceptable except by the one who is just and impartial and his *Jarh* is explicit, but the historian has overlooked all these conditions and said that *Jarh* is preferred over *Tadeel*. Indeed the historian has committed a blunder and the rule adopted by him is absolutely wrong. However such critical assessments are accepted whose reasoning is sound and the critic is a just and upright person.

Precisely speaking, since the historian does not have complete knowledge of Hadith and the principles of Hadith, it is not surprising to find such mistakes from him. It is mentioned in *Sharh Mukhtasirul Usool* that unrestricted scrutiny (*Jarh-o-Tadeel*) is not accepted unless the reason for it is stated clearly.

Some scholars of the principles of Hadith believe that the criticism (*Jarh*) made on such a person is not accepted whose devotion is greater than his transgression, the people praising him are more than those who censure him and those who hold him credible far out number those who criticize him, particularly when the critic (*Jareh*) is known to have the traits of religious bigotry and attachment to worldly pursuits. It is for this reason, the defamation of Imam Malik <sup>RH</sup> by Ibn Abi Zu'eb, of Imam Shafa;ie <sup>RH</sup> by Ibn Ma'in and of Ahmad bin Saleh by Nasa'ie is not acceptable, because they are well-known leading scholars of Hadith, and the criticism by the critics is conjectural (*Zanni*). It is possible that they might have resorted to criticism under the influence of bigotry, as mentioned by Allamah Sayyed Muhammad in *Sharh Ahya'ul Uloom*.

In fact, the defamations and calumnies about famous narrators and leading scholars of the science of Hadith by the critics are regarded as a single transmission (*Khabar Wahid*) which is a kind of conjecture (*Zann*), therefore such defamations and blames are not trustworthy. For this reason, Shaykh Ibn Hajar Asqalani writes in *Muqaddima Fat'hul Bari*: “Be it known that the slandering of a group by another group of critics based on the differences in beliefs is not worthy of attention. We should be aware of it to not to make it justified.

Now it is very clear that:

- The doubtful and ambiguous accusation is not acceptable.
- There is a condition that the critic must be just and impartial.
- Such blames and defamations (*Ta'n*) are not acceptable which are based on religious bigotry and differences of beliefs.
- Such defamations too are not acceptable which are based on the worldly inclination and boasting.
- The defamation on such people too cannot be accepted who are famous for their piety and abstinence, and their admirers are more in number than the critics.

Therefore, the rule prescribed by the historian Ibn Khaldun that *Jarh* takes priority over *Tadeel* is not acceptable.

## VII

Ibn Khaldun says that though *Jarh* takes priority over *Tadeel*, but the narrators of Sahih al-Bukhari and Sahih Muslim (*Sahihyn*) cannot be challenged as the Muslims have accepted them unanimously and followed them, but other books of Hadith are not of such status, therefore their narrators can be challenged.

Be it known that the statement of the historian that the authenticity of *Sahihyn* has been accepted unanimously by Muslims is not correct, because several scholars have raised objections and discussed the veracity as well as imperfection of their narrators. Even some of his masters have disliked Imam Bukhari, but in spite of such detestation, he (Imam Bukhari) acknowledged their sanctity and included their narrations. This fact is not hidden from those who studied Bukhari deeply that some of his narrators have been criticized with regard to their righteousness and accuracy (*Majrooh*). Accordingly, we will discuss here all these matters in brief. First of all, there is no consensus of Muslim Ummah on authenticity of *Sahihyn*. Shaykh Ibn Hajar Asqalani writes in *Muqaddimah Fat'hul Bari*: "The summary of Ibn Salaah's statement is that there are certain passages (narrations) in Bukhari criticized by Imam Muhaddith Daraqutni etc. that their authenticity was not accepted by the scholars unanimously." Further, Ibn Salaah writes in preface of *Sharh Muslim* that there is no consensus of scholars on the acceptability of those passages of Bukhari and Muslim which have been disputed by the scholars and censured by the reliable memorizers of Hadith (*Huffaz*), and these *Ahadith* are separate from those that have been accepted by most of the scholars.

Imam Nawawi says in *Sharh Muslim*: "A group of scholars have examined and debated upon those *Ahadith* of Bukhari and Muslim in which both the Imams had neglected the necessity of the conditions stipulated by them. Imam Muhaddith Daraqutni has gathered and compiled such *Ahadith* and scrutinized them. Moreover, Hafiz Muhaddith Abu Mas'ud Damishqi and Abul Ghasani have deliberated on the traditions recorded by both these Imams.

It is evident from the propositions of Shaykh Ibn Hajar Asqalani and Imam Nawawi that most of the scholars do not have consensus on acceptance of all *Ahadith* of *Sahihyn*, because among them are some *Ahadith* that have been scrutinized (*Jarh*) by Imam Muhaddith Daraqutni, Abu Mas'ud Damishqi and Abul Ghasani. The above mentioned passage of Imam Nawawi is also incorporated in *Muqaddimah Fathul Bari*. Since the historian has no expertise in the science of Hadith, he simply said out of good faith that there is consensus of Muslims on veracity of *Sahihyn*, but he is not aware of the fact that the commentators of *Sahihyn* Imam Nawawi and Muhaddith Shaykh Ibn Hajar Asqalani though supports and loves Imam Bukhari and Muslim, yet they believe that most of the scholars have agreed upon the censure of most of the *Ahadith* recorded by Imam Bukhari

and Muslim and scrutinized (*Jarh*) some of these Ahadith and even compiled separate books on this subject which has been elucidated by Imam Nawawi in *Muqaddimah Sharh Muslim*.

Be it known that Imam Daraqutni has criticized about (110) *Ahadith* of *Sahih Bukhari*, and Shaykh Ibn Hajar worked hard with devotion to rectify them, but in response to some of the critical assessments he had to admit that whatever answers he has given to the objections raised by Daraqutni, they are conjectural and it will not be out of place to say that this objection is among those objections which has no answer.

It is evident from the above discussion that the scholars have no consensus on acceptance and recognition of all *Ahadith* of *Sahihyn*, hence the claim of the historian that the scholars have unanimously accepted the *Ahadith* of *Sahihyn* is not correct.

Secondly, the narrators of Bukhari are stronger than those of Muslim, but some of the narrators of Bukhari are Shia, Khawarij, Qadariya and Marjiya. Therefore, Shaykh Ibn Hajar Asqalani says in chapter '*Siyaq*' that "the narrators of this book have been discredited" and listed those narrators in the chapter of discernment of the reasons of defamation (*Tameez Asbab-e-Ta'n*). The earlier scholars have determined a criterion that all other sects except *Ahle Sunnah* possesses heretic tendencies, therefore the narrators possessing such attributes too are heretics. *And Allah Knows the Best*.

## VIII

Ibn Khaldun said that those books in which the *Ahadith* of the advent of Mahdi <sup>AS</sup> have been narrated, are not equal in status to *Sahihyn*, their narrators can be subjected to scrutiny. I would like to ask whether the condition of integrity (*Adalat*) will be argued in case of these narrators or the condition of some other attributes? The first one is invalid, because the advent of Mahdi <sup>AS</sup> has been established through those *Ahadith* which were transmitted successively in meaning (*Mutawatir'ul Ma'na*) and it is proved from the writing of the historian himself that is mentioned in the chapter discussing '*Mutawatir*' - that the Hadith pertaining to the advent of Mahdi <sup>AS</sup> is successively transmitted (*Mutawatir*). And we too have proved the fact that the narrators of *Khabar Mutawatir* are not bound with the condition of integrity, rather the condition for such '*Khabar*' is that the narrators should be so many in number that agreeing upon a lie by them is impossible, irrespective of they being just or unjust. Therefore discussion on integrity of the narrators of Hadith of the advent of Mahdi <sup>AS</sup> serves no purpose.

The second kind too is invalid, which means the discussion on other attributes of a narrator, such as memorization, trustworthiness, accurateness and truthfulness etc. This too does not benefit the historian, because when the condition of integrity is not applicable to the narrators of *Khabar Mutawatir* be it in wording (*Lafzi*) or in meaning (*Ma'nawi*), the other conditions of trustworthiness and truthfulness too are not applicable to them. As a result, in spite of the lack of integrity just a large number of narrators is enough to hold the Hadith

as reliable, and the absence of other attributes too will not render the Haidth unreliable. In short, the conditions of trustworthiness and truthfulness are not applicable to the narrators, rather the condition is that they should be in such a number that their agreeing upon a lie becomes impossible. Even the lack of truthfulness in some of the narrators of *Khabar Mutawatir* does not make it objectionable, because the credibility of all persons together is intended, not each and every person separately.

However, the memorization (*Hifz*) and preservation (*Zabt*) of words is required in the case of word by word transmission of *Khabar Mutawatir*, but not required in case of the transmission of its meaning, rather the memorization and preservation of some meanings is enough. If a large number of people narrated something whose common theme is the same, such as someone reported that I have seen Zayd teaching the jurisprudence, other said I have seen him teaching Hadith and third one said I have seen him teaching exegesis (*Tafseer*), in such a case, though the narrations are different but their common theme is the same that Zayd is a religious scholar, and such a report is known as a report successively transmitted by meaning (*Mutawatir'ul bil-ma'na*). The memorization and preservation of the words is not required in this case, rather the meaning which is common in these narrations is known as successively transmitted Hadith by its meanings (*Khabar Mutawatir Ma'nawi*).

Precisely speaking, a narrator is not required to fulfill the condition of integrity (*Adalat*) as well as memorization and preservation of all words in the case of continuously transmitted Hadith by its meaning, nor all the meanings or substance should be one and the same, yet sharing of some of the meaning is a condition and such a common factor is known as a Hadith successively transmitted by its meaning (*Mutawatir ma'nawi*). Now it is clearly evident that it is not necessary to evaluate or examine *Khabar Mutawatir* on the basis of any condition.

## IX

Now we will take up those traditions (*Ahadith*) which are declared as unreliable (*Majrooh*) by the historian – Ibn Khaldun. Though all of his objections have been dismissed by our discussions, still those *Ahadith* will be mentioned here and all his objections will be countered.

**First Hadith:** Abu Bakr Al-Askaaf has narrated from Anas bin Malik <sup>RZ</sup> in *Fawaid'ul Akhbar* that the Messenger of Allah <sup>PBUH</sup> said: “Whoever rejected Mahdi became an infidel and whoever denied the existence of antichrist (*Dajjal*) he became an infidel.”

عن انس بن مالك عن محمد بن المكندر عن جابر قال قال رسول الله ﷺ من كذب المهدي فقد كفر ومن كذب بالدجال فقد كفر

The historian says that Abu Bakr bin Abi Khaythuma had said that the transmitters (*Asnaad*) of this narration are strange and unfamiliar and also said that Abu Bakr Al-Askaaf had been accused as a fabricator of Hadith and relates concocted traditions. I say that, Abu

Bakr bin Abi Khaythuma is not a well-known person among the leading scholars (*A'imma*) of Hadith and he had not attributed his accusation that Abu Bakr Al-Askaaf is a fabricator of Hadith to any Imam of Hadith, and any accusation cannot be accepted as true unless the name of the scrutinizer (*Jareh*) is mentioned, and it will not be possible to verify the credentials of the scrutinizer, if his name is not disclosed, whether he is just and upright or not and whether such accusation is based on any religious bigotry and difference in belief or whether *Jarh* was conducted on the basis of any worldly rivalry. Hence all these critiques (*Jarh*) are rejected. When the name of the scrutinizer who has invalidated a narrator itself is unknown, then the critical review of the matters raised by him will not be possible. Therefore criticism by Abu Bakr bin Abi Khaythuma on Abu Bakr Al-Askaaf is not worthy of consideration.

**Second Hadith:** Tirmizi and Abu Daw'ud has narrated with reference to Aasim bin Abin-Najud that Abdullah ibn Mas'ud<sup>RZ</sup> narrated that the Messenger of Allah<sup>PBUH</sup> said: "If only one day of this world remained, Allah would lengthen that day till He raised up in it a man who belongs to me or my family whose father's name is the same as my father." (Abu Daw'ud)

عن عبد الله بن مسعود عن النبي ﷺ لو لم يبق من الدنيا الا يوم واحد لطول الله ذلك اليوم حتى يبعث الله فيه رجلا مني او من اهل بيتي يواطي اسمها اسمي و اسم ابيه اسم ابي

"The world shall not pass away until a man from the people of my family rules the Arabs whose name will be like my name." It is narrated by Abu Hurayrah<sup>RZ</sup> in other words that: "If there did not remain in the world but one day, then Allah would extend that day until a man from my family is born." (Tirmizi – Both Hadith are *Hasan* and *Sahih*)

لا تذهب الدنيا حتى يملك العرب رجل من اهل بيتي يواطي اسمها اسمي و في لفظ آخر حتى يلي رجل من اهل بيتي وكلاهما حديث حسن صحيح

The historian Ibn Khaldun says that Muhammad bin Sa'ad said that though Aasim bin Abin-Najud is trustworthy (*Thiqha*) but he usually commits mistakes in his Hadith, Yaqoob bin Sufyan said that there is confusion (*Iztirab*) in Hadith of Aasim. Abu Haatim said that Ibn 'Ilya had said that whoever is named as Aasim is found to be forgetful. Ibn Kharrash said that the Hadith of Aasim does not conform to another authentic Hadith (*Nakerat*). Abu Jafar Uqayli says that except defective preservation nothing is liable to be examined in him. Daraqutni too had accused him in the matter of memorization. Yahya Al-Qattan says that whoever I found with a name of Aasim, I found him bad in memory.

