

# **The Advent of Mahdi Mau'ood<sup>AS</sup> in the Light of Ahadith**

**Fazeelath Maab Qudwath Us Salikeen Faqih Ul Asr  
Hazrat Afzal'ul Ulema Moulana Alhaj**

**Syed Najmuddin Saheb<sup>RH</sup>**

(Former President, Majlis Ulema-e-Mahdavia Hind)

English Translation

**Mr. Shaik Chand Sajid**

M.Phil



**Published by  
Idara-e-Tanzeem-e-Mahdavia**

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**By**

**MR. SYED SIRAJ MOHAMMED GHAZI**

**(Musheerabad)**

**For paying homage to and Seeking reward**

**(*Esaal e Sawaab*) for his mother**

**Late Syeda Umme Salma**

**w/o Hazrat Syed Noor Mohammed Ghazi**

**(Zahid Miyan.)**

**May Allah bless her with His forgiveness, grant**

**her His Vision**

**And place her in higher place of the Paradise.**

***Amen***

## PREFACE

In fact, almost all the objections and questions raised with regard to necessity of the advent of Mahdi<sup>AS</sup> in general, and the claimant of Mahdi-hood whom we believe as the Promised Mahdi in particular, have been answered explicitly by the scholars, but most of the literature is found in Arabic, Persian and Urdu languages, and the language pattern too changes with time. So, it was felt necessary to rewrite the concept of the advent of Mahdi<sup>AS</sup> in the light of Qur'an, in the light of Ahadith, the biographical aspects of our Imam Hazrat Sayyed Muhammad Jounpuri Mahdi Mau'ood<sup>AS</sup> and the Mahdavia tenets, in modern language for convenience and guidance of the present-day generation. This important task was taken up by Markazi Anjuman-e-Mahdavia, Hyderabad in consultation with the scholars probably in the year 1982 or 1983 and assigned these four topics to four scholars. The subject "*The Advent of Mahdi in the light of Ahadith*" was assigned to a learned scholar Afzalul Ulama Hazrat Moulana Syed Najmuddin Saheb<sup>RH</sup>, which he accomplished despite his old age and failing health.

The Mahdavis believe that Hazrat Sayyed Muhammad Jounpuri is the Mahdi<sup>AS</sup> promised by the Messenger of Allah<sup>PBUH</sup>, who made his proclamation in first decade of the tenth century of Hijrah calendar. The contemporary scholars met him personally at different places to ascertain the truth, and ultimately being satisfied, believed in him as Mahdi Mau'ood<sup>AS</sup>. However, the so-called scholars attached to the royal courts were annoyed because of his invitation towards righteousness, so got him and his followers expelled from several places. The contemporary historians and some eminent scholars have recorded his life, words and deeds extensively.

This book under reference was published in Urdu language by Anjuman e Mahdavia Hyderabad on the occasion of 557<sup>th</sup> birth anniversary of Mahdi Mau'ood<sup>AS</sup> in the year 1404 AH/1984.

Now, in view of its importance and usefulness, we are pleased to bring out the English version on the auspicious occasion of 600<sup>th</sup> birth anniversary held in the year 1447/2025, in continuation of our efforts to spread the truth.

We are grateful to Mr. Shaik Chand Sajid for sparing his precious time to render this scholarly treatise into English and permitting us to publish it. We also extend our appreciation to Mr. Syed Siraj Mohammed Ghazi for bearing the whole expenditure of this publication and pray Allah to reward them immensely.

**Abul Faiz Syed Ahmed Abid**  
**Joint Editor of Noor e Vilayath**  
**(Monthly Magazine of Tanzeem e Mahdaviya)**

In the Name of Allah the Beneficent the Merciful  
Peace be upon Muhammad, the Paragon of Mankind

## **EULOGY (A Word of Praise)**

**By**

**Hazrath Dr. Syed Ali Shafee (Naya Daira)**

This book which is in fact written in Urdu almost half a century ago by Hz. Afazl-ul-Ulema Maulana Alhaj Syed Najmuddin Saheb<sup>RH</sup> is one of the series of the books published under Mehdavia literature is a proof of Hazrat Syed Muhammad Jaunouri as a true Medi-e-Maoud<sup>AS</sup>. This is a scholarly book which proves the point with the help of several Ahadith and Quranic verses as well. Initially it speaks of the intertwining nature of the repetitive sayings of Prophet Muhammad<sup>PBUH</sup> with the Holy Quran. Janab Shaik Chand Sajid has been translating Mehdavia books from Urdu to English since long and I have seen many of them. I am happy that his translating skills which of course a difficult task has reached its zenith by now.

This book “*The Advent of Mahdi-e-Maoud<sup>AS</sup> in the Light of Ahadith*” methodically treated the subject with scholarly grace. First of all, the author of the book talked about utmost importance of the advent of Mehdi as proved by Quran and recurrent sayings of Prophet Muhammad<sup>PBUH</sup>. He derived home the point about the essentiality of the indispensable nature of the Promised Mehdi and belief in him. The faith of a Muslim will

not be complete unless and until he believes in him as the Seal of Sainthood like the Seal of Prophet-hood for Prophet Muhammad<sup>PBUH</sup>.

Hazrat Afzal-ul-Ulema Syed Najmuddin<sup>RH</sup> argues that predictions of the coming of Prophet Muhammad<sup>PBUH</sup> are mentioned by earlier Prophets and other sources and confirmed beyond doubt. When Prophet Muhammad<sup>PBUH</sup> have appeared and lived and propagated the tenets of Islam when Quran was revealed to him and completed in his lifetime. Similar is the case of Promised Mehdi<sup>AS</sup> whose coming was predicted through Quran and the sayings of Prophet Muhammad<sup>PBUH</sup> and other subsequent references and predictions. Now, the question is about the genuineness of a particular person without vagueness with advent of Syed Muhammad Jaunpuri between 9<sup>th</sup> and 10<sup>th</sup> century Hijri. This point also proves beyond doubt that this person is the only Promised Mehdi as proved constantly through the repetitive (*Tawatur*) Ahadith of Promised Muhammad<sup>PBUH</sup>. There are several predictions in the Quran which become true, one such example is the defeat and triumph of Romans (30:2,3). A prolonged discussion is engaged in a scholarly debate not in a historical perspective in a chronological manner with dated etc., but rather upon a firm scholastic debate with the help of reputed sayings of Prophet Muhammad<sup>PBUH</sup>. The book ends with the authentic and conclusive proof that the Mehdi<sup>AS</sup> had indeed came and gone from the progeny of Bibi Fatima<sup>RZ</sup>.