I would say after accepting the integrity and absence of prejudice in Aasim by Muhammad bin Sa'ad, when his *Jarh* is considered, it is found to be ambiguous, because even after accepting him as trustworthy, if Aasim is blamed for committing mistakes, it will either be in chain (*Asnad*) of narrators or in words or in meanings. If he is found to be erroneous in chain of transmitters and meanings, then his trustworthiness is not acceptable, because his narrations cannot be relied upon in both cases. If he is found to be erroneous in narration of words, not in the transmitters and meanings, then his narration will be indisputable and

acceptable, because *Ahadith* are narrated mostly by meanings or substance, and based on this factor he had been accepted as trustworthy. Since Muhammad bin Sa'ad has not clarified these matters, his *Jarh* too will be ambiguous, and an unclear *Jarh* will not be worthy of attention, therefore *Jarh* conducted by Muhammad bin Sa'ad does not deserve to be considered. Similarly *Jarh* by Yaqoob bin Sufyan (d.277/890) too is unclear. If there is any uncertainty or confusion (*Iztirab*) in the Hadith of Aasim, it should be either in the matter of word or meaning or in both. If the confusion is by way of words which means change of words, then it is not a *Jarh*, because usually changes take place in words, and if any other thing is meant, then it should be clarified. If other two types of confusion are meant by him, then that too should be clarified. Hence his *Jarh* is ambiguous and doubtful, therefore not worthy of consideration. The statement of Abu Haatim with reference to Ibn 'Ilya that the persons named as Aasim are usually found to possess defective memory is not worthy of consideration as a rule, because his guess is without proof. Possibly other people with the name of Aasim may possess good memory and Ibn 'Ilya might not have met them. We have explained this as there is no rational compulsion that a person by name 'Aasim' must have defectiveness in memory, and usual compulsion such as the generosity of Haatim cannot be proved by testimony of a single person, and it requires successive transmission.

The *Jarh* by Ibn Kharrash too is defective, because if the Hadith narrated by Aasim goes against another authentic Hadith or he is accused of a weak reporting (*Munkar*), then the reason thereof must be mentioned, otherwise such a *Jarh* is not acceptable. The statement of Abu Jafar Uqayli (d.322H/934) that Aasim had defective memory requires further clarification. It will not be considered as *Jarh* if it is by way of words, and if it is by way of meanings then it must be explained explicitly, otherwise his *Jarh* is ambiguous and not worthy of consideration, and same is the case with *Jarh* conducted by Daraqutni. Yahya al-Qattan too has conducted same *Jarh* as done by Ibn 'Ilya and our response to it is the same.

As a result, all these critical assessments (*Jarh*) are unacceptable. Now we will talk about those who had acknowledged the righteousness (*Tadeel*) of Aasim. The confirmation by Tirmizi after quoting two Hadith (Kiatab-ul-Fitan, Bab'ul Mahdi) narrated by Aasim that both the Hadith are *Hasan* and *Sahih* amounts to reliability (*Tadeel*) of Aasim. The silence of Abu Daw'ud after narrating Hadith from him is a *Tadeel* in favour of Aasim, as Abu Daw'ud writes in his famous *Risalah* that "The silence about him (Narrator) in his book indicates that he is virtuous," and the historian too has quoted this passage. Haakim says that all those chains of narrators of Aasim are correct in which he narrated from Zarr who narrated from Abdullah, and the historian too has recorded this scrutiny (*Jarh-o-Tadeel*) and admitted it as correct. Imam Ahmad Ibn Hanbal<sup>RH</sup> said that Aasim is a virtuous man, reciter (*Qari*) of Qur'an, reliable and outstanding and A'amash has more powerful memory than him. Abu Zur'ah, one of the teachers (Shaykh) of Imam Bukhari held Aasim as reliable (*Thiqha*). The leading scholars of Hadith Sufyan Thawri, Shu'aba and Zayedah have all recorded this Hadith from Aasim which is based from Abu Hurayrah<sup>RZ</sup>. Bukhari and Muslim too have narrated Hadith from Aasim. In short, Bukhari, Muslim, Abu

Daw'ud, Tirmizi, Sufyan Thawri, Shu'aba and Zayedah etc. have all narrated Hadith from Aasim, and Tirmizi, a critic of Hadith has declared that Hadith as *Hasan Sahih*, and Haakim has clarified that all such chains of the narrators of Aasim are correct in which he narrated from Zarr and Zarr narrated from Abdullah. Therefore, there is no controversy in reliability and authenticity of Aasim.

**Third Hadith:** It is narrated by Abu Daw'ud from Qutn bin Khalifa as narrated by Ali <sup>RZ</sup> ibn AbuTalib that the Prophet <sup>PBUH</sup> said: "If only one day of this time (world) is remaining, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression."

عن قطن بن خليفة عن القاسم بن ابي مره عن ابي الطفيل عن علي عن النبي ﷺ قالوا لولم يبق من الدهر الا يوم لبعث الله رجلا من اهل بيتي يملأها عدلا كما ملئت جوراً

The historian Ibn Khaldun said that 'Ijli had opined that Qutn bin Khalifa although good in Hadith but is a Shia. Ibn Ma'in said that he is reliable but Shia. Ahmad bin Abdullah bin Younus said that we used to go to Qutn bin Khalifa but did not record Hadith from him, and at times said that we have left him like a dog. Daraqutni says that his words are not authoritative. Abu Bakr bin Ayyash says that we have discontinued narrating from him because of his bad belief. Jurjani says that Qutn bin Khalifa is perverse and unreliable.

I would say that all these critiques are based on religious bigotry. The leading scholars of the science of Hadith have stated that the critiques based on religious bigotry are not accepted, as mentioned in previous lines, therefore these critiques are not acceptable. If such critiques are accepted as effective then Imam Bukhari would not have narrated from the narrators of Shia. Khariji, Qadari and Marji etc. sects in his book. It is mentioned in *Muqaddima Fathul Bari* that Imam Bukhari has narrated from the scholars of Hadith belonging to different beliefs and all these Ahadith are present in *Sahih Bukhari*. Some of those narrators are mentioned here. Imam Bukhari <sup>RH</sup> has narrated from Al-Fazal bin Dukayn, Muhammad bin Abdullah az-Zubayr, Jarir bin Abdul Hameed, Khalid bin Mukhallad al-Qatwani, Sayeed bin Feroze al-Bukhtari, Sayeed bin Ash'wa;, Ibaad bin al-Awam and Ibaad bin Yaqoob etc. and all of them have been accused as being Shia, and Imran bin Khattan as-Sudosi, Ishaque bin Suwaid al-Adadi, Jarir bin Uthman al-Hamasi, Haseen bin Nameer al-Wasiti, Abdullah bin Salim al-Ash'ari, Akrama Maula Ibn Abbas <sup>RZ</sup>, Al-Waleed bin Kathir bin Yahiya al-Madani and Qays bin al-Hazim etc all of them have been criticized for being Khariji and Nasibi. Moreover, Imam Bukhari <sup>RH</sup> has narrated from Qatadah bin Da'amah, Kahmas bin al-Minhal, Muhammad bin Sawa as-Sudosi, Muhammad bin Abdur Rahman bin Abi Zu'eb, Thawr bin Yazid al-Hamasi, Hassaan bin Atiya al-Maharibi, Al-Hassan bin Dakran and Haroon bin Moosa al-A'awar an-Nahwi etc. and all of them have been accused as being Qadariya. Imam Bukhari <sup>RH</sup> has also narrated from Amr bin abi-Kauni, Muhammad bin Haazim, Ibrahim bin Tahman, Zirr bin Abdullah al-Marhabi, Shabata bin Sawa, Uthman bin Ghabath and Umar bin Umar bin Murrah and all of them are accused of being Marjiya. It is evident from above discussion that in spite of reliability and truthfulness of narrators, the critique based on difference of belief has no



importance in view of Imam Bukhari <sup>RH</sup>, hence he narrated from these narrators. But Shaykh Ibn Hajar says that probably Imam Bukhari might have narrated from these narrators because of their repentance and apology, but this point of view is weak as no evidence is given to support his point. It is evident from the proposition of the historian that Imam Ahmad bin Hanbal, Yahiya bin al-Qattan and Yahiya bin Ma'in have corroborated Qutn bin Khalifa. When these three glorious leading scholars of Hadith have praised and confirmed Qutn bin Khalifa, then undoubtedly he is accepted as reliable.

**Fouth Hadith:** Abu Daw'ud has narrated from Ali <sup>RZ</sup> that Ali <sup>RZ</sup> looked at his son Hassan and said: "This son of mine is a Sayyid as named by the Prophet <sup>PBUH</sup> and from his loins will come forth a man who will be called by the name of your Prophet <sup>PBUH</sup> and will resemble him in conduct (*Khulq*) but not in appearance (*Khalq*) and he will fill the earth with justice."

عن مروان بن المغيرة عن عمرو بن ابي قيس عن شعيب بن ابي خالد عن ابي اسحاق النسفي قال قال علي ونظر الي ابنه الحسن ان ابني هذا سيد كما سماه رسول الله ﷺ سيخرج عن صلبه رجل يسمي باسم نبيكم يشبهه في الخلق ولا يشبهه في الخلق يملاء الارض عدلاً

The historian says that Abu Daw'ud had said that the narration of Amr bin Abi Qays is unobjectionable but there is a mistake in his Hadith.

قال ابوداؤد في عمرو بن ابي قيس لا باس به في حديثه خطأ وقال الذهبي صدق له اوهام

I would say that the statement of the historian is required to be examined, because first of all he had not given the reference of the book wherein Abu Daw'ud has mentioned these words, and secondly it is learned from the statement of the historian that there is contradiction in the statement of Abu Daw'ud, because the Hadith in which there is a mistake cannot be referred to as 'unobjectionable', it should have been referred to as 'objectionable'. In view of this assessment, such statement cannot be taken as an evidence, as there is disagreement in the critique (*Jarh*) itself. The *Jarh* is not proved to be valid as per the statement of Dhahbi, because the truthfulness of Amr bin Abi Qays has been established by the statement of Dhahbi. If such a suspicion was created because of any external factor, it will not have any impact on his truthfulness.

**Fifth Hadith:** The Prophet <sup>PBUH</sup> said: "A man called al-Haarith ibn al-Harrath will come forth from Transoxiana (*Ma Wara'un Nahr*). His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Messenger of Allah <sup>PBUH</sup>. Every believer must help him, or he said 'respond to his sermons.'"

قال هارون حدثنا عمرو بن ابي قيس عن مطرف بن طريف عن ابي الحسن عن هلال بن عمرو سمعت عليا يقول قال النبي ﷺ يخرج رجل من ماوراء النهر يقال له الحارث بن حراث علي مقدمته رجل يقال له منصور يوطي او يمكن لآل محمد كما كنت قريش لرسول الله ﷺ ووجب علي كل مومن نصره اوقال اجابته

This Hadith is recorded by Abu Daw'ud in the chapter 'Al-Mahdi' and other leading scholars of Hadith too might have mentioned this Hadith under same topic, but it is not

reported in any Hadith that the Mahdi <sup>AS</sup> will bear the name Haarith too, therefore the assumption that Haarith mentioned in this Hadith is the Mahdi <sup>AS</sup> is baseless, and this fact too is not evident from this Hadith that Haarith belongs to the family of the Messenger of Allah <sup>PBUH</sup> and a descendant of Hazrat Ali <sup>RZ</sup>. When this Hadith is not applicable to Mahdi <sup>AS</sup>, the discussion on their narrators too is not at all necessary.

**Sixth Hadith:** Abu Daw'ud, Ibn Majah and Haakim have narrated from Umme Salmah <sup>RZ</sup> that the Prophet <sup>PBUH</sup> said: "The Mahdi will be of my family, of the descendants of Fatimah <sup>RZ</sup>."

عن علي بن نفيـل عن سعيد بن المسيـب عن ام سلمة ّ قالت سمعت رسول الله ّ يذكر المهدي فقال نعم هو من بني فاطمه ولم يتكلم عليه بتصحيح ولا غيره وقد ضعفه ابو جعفر العقيلي وقال لا يتابع علي بن نفيـل عليه ولا يعرف الا به

The historian says that Abu Ja'far Uqayli had declared Ali bin Nufayl as weak. The answer to this is the fact that Abu Daw'ud and Ibn Majah from the six authentic books of Hadith (*Sihah Sitta*) and also Haakim have narrated from Ali bin Nufayl, which itself is a confirmation of his authenticity, and not saying anything further about him is an emphasized attestation.

Be it known that, after narrating from Ali bin Nufayl, no clarification was given by these leading scholars of Hadith that this Hadith is Sahih, which proves that no critique (*Jarh*) was conducted on him. Because any clarification after narrating from any narrator that his Hadith is *Sahih* or *Hasan* denotes his praise (*Tadeel*) and praise takes place after critical assessment (*Jarh*). When *Jarh* is not required, *Tadeel* is also not necessary. In view of these facts, after reporting Hadith from Ali bin Nufayl, these scholars of Hadith did not mention anything in its praise.

**Seventh Hadith:** Abu Daw'ud has narrated from Umme Salmah <sup>RZ</sup>. Saleh bin Khalil narrated from someone who has narrated from Umme Salmah <sup>RZ</sup> that the Prophet <sup>PBUH</sup> said: "Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Makkah. Some of the people of Makkah will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Makkah and Medina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Then there will arise a man of Quraysh whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (ﷺ) and establish Islam on Earth. He will remain seven years and Abu Dawud said: Some transmitted from Hisham "nine years".

عن صالح بن الخليل عن صاحب له عن ام سلمة ُقال يكون اختلاف عند موت خليفة فيخرج رجل من اهل المدينة هاربا الي مكة فياتيها ناس من اهل مكة فيخرجونها وهو كاره فيبايعونها بين الركن والمقام ويبعث اليه بعث من الشام فيخسف بهم بالبيدائ بين مكة والمدينة فاذا راي الناس ذلك اتاه ابدال اهل الشام و عصائب اهل العراق فيبايعونها ثم ينشأ رجل من قريش اخواله كلب فيبعث اليهم بعثا فيظهرون عليهم وذلك بعث كلب والخيبة لمن لم يشهد غنيمة كلب فينقسم المال ويعمل في الناس البتة بسنة نبيهم ﷺ ويلقي الاسلام علي الارض فيلبث سبع سنين و قال بعضهم تسع سنين.