The most important salient features of this book are that it gradually elucidates the Advent of Mehdi<sup>AS</sup> in the light of Ahadith in a very scholastic way. The most important Hadith that separates the appearance of Mehdi<sup>AS</sup> and Isa<sup>AS</sup> at two different

points of time was narrated by the eminent reliable narrators, which makes it clear that the Mehdi<sup>AS</sup> from the progeny of Fatima<sup>RZ</sup> will make his appearance in the middle period of Ummah and Isa<sup>AS</sup> who is the son of Mary will descend from heavens in the last period of Ummah.

It is high time that with the onset of 21<sup>st</sup> century the narrative of the world has changed, has become highly digitalized, commercialized and turned into a global village. Consequently, the circumstances of the Mehdavis too have changed throughout the world. These are the days when the impotence of education (*Taleem*) preceded over the importance of practice (*Tarbiyat*). There are Mehdavis now just in the name's sake as we believe in God but don't trust (*Tawakkul*) in Him.

In fact, we stopped to remain a true Mehdavi when migration (*Hijrat*) ceased around two hundred years ago. In the Christian world, in the beginning of the 20<sup>th</sup> century they expected the Second Coming of Jesus Christ as evident in the poem written by W.B. Yeats in 1919 which reads somewhat like this:

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

*Surely some revelation is at hand;*

*Surely the Second Coming is at hand.....*

This poem truly reflects the condition of chaos and pandemonium in Muslim Ummah in general and Mehdavia community in particular throughout the world.

.....

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

## **Translator's Note**

**By**

**Mr. Shaik Chand Sajid**

All praise be to Allah the Exalted, the Creator of the universe, He is the ultimate authority to guide anyone or leave him astray. We seek refuge in Allah from the evil and pray Him to guide us to the straight path. May Allah send peace and blessings upon the Seal of the prophets Muhammad and the Seal of the sainthood of Muhammad Sayyed Muhammad Mahdi Mau'ood, their families and their Companions until the Day of Judgment.

In fact, the Messenger of Allah<sup>PBUH</sup> had prophesied the advent of Mahdi<sup>AS</sup> after him from his family, in the middle period of Ummah, as a Caliph of Allah, as a savior of Ummah from destruction, and gave an account of his signs and attributes, and made it compulsory for the Muslims to believe in him, whenever he appears. Later on, the difference of opinion cropped up and misconceptions were created because of the varying interpretations of the Ahadith as well as interpolations in their original text. Moreover, the Ahadith pertaining to the advent of Mahdi<sup>AS</sup> are blatantly deleted, nowadays, from new editions of the books of Ahadith.

The scholars are the inheritors of Prophets; they enlighten the people and make aware of their duties towards Allah and the society obligated by religion and strives to clear the doubts and misconceptions to save them from going astray. One such scholar was Afzal'ul Ulama Hazrat syed Najmuddin<sup>RH</sup> (d. 1985) who was the President of the Council of Mahdavia Scholars of

India and who spent his life in disseminating the Islamic knowledge and passed several rulings on religious matters without expecting anything from this world. This book under reference *The Advent of Mahdi<sup>AS</sup> in the Light of Ahadith* was written by him in Urdu language at the request of Markazi Anjuman-e-Mahdavia, Hyderabad, in a brief but comprehensive manner and confined the discussion to the necessity, importance and advantages of the advent of Mahdi with reference to the Ahadith explicating the matter in depth, but left other related topics for completion by other scholars. Therefore, It will not be out of context to say that certain matters need further clarification in simple manner, such as what is meant by equity, justice, tyranny, destruction, perfection of faith, co-existence of Isa<sup>AS</sup> and Mahdi<sup>AS</sup> and rule or reign etc. as they are commonly used in the Ahadith concerning to Mahdi<sup>AS</sup> but their literal meanings does not reflect the real meanings, and it will help in removal of the misconceptions prevalent among the masses.

The author of this book has clearly stated the rule that: “Any objection raised against Islam or the Prophet<sup>PBUH</sup> by an antagonist just on the basis of the text of any Islamic book is invalid, unless it’s origin is proved to have been traced to the Prophet<sup>PBUH</sup>. Similarly, the objection raised by an opponent against Mahdi<sup>AS</sup> or Mahdavia doctrine just on the basis of any assertion found in any book compiled by a Mahdavi author is not valid, unless it is proved to have been originated from our Imam Mahdi Mau’ood<sup>AS</sup>.”

In view of the present-day scenario, wherein the social media is extensively used to stir up confusions among the Muslims regarding the advent of Mahdi<sup>AS</sup>, this book is found to be more useful to undo the misconceptions. So, I decided to translate this book into English for guidance of those not literate in Urdu. Since finding the accurate equivalent of religious terms in other

language is difficult, I have tried my best to make use of an accurate or at least nearest equivalent for religious terms. I am grateful to Hazrat Dr. Syed Ali Shafi, former Faculty of English, King Khalid University Saudi Arabia, for going through the translation and penning the Eulogy.

I am grateful to Allah for giving me the ability to accomplish this task and hope it will quench the thirst of those in quest of truth.

.....

# Afzal ul Ulema Peer o Murshid Hazrat Maulana Syed Najmuddin<sup>RH</sup> Mujtahedi

## A Brief Introduction

*Fazeelath Maab Faqih ul Asr Allama Afzal ul Ulema Peer o Murshid Hazrat Maulana Syed Najmuddin<sup>RH</sup> Mujtahedi* Ahl e Bichpidi was born on 22<sup>nd</sup> day of Safar 1320 AH/1902 AD in a saintly family. He renounced the world (*Tark-e-duniya*) as per Mahdavia tenets at a tender age of 13 years at the hands of his Murshid and father Hazrat Syed Mahmood<sup>RH</sup>, an eminent Murshid of his era. He was naturally inclined towards acquiring explicit and intrinsic knowledge (*Uloom-e-Zahiri wa Batini*) since childhood and such quest for knowledge continued till his last breath.