There is ambiguity in this narration, because Saleh bin Khalil has reported from a man and he reported from Umme Salmah <sup>RZ</sup>. Since the name of that man is not mentioned the ambiguity is created. The historian says that Abu Daw'ud had quoted another chain of narrators that Saleh bin Khalil narrated from Abdullah bin al-Haarith and he from Umme Salmah <sup>RZ</sup>, thus the ambiguity is removed, because the name of the narrator omitted by Saleh bin al-Khalil in first Hadith is found in second Hadith that he is Abdullah bin al-Haarith. The historian says that the narrators of this Hadith are *Sahihayn* and any kind of *Jarh* is not conducted on them, and says that some have blamed Qatadah as forger (*Mudallis*), and a Hadith narrated by any forger is not acceptable unless it is not declared as unambiguous.

In fact, the 'Mahdi' is not mentioned clearly in this Hadith but Abu Daw'ud has recorded it in the chapter 'Al-Mahdi. I say, first of all Qatadah is a narrator in Bukhari and Muslim. If the narrator is a forger, then our reply to the historian would be the same which *Sahihayn* would give.

Be it known that the historian has deliberated in brief and vague manner. Mulla Ali al-Qari said in *Sharh Nukhbatul Fikr* that Shaykh Shamsuddin Muhammad Al-Jazari had stated that the forgery (*Tadlees*) is of two types – Forgery in chain of transmitters (*Asnad*) and Forgery of senior guides (*Shuyukh*). Forgery in chain of transmitters means the transmitter is a contemporary of or met another person, and reported from him thinking that he had heard the narration from him, but in reality he did not hear it. In this case it is to be seen in what wordings he has reported that narration – 'so-and-so said that so-and-so was saying' (*Qala, Yaqoolu*) or 'reported to us or told us' (*Akhabirna. Haddathna* etc.). If he narrated with the word 'said' then this word does not prove the connectivity to the chain of transmitters, hence the narration will not be acceptable, and if narrated with 'reported' the narration then it will be acceptable in the view of the scholars of Hadith. It is evident from the statement of Nawawi that the forgery (*Tadlees*) is not a lie (*Kizb*), and it is considered as *Hadith Mursal* (means if the narrator between the Successor (*Taba'ie*) and the Prophet <sup>PBUH</sup> is omitted from a given *Sanad*). In short, the narration of Qatadah is debatable.

**Eighth Hadith:** Abu Daw'ud and Haakim have narrated from Abu Sayeed al-Khudri <sup>RZ</sup> that the Prophet (ﷺ) said: "The Mahdi will be from me, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression

and tyranny, and he will rule for seven years.” (These words are mentioned in Abu Daw’ud and thereafter he commented nothing).

Haakim narrated these words: “The Mahdi is from us the people of our family (*Ahlul Bayt*), and will have a prominent nose and broad forehead. He will fill the earth with justice and equity as it had been filled with injustice and tyranny, and will live like this, and he stretched out his left hand and index finger and thumb from right hand and joined them to make three.”

عن عمر ان القطان عن قتاده عن ابي نضرة عن ابي سعيد الخدري قال قال رسول الله ﷺ المهدي مني اجلي الجبهة اقنى الانف يملأ الارض قسطاً وعدلاً كما ملئت جوراً و ظلماً يملك سبع سنين هذا لفظ ابي داؤد و سكت عليه و لفظ الحا كم المهدي منا اهل البيت اشم الانف اقنى اجلي يملأ الارض قسطاً و عدلاً كما ملئت جوراً و ظلماً يعيش هكذا و بسط يساره واصبعين من يمينه السبابة والابهام وعقد ثلاثه قال الحا كم هذا حديث صحيح علي شرط مسلم ولم يخرجاه

Haakim clarified that this Hadith is *Sahih* and fulfills the condition of authenticity laid down by Muslim, but Bukhari and Muslim did not include this Hadith in their books. I would say that when the Hadith is *Sahih* and conforms to the conditions of Muslim, the omission by Bukhari and Muslim does not warrant *Jarh*. The historian says that there is difference of opinion on the Hadith narrated by Imran al-Qattan as being a strong argument. Although Bukhari has quoted from Imran al-Qattan but as a citation not as a original narration from him. Yahya ibn Ma’in says that Imran al-Qattan is not a strong one, and sometimes says that there is nothing in him (to be discussed). Ahmad ibn Hanbal <sup>RH</sup> says I expect Imran al-Qattan to be sound in Hadith. Nasa’ie says that he is weak. Yazid bin Zaree’ says that Imran al-Qattan is hot-headed and considers drawing the sword on the people of Qiblah as lawful. Abu Daw’ud says that Imran al-Qattan is from those people who narrate *Hasan* Hadith, and we did not heard anything from him except good things, and also said that in the period of Ibrahim bin Abdullah he gave legal opinion in favour of killing and destruction.

I would say that Abu Daw’ud remained silent and said nothing else after narrating this Hadith in his *Sunan*, and the historian had already stated that Abu Daw’ud had clarified in his tract that when he remains silent after narrating any Hadith, that Hadith is regarded by him as *Sahih*, then the statement of Abu Sayeed Ajurri that I have heard from Abu Daw’ud that Imran al-Qattan is weak is contrary to the rule stipulated by him.

In my opinion all these critiques are based on the critique (*Jarh*) by Yazid bin Zaree’ (d. 798AD) in which he said that Imran al-Qattan is hot-headed. When the critique by these scholars of Hadith is accepted, then it implies that above accusations are based on the difference of belief. Hence these accusations cannot be accepted, because the critical assessments based on difference of belief are not valid, which was already mentioned above. Now the objection that Imran al-Qattan is hot-tempered or Khaariji which renders his narration unreliable, is not correct, because Bukhari has narrated in his book from Khawarij, Shia and Marjiya etc. and in spite of this fact he considered their narrations as

authentic and reliable and used them as supportive evidence, then why would not the Hadith held as reliable by Abu Daw'ud and also declared as conforming to the conditions of Muslim by Haakim cannot be used as an argument.

**Ninth Hadith:** Tirmizi, Ibn Majah and Haakim have narrated from Abu Sayeed Khudri through Zayd al-Amami.

عن ابوسعيد الخدري قال خثينا ان يكون بعض شئى حدث  
فسالنا نبى الله ﷺ فقال ان فى امتى المهدي يخرج يعيش خمسا  
او سبعا او تسعا زيد الشاك قال قلنا وما ذاك قال سنين  
قال فيجئى اليه الرجل فيقول يا مهدي اعطنى قال فيحتمى  
له فى ثوبه ما استطاع ان يحمله

Abu Sa'eed Al-Khudri <sup>RZ</sup> narrated that: "We feared that some events may occur after our Prophet, so we asked Allah's Apostle <sup>PBUH</sup>, and he said: "Indeed there will be a Mahdi who comes in my Ummah (ruling) living for five, or seven, or nine."- Zaid was the one in doubt- He said: "We asked: What is that?" He said: "Years." He said: "A man will come to him and say: O Mahdi! 'Give to me, give to me! So he will fill in his garment whatever he is able to carry." These are the words of Tirmizi. This narration is also narrated through different chains from Abu Sa'eed Al-Khudri <sup>RZ</sup>.

" يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ إِنْ قَصِرَ فَسَبْعٌ وَإِلَّا فَتِسْعٌ فَتَنَعَمُ  
فِيهِ أُمَّتِي نِعْمَةً لَمْ يَنْعَمُوا مِثْلَهَا قَطُّ تُؤْتَى أَكْلَهَا وَلَا تَدْخِرُ  
مِنْهُمْ شَيْئًا وَالْمَالُ يَوْمئِذٍ كُدُوسٌ فَيَقُومُ الرَّجُلُ فَيَقُولُ يَا  
مَهْدِيُّ أَعْطِنِي فَيَقُولُ خُذْ "

The historian says that the words of Ibn Majah and Haakim are:

Abu Sayeed Khudri <sup>RZ</sup> narrated that the Prophet <sup>PBUH</sup> said: "The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take.'" (Ibn Majah and Haakim)

The historian says that Abu Haatim has declared Zayd al-Amami as weak and said that his Hadith can be transcribed but cannot be used as evidence. Yahya bin Ma'in says that his Hadith is weak but can be transcribed. Abu Zur'ah opines that he is not strong and his Hadith is untenable. Nasa'ie said that he is weak.

I would say the critical assessment (*Jarh*) by Abu Haatim that Zayd al-Amami is weak is not explicit as the reason for his weakness is not mentioned. Same is the case with *Jarh* done by Abu Zur'ah as the motive behind the *Jarh* is not mentioned. All these critical assessments are not reliable. Most of the chief scholars of Hadith (*A'imma*) have praised Zayd al-Amami. Daraqutni and Imam Ahmad bin Hanbal have held him as pious, and Imam Ahmad further said that Zayd al-Amami is better than Yazid ar-Raqqashi and Fazal bin Isa. Jurjani says that the Hadith of Zayd al-Amami can be adopted. Shu'aba, a great scholar of Hadith has narrated from him. The historian has stated that some of the scholars have

opined that this Hadith is an exposition of the narrations recorded by Muslim. Muslim has narrated these Ahadith in his book (under Kitabul Fitan):

- Jabir bin Abdullah <sup>RZ</sup> reported that the Prophet <sup>PBUH</sup> said: “There would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it.”
- Abu Sayeed al-Khudri <sup>RZ</sup> reported that the Prophet <sup>PBUH</sup> said: “There would be amongst your caliphs a caliph who would give handfuls of wealth to the people, but would not count it.”
- Abu Sayeed and Jabir bin Abdullah reported that the Messenger of Allah <sup>PBUH</sup> said: “There would be a caliph at the end of time who would distribute wealth but would not count.”

The historian says that there is no mention of Mahdi <sup>AS</sup> in these Ahadith and no evidence to conclude that Mahdi <sup>AS</sup> has been referred in them.

I would say though there is ambiguity in Ahadith of Muslim that Mahdi <sup>AS</sup> is not named in them, but when the Ahadith narrated by Ibn Majah and Haakim explains it, the ambiguity is eliminated, and the word ‘Caliph’ definitely denotes the person of Mahdi <sup>AS</sup>, and this is the rule adopted by all leading scholars of Hadith (*Muhaddithin*) that an ambiguous Hadith can be attributed to an explicit one. In this manner, the ambiguous Ahadith of Muslim too will become attributable to the Ahadith narrated by Ibn Majah and Haakim. In short, the absence of the name of Mahdi <sup>AS</sup> in the Ahadith of Muslim is not a disadvantage to us, and because of this congruence and conformance, the Hadith narrated by Zayd al-Ammi too becomes strong.

**Tenth Hadith:** Haakim narrated from Awf al-A’erabi and Abis-Siddiq an-Naaji that Abu Sayeed al-Khudri <sup>RZ</sup> had reported that the Messenger of Allah <sup>PBUH</sup> said: “The Hour will not be established until the earth is filled with injustice, tyranny and enmity then a man from the people of my family will emerge and he will fill the earth with justice and equity as it has been filled with tyranny and enmity.”

عن ابي سعيد الخدري قال قال رسول الله ﷺ لا تقوم الساعة حتى تملأ الارض جوراً و ظلماً وعدواناً ثم يخرج من اهل بيتي رجل يملؤها قسطاً و عدلاً كما ملئت ظلماً و عدواناً

The historian says that Haakim had said that this Hadith conforms to the condition stipulated by Bukhari and Muslim and is genuine (*Sahih*) but they did not include it in their books.

I would say that non-inclusion of any Hadith in Bukhari and Muslim will not be a cause of its weakness (*Za’if*), because several such Ahadith are there which are not narrated by Bukhari and Muslim but Imam Aazam Abu Hanifa <sup>RH</sup> and other leading jurists and scholars of Hadith have used them as supportive evidence. If omission of these Ahadith by Bukhari and Muslim is a cause of their weakness, then all these Ahadith from the leading scholars

of Hadith will become weak. When the weakness of those Ahadith is not accepted, the weakness of this Hadith narrated by Haakim too is not acceptable.

The historian says that Haakim had narrated from Sulayman bin Ubaid and he from Abis-Siddiq an-Naaji on the authority of Abu Sayeed al-Khudri <sup>RZ</sup> that the Messenger of Allah <sup>PBUH</sup> said: “The Mahdi will emerge in the last period of my Ummah, Allah will send abundant rain, the land will bring forth its yield, he will distribute wealth equitably, the cattle will multiply, Ummah will become great and he will live for seven or eight years.”

عن ابى سعيد الخدرى عن رسول الله ﷺ قال يخرج في آخر امتى المهدي يسقيه الله المغيث و تخرج الارض نباتها و يعطى المال صحاحاً و تكثر الماشية و تعظم الامة يعيش سبعا او ثمانياً يعنى حججا .

After writing this Hadith, Haakim says that its transmitters are authentic (*Sahih 'ul Asnad*) but Bukhari and Muslim have omitted it. The historian says that none of the compilers of six authentic books of traditions (*Sihah*) have narrated from Sulayman bin Ubaid, but Ibn Hibban has mentioned him among the reliable narrators and did not mention any critical analysis (*Jarh*) conducted by any critic. In short, the historian has judged Sulayman bin Ubaid as strong and reliable. Therefore, omission of his narrations by Bukhari and Muslim is not harmful.

The historian says that Haakim has narrated from Abu Sayeed al-Khudri <sup>RZ</sup> through the chain of Ibn Salamah, Matar al-Warraaq and Abi Haroon al- Abdi, and says that Haakim had said that this Hadith is genuine (*Sahih*) and complies with condition stipulated by Muslim, because it is narrated from Hammad ibn Salamah and his teacher (*Shaykh*) Matar al-Warraaq, but his other master Haroon al-Abadi is weak and has been accused of lying.

I would say when Hammad bin Salamah had narrated from a strong narrator Matar al-Warraaq, then the narration by Haroon al-Abadi too became strong and ratified, hence both narrations became strong and none remains weak.

The historian says that Muhammad bin Hazm has accused Muhammad ibn Salamah as narrating weak Hadith which contradicts a credible Hadith (*Munkar 'ul Hadith*), and Nasa'ie says it would have been better if he had not compiled it at all.