He was well versed in almost all branches of Islamic knowledge *Tafsir, Hadith, Fiqh*, Theology, Logic, etc. particularly in the matters of *Ma'arifat* (divine knowledge) and spirituality. His numerous articles on different topics and edicts on the matters of jurisprudence were published in the magazines. Recently, some selected edicts (*fatawa*) were published first in Urdu and thereafter in English, and a collection of some of his articles "*Safeena-i-Najm*" was also published. Some of his works published include *Tanveer-ul-Absar, Be'sat-e-Mahdi Ahadith ki Roshni Mein* (Urdu and now in English), *Risala-i-Iq'tida* (Urdu N English), *Mahdaviyath A'in-e-Islam* etc.

He left this transitory world on 22<sup>nd</sup> Shaw'wal 1405AH/11<sup>th</sup> July 1985 at the age of 85 years leaving behind a treasure of knowledge for the benefit of the generations to come.

**IDARA**

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

## **Foreword**

By

**Hazrat Afzal'ul Ulema Moulana Alhaj Syed Najmuddin  
Sahib<sup>RH</sup> Mujtehidi Ahl e Bichpidi**

**(President, Majlis Ulema-i-Mahdavia Hind)**

Praise be to Allah Most High, and peace and blessings of Allah be upon the Messenger of Allah, the Seal of the Prophets, and the Caliph of Allah, the Seal of the Saints, and their descendants and the Companions.

The original source of all the Islamic principles and precepts are the Holy Qur'an and the Ahadith. The things which had been proved by the Divine Commands and the sayings of the Messenger of Allah<sup>PBUH</sup> are indeed obligatory, hence must be believed and practiced by every Muslim, because the sayings of Allah and His Messenger<sup>PBUH</sup> are the ultimate source of knowledge for all Muslims. Therefore, it is indispensable to believe as true all the decrees proved to be of Allah and His Messenger, and in fact all the beliefs and deeds are based on this principle. Such as, obligation of the belief in Unity of Allah (*tawheed*), Prayer, Fasting, Hajj and Zakat and prohibition of idolatry and wine etc. Similarly the Hereafter and it's associated things such as the Paradise, Hell, the river in Paradise (*Houz-e-Kausar*), torment of grave, the Day of Judgment and its signs such as the rising of sun from the west, emergence of the Beast of the Earth (*dabbatul 'arz*), the Day of Resurrection (*Yaum'ul Hashr*), Book of Deeds (*Aamal Naama*), Scale (*Meezan*), narrow passage leading to Paradise (*Sirat*) etc and several such beliefs and deeds are there which are believed to be true as they have been substantiated by the order of Allah and His Messenger<sup>PBUH</sup>.

Some of the beliefs and deeds which are believed to be true with absolute certainty, have been mentioned in the Qur'an in detail and some of them have been mentioned in brief just as an indication, whose details are ascertained through the prophetic Ahadith. For example, it has been ordered briefly in the Qur'an with regard to the prayer and the *zakat*, such as **“Establish the prayer and pay the zakat”** but the details are not mentioned, as how to perform the prayer, order of its pillars, obligatory (*Fara'iz*) and essential (*Wajib*) elements, Sunnah and desirable (*Mustahab*), disapproved (*Makroohat*) and defects which nullifies the prayer. Similarly, in case of *Zakat*, who is required to pay, when to pay and how much on which thing? All these details have been proved from the Ahadith.

The advent of Mahdi<sup>AS</sup> too has been proved from the Holy Qur'an in the same manner just as the advent of the Messenger of Allah<sup>PBUH</sup> had been proved from the glad tidings given by the former prophets mentioned in the heavenly scriptures.

We will discuss later on those verses of the Qur'an which contain the reports of the coming of Imam Mahdi Mau'ood<sup>AS</sup>. Here, the only purpose is to show in the light of the principles of Hadith and the sayings of the Messenger of Allah<sup>PBUH</sup> that:

Whatever Ahadith have been revealed with regard to the advent of Mahdi<sup>AS</sup>, they are not fabricated, but the level of their genuineness and authenticity is such that it makes it compulsory and obligatory for every Muslim to believe in the advent of Mahdi<sup>AS</sup>.

In fact, all the sects of Islam acknowledge the necessity of the advent of Mahdi<sup>AS</sup>, but they just differ on person or the individual holding such magnificent and glorious qualities. The

Mahdavis believe that such a holy being had already appeared, while other Muslims are still waiting for him.

In short, the advent of Mahdi<sup>AS</sup> is an essential part of the Islamic beliefs, and all Muslim communities believe in the necessity of the advent of Mahdi<sup>AS</sup>. However, they have difference of opinion on identification of the individual promised by the Messenger of Allah<sup>PBUH</sup>.

We Mahdavis believe with absolute certainty, in view of the verses of the Qur'an and Ahadith, that the being of Hazrat Imamuna Sayyed Muhammad (Jaunpuri) is indeed the Mahdi Mau'ood, *Khalifatullah* (Caliph of Allah), *Masoom an il khata* (Infallible) and *Khatim-e-Wilayat-e-Muhammadiya* (Seal of the Sainthood of Muhammad) as promised by Allah and promised by the Messenger of Allah.

The inevitability of the coming of Mahdi<sup>AS</sup> can be deliberated from three points of view; reported (*Manqool*), logical (*Ma'qool*) and reasoning or argument (*Wujuh*) which encompasses as well as helps in comprehension of both these aspects, but now in this brief tract we will discuss the advent of Mahdi<sup>AS</sup> only in the perspective of the commands given by Allah and His Messenger<sup>PBUH</sup>.

Those who are hesitant to believe the inevitability of the appearance of Mahdi<sup>AS</sup>, their argument is based on the point that whether the Ahadith of the Messenger of Allah<sup>PBUH</sup> are worthy of evidence and inference, which means they don't consider the Ahadith of the Prophet<sup>PBUH</sup> as worthy of attention, in spite of the fact that the Qur'an and Hadith are the main sources of all the precepts of Islam. The Qur'an is the origin of Islamic law, and the Hadith is the exposition (*Sharh*) of the law.

If the rank and status of the Hadith held in the matter of faith is denied, then indeed half of the faith will be rendered defective and imperfect.

A clear example has been cited above that performance of the Prayer and payment of Zakat has been ordered in the Qur'an, but their detailed aspects and procedures have been learnt from the Ahadith.

A Muslim who denies the evidential value of the Ahadith, will not be able to perform the prayer. Therefore, any Muslim will not dare to deny the statement of the Messenger of Allah<sup>PBUH</sup> as an authoritative source, because such a person is not at all a Muslim according to the beliefs of the Muslims.

However, if he doubts whether the Messenger of Allah<sup>PBUH</sup> might have said or done it or not, then the scholars of Islam have framed the laws such as the principles of Hadith and biographies of the Hadith narrators (*Rijal*) to determine the authenticity of Ahadith.

In addition, Allah used to disclose the information about the forthcoming events by Himself or through the revered persons known as His Messengers.

Similarly, several predictions were communicated by Allah and His Messenger<sup>PBUH</sup> in advance before their occurrence, and all Muslims believe in them as the divine secrets (*al-mughayyabat*), and they are bound to happen.

Similarly, the reports mentioned about the appearance of Mahdi<sup>AS</sup> too, like other predictions or transcendental information, have been communicated to the Ummah by Allah and the Messenger of Allah<sup>PBUH</sup> in the Qur'an and the Hadith.

In this manner, this matter was indicated in the verses of Qur'an and the same was clarified in Ahadith. Therefore, the way the narratives about coming of the last prophet cited in the scriptures revealed on the previous prophets, and the divine secrets and predictions revealed in Ahadith are discussed, the reports about coming of Mahdi<sup>AS</sup> mentioned in the successively transmitted narrations (*Ahadith-e- Mutawatirah*) too must be considered for deduction of the relevant commands.

In fact, the things proved from the successively transmitted narrations are final, imperative and confirmed, whose denial is impossible and leads to disbelief (*Kufr*), and the thing which is bound to happen and whose denial entails *Kufr*, such a thing is among the essential elements of the faith.

Obviously, a Muslim will not become a disbeliever by denying anything, unless he denies the essential elements of faith. (Sharh'ul Maqasid). Here the necessity of advent or the proof of Mahdiyath is not going to be discussed, but it must be remembered that:

The Mahdaviyah doctrine is not an outcome of any debate or prolonged argument like other doctrines, but it is the essence of Islam.

Almost all nations of the world agree that the religion or faith had been originated from the divine commands, and their very purpose is the moral reformation and fulfillment of the rights of Allah and the right of people, and such a religion is regarded as the best one which fulfils all these objectives.

Mahdaviya doctrine is the essence and the fragrant perfume of Islam, and the Islam compared to other religions, encompasses all these values.

In fact, the Qur'an and the Hadith are the origins of Islam, and the extent to which their commandments accomplish this task, other religions does not, even the religions like Judaism and Christianity are not extensive enough to accommodate the divine commands.

Islam too has different doctrines, and their quality is adjudged on the basis of their ability to fulfill this purpose, and how much they are consistent with the Qur'an and the Hadith.

We declare that the Mahdaviya doctrine, compared to other doctrines and sects of Islam, is more compatible with the origin, and had an especial quality of surpassing in fulfillment of this purpose, and more consistent with the original principles.

In comparison to some old and new sects of Islam, the Mahdaviya tenets exactly conforms to the Qur'an and Hadith and are free from any kind of excess and negligence or immoderations and encompasses the purpose of fulfillment of the rights of Allah and the rights of people. Hence, the biography of Hazrat Imamuna Mahdi Mau'ood<sup>AS</sup>, must be studied carefully to acquire the knowledge of his teachings and religious tenets, to understand this purpose.

In response to the request of Markazi Anjuman-e-Mahdavia, Chanchalguda, Hyderabad, I have penned this very brief tract, leaving many other issues. I would request the scholars of the community to correct the mistakes if any, and take up the left-out topics for the benefit of the community and be rewarded from Allah.

## The Advent of Mahdi Mau'ood<sup>AS</sup> in the Light of Ahadith

All the Muslims are aware that there are two major groups in *Ahle Sunnah* i.e., *Mutakallimin* (Muslim theologians) and *Muhaqqiqin* (Philosophers or researchers who are engaged in seeking the ultimate truth (*Haqq*) or the Mystics (*Soofiya*) or saints. Their principles are different from each other. Though their sources of knowledge are the Qur'an and Ahadith of the Messenger of Allah<sup>PBUH</sup>, but their mode of argumentation is different, and they have separate terminologies as well as the issues. In spite of such disparities, a large number of Sunnis who revere the mystics and venerable saints and have the knowledge of the secrets and subtle points of their school of thought, never dare to be blamed for delineating those matters as contrary to the beliefs of *Ahle Sunnah*. So the specific appellations like *Khatim-e-deen* (Concluder of religion), *Khatim-ul-Auliya* (Seal of the Saints) and *Khatim-e-Wilayat-e-Muhammadiya* (Seal of the Sainthood of Muhammad) were specifically given by the Sunni *Muhaqqiqin* to the sacred being of Hazrat Mahdi<sup>AS</sup>.

It is a well known fact that the application of any word or phrase used in a particular sense or any belief to any specific individual would be concerned either with his personality or the position and status held by him. The rules and beliefs applicable to any rank and status cannot be applied to other rank and status. For instance, Zaid is a government official of higher rank, and the power and the stature granted to him are concerned only with his specific rank and status, as they are the necessities of his official position.

In accordance with this principle, whatever all the Muslims have faith in virtues of the being of the Chief of God's Creation Hazrat Muhammad Mustafa<sup>PBUH</sup>. such as he is infallible (*Ma'soom an*

*il khata*), believing in him is obligatory for mankind and disbelieving in him amounts to disbelief (*Kufr*) etc. are only because he had been bestowed with the honour of being a Caliph of Allah (*Khalifa'tullah*), a faithful messenger, a true Prophet, Seal of the Prophets (*Khatimun Nabi'een*) and Supreme Messenger of Allah (*Sayyedul Mursaleen*), are in consideration of his rank and status, not because he being Muhammad bin Abdullah. Some non-Muslims and other nations have tried to apply those virtues only to the being of Muhammad<sup>PBUH</sup> disregarding his lofty status.