I would say this *Jarh* is ambiguous because Muhammad bin Hazm though accused Muhammad bin Salama as a narrator of weak Hadith but did not give the justification, therefore this *Jarh* is not reliable, and moreover the authors of six authentic books of Hadith have narrated from him. Accordingly, Imam Bukhari who is prominent among the leading scholars of Hadith has declared him a narrator of a Hadith reported by three or more narrators (*Mash'hrul Hadith*) and cited from him in his *Sahih al-Bukahri*. Obviously the citation of a narrator by Imam Bukhari itself authenticates him, and additionally the clarification that he is *Mash'hrul Hadith* is a more powerful authentication in favour of him. Abu Daw'ud and Nasa'ie too have narrated from Muhammad bin Salamah, as admitted by the historian.

**Eleventh Hadith:** Tabrani has narrated in his *Mu'jam Awsat* from Abil-Wasil Abdul Hameed bin Wasil and he from Abis-Siddiq an-Naaji and he from al-Hasan bin Yazid as-Sa'adi that Abu Sayeed al-Khudri <sup>RZ</sup> has reported that the Messenger of Allah <sup>PBUH</sup> said: "A man from my Ummah will appear who will speak in accordance to my Sunnah, Allah will send rain for him from skies and the earth will bring out its blessings and he will fill the earth with justice and equity as it has been filled with injustice and tyranny and strive for this Ummah for seven years and set out for Jerusalem (*Baitul Maqdis*)."

عن ابي الواصل عبد الحميد بن واصل عن ابي الصديق الناجي عن الحسن بن يزيد السعدي احد بنى بهدلة عن ابي سعيد الخدري قال سمعت رسول الله ﷺ يقول يخرج رجل من امتي يقول بسنتي ينزل الله عزوجل له القطر من السماء وتخرج الارض بركتها وتملا الارض منها قسطاً و عدلاً كما ملئت جوراً و ظلماً يعمل علي هذا الامة سبع سنين وينزل بيت المقدس.

The historian says that Tabrani has said in the same *Mu'jam Awsat* that a group of narrators have related this Hadith from Abis-Siddiq an-Naaji but nobody has mentioned the name of any narrator between Abis-Siddiq and Abu Sayeed al-Khudri <sup>RZ</sup>, except Abul-Wasil who has mentioned Al-Hasan bin Yazid as-Sa'adi between them. Though Ibn Abi Haatim has made mention of Al-Hasan bin Yazid but except for that chain of narrators (*Asnad*) in which he appears as a transmitter on the authority of Abu Sa'eed <sup>RZ</sup> and in which Abis Siddiq appears as a transmitter on his authority, he does not recognize him as a reputed person. Zahabi said in *Meezan* that al-Hasan bin Yazid is an unknown person. The historian further says that Ibn Hibban has mentioned him among the reliable narrators, which invalidated the accusation of Zahabi that he is an unfamiliar person, because although he is unfamiliar in the view of Zahabi, but other scholars of the biographies of the narrators (*Rijal*) have held him as well-known and reliable. The historian says that the compilers of *Sihah Sitta* did not narrate from Abul Wasil, but Ibn Hibban has made a mention of him in second generation of reliable narrators and said that Abul Wasil narrates from Anas too, and Shu'ba and Attab bin Bashar narrates from him.

I would say the omission of Abul Wasil by the compilers of *Sitta* does not lead to his weakness, because it has not been established that the compilers of *Sitta* had narrated from all reliable narrators without omitting anyone, therefore it is better to say that the compilers of *Sitta* had narrated from some of the reliable narrators and might not have met and related from other reliable narrators. In short, exclusion of any narrator by the compilers of *Sitta* cannot be a proof to make him as unreliable. In addition to this, when Ibn Hibban has rated him among the reliable narrators of second generation, then there is no room for any objection. Moreover, leading scholars like Shu'ba and Attab bin Bashar have narrated from Abul Wasil, hence there is no need to talk about Bukhari and Muslim omitting him. Therefore any discussion by the historian on this matter is unnecessary.

**Twelfth Hadith:** Ibn Majah has narrated in his *Sunan* from Abdullah ibn Mas'ud <sup>RZ</sup> through the source of Yazid bin Abi Ziyad:



“While we were with the Messenger of Allah (ﷺ), some youngsters from Banu Hashim came along. When the Prophet (ﷺ) saw them, his eyes filled with tears and his color changed. I said: 'We still see something in your face that we do not like (to see).' He said: 'We are members of a Household for whom Allah has chosen the Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow.’”

عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ - ﷺ - إِذْ أَقْبَلَ فِتْيَةٌ مِنْ بَنِي هَاشِمٍ فَلَمَّا رَأَاهُمْ النَّبِيُّ - ﷺ - ذَرَفَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ قَالَ فَقُلْتُ مَا نَزَالُ نَرَى فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ . فَقَالَ " إِنَّا أَهْلُ بَيْتِ اللَّهِ لَنَا الْآخِرَةُ عَلَى الدُّنْيَا وَإِنْ أَهْلِي بَيْتِي سَيَلْقَوْنَ بَعْدِي بَلَاءً وَتَشْرِيدًا وَتَطْرِيدًا حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سَوْدٌ فَيَسْأَلُونَ الْخَيْرَ فَلَا يُعْطَوْنَ فَيُقَاتِلُونَ فَيَنْصُرُونَ فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوهَا إِلَيَّ مِنْ أَهْلِ بَيْتِي فَيَمْلُؤُهَا قِسْطًا كَمَا مَلِئُوهَا جَوْرًا فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَاتِهِمْ وَلَوْ حَبْوًا عَلَى التَّلَجِ "

The historian says that this Hadith is known as the ‘Hadith of black flags’ among the leading scholars of Hadith, and with regard to one of the narrators Yazid bin Ziyad, Shu’ba says that he used to attribute a Hadith specifically to Prophet Muhammad <sup>PBUH</sup> though actually it was not (*Ghair Marfu’u*). Muhammad bin al-Fazal says that Yazid bin Ziyad is one of the great Shia scholars of Hadith. Imam Ahmad bin Hanbal <sup>RH</sup> says that he is not a memorizer (*Haafiz*) of Hadith. Yahya ibn Ma’in says that he is weak (*Za’if*). Al-‘Ijli says that he is a narrator of forced Hadith (*Jabirul Hadith*). Abu Zur’ah says his Hadith can be written down but can not be taken as evidence. Abu Haatim says he is not strong. Jurjani says I have heard that the scholars of Hadith have declared his Hadith as weak (*Za’if*). Abu Daw’ud says that I do not know anyone who has omitted his Hadith but I feel that the narrations of others are better than his. Ibn Adiy says he belongs to the Shias of Kufa. Muslim has transmitted tradition from him but only when the same Hadith was transmitted by other chains of narrators. In short, these leading scholars of Hadith have declared the Hadith of black flags as weak. Abu Qadamah says I have heard from Abu Usamah who said I will not believe his narration as true even if he narrates after swearing fifty times. Uqayli regarded this Hadith as weak and Zahabi says that his Hadith is not sound (*Sahih*).

I would say the accusation by Shu’ba that Yazid bin Abi Ziyad used to make a *Ghai Marfu’* Hadith as *Marfu’* is not a reality of *Jarh*, because the *Ahadith* found by Shu’ba might be *Mau’quf*, but Yazid bin Abi Ziyad might have found the same *Ahadith* as *Marfu’* through other chain of narrators (*Asnad*). The statement of Imam Ahmad ibn Hanbal <sup>RH</sup> is arguable that Yazid bin Abi Ziyad in not a memorizer of Hadith (*Hafiz*), because if Imam Ahmad had heard it from someone who is his contemporary, then it is necessary to mention his name. If he is not a contemporary then the link to the source should reach the contemporary, and if he himself is a contemporary then he should make it clear that I have met him, heard

the Hadith from him and found that he is not a *Hafiz*. In absence of such a clarification, the *Jarh* will be considered as vague. The accusation by Yahya ibn Ma'in that Yazid bin Abi Ziyad is weak too is vague and unreliable as the reason for his weakness is not mentioned. Same is the case with *Jarh* conducted by Jurjani. In fact, all these critical assessments (*Jarh*) are based on the difference in belief, because it is evident from the statement of Muhammad bin al-Fazl and Ibn Adiy that Yazid bin Abi Ziyad is among the leading scholars of Shia community. When these critiques are based on the difference of belief, they are unreliable in the view of the leading scholars of Hadith.

**Thirteenth Hadith:** Ibn Majah has narrated from the source of Yaseen al-'Ijli that Ali <sup>RZ</sup> reported that the Prophet <sup>PBUH</sup> said:

"Mahdi is one of us, the people of the Household. Allah will prepare him and raise him up within a single night."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، حَدَّثَنَا يَاسِينَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " الْمَهْدِيُّ مِنَّا أَهْلَ الْبَيْتِ يُصَلِّحُهُ اللَّهُ فِي لَيْلَةٍ "

The historian says that there are different opinions about Yaseen al-'Ijli. Ibn Ma'in says he is unobjectionable, but Bukhari says he is disputed, which indicate that he is mostly weak. Ibn Adiy in *Kaamil* and Zahabi in *Meezan* have mentioned this Hadith with aversion and said that Yaseen al-'Ijli is well-known in his weakness.

I would say the *Jarh* by Bukhari is vague, as he did not mention the reason for criticizing Yaseen al-'Ijli. The *Jarh* will not be reliable unless the reason is not known. Though Bukhari is a great scholar, but *Jarh* must be clear and unambiguous in the view of all the scholars of the principles of Hadith. Ibn Adiy in *Kaamil* and Zahabi in *Meezan* have mentioned this Hadith reluctantly, but unless the reality behind such reluctance is known, the *Jarh* will be considered as ambiguous and unreliable.

**Fourteenth Hadith:** Tabrani has narrated from Hazrat Ali <sup>RZ</sup> in *Mu'jam Awsat*:

Ali <sup>RZ</sup> reported that he asked, O Messenger of Allah! Is Mahdi from us or from other than us? The Messenger of Allah said, "Indeed he is from amongst us. Allah Most High will conclude the religion with him as He had initiated it from us. Through us will they be saved from polytheism. Through us Allah will reconcile their hearts after clear enmity, just as we reconciled hearts after enmity of polytheism. Then Ali <sup>RZ</sup> asked, will they be believers or disbelievers? The Messenger of Allah said, they will be under temptations and disbelievers.

عن عليٍّ قَالَ لِلنَّبِيِّ ﷺ اَمِنَا الْمَهْدِيَّ اَمْ مِنْ غَيْرِنَا يَا رَسُولَ اللَّهِ فَقَالَ بَلْ مِنْ بَنِي إِسْرَائِيلَ كَمَا بَنِي إِسْرَائِيلَ وَبَنِي إِسْرَائِيلَ لَسْتُمْ تَفْعَلُونَ مِنَ الشَّرِكِ وَبَنِي إِسْرَائِيلَ بَيْنَ قُلُوبِهِمْ بَعْدَ عِدَاوَةٍ بَيْنَهُ كَمَا بَنِي إِسْرَائِيلَ بَيْنَ قُلُوبِهِمْ بَعْدَ عِدَاوَةِ الشَّرِكِ قَالَ عَلِيُّ بْنُ أَبِي تَالِبٍ اَمِنْ كَافِرُونَ قَالُوا مَفْتُونَ وَكَافِرٌ أَنْتَ

The historian says that Abdullah bin Lahi'ah is weak in this chain of narrators, and another narrator Amr bin Jabir al-Hadrami is even weaker than him.

I would say both of these are statements of the historian himself which are not attributed to anyone. Even if it is attributed, these ambiguous critiques (*Jarh*) would be unreliable.

The historian says that Nasa'ie had mentioned Abdullah bin Lahi'ah as unreliable and he used to say that Ali <sup>RZ</sup> is in the cloud, and also said that Abdullah used to sit with us and whenever the clouds passed by, he used to say that Ali <sup>RZ</sup> has passed in the cloud. Imam Ahmad bin Hanbal <sup>RH</sup> says that Abdullah bin Lahi'ah had narrated from Jabir such a Hadith which goes against a credible Hadith (*Munkar*), and also said that I came to know that he sometimes used to lie.

I would say whatever critiques (*Jarh*) were conducted on Abdullah bin Lahi'ah it was just because he was a Shia, and as he was reported to have said that Ali <sup>RZ</sup> is in clouds. Since this belief is invalid in the view of the leading scholars of Hadith, all these accusations are based on this belief, but Bukhari and others have narrated from Shia and Khariji narrators, and did not declare the Ahadith narrated by them as weak because of their belief, and in spite of such difference of belief, their narration is recorded and considered as arguable, then why not the Hadith narrated by Abdullah bin Lahi'ah be considered as reliable. The statement of Imam Ahmad bin Hanbal <sup>RH</sup> that he was informed that Abdullah bin Lahi'ah was in the habit of lying, would have been acceptable if the name of the informer was mentioned, and the condition of his integrity and reliability was known. Since the name and particulars of the informer are not known, this *Jarh* becomes ambiguous and unreliable.

**Fifteenth Hadith:** Tabrani narrated from Ali <sup>RZ</sup> that the Messenger of Allah <sup>PBUH</sup> said: “At the end of time, there will be turmoil in which the people will get caught as firmly as gold gets caught in the ore. Do not slander the people of Syria but only the wicked ones amongst them, because amongst them there are saints too. Soon a calamity from the sky will be sent upon the people of Syria. It will divide them so much so that if nothing other than foxes fight them, they would be defeated. At that time, will come the one from among my family and there will be three flags with him, comprising according to the highest figure given, fifteen thousand men, or according to the lowest figure, twelve thousand men. Their leader will command them: kill, kill. They will cast seven banners, under each of them will be a person who seeks kingship so Allah will kill them all and restore to the Muslims their unity, prosperity, their far-off (possessions) and judgment.”