Similarly, the virtues and perfectness attributed to the being of Hazrat Sayyed Muhammad Jounpuri<sup>AS</sup> by Mahdavis too are in consideration of he being *Mahdi Mau'ood* (Promised Mahdi), *Khalifa'tullah* (Caliph of Allah), *Ma'soom an il khata* (Infallible) or in view of the mystical term '*Khatimul Auliya'*' (Seal of the Saints), and their belief that his affirmation (*Tasdiq*) is obligatory and denial amounts to disbelief (*Kufr*) is because of he being a Promised Mahdi and Caliph of Allah. Therefore, the efforts to attribute the beliefs of Mahdavis merely to the being of Sayyed Muhammad Jounpuri, disregarding his lofty and distinguished status, are not correct. Instead, it would be more appropriate to examine the veracity of having faith in Hazrat Mahdi Mau'ood<sup>AS</sup> to clear the doubt, whether these beliefs are professed particularly by Mahdavis only or the eminent scholars of *Ahle Sunnah* also profess such beliefs.

This rule must be borne in mind that the points admitted by a litigant might not be acceptable to the opposite party too. Therefore, presentation of some statements and arguments of any particular person is by way of the necessary argument at the time of polemics, but it does not mean acceptance of his other statements and arguments. Therefore, according to law, the agreeable statement of a litigant can be used for argumentation

by other litigant, but the contradictory statement of the same litigant cannot be used for accusation of the opposing party. The same principle is used in case of all the religious matters, and it is a general rule for the purpose of polemics.

Whatever proofs have been furnished here, some of them are conclusive evidences which must be accepted by every Muslim, such as the verses of Qur'an and the authentic Ahadith. On the contrary, the argumentation by means of false Ahadith, and the personal utterances and opinions offered by some scholars of the science of Traditions (*Muhaddithin*) and other scholars, need not be acceptable to us in accordance with that rule. So just as any antagonist of Islam cannot raise objection against Islam or the Prophet<sup>PBUH</sup> just on the basis of the text of any reliable or unreliable Islamic book, unless it is proved to be having true relevance to or traceable to the Prophet<sup>PBUH</sup>, in the same way, any objection raised by an opponent against the Mahdi<sup>AS</sup> or Mahdavia doctrine just on the basis of any assertion found in any book compiled by any Mahdavi author is unacceptable, unless it is proved to be having true relevance to or originated from our Imam Mahdi Mau'ood<sup>AS</sup> or consistent with the speech or deed or accepted Mahdavia beliefs.

After this brief preamble and review, it is interesting to know how far it is necessary for a Muslim to have faith in Mahdi<sup>AS</sup> pursuant to the authentic Ahadith. The reports of the past and future events communicated to us from Allah or through divinely blessed persons reinforced by eternal knowledge of the invisible are known as the divine secret or transcendental report (*Khabar Mughayyab*) in religious terms, but mostly this term is applied to such events which are concerned with future and expected to occur in future. Among such transcendental news, some have been communicated to any prophet or his Ummah from Allah Most High. Accordingly, numerous such hidden reports are

found in the Books revealed by Allah the Exalted on the preceding prophets, in which Allah has informed on any occurrence or appearance of any messenger. For instance, Allah has informed Abraham<sup>AS</sup> about his wife Sarah:

***“We gave her good news of (the birth of) Isaac, and after him Jacob.”*** (11:71)

Abraham<sup>AS</sup> prayed Allah: ***“My Lord: Bless me with righteous offspring. So We gave him good news of a forbearing son (Isma’il).”*** (37:100,101)

And some hidden reports are the utterances made by any prophet himself to his followers, such as the predictions of Moses<sup>AS</sup> and Jesus<sup>AS</sup> regarding the coming of the Messenger of Allah<sup>PBUH</sup>.

In accordance with the divine propensity and habitual practice of the prophets, a number of divine secrets have been cited in the Holy Qur’an and the Ahadith of the Messenger of Allah<sup>PBUH</sup>. Such as, Allah has informed in advance:

***“The Romans have been defeated in a nearby land (by Iran). Yet following their defeat, they will triumph (again) within few years.”*** (30:2,3)

Some other kind of hidden news of such events have been given which had not been occurred at the time of revelation of the verse, but will occur in future, and which will be deliberated later on.

Numerous such news of invisible events to be occurred in future are available in Ahadith of the Messenger of Allah<sup>PBUH</sup>. For example, the Messenger of Allah<sup>PBUH</sup> told Saraqa<sup>RZ</sup>: ***“How would be the situation when you will be caused to wear the bracelets of kisra.”***

Further he said: *“The Last Hour will not occur until a fire appears from Hijaz which will make it possible to see the necks of camels in Basra.”*

But it is worth considering that in these Islamic divine secrets mentioned either in the Qur’an or in the Ahadith, mostly the necessary attributes such as delusion, ambiguity, summation and allusion etc. have been observed, and rarely made use of details and clarity, which made it difficult to draw the correct conclusion by not only all and sundry, even by the glorious Companions<sup>RZ</sup> too. For instance, Abu Bakr Siddique<sup>RZ</sup> betted with Ubay bin Khalaf that the Romans will defeat Iran within three years, and informed the Messenger of Allah<sup>PBUH</sup> of this bet, so he said that Allah has used the word ‘a few’ which denotes three to nine years, so increase the period as well as the amount of bet. Accordingly, Abu Bakr Siddique<sup>RZ</sup> did increase the span of time from three to nine years and enhanced the amount of bet from ten camels to hundred camels. Ultimately the Romans got victory over the Iranians in 7 AH on the day the Treaty of Hdaybiya was made. Similarly, when Omer Farooq<sup>RZ</sup> and other Companions heard the prediction that the Messenger of Allah<sup>PBUH</sup> will enter Makkah, they assumed it will happen in this year itself. So after making the Treaty of Hdaybiya, they entered Makkah from here itself but did not return, on which they enquired with the Prophet<sup>PBUH</sup>. He had said that we will enter Makkah, but how it will be possible to return without entering Makkah? Further he said that when did I say that this will happen in this year itself. So Allah had revealed this verse with regard to this incidence:

***“Indeed, God will fulfill His Messenger’s vision in all truth. God willing, you will surely enter the Sacred Mosque.”*** (48:27)

Accordingly, it occurred after several years when Makkah was conquered, then the people believed that the promise made by

Allah and His Messenger<sup>PBUH</sup> was indeed true, and this was the actual time of its occurrence.

The Messenger of Allah<sup>PBUH</sup> had given the glad tidings to Saraqa<sup>RZ</sup> that he will wear the bracelets of *Kisra* (the king of Iran), but it was not clarified how and when this will happen. Therefore, some credulous people looking at the apparent reasons and current situation might not have believed in this prediction, but during the caliphate of Omar Farooq<sup>RZ</sup> Iran was conquered and the booty reached the holy city of Madinah which had the bracelets of *Kisra* too, and Omar Farooq<sup>RZ</sup> offered these bracelets to Saraqa<sup>RZ</sup> and caused him to wear them, and thanked Allah that He fulfilled the prediction made by His Messenger<sup>PBUH</sup>.

In addition to these hidden communications, several such divine secrets have been mentioned in the Holy Qur'an and the Ahadith. For instance, weakening of the faith, dissention and disturbance among the people, signs of the Day of Resurrection such as rising of sun from the west, emergence of the Beast of Earth, coming of Gog and Magog (*Yajooj Majooj*), blowing of the horn or trumpet (on Doomsday), rising of the dead from their graves, calculation of the deeds, evaluation of the deeds, weighing scales (*Meezan* – to measure out good and evil deeds), Path (*Sirat* – a narrow passage leading to Paradise), Paradise and Hell, torment of the grave and a river in Paradise (*Houz-e-Kausar*) etc. In short, several such divine secrets have been disclosed by the Holy Prophet<sup>PBUH</sup> before their occurrence. Almost all the Muslims believe in the authenticity and certainty of occurrence of all these hidden secrets reported by Allah and the Messenger of Allah<sup>PBUH</sup>.

The rulings and Ahadith supporting the appearance of Mahdi<sup>AS</sup> too are divine secrets like other such divine secrets communicated to the Ummah by Allah and His Messenger<sup>PBUH</sup>

in the Qur'an and Ahadith. So, this matter has been alluded in verses of the Qur'an, and the same has been elucidated in Ahadith. The Ahadith regarding Mahdi<sup>AS</sup> too conforms to other Islamic divine secrets considering their variety and source. Similarly, these reports in which the glad tidings of the coming of a harbinger in future has been given, are absolutely similar to those divine secrets mentioned in preceding scriptures regarding the advent of the Messenger of Allah<sup>PBUH</sup>. Therefore, the way the Islamic and other earlier divine secrets are discussed and deduced, the Ahadith concerned with the advent of Mahdi<sup>AS</sup> too must be discussed and deduced in the same manner.

The way the necessity of the advent of Last Messenger of Allah Muhammad Mustafa<sup>PBUH</sup> and his prophet-hood is established and confirmed on the basis of his characters and habits, the conditions of that period, his full of wisdom sayings and dictates and glad tidings given by the preceding prophets etc., the necessity of the advent of Mahdi<sup>AS</sup> too should be deliberated exactly on the basis of the same parameters. However, in view of brevity, we will deliberate on the commands of Allah and His Messenger<sup>PBUH</sup>, because the dictates of Allah and the Messenger<sup>PBUH</sup> are the ultimate source and obligatory for and enjoined upon all Muslims. Among all the Islamic beliefs and deeds, some are those whose details are not mentioned in the Holy Qur'an, but ascertained from Ahadith of Muhammad the Messenger of Allah<sup>PBUH</sup>, such as it has been ordained in the Qur'an to ***“Establish prayer and pay alms-tax (Zakat)”*** (2:43), but the detailed procedure of Prayer and Zakat has been specified in Ahadith. Similarly, several such examples are there in Islamic precepts which have not been mentioned explicitly in Qur'an, but their details are found in Ahadith, such as the Prophet's ascension to the seven heavens (*Me'raj*), wiping on the socks,

torment of the grave and the sequence followed in prayer etc. but the details have been clarified in Ahadith.

Now the purpose of this tract is to show that according to the principles of Hadith and dictates of the Messenger of Allah<sup>PBUH</sup>, most of the Ahadith supporting the advent of Mahdi<sup>AS</sup> have reached such a grade of soundness and authenticity that in accordance with these Ahadith, it is utmost necessary for every Muslim to have faith in necessity of the advent of Mahdi<sup>AS</sup>. Here, the matter of the advent of Mahdi<sup>AS</sup> has been explained only with reference to the Ahadith of the Messenger of Allah<sup>PBUH</sup> according to the principles and rules of *Ahle Sunnah*. The Ahadith narrated in respect of the advent of Mahdi<sup>AS</sup> are more in number than the Ahadith reported with regard to other Islamic rules and issues considering their number and comprehensiveness. According to Mulla Ali al-Qari, three hundred Ahadith have been narrated with regard to the advent of Mahdi<sup>AS</sup>. (Al-Mashrabul Wardi fi Mazhabil Mahdi). Allamah Barzanji writes in *Isha'a fi Ashratis Sa'a*:

“The Ahadith regarding Mahdi<sup>AS</sup> transmitted by different narrators are innumerable, and the book will get longer if we furnish their details, and this is irrelevant from topic of this book.”