عن علي رضي الله عنه ان رسول الله ﷺ قال يكون في آخر الزمان فتنة يحصل الناس فيهلكما يحصل الذهب في المعدن فل تسبوا اهل الشام ولكن سبوا اشرارهم فان فيهم الابدال يوشك ان يرسل على اهل الشام صيب من السماء فيفرق جماعتهم حتى لو قاتلتهم الثعالب غلبتهم فعند ذلك يخرج خارج من اهل بيتي في ثلث رايات المكثر يقول بهم خمسة عشر الفا والمقلل يقول بهم اثنا عشر الفا ومارتهم امت امت يلقون سبع رايات تحت كل راية منها رجل يطلب الملك فيقتلهم الله ويرد الله الى المسلمين الفتهم ونعمتهم وقاصيهم ورايهم

The historian says that Abdullah bin Lahi'ah in the chain of transmitters (*Asnad*) of this Hadith is weak and his particulars are well-known. Haakim has narrated this same Hadith in *Mustadrak* and held its transmitters as sound (*Sahih'ul Asnad*). Bukhari and Muslim

have not narrated from him but (Haakim) mentioned thereafter he mentioned: “Then a man from Bani Hashim will appear and Allah will return the people to their unity.” The historian says that Abdullah bin Lahi’ah is not found in the chain of transmitters of this narration, and these *Asnad* are correct in the way Haakim has stated.

I would say when the narration by Haakim is based on sound transmitters, the narration by Tabrani, in which Abdullah bin Lahi’ah is found, too will become strong, because this Hadith conforms in meaning to the Hadith narrated by Abdullah bin Lahi’ah and same is the opinion of all leading scholars of Hadith.

**Sixteenth Hadith:** Haakim has narrated in *Mustadrak* from Hazrat Ali <sup>RZ</sup> through Abit-Tufayl. Abu at-Tudayl reported on the authority of Muhammad bin al-Hanifiyyah that he said: We were with Ali <sup>RZ</sup>, and a man asked him about Mahdi. Ali <sup>RZ</sup> replied: ‘Look here’. Then he made a seven with his fingers and said: He is the one who will come forth at the end of the time when someone says (at that time): Allah, Allah! He will be killed. Allah will gather for him people who are scattered like stray clouds. He will unite them. Allah will reconcile their hearts so that they do not feel lonely nor would they rejoice on anyone joining them. In number, they will be like the Companions of Badr whom the men of former times did not surpass nor did the men of the latter times overtake. And like the companions of Thalut who crossed the river with him.

Abu at-Tufayl said that Ibn al-Hanifiyyah said: Do you want (to hear) further? I said: Yes. So he continued: He will come forth between these two mountains. I said: By Allah, I shall not leave them until I die. And he died in it, meaning Makkah.

عن ابي الطفيل عن محمد بن الحنفية قال كنا عند علي رضي الله عنه قسأ له رجل عن المهدي فقال علي هيهات ثم عقد بيده سبعا فقال ذلك يخرج في آخر الزمان اذا قال الرجل الله الله قتل ويجمع الله له قوما قزع كقزع السحاب يولف الله بين قلوبهم فلا يستوحشون الى احد ولا يفرحون باحد دخل فيهم عدتهم على عدة اهل بدر لم يسبقهم الاولون ولا يدركهم الآخرون وعلى اصحاب طالوت الذين جاوزوا معه النهر قال ابو الطفيل قال ابن الحنفية اتريده قلت نعم قال فانه يخرج من بين هذين الاخبثين قلت لاجرم والله ولا ادعهما حتى اموت ومات بها يعني مكة .

The historian says Haakim has said that this Hadith conform to the conditions of authenticity of Bukhari and Muslim both, but actually it conforms only to the condition of Muslim, because Ammar Zahabi and Yunus bin Abi Ishaque are there in its chain of transmitters and Bukhari had not narrated from both of them, though he narrated from another narrator Amr bin Muhammad al-Ubqari but just quoted without taking it as an evidence.

I would say the statement of the historian is improper, because Haakim has only stated that this Hadith is genuine and conforms to the conditions of authenticity of Bukhari and Muslim, and he did not say that they have narrated from the transmitters of this Hadith. Therefore, the discussion by the historian that Bukhari has not narrated from so-and-so narrator from among the transmitters of this Hadith, is useless and out of place.

The historian says Bukhari has narrated from Amr bin Muhammad al-Ubqari just as a quotation. I would say if his narration is useful as a quotation, then it is useful as evidence too, otherwise Bukhari narrating from him in itself is pointless. The historian says that Imam Ahmad bin Hanbal <sup>RH</sup>, Ibn Ma'in, Abu Haatim and Nasa'ie etc. have held Ammar Zahabi as reliable but Ali bin al-Madini has narrated from Sufyan that Bashar bin Marwan has exposed Ammar Zahabi, I asked him for what crime? He said because he is a Shia.

I would say if Ammar Zahabi was punished just because he being a Shia, it will not render the narration weak. If this factor of being Shia causes weakness in the narration, then why not those narrations of Bukhari and Muslim be considered as weak in whose chain of transmitters are included the narrators from among the Shia, Khawarij, Qadariya and Marjiya? I have discussed this matter earlier too.

**Seventeenth Hadith:** Ibn Majah narrated from Anas bin Malik <sup>RZ</sup>:

I heard the Messenger of Allah (ﷺ) say: 'We, the sons of 'Abdul-Muttalib, will be leaders of the people of Paradise: Myself, Hamzah, 'Ali, Ja'far, Hasan, Husain and Mahdi.'

حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ عَلِيِّ بْنِ زِيَادِ الْيَمَامِيِّ، عَنِ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنِ اسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " نَحْنُ وَوَلَدُ عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ أَنَا وَحَمْزَةُ وَعَلِيٌّ وَجَعْفَرُ وَالْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ " "

The historian says though Muslim has narrated from Akrama bin Ammar but only where the same tradition is reported by others too, and some have assessed him critically (*Jarh*) while some have considered him reliable. Abu Haatim Raazi says he is a forger (*Mudallis*) and his Hadith will not be accepted unless he specifies the source from where he heard. Zahabi said that the details of Ali bin Ziyad are not known, and it actually is Abdullah bin Ziyad in place of Ali bin Ziyad. The historian says Yaqoob bin Abi Shayba has ratified Sa'ad bin Abdul Hameed, and Yahya ibn Ma'in said 'no objection' in his case, but Thawri has discussed about him. The historian says that the leading scholars of Hadith say that Sa'ad bin Abdul Hameed used to deliver wrong legal opinion (*Fatwa*) on the matters. Imam Ahmad bin Hanbal <sup>RH</sup> said that the people have refuted his claim that he had heard the books of Imam Malik <sup>RH</sup> as he was in Baghdad and did not perform Hajj so how could he have heard the books. Zahabi says whoever has spoken whatever about him is not a vilification.

I would say the accusation by Thawri is vague, because just saying that there is discussion on Sa'ad bin Abdul Hammed is not at all a determined *Jarh*, hence it is unreliable. The allegation of the scholars of Hadith that he used to deliver wrong legal opinion (*Fatwa*) does not mean that he used to commit mistake in narration of Hadith too, because an independent judgement in a legal question (*Ijtihad*) and evidence (*Istidlal*) is required for deliverance of legal opinion, but these are not required for narration of Hadith. Hence, because of a wrong Fatwa the casting of doubt that he might be committing mistakes in narration of Hadith is improper. The statement of Imam Ahmad bin Hanbal <sup>RH</sup> too is

debatable, because if Sa'ad bin Abdul Hameed had said that I have heard the books from Imam Malik <sup>RH</sup> in so-and-so year and if there is no proof that they had met each other in that particular year, then it would have been established that Sa'ad is lying. There is no connection between not performing Hajj and not meeting each other, because he might have visited only Madinah and may have heard the books from Imam Malik <sup>RH</sup>. It is also possible that he might have heard it at some other place. Because it is not established from the statement of Imam Ahmad that Sa'ad never travelled out of Baghdad throughout his life or Imam Malik never came out of Madinah, therefore the statement of Imam Ahmad is doubtful and hence unacceptable.

**Eighteenth Hadith:** Haakim has narrated in *Mustadrak* as transmitted by Mujahid from Ibn Abbas <sup>RZ</sup>: Mujahid said, Abdullah ibn Abbas said to me: If I had not heard that you are like a member of the family of Muhammad <sup>PBUH</sup>, I would not tell this Hadith to you. He said, Mujahid replied: I shall keep it a secret, and I shall never mention it to anyone whom you dislike. Thereupon Ibn Abbas said: From among us, the people of the House, there will be four: As-Saffah, Al-Mundhir, Al-Mansur and the Mahdi. He said, Mujahid asked him to explain those four to him and Ibn Abbas replied: As-Saffah often kills his supporters and forgives his enemies. Al-Mundhir, I believe he will give away a great deal of money but will not consider himself a great man and will hold back a little as his right. Al-Mansur will be given help against his enemies half of what was given to the Messenger of Allah <sup>PBUH</sup>. The enemies of Prophet Muhammad <sup>PBUH</sup> were terrified of him for a duration of two months, and Al-Mansur's enemies will be afraid of him for a duration of one month. The Mahdi will be the one who will fill the earth with justice as it had been filled with injustice. The cattle will be safe from the wild animals, and the earth will reveal the treasures of its interior. He said, I asked him – what the treasures of the interior of the earth would be. He replied: Something like columns of gold and silver.

قال مجاهد قال لي ابن عباس لولم اسمع انك مثل اهل البيت  
 ما حدثتكم بهذا الحديث قال فقال مجاهد فانه في ستر لا اذكر  
 ه لمن يكره قال فقال ابن عباس منا اهل البيت اربعة منا  
 السفاح و منا المنذرو منا المنصور و منا المهدي قال  
 فقال مجاهد بين لي هولاء الاربعة فقال ابن عباس اما السفاح  
 فربما قتل انصاره وعفا عن عدوه واما المنذر اراه يعطي  
 المال الكثير ولا يتعاطم في نفسه ويمسك القليل من حقه  
 واما المنصور فانه يعطي النصر علي عدوه الشطر مما كان  
 يعطي رسول الله ﷺ ويرهب عنه عدوه على مسيرة شهرين والمنصور  
 يرهب منه عدوه على مسيرة شهر واما المهدي الذي يملأ  
 الارض عدلا كما ملئت جوراً وتامن البهائم السباع وتلقي  
 الارض افلا زكبتها قال قلت وما افلا ز كبتها قال امثال  
 الاسطوانة من الذهب والفضة

The historian says Haakim has said that this Hadith has been narrated by a sound chain of transmitters (*Sahih 'ul Asnad*), but Bukhari and Muslim have not recorded it. Two narrators Isma'il and Ibrahim mentioned in its chain of transmitters have been held as weak (*Za'if*) by the scholars of Hadith, however Muslim has narrated from them.

I would say the acceptance of the narration of Sa'ad and calling his chain of transmitters as sound by a scholar of high stature like Haakim, and his narration being recorded by a magnificent scholar like Muslim itself is a powerful evidence of his trustworthiness and praiseworthiness.

**Nineteenth Hadith:** Ibn Majah has narrated from Thawban <sup>RZ</sup>:

“Three will fight one another for your treasure, all of them are the sons of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner.” Then he mentioned something that I do not remember, then he said: "When you see him, then pledge your allegiance to him even if you have to crawl over the snow, for that is the caliph of Allah, Mahdi."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا عَبْدُ  
الرِّزَّاقِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ،  
عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ  
" يَقْتُلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةَ كُلَّهُم ابْنُ خَلِيفَةٍ ثُمَّ لَا يَصِيرُ إِلَى  
وَاحِدٍ مِنْهُمْ ثُمَّ تَطْلُعُ الرِّايَاتُ السُّودَ مِنْ قَيْلِ الْمَشْرِقِ  
فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ " . ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ  
فَقَالَ " فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى التَّلَجِ فَإِنَّهُ  
خَلِيفَةُ اللَّهِ الْمَهْدِيِّ "

The historian says that the narrators of this Hadith are the narrators of Bukhari and Muslim, but one of the narrators in the chain of transmitters by name Abu Qilabah has been accused as a forger of Hadith (*Mudallis*) by Zahabi, and Sufyan Thawri too is known for falsifying of Hadith, and another narrator Abdur Razzaque bin Humam is known as a Shia, who became blind in last stage of his life and used to mix up one Hadith with another. Ibn Adiy says he was a Shia and he has narrated such Ahadith in virtues (*Faza'il*) which were not reported by others.

I would say when the narrators of this Hadith are the same narrators of *Sahihayn* and Abu Qilabah too is included in them, then the response is the same as given in seventh Hadith in respect of the critical assessment of narrators. We have mentioned in previous chapters that the integrity (*Adl*) is a condition to be possessed by a critic (*Jareh*) and equalizer (*Mu'addil*). If the critic (*Jareh*) is unjust, his critique (*Jarh*) too would be unreliable. The historian has mentioned in the critique (*Jarh*) of Ammar Zahabi that Sufyan informed that Bashar bin Marwan had exposed his falsehood because he was a Shia, and in case of the critique of Sa'ad bin Abdul Hameed that Thawri had expressed something about him. The historian has mentioned only 'Sufyan' in critique of Ammar Zahabi and left out 'Thawri', and in case of the critique of Sa'ad bin Abdul Hameed, he mentioned 'Thawri' and left out the word 'Sufyan'. If Sufyan Thawri is meant by these two narrators, their critiques should be unreliable as told by the historian, because the historian has accused Sufyan Thawri, a narrator in the chain of Hadith reported by Ibn Majah, as a forger of Hadith. When Sufyan Thawri himself was criticized, then how can his criticism mentioned by the historian would be reliable. However, if Sufyan and Thawri are two different persons, the historian should have mentioned but omitted the specific name of Sufyan, his surname (*Kuniyah*), place and tribe etc. These kinds of personal critiques conducted by the historian are not reliable, first

because he is not a scholar of the science of Hadith, secondly the recording of *Jarh* is unconvincing. The criticism by Ibn Adiy that Abdur Razzaque was a Shia is not worthy of paying attention to. Narration of the Hadith of virtues only by Abdur Razzaque not by any other narrator is not at all a *Jarh*, unless it is proved that he was a coiner of Hadith (*Wazza' e-Hadith*). The historian has accused Abdur Razzaque of mixing up the Ahadith, but did not attribute such criticism to any legal memorizer of Hadith, and he has no authority to criticize, hence the objection does not deserve any merit.

**Twentieth Hadith:** Ibn Majah has narrated through the source of Ibn Lahi'ah that the Messenger of Allah <sup>PBUH</sup> said:

“People will come from the east, paving the way for Mahdi,” meaning, for his rule.”  
 حَدَّثَنَا حَزْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ، وَإِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوْهَرِيُّ،  
 قَالَا حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ الْحَرَّانِيُّ، حَدَّثَنَا  
 ابْنُ لَهَيْعَةَ، عَنْ أَبِي زُرْعَةَ، عَمْرُو بْنُ جَابِرِ الْحَضْرَمِيِّ عَنْ عَبْدِ  
 اللَّهِ بْنِ الْحَارِثِ بْنِ جَزءِ الزَّيْدِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ - ”  
 يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ فَيُوطِنُونَ لِمَهْدِيٍّ ” يَعْنِي سُلْطَانَهُ

The historian says that Tabrani had mentioned that Ibn Lahi'ah is isolated (*Munfarid*) in this narration, and the historian also says that he had already declared Abdullah ibn Lahi'ah as weak when he discussed on the Hadith narrated by him and recorded by Tabrani on the authority of Hazrat Ali <sup>RZ</sup>, and his mentor (*Shaykh*) Umar bin Jabir is more weaker than him.

I would say just declaring Amr bin Jabir as weak is an ambiguous critique (*Jarh*), and unreliable being a personal opinion of the historian, and we have already discussed the evenness (*Tadeel*) of Abdullah bin Lahi'ah, which need not be repeated here.

**Twenty-first Hadith:** Narrated Bazzar in *Musnad* and Tabrani in *Al-Mu'jam 'ul Awsat* from Abu Hurayrah <sup>RZ</sup> that the Messenger of Allah <sup>PBUH</sup> said:

“There shall be a Mahdi in my nation (*Ummah*). If he lives for a short period it will be seven or eight or nine years, during which my nation will enjoy a time of prosperity that it has never enjoyed. Rain will pour down from skies, and the land will bring forth its yield and will not hold back anything, and the wealth at that time will be piled up. A man will stand up and say: ‘O Mahdi! Give me. He will say: Take it.’”

عن ابي هريرة عن النبي ﷺ قال يكون في امتي المهدي ان  
 قصر فسبع والافثمان والا فتسع تنعم فيها امتي نعمة لم  
 ينعموا مثلها ترسل السماء عليهم مدرارا لا تدخر الارض شيئا  
 من النبات والمال كدوس يقوم الرجل يقول يا مهدي اعطني  
 فيقول خذ -

The historian says Tabrani and Bazzar have said that Muhammad bin Marwan al-'Ijli is isolated in this Hadith, and Bazzar added ‘We don't know if anyone followed him in this.’ The historian says Abu Zur'ah has conducted *Jarh* on Muhammad bin Marwan al-'Ijli and concluded ‘I don't have anything about it.’ Abdullah bin Ahmad bin Hanbal said that he use to be present at the time of narration of Hadith by him but never used to write down



his Hadith. He further said that some of our companions have narrated from him. The historian says that Abu Daw'ud and Ibn Hibban have corroborated that Muhammad bin Marwan al-'Ijli was reliable. Yahya bin Ma'in has praised al-'Ijli as virtuous and also said that he is unobjectionable.

I would say the statement of Abu Zur'ah that 'I don't have anything about him' is his personal opinion. Abdullah bin Ahmad ibn Hanbal not narrating from Muhammad bin Marwan is not a critical assessment (*Jarh*), because Abdullah bin Ahmad might be already having those Ahadith which Muhammad bin Marwan was dictating and he might have received them from the mentors (*Shuyukh*) of Muhammad bin Marwan. In such a case, Abdullah bin Ahmad was not required to narrate from Muhammad bin Marwan, and comments of the historian 'as if he is weak' is pointless. When Abu Daw'ud, Ibn Hibban and Yahya bin Ma'in have given credence to Muhammad bin Marwan al-'Ijli, and the contemporaries of Abdullah bin Ahmad bin Hanbal have narrated from him, then undoubtedly he is reliable and trustworthy.

**Twenty-Second Hadith:** Abu Yala al-Mawsili has narrated in his *Musnad* from Abu Hurayrah <sup>RZ</sup> that my friend Abul Qasim (the Prophet <sup>PBUH</sup>) said: "The hour will not be established until there appears to them a man from my family. He will beat them until they return to the truth." He said: And I asked – How long will he rule? He replied: "Five and two". He said, then I asked – what is meant by five and two? He replied: "I do not know."

عن ابي هريرة ٠ قال حدثني خليل ابوالقاسم ٠ قال لا تقوم الساعة حتى يخرج عليهم رجل من اهل بيتي فيضربهم حتى يرجوا الي الحق قال قلت وكم يملك قال خمسا واثنين قال قلت ما خمس واثنين قال لا ادري

The historian says there is Bashar bin Nuhaik in the chain of narrators of this Hadith and Abu Haatim said that he cannot be used as evidence and also said that Imam Bukhari and Muslim have narrated from him and other leading scholars too have considered him reliable and did not pay attention to the words of Abu Haatim. The historian says there is Rija ibn Rija Yashkari in the chain of transmitters of this Hadith upon whom the leading scholars of Hadith have differed. Abu Zur'ah has considered him reliable. Yahya bin Ma'in hold him weak (*Za'if*), and Abu Daw'ud too has held him weak but sometimes said he is virtuous.

I would say the *Jarh* by Yahya bin Ma'in is vague, because the reason for *Jarh* is not mentioned, hence unreliable, and same is the case with *Jarh* by Abu Daw'ud, hence both critiques are unreliable.

I would say, Abu Zur'ah the mentor (*Shaykh*) of Imam Bukhari has given credence to Rija ibn Rija, and Imam Bukhari himself has narrated from him in his *Sahih*. After ratification by such a great scholars of Hadith, no room is left for further discussion on him.

**Twenty-Third Hadith:** Abu Bakr Bazzar in his *Musnad* and Tabrani in *Mu'jam kabeer* and *Awsat* have narrated from Qurrath bin Iyas that the Messenger of Allah <sup>PBUH</sup> said:

“Definitely the earth will be filled up with injustice and tyranny, when it had been filled with injustice and tyranny, Allah will depute a man from my nation whose name will be same as my name and whose father’s name will be same as my father’s name, he will fill the earth with justice and equity as it had been filled with injustice and tyranny, not a drop of rain and anything grown in the earth will be held back, he will remain with you for seven or eight or nine years..”

عن قرة بن اياس قال قال رسول الله ﷺ لتملان الارض جوراً و ظلماً فاذا ملئت جوراً و ظلماً بعث الله رجلاً من امتي اسمي اسماً و اسم ابيه اسم ابي يملوها عدلاً و قسطاً كما ملئت جوراً و ظلماً فلاتمنع من قطرها شيئاً ولا الارض شيئاً من نباتها يلبث فيكم سبعا او ثمانياً او تسطاً يعني سنين.

The historian says that a narrator Daw’ud bin al-Mahyi bin Mujrim in the chain of transmitters of this Hadith who narrates on the authority of his father and both of them are weak.

I would say the historian has not attributed this claim of their weakness to any leading scholar of Hadith, instead he himself declared them weak. Since the reason of their weakness is not mentioned, this *Jarh* is vague, and moreover the historian is not competent to declare any Hadith as weak, therefore this *Jarh* is unreliable.

**Twenty-Fourth Hadith:** Tabrani has narrated in *Mu’jam Awsat* from Ibn Umar <sup>RZ</sup>:

The Messenger of Allah was in the company of some *Muhajirin* (Emigrants) and *Ansar* (Helpers). Ali bin Abi Talib <sup>RZ</sup> was on his left, and al-Abbas on his right. Al-Abbas got into a dispute with one of the Ansar, and the latter one used insulting language towards al-Abbas. Thereupon the Prophet <sup>PBUH</sup> took the hands of both Ali <sup>RZ</sup> and Abbas <sup>RZ</sup> and said: Soon there will be from his progeny (al-Abbas) a tribe who would fill the earth with oppression and tyranny and there will be from his progeny (of Ali) who will fill the earth with justice and equity. When you see this, then it is obligatory upon you to follow the Tamimite youth who will appear from the east carrying the flag of Mahdi.

عن ابن عمر قال كان رسول الله ﷺ في نفر من المهاجرين والانصار فاغلظ الانصاري للعباس فاخذ النبي ﷺ بيد العباس و بيد علي وقال سيخرج من صلب هذا حتي، يملأ الارض قسطاً و عدلاً فاذا را يتم ذلك فعليكم بالفتى التميمي فانه يقبل من قبل المشرق و هو صاحب راية المهدي

The historian says that both narrators of this Hadith Abdullah bin Umat al-Amami and Abdullah bin Lahi’ah are weak.

I would say the reason of their weakness is not mentioned, hence the *Jarh* is unreliable, and also because the historian himself has mentioned this *Jarh* without attributing to any leading scholar of Hadith.

**Twenty-Fifth Hadith:** Tabrani has narrated in *Mu’jam Awsat* from Talha bin Abdullah that the Messenger of Allah <sup>PBUH</sup> said: “There will be a discord between two groups. One

side will not remain calm until fights with other side. Finally a voice from the sky will be heard: “Your commander is so and so.”

عن طلحه بن عبد الله عن النبي ﷺ قال ستكون فتنة لا يسكن منها جانب الا تشا جر جانب حتى ينادي منادي من السماء ان اميركم فلان

The historian says that a narrator of this Hadith Muthanna ibn as-Sabah is weak and the name of the Mahdi is not clearly mentioned in this Hadith but the leading scholars have mentioned this Hadith in the chapters of Mahdi <sup>AS</sup>.

I would say this *Jarh* is vague and unacceptable because it was conducted by the historian himself. Be it known that in the view of leading scholars of Hadith, the word ‘*Ameerukum*’ stands for Mahdi <sup>AS</sup>, otherwise the scholars would not have included this Hadith in the chapters of Mahdi <sup>AS</sup>.

**Twenty-Sixth Hadith:** The historian says those who have refuted the existence of Mahdi <sup>AS</sup> have argued on the basis of the Hadith narrated by Muhammad bin Khalid al-Jundi from Anas bin Malik <sup>RZ</sup> that the Messenger of Allah <sup>PBUH</sup> said: “There is No Mahdi except Isa.” روي الخالد الجندي عن ابان بن صالح بن ابي عياش عن حسن البصري عن انس بن مالك عن النبي ﷺ انه قال لا مهدي الا عيسى  
The historian says that Khalid al-Jundi has been held as trustworthy by Yahya bin Ma’in, and Bayhaqi said that Khalid is isolated in this narration, and Haakim said he is unknown and there is difference in his chain of transmitters, that sometimes he narrated this Hadith from Aban bin Saleh and sometimes from Muhammad bin Idrees Ash-Shafa’ie. Bayhaqi says its narration from Aban is not clear (*Majhul*), and the narration of Aban from Hasan is *Matrook* (narrated by a single unreliable person), and since Hasan has narrated from the Prophet <sup>PBUH</sup>. This Hadith is *Mursal* (the narrator between successor and the Prophet is omitted), hence weak (*Za’if*).

I would say Ibn Majah has narrated this Hadith. The author of *Iqd’ud Durar* said that Nasa’ie has held this narration as contrary to credible Hadith (*Munkar*) and said that this Hadith is weak as per cognizance too, because not only Khalid is an isolated narrator of this Hadith, it is also contradictory to those Ahadith which proves the advent of Mahdi <sup>AS</sup>. When this Hadith is *Ghareeb* (conveyed by only one narrator) it is also contrary to the *Hadith Mutawatir*, hence regarded as weak.

## X

After entering all these Ahadith in his *Muqaddimah*, the historian said: “After critical assessment of all these Ahadith concerned with the advent of Mahdi <sup>AS</sup> and recorded by the leading scholars of Hadith, very few of them are found to be sound (*Sahih*).”

I would say this statement of the historian is based on two of his views - *Jarh* has priority over *Tadeel*, and the narrator of every Hadith should fulfill the condition of integrity (*Adalat*), but in fact both these factors are incorrect, and I have discussed at length in

previous chapters. Precisely speaking, the historian has not followed the principles of Hadith in this matter, and looked into the matter with atheistic point of view, hence he opined contrary to the principles followed by the leading scholars of Hadith. In fact, he missed some important points.

- The historian examined the narrators of *Khabar Mutawatir* with the point of view of the determination of reliability or unreliability (*Jarh-o-Tadeel*).
- He gave more importance to *Jarh* over *Tadeel* in every case, though the leading scholars of Hadith have stipulated that the critic (*Jareh*) should be just (*Aadil*) and the critical assessment (*Jarh*) should be clear and unambiguous.
- The critical assessments conducted on the basis of difference of beliefs are considered as unreliable by all the scholars of Hadith but the historian presented them as reliable.
- If any criticized narrator (*Majrooh*) has been praised and authenticated (*Tadeel*) by two famous Imams, then his narration is considered as reliable as per the scholars of Hadith, but the historian does not consider this matter as acceptable, because after discussing the critique on a particular narrator, he mentions two or more than two persons who are leading scholars of Hadith and presents their grading but at the same time he treats their validation as worthless and void. Despite the validation and confirmation from the Imams of Hadith, the narrator is still unrighteous to him.
- When a weak tradition is confirmed by a strong tradition, then in the view of the scholars of Hadith, the weak tradition also becomes strong, yet the historian considers it weak.

In view of above reasons, most of the Ahadith have been declared as unreliable by the historian though they are not unreliable in the view of most of the leading scholars of Hadith (*Muhaddithin*). As a matter of fact, the historian did not show honesty in this matter, and discussed them in such a manner where he himself is a claimant and looked into it with negativity. Had he worked with fairness, he would not have said that ‘after scrutiny very few Hadith are found to be genuine,’ instead he would have said that ‘according to the principles of critical assessment stipulated by the leading scholars of Hadith, most of the *Ahadith* concerned with the advent of Mahdi <sup>AS</sup> are found to be genuine.’