These Ahadith regarding Mahdi<sup>AS</sup> have been narrated by a large number of Companions, and among them such eminent and glorious Companions too are there whose narration is considered as more preferable, and such a large number of the Companions is not found in case of other matters. So, the names of the Companions who had narrated the Ahadith pertaining to the advent of Mahdi<sup>AS</sup> are as follows:

Ali ibn Abi Talib, Hussain ibn Ali, Abdullah ibn Mas'ood, Abdullah ibn Abbas, Abdullah ibn Omar, Huzayfa, Jabir ibn

Abdullah, Abu Hurayrah, Sa'id ibn al Musayyab, Abu Ayyub Ansari, Ammar ibn Yasir, Thowban, Abu Zar Ghaffari, Auf ibn Malik, Zahri, Aa'isha, Umme Salamah, Umme Habibah, Abu Sa'id Khudri, Anas ibn Malik, Abdur Rahman ibn Auf, Qurrat ibn Ayas, Talha, Ali al-Hilal, Ka'b, Abu Umamah, Abdullah ibn Harith, Qays ibn Jabir, Qurrat al-Mazni, Abut Tufayl (May Allah be pleased with all of them).

Similarly, thirty to thirty five prominent scholars of the science of Hadith (*Muhaddithin*) had narrated Ahadith pertaining to Mahdi<sup>AS</sup> in their *Sihah* and *Musnad* or collection of Ahadith, including some very famous scholars of Hadith and masters (*a'imma*) of Hadith, such as Imam Ahmed bin Hanbal, Abu Da'ud, Ibn Majah, Tirmizi, Tabarani, Haakim, Abu Nu'aym, Na'eem bin Hammad, Dar Qutni, Bawurdi, Abu Ya'la, Bazzar, Ibn Asakir, Ibn Mundah, Ruyani, Abu Khuzayma, Abu Awana, Abul Hassan Khizli, Amr ibn Shaybah, Aamir, Abu Bakr Muqri, Khateeb, Ibn Sa'ad, Mahamili, Abu Amr ibn al-Dani, Ibn al-Jawzi, Abu Ghanam al-Koofi, Abul Hassan al-Manawi, Abu Bakr al-Askaf, Ibn Katheer, Qurtubi, Hassan bin Sufyan and others. These above mentioned *Muhaddithin* have cited the Ahadith regarding Mahdi<sup>AS</sup> in their books under the chapters *Kitabul Fitana* or *Kitabul Qiyamah* etc. and some of them have created especial chapters on the subject of the coming of Mahdi<sup>AS</sup>.

In addition to this, several prominent *Muhaddithin* and the scholars of *Ahle Sunnah* have compiled specific collections containing Ahadith particularly related to Mahdi<sup>AS</sup>. Such as:

1	Al-Iqdud Durar Ahadith-il-Mahdi Muntazat	Fi al-	Allamah Yusuf bin Yahya bin Ali al-Maqdasi ash- Shafa'ie
2	Al-Arful Wardi Akhbaril Mahdi	Fi	Allamah Hafiz Jalaluddin Suyuti

3	Al-Qawlul Mukhtasar Fi Alamatil Mahdi al-Muntazar	Shaikh Ibn Hajar al-Haytami ash-Safa'ie
4	Al-Burhan Fi Alamatil Mahdi Aakhiruz Zaman	Mulla Ali Muttaqi
5	Al-Mashrab al-Wardi Fi Mazhabil Mahdi	Mulla Ali Qari
6	At-Tauzeeh Fi Tawatur Ma Ja'a Fil Mahdi al-Muntazar wal-Maseeh	Imam Shawkani

Precisely speaking, the Ahadith concerning with other Islamic beliefs and deeds have been narrated only by some Companions in comparison to Ahadith concerned with Mahdi<sup>AS</sup>, and reported by some *Muhaddithin*, but the Ahadith concerned with Mahdi<sup>AS</sup> have achieved more importance and sublimity than other Ahadith. In short, the Ahadith concerning Mahdi<sup>AS</sup> has been narrated and deduced by eminent scholars of Hadith in their *Sihah* and *Masanid*, and some of them have compiled specific books on this subject containing Ahadith concerned only with Mahdi<sup>AS</sup>. In comparison with Ahadith concerned with Mahdi<sup>AS</sup>, other transcendental things have been reported by some companions, whose occurrence is used by us as an argument, contrary to other non-Muslim nations, on the credibility of prophet-hood of the Messenger Muhammad Mustafa<sup>PBUH</sup>, such as flaring of fire from Hijaz, fall of the rule of *Kisra*, invasion by Tatars etc. On the contrary, the Ahadith regarding Mahdi<sup>AS</sup> have been narrated by a large number of eminent companions, and considering the large number of narrators as well as the Ahadith, the Ahadith concerned with Mahdi<sup>AS</sup> have a distinction compared to other reports of invisible things. As mentioned above, the scholars of Hadith differ on exact number of narrations, and they have quoted whatever reached them. Some

of them have mentioned the number of such narrations as three hundred, because of which the well known scholars of Hadith and prominent scholars of *Ahle Sunnah* believe the Ahadith concerned with Mahdi<sup>AS</sup> are successively transmitted narrations (*Mutawatir*), which means the Ahadith narrated by the Messenger of Allah<sup>PBUH</sup> regarding the advent of Mahdi<sup>AS</sup> have reached the grade of successively transmitted by meaning (*Tawatur Ma'navi*). Accordingly, Imam Muhammad bin Ahmad al-Ansari al-Qurtubi writes in *Tazkirtul Qurtubi*:

“Indeed the reports in respect of Mahdi<sup>AS</sup> had been transmitted successively and the narrators have narrated them extensively from Mustafa<sup>PBUH</sup> that he (Mahdi) belongs to his family.”

Shaykh Ibn Hajar al-Haytami writes in *Al-Qual'ul Mukhtasar Fi Alamatil Mahdi al-Muntazar*:

“Some leading memorizers of Hadith say the fact that the Mahdi<sup>AS</sup> will be from the family of the Prophet<sup>PBUH</sup> has been transmitted successively from the Messenger of Allah<sup>PBUH</sup>.”

Shaykh Abdul Haq Muhaddith Dehlawi writes in his book *Lam'at Sharh Mishkwat*:

“A large number of Ahadith with regard to Mahdi<sup>AS</sup> have been transmitted successively in meaning, and it is clearly evident that the Ahadith revealing the rising of Mahdi<sup>AS</sup> from the family of the Messenger of Allah<sup>PBUH</sup> and being a descendant of Fatimah<sup>RZ</sup>, have reached the grade of being successively transmitted in meaning.”