Be it known that the historian has concluded the discussion on advent of Mahdi <sup>AS</sup> after citing twenty-sixth Hadith by saying: “These are the total *Ahadith* recorded by the leading scholars concerned with the Mahdi <sup>AS</sup>.” Later on he started discussion in the style of mystics and quoted some matters partially from the books of Ibn Abi Wasil and Shaykh Akbar Ibn Arabi al-Haaitimi in which Ibn Arabi has mentioned that “This awaited Imam is from the family of the Prophet <sup>PBUH</sup> and a descendant of Fatima <sup>RZ</sup> and he will appear after passing of ‘*Kha, Fa, Jeem*’ (coded letters) from Hijri year,” which means after passing of 683 years after Hijrat. The historian raised an objection on this and said now it is eighth century after Hijrat but still the Imam has not appeared.

I would say Ibn Arabi had not said that the Mahdi <sup>AS</sup> would appear immediately after passing of 683 years after Hijrah, but his intention was that Mahdi <sup>AS</sup> would not appear before 683 AH, therefore the objection raised by the historian is baseless.

In fact, Shaykh Akbar Muhiuddin Ibn Arabi is a very learned and exceptional man of high stature among the scholars of Islam. He is a leader (*Imam*) in rationality (*Aqliyat*), a legist (*Mujtahid*) in traditions and possessed magnificent perceptual ability in the sciences of divine secrets. Most of the matters disclosed by him are based on illumination (*Kashf*) and observation (*Shuhud*), and mostly with evidence. He was having a great skill in disclosure of divine secrets. He was very insightful in the science of letters (*Ilm'ul Huroof*) and horoscope of the world. It is evident from his book *Futuhat* that he was thoroughly familiar with the science of letters and other transcendental sciences. The letters selected by him might be having some specific secret and the scholars of external knowledge are unable to discern it. It is the habit of the experts of intrinsic knowledge that they do not disclose the divine secrets openly and clearly but express symbolically, and these coded letters too might have the same quality.

The statement of Shaykh Akbar is indeed revelatory that Mahdi <sup>AS</sup> will not appear before 683 AH but he did not disclose the actual year of his advent, and just mentioned 683 in coded letters *Kha, Fa, Jeem*. If the names of these letters are taken into consideration, they will be *Al-Jeem, Al-Fa* and *Al-Kha*, and based on this the passage would be “after passing of *Kha, Fa, Jeem* after Hijrat which means *al-Kha, al-Fa* and *al-Jeem*,” and the numerical value would be *Wa Hiya al-Kha =653, al-Fa=112, al-Jeem=84=849* which means Shaykh Akbar has indicated that the Mahdi <sup>AS</sup> would be born in 849AH. If deliberated carefully, it becomes evident that Shaykh Akbar has also indicated the date of demise of Mahdi <sup>AS</sup> through the same letters *Jeem, Fa, Kha*, and the method would be to multiply the numerical value 683 of these letters with 4 and divide the product with 3 ( $683 \times 4 = 2732$   $\div 3 = 910$  Quotient), which means the year of the death of Mahdi <sup>AS</sup> will be 910 AH. Usually this method is adopted to decode the ambiguous numbers of the transcendental matters. It becomes evident from above that the age of Mahdi <sup>AS</sup> is 62 years in the view of Shaykh Akbar, but as per our records the year of his birth is 847AH and the year of death is 910AH as predicted by Shaykh Akbar. There is a difference of only one or two years in the time revealed by the Shaykh and actual year of birth, while the year of death is exactly the same.

*Subhana'llah* the divinity and purity of heart of Shaykh Akbar is wonderful, and the way he discloses the future events just like the one mentioned is exemplary. *Allah knows it the Best and with Him is the mother of the Books (Al-Lawh al-Mahfuz) (13:39).*

The historian in the foreword of his book of history has discussed the fundamental concepts and premise of every branch of knowledge, and similarly discussed the science of letters and horoscope of the world on the basis of his superficial knowledge, which shows that the historian has no competency in these sciences. Therefore he failed to deduce the solution from these letters cited by Shaykh Akbar that was a prediction in respect of the advent of Mahdi <sup>AS</sup>. In spite of such incompetence, he still believes everything that he failed to

understand is obsolete and wrong, even though there are evidences to prove their authenticity. In short, there are several such things in the writings of the historian which is not required to be repeated, as our real purpose is fulfilled. Therefore, I am concluding my work with a prayer to Allah the Exalted to make this treatise, compiled only for the sake of Allah, a treasure for the Hereafter, and bless this ignorant and disobedient servant with His forgiveness and mercy. *Amen.*

## APPENDIX

### HADITH TERMINOLGY

**Jarh-o-Tadeel:** Criticism and Praise - A science of Hadith dealing with evaluation and ascertainment of reliability or unreliability of a narrator, as per the criteria of righteousness, accuracy and religious tendency.

**Jarh:** Critical assessment of a narrator in his righteousness (*Adalat*) or accuracy (*Zabt*) or in both.

**Tadeel:** To balance or straighten what is bent. Acceptance of righteousness of a narrator required for accepting his narration as Hadith Mutawatir, Sahih, Hasan and their types.

**Majrooh:** A narrator accused of being not righteous

**Majhul:** If the narrator is unknown or his character is unknown and unspecified..

**Accuracy (*Zabt*):** The ability of a transmitter of Hadith to memorize or to keep the content heard immune to doubt, as well as apprehending the content in a way that it cannot be confused with anything else.

**Hafiz:** Memorizer of Hadith.

**Ilm'ur-Rijal:** A science of Hadith that discusses the qualities of the narrators of Hadith, specially their reliability in transmission of Hadith and the related criteria.

**Ahad/Wahid:** Refers to any Hadith not classified as Mutawatir, and narrated by only one narrator. There are three sub-classifications of Hadith Ahad based on the number of narrators in the chain:

**Mash'hur:** A Hadith conveyed by three or more narrators but not considered as Mutawatir.

**Aziz:** Conveyed by two narrators at every point of its chain of narrators.

**Gharib:** Conveyed by only one narrator.

**Marfu':** A narration attributed specifically to the Prophet Muhammad <sup>PBUH</sup>

**Mawquf:** A narration attributed to a Companion.

**Maqtu':** A narration attributed to a successor (*Taba'ie*).

**Mutawatir:** A narration conveyed successively by so numerous narrators that they are not likely to agree upon an untruth thus being accepted as undoubted and unquestionable Hadith in its veracity. It is of two types:

***Mutawatir in Wording (Lafzi):*** A Hadith whose words are narrated by a large number of narrators in a manner that all of them are unanimous in reporting it with the same words without any substantial discrepancy.

***Mutawatir in Meaning (Ma'nawai):*** A Hadith not reported by multiple narrators using the same words, but all the narrators are unanimous in reporting a basic concept of the Hadith, which is common in all reports. The common concept is ranked a successively transmitted (*Mutawatir*) concept.

***Sahih:*** Authentic/Genuine/Sound. Conveyed by a trustworthy and competent person with a connected chain of narrators, that contains neither a serious flaw nor irregularity.

***Hasan:*** A Hadith whose authenticity is not equal to *Sahih* Hadith, but sufficient for use as supporting evidence.

***Muttasil:*** A continuous chain of narrators in which each narrator has heard that Hadith from his teacher (Shaikh).

***Za'if:*** Weak – The cause of a Hadith being classified as weak is either due to discontinuity in the chain of narrators or due to some criticism of the narrator.

***Mu'allaq:*** Discontinuity in the beginning of the chain of narrators or omission of one or more narrators or entire chain of narrators.

***Mursal:*** If the narrator between successor and the Prophet <sup>PBUH</sup> is omitted from a given chain of transmitters (*Isnad*).

***Munqati':*** Disconnected – The chain of narrators is disconnected at any point.

***Munkar:*** A narration which goes against another authentic Hadith and reported by a weak narrator.

***Muztarib:*** Uncertain – If narrators disagree about a particular Shaikh, or some other point in the chain of narrators or text, in such a way that none of the opinions can be preferred over the others.

***Mawzu:*** Determined as fabricated and cannot be attributed to its origin. A narration whose text contradicts the established norms of the Prophet's sayings or the narrators includes a liar.

***Mudallas:*** If the last narrator omits or tries to hide the name of his Shaikh.

***Maqlub:*** If two names are misplaced in the chain, or if the entire chain is replaced with another chain.

***Mubham:*** If any person in the chain or any person mentioned in the Hadith is not mentioned clearly by name.

***Matruk:*** A weak Hadith narrated by a single unreliable person and which is rejected unanimously by scholars of Hadith.

***Munfarid:*** If there is only one narrator in first layer.

## **SCHOLARS OF HADITH**

**Aasim bin Abin-Najud:** Abu Bakr Aasim bin Abin-Najud al-Asadi. One of the seven reciters of Qur'an, Transmitter of Hadith. b. 57AH/675AD (likely) d. 127AH/745.

**Abu Bakr b. Ayyash:** Ibn Salim al-Hannat al-Kufi. Reciter of Qur'an, Transmitter of Hadith. b. 94AH/713AD d. 193AH/809.

**Abdul Haqq:** Shaikh Abdul Haqq Muhaddith Dehlawi. b. 958AH/1551AD d. 1052AH/1642 Delhi. Works- *Akhabarul Akhyar, Ash'arul Lam'at Sharh Mishkat, Madarijun Nabuwwah* etc

**Abu Daw'ud:** Abu Daw'ud Sulayman ibn al-Ash'ath ibn Ishaque al-Azdi as-Sijistani. Collector of Hadith. b. 202AH/817AD d. 275AH/889 Basrah, Iraq. Works- *Sunan Abu Daw'ud, Kitab al-Marasil, Kitab al-Masahif, Risalat Abu Daw'ud ila Ahli Makkah*.

**Abu Hurayrah:** Abdur Rahman ibn Sakhr ad-Dawsi az-Zahrani, better known as Abu Hurayrah. Companion of the Prophet <sup>PBUH</sup>. Memorized over 5000 Hadith. Member of *Suffah*. b. 603AD d. 59AH/678AD Madinah.

**Abdullah b. Ahmad b. Hanbal:** Abu Abdur Rahman Abdullah ibn Ahmad ibn Hanbal ash-Shaybani. b. 213AH/828 d. 290AH/903AD. Baghdad. Hadith, Fiqh. *Ktabas-Sunnah* etc.

**Abdullah bin Harith:** Abdullah bin al-Harith bin Juzwa al-Zubaydi. d. 86AH. Companion, Member of *Suffah*, Transmitter of Hadith. Emigrated to Egypt along with the army of Amru bin al-Aas and settled there after conquest.

**Abu Haatim:** Abu Hatim Muhammad ibn Idris ar-Razi. Memorizer, transmitter and critic of Hadith. b. 195AH/811AD d. 277AH/890. *Kitab al-Zuhud* etc.

**Abu Zur'ah:** Abu Zur'ah Ubaydullah ibn Abdul Karim ibn Yazid ibn Faruh al-Razi. Transmitter of Hadith. b. 193 – 199AH/ 809-815AD d. 264AH/878.

**Abul-Tufayl:** Abul Tufayl Amir bin Wathila al-Kin'ani. Companion of the Prophet <sup>PBUH</sup> and Ali <sup>RZ</sup>. Narrated Hadith from the Prophet <sup>PBUH</sup> and other companions. b. 3AH/624AD d.100AH/718.

**Abu Ya'la Mawsili:** Ahmad bin Abdullah bin al-Muthanna at-Tamimi. b. 210AH/826AD d. 307AH/919. Eminent Hanafite traditionist. *Musnad Abi Ya'la*.

**Abu Sa'id al-Khudri:** Abu Sa'id Sa'd ibn Malik ibn Sinan al-Khazraji al-Khudri. Younger companion of the Prophet <sup>PBUH</sup>. Prolific transmitter of Hadith. b. 10BH/612AD d. 74AH/693AD.

**Ahmad bin Abdullah:** Ahmad bin Abdullah bin Yunus bin Abdullah bin Qais. Narrator of Hadith. *Taba' Tabe*;ie. d. 227AH.

**Ali al-Madini:** Abul Hasan Ali bin Abdullah ibn Jafar al-Madini. Islamic scholar. Science of Hadith. b. 161AH/778AD d. 234AH/849AD. Works-*Kitab al-Zu'afa, Kitab al-Mudallisun, Kitab al-Ilal* etc.



**Ali al-Qari:** Nooruddin Abul Hasan Ali ibn Sultan Muhammad al-Hirawi al-Qari. d. 1014AH/1605AD Makkah. Hadith, Theology, Fiqh, Mysticism. Works- *Al-Mirqat Sharh Mishkat al-Masabih* etc.

**Amidi:** Allamah Sayfuddin al-Amidi. b. 1156 d. 1233 Damascus. Hadith, Fiqh, Theology. Work- *Al-Ahkam Fi Usul'il Ahkam*.

**Anas bin Malik:** Anas bin Malik ibn Nadr al-Khazraji al-Ansari. b. 611AD d. 93AH/712AD Basra. Final companion to die. Hadith transmitter.

**Baqillani:** Abu Bakr Muhammad at-Tayyib al-Baqillani. Reverentially known as Imam al-Baqillani. b. 330AH/950 Basra d. 403AH/1013AD Baghdad. Fiqh, Theology, Logic, Principles of religion. Works- *Ijaz'ul Qur'an, Al-Taqrīb, Kitabal-Tamhid, Manaqib al-A'imma al-Arba'ah* etc.

**Bayhaqi:** Abu Bakr Ahmad ibn Husayn ibn Ali ibn Moosa al-Khusrawjirdi al-Bayhaqi. b. 384AH/994AD d. 458AH/1066AD Nishapur. Hadith, Fiqh, Tehology. Works- *Sunan al-Kubra, Shu'ab'ul Imam, Az-Zuhud al-Kabir. Al-Asma was-Sifat, Al-Mabsut* etc.

**Bazzar:** Abu Bakr Ahmad bin Amr bin Abdul Khaliq al-Ataki al-Bazzar. Hadith collection. b. 210AH/825AD d. 292AH/905 *Musnad al-Bazzar*.

**Bukhari:** Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizban al-Jufi. b. 194AH/810AD d. 256AH/870 Samarqand. Collector of Hadith. *Sahih al-Bukhari, Al-Adab al-Mufrad, At-Tarikh al-Kabir* etc.

**Daraqutni:** Abul Hasan Ali ibn Umar ibn Ahmad ibn Mahdi al-Daraqutni. Hadith, Rijal. Teacher of Abu Nu'aym Isfahani and Haakim Nesapuri. b. 306AH/918AD d. 385AH/995 Baghdad. Works-*Kiatbal-Zu'afa wal-Matrukin, Sunan* etc.

**Dhahabi:** Shamsuddin Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz al-Zahabi. b. 673AH/1274 d. 748/1348 Damascus. Hadith, Fiqh, History. Works-*Mizan'ul Itidal, Al-Mujarrad Fi Asma Rijal al-Kutub al-Sitta, Tahzib Tahzib al-Kamal, Tazkirat'ul Huffaz, Al-Mu'in Fi Tabaqat'il Muhaddithin* etc.

**Fazal bin Dukayn:** Abu Nu'aym al-Mula'I al-Fazl bin Dukayn. b. 130AH/748 d. 219AH/834. Kufan traditionist.

**Ghazali:** Abu Hamid Muhammad ibn Muhammad at-Tusy al-Gazzali. Honorific title Hujjatul Islam. b. 448AH/1057AD Tus, Iran d. 502AH/1111AD. Jurisprudence, Theology, Logic, Philosophy, Mysticism. 70 books are attributed to him. *Ihya' Uloom al-deen, Kimiya-e-Sa'adat, Tohfatul Falasifa* etc.

**Haakim:** Abu Abdullah Muhammad bin Abdullah al-Haakim Nesapuri. b. 321AH/933 d. 405/1014 Neshapur. Muhaddith, Hafiz. Works- *Al-Mustadrak alas-Sahihayn, Tarajim alShuyukh, Talkhis* etc.

**Huzayfah:** Huzayfah ibn alYaman. Companion of the Prophet <sup>PBUH</sup>. d. 36AH/656AD. Transmitter of Hadith.

**Ibn Abbas:** Abdullah ibn Abbas ibn Abdul Muttalib. Cousin of the Prophet <sup>PBUH</sup>. Also known as *al-Hibr* and *al-Bahr*. b. 80AH/699 Madinah d. 159AH/775 Baghdad. Well-known for his Hadith and tafsir. Tafsir Ibn Abbas is an authentic source of earliest period.

**Ibn Abi Z'eb:** Abu Harith Muhammad Qureshi. b. 80AH/699AD d.159AH/775 Baghdad. Jurist and Traditionist.

**Ibn Adiy:** Imam Abu Ahmad Abdullah ibn Adiy. d. 365AH. *Al-Kamil Fiz-Zu'afa ar-Rijal* (9 volumes).

**Ibn Arabi:** Abu Abdullah Muhammad bin Ali bin Muhammad ibn Arabi al-Hatimi at-Ta'i. Also known as Muhiyuddin, Ash-Shaikh al-Akbar, Sultanul Aarifin. b. 560AH/1165AD Spain d. 638AH/1240 Damascus. Great Islamic Scholar, Musticism, Philosopher, Poet, Metaphysics. 850 books are attributed to him. *Futuhat al-Makkiyah*, *Fusus al-Hikam*, *Mashahid al-Asrar*, *Al-Fana Fil-Mushahada* etc.

**Ibn Abdul Barr:** Yusuf ibn Abdullah ibn Muhammad ibn Abdul Barr. b. 368AH/978AD d. 463AH/1071. Hadith, Fiqh, Theology. *Al-Inbah an-Qaba'il al-Ruwah*, *Al-Faraiz* etc.

**Ibn Daqiq al-Eid:** Taqiuddin Abul Fatah Muhammad ibn Ali Ibn Daqiq al-Eid. b. 625AH/1228AD d. 702AH/1302. A great Islamic scholar of Hadith, Fiqh, Mysticism and Theology. Pious and Ascetic. Works-*Ahkam'ul Ahkam Sharh Umdat'ul Ahkam*, *Sharh Arba'in Nuwaviyah* etc.

**Ibn Hajar Asqalani:** Shihabuddin Abul Fazl Ahmad bin Nooruddin Ali ibn Muhammad ibn Hajar al-Asqalani al-Kin'ani. b. 773H/1372AD d. 852AH/1449 Cairo. Some 150 books are attributed to him on Hadith, Fiqh, History, Biography, Tafsir, Poetry. Works-*Fat'hul Bari Sharh Sahih al-Bukhari*, *Nukhbatul Fikr was Nuzhat'ul Nathr* etc.

**Ibn Hajar Haytami:** Shahabuddin Abul Abbas Ahmad ibn Muhammad ibn Ali ibn Hajar al-Haytami al-Makki. b. 909AH/1503 Cairo d. 974AH/1566 Makkah. Fiqh, Hadith , Theology. Several books are attributed to him.

**Ibn Hazm:** Abu Muhammad Ali Ibn Ahmad ibn Sa'id ibn Hazm. b. 384AH/994 d. 456AH/1064. Hadith interpreter, Jurist, Theologian, Philosopher, Medicine etc. Works-*Al-Ahkam Fi Usul'il Ahkam*, *Kitab al-Muhalla il-Athar*, *Kitab al-Fisal* etc.

**Ibn Hibban:** Muhammad ibn Hibban al-Busti. b. 270AH/884AD d. 354AH/965 Bust (Afghanistan). Hadith, Fiqh, History, Astronomy, Medicine. 60 books are attributed to him. Some are *Sahih ibn Hibban*, *Tarikh al-Thiqat (Rijal)* etc.

**Ibn Humam:** Kamaluddin Muhammad ibn Abdul Wahid ibn Abdul Hameed ibn Mas'ud al-Siwasi. Also known as Ibn al-Humam. b. 790AH/1388AD d.861AH/1457 Cairo. Mujtahid, Sufi, Fiqh, Usul'ul Fiqh, Theology, Hadith, Tafsir, Logic, Maths etc.

**Ibn Khaldun:** Abu Zayd Abdur Rahman ibn Muhammad ibn Khaldun al-Hazrami. b. 1332AD d. 1406AD. Sociologist, Philosopher, Historian, Economist. Works-*Works History*, *Muqaddimah*, *Kitab al-Ibar (Berber history)* etc.

**Ibn Lahi'ah:** Abu Abdur Rahman Abdullah ibn Lahi'ah ibn uqba ibn Fur'an al-Hazrami. b. 96AH/714AD d. 174AH/790AD Egypt. Hadith, Fiqh, History.

**Ibn Majah:** Abu Abdullah Muhammad ibn Yazid ibn Majah al-Rabi al-Qazwini. b. 209AH/824AD d. 273AH/887. Collector of Hadith. One of six canonical Hadith collection. *Sunan Ibn Majah, Kitab at-Tafsir, Kitab at-Tarikh* etc.

**Ibn Mas'ud:** Abu Abdur Rahman Abdullah ibn Mas'ud. b. 594AD d. 653AD Madinah. Companion of the Prophet <sup>PBUH</sup>. Participated in the battles. Hadith transmitter and Tafsir.

**Ibn Sa'ad:** Abu Abdullah Muhammad ibn Sa'ad ibn Mani alBasri al-Hashimi. b. 168AH/785AD d. 230AH/845. *Kitab at-Tabaqat al-Kubra*.

**Ibn Salah:** Abu Amr Uthman ibn Abdur Rahman Salahuddin al-Kuri al-Shahrazuri, commonly known as Ibn Salah. b. 577AH/1181AD d. 643AH/1245. Hadith specialist. *Muqaddimah Uloom al-hadith, Siyanah Sahih Muslim, Al-Amaali* etc.

**Ibn Umar:** Abu Abdur Rahman Abdullah ibn Umar ibn al-Khattab. b. 610AD d. 74AH/693AD Makkah. Companion of the Prophet <sup>PBUH</sup>. Authority in Hadith and Fiqh.

**Imam Malik:** Malik bin Anas bin Malik. b. 93AH/711AD d. 179AH/795 Madinah. Hadith, Fiqh. Founder of Maliki School of Thought. Among the golden chain of narrators. *Al-Muwatta*.

**Imam Muslim:** Abul Husayn Muslim ibn al-Hajjaj ibn Muslim ibn Ward ibn Kushadh al-Qushayri an-Naysapuri. b. 202AH/817AD d. 261AH/883AD. Collector of Hadith. One of the six canonical collections of Hadith. *Sahih Muslim, Ahwam al-Muhaddithin, Kitab al-Tabaqat* etc.

**Imam Shafa'ie:** Abu Abdullah Muhammad ibn Idris al-Shafa'ie. b. 150AH/767 d. 204AH/820AD. Hadith, Fiqh, Principles of Fiqh. Founder of Shafa'ie school of thought. *Works-Ar-Risalah, Kitab al-Umm, Musnad al-Shafa'ie* etc.

**Iqdud Durar:** Iqdud Durar Fi Akhbar al-Muntazar wa Huwal Mahdi. By Allamah Yusuf bin Yahya bin Ali bin Abdul Aziz Muqaddasi.

**Isnawi:** Jamaluddin Abdul Rahim ibn al-Hasan al-Isnawi. b. 704AH d. 772AH. Grand Shafa'ie Imam of his time. *Works-Nihayatus-Sul Fi Sharh Minhajul Wusul Ila Ilmil Usool*.

**Jabir:** Jabir bin Abdullah bin Amr al-Ansari. b. 16BH/607AD d. 78AH/697AD. Prominent companion of the Prophet <sup>PBUH</sup>. Transmitter of Hadith.

**Jazari:** Abul Khayr Shamsuddin Muhammad ibn Yusuf al-Jazari. b. 751AH/1350 Damascus d. 833AH/1429AD Shiraz. Hadith, Fiqh, Qir'at, History.

**Muhammad ibn Munkadir:** d. 747AD Tabe'ie. Reciter of Qur'an, Transmitter of Hadith.

**Nasa'ie:** Abu Abdur Rahman Ahmad ibn Shu'ayb ibn Ali ibn Sinan an-Nasa'ie. b. 214AH/829AD Nasa (Khorasan) d. 303AH/915AD His Sunan is one of the six canonical books of Hadith. Other works-*Sunan al-Kubra, Sunan as-Sughra, Al-Jurhu wa Ta'adeel* etc.

**Nawawi:** Abu Zakariyya Yahya ibn Sharaf an-Nawawi. b. 631AH/1233AD d. 676AH/1277AD Syria. Jurist and Hadith scholar. 21 books are attributed to him. Some of

them are: *At-taqreeb wat-Tayseer, Al-Arba'in, Riyazus-Saliheen, Sharh Sunan Abu Daw'ud, Sharh Sahih Bukhari, Al-Minhaj bi Sharh Sahih Muslim* etc.

**Shu'ba:** Shu'ba bin Al-Hajjaj bin al-Ward. b. 85AH/704AD d. 160AH/776 Basra. Hadith transmitter.

**Sufyan Thawri:** Abu Abdullah Sufyan ibn Sa'id ibn Masruq al-Thawri. b. 97AH/716AD Khorasan d. 161AH/778. Ascetic. Hadith, Fiqh.

**Suyuti:** Jalaluddin Suyuti. b. 849AH/1445AD d. 911AH/1505AD Cairo. Tafsir, Hadith, Fiqh, Usul'ul Fiqh, Beliefs, History. Works-*Tafsir Jalalayn, Al-Itqan Fi Uloomil Qur'an, Dur al-Manthoor, Al-Jami al-Kabir, Al-Jami as-Saghir, Tadrib ar-Rawi, Sharh Taqreeb Nawavi* etc.

**Tabrani:** Abul Qasim Sulayman ibn Ahmad ibn Ayyub at-Tabrani. b. 260AH/874 d. 360AH/971 Isfahan. Hadith, Fiqh. *Al-Mu'jam al-Kabir, al-Awsat, as-Saghir.*

**Thawban:** He was from Yemen. The Prophet <sup>PBUH</sup> bought him and freed, but he preferred to stay with him and served him and his family. Narrated Hadith. After demise of the Prophet <sup>PBUH</sup>, he left Madinah. d. 54AH.

**Tirmizi:** Abu Isa Muhammad ibn Isa as-Sulami at-Tirmizi. b. 209AH/824AD Tirmiz (Uzbekistan) d. 279AH/892 His collection of Hadith *Jami at-Tirmizi* included in *Sihah Sitta*. Other works are *Shama'il Muhammadiyah, Az-Zuhd, Kitab al-Tarikh* etc.

**Umm Habibah:** Umm Habiba Ramla bint Abi Sufyan. One of the wives of the Prophet <sup>PBUH</sup>. b.589AD Makkah d. 45AH/666AD Madinah. Marriage ceremony took place in Abyssinia. Negus the king of Abyssinia proposed on behalf of the Prophet <sup>PBUH</sup> and Khalid ibn Sa'id as her legal guardian at the ceremony. Negus paid dower and gifts and send her to Madinah, till then Abi Sufyan had not embraced Islam.

**Umm Salama:** Hind bint Abi Umayya. Known as Umm Salamah. One of the wives of the Prophet <sup>PBUH</sup>. Earlier converts to Islam. b. 580 or 596AD Makkah. d. 62AH/680 or 683AD Madinah. Narrated Hadith.

**Yahya al-Qattan:** Yahya bin Sa'id al-Qattan. b. 124AH/738AD d. 198AH/812AD A major muhaddith.

**Yahya ibn Ma'in:** b. 158AH/774 d. 231AH/847AD Baghdad. Hadith, Fiqh. A friend of Imam Ahmad ibn Hanbal. *Ma'rifatul Rijaal* etc.