Mulla Ali al-Qari al-Harawi writes in *Al-Mashrab al-Wardi Fi Mazhabil Mahdi*:

“The Ahadith regarding the advent of Mahdi<sup>AS</sup> and that he is from the *Ahlul Bayt* of the Prophet<sup>PBUH</sup> have been transmitted successively from the Messenger of Allah<sup>PBUH</sup>.”

Allamah Sayyed Muhammad bin Abdur Rasool al-Barzanji al-Madani writes in *Al-Isha'a Fi Ashratis Sa'ah (The Proclamation of the Signs of the Final Hour)*:

“The Ahadith regarding existence of the Mahdi<sup>AS</sup> and his emergence in last era and that he is from the progeny of the Messenger of Allah<sup>PBUH</sup> and descendant of Fatima<sup>RZ</sup> have reached the grade of being successively transmitted by meaning (*Tawatur Ma'nawi*), so their denial is meaningless, and because of the Hadith that whoever denied the coming of Dajjal, he had disbelieved and whoever denied Mahdi<sup>AS</sup>, he had disbelieved. This Hadith has been narrated by Abu Bakr Askaf in *Fawa'id-ul-Akhbar* and by Abul Qasim as-Suhaili in his book *Sharh'us Siyar*.”

Bahrul Uloom Allamah Abdul Ali Malikul Ulama writes in *Ashratus Sa'a*:

“The Ahadith supporting the coming of Mahdi<sup>AS</sup> are numerous and have reached the status of being successively transmitted by meaning.”

It shows that the scholars of Hadith (*Muhaddithin*) and other scholars of *Ummah* believe in the constancy of transmission (*Tawatur*) of the narrations concerned with Mahdi<sup>AS</sup>, which is absolutely correct, because the Ahadith narrated by the Prophet<sup>PBUH</sup> a truthful informer, if transmitted by numerous narrators belonging to every generation (at least four), then such a Hadith is categorized as *Mutawatir*. If all the chains of narrators agree on the same words then such a Hadith is known

as *Mutawatirul Lafz wal Ma'na* (narration which have been narrated through a multitude of separate chains of transmissions, all agreeing on the same words and meanings) and *Mutawatirul Ma'na* means the Ahadith reported by multiple chains of narrators without using the same words, but all the narrators are unanimous in reporting a basic concept which is common in all reports, and there is no difference in the rule of applicability of both these types of narrations. Evidently, the Ahadith which proves the existence of Mahdi<sup>AS</sup> are surely included in any of these categories of *Mutawatir* because of the multitude of narrations as well as the narrators.

It must be borne in mind that the scholars of the science of Hadith (*Muhaddithin*) and the leading scholars of the principles of Hadith (*A'imma-i-Usool*) unanimously agree that the conclusive and necessary knowledge is acquired through constantly transmitted narration (*Hadith Mutawatir*), which necessitates every Muslim to believe in the matter ascertained from the words or the meanings of that narration which is truly attributed to the Messenger of Allah<sup>PBUH</sup>. Moreover, the *Ahle Sunnah* believes that if the attribution of any word or deed or matter to the Messenger of Allah<sup>PBUH</sup> has been proved to be true with certainty, then it is imperative for every Muslim to have faith in its credibility. Such as, Allamah Hafiz Ibn Hajar Asqalani has written in *Sharh Nukh'batul Fikr (Chosen Thoughts In The Nomenclature Of Hadith Experts)*:

“It is an approved belief that the constantly transmitted report (*Khabar Mutawatir*) gives the benefit of necessary and conclusive knowledge, because the successively transmitted report is useful for acquiring necessary knowledge, which necessitates a man to accept it, since its rejection is impossible.”

Since the attribution of the meanings of *Hadith Mutawatir* to the Prophet <sup>PBUH</sup> has been proved to be true beyond any doubt, and such a conclusive and essential knowledge is acquired from it that its denial is highly impossible, hence it is the unanimously accepted rule of the principles of Hadith that the denial of *Hadith Mutawatir* amounts to disbelief (*Kufr*). So, Allamah Nizamuddin Shashi writes in *Usool-ush-Shaashi (Principles Of Fiqh By Shaashi)*:

“The *Hadith Mutawatir* brings out the conclusive knowledge (*‘Ilm-e-Qata’ie*) and its rejection amounts to disbelief (*Kufr*).”

On the contrary, the *Mo’ta’zila* school of thought believes that the satisfying knowledge (*‘Ilam-e-Itminani*) is achieved from *Khabar Mutawatir*, but *Ahle Sunnah* had responded to it in the book *Zafar’ul Amani Fi Mukhtasar’il Jurjani*:

“It is clearly evident from this that the knowledge acquired from *Mutawatir* is a conclusive knowledge like witnessing, and this belief of *Mo’ta’zila* that the *Khabar Mutawatir* offers assuaging knowledge because of the probability of falsehood is not valid.”

Regarding the belief of *Mo’ta’zila*, it has been mentioned in a famous book of the principles of jurisprudence *Usool al-Bazdawi*:

“The statement that the knowledge acquired from *Mutawatir* is just satisfying one, not the conclusive, is invalid and causes disbelief (*kufr*).”

Precisely, several such examples of Islamic precepts are there, such as *Me’raj*, wiping of socks, torment of grave, proper order of the performance of prayer etc. which are not mentioned explicitly in the Qur’an as well as in the Ahadith transmitted

constantly in words (*Mutawatir'ul Lafz*), but these things are believed as conclusive with certitude, just because the common factor deduced from the meanings of Ahadith prove them to be true. Therefore, these matters have been mentioned in the books of beliefs and scholastic theology in such a manner which necessitates every Muslim to have faith in their validity and their denial causes disbelief (*Kufr*).

Similarly, the belief in coming of Mahdi<sup>AS</sup> too is a necessity of the belief since it has been proved from the constantly transmitted traditions (*Ahadith-e-Mutawatira*), so almost all Muslims believe in the necessity of the coming of Mahdi<sup>AS</sup>. Logically, these propositions substantiate the following premise:

1. The existence of Mahdi<sup>AS</sup> is a fact proven from *Hadith-e-Mutawatir*.
2. The denial of the thing proved to be absolutely and definitely true from *Ahadith-e-Nutawatira* is impossible and brings about disbelief (*Kufr*).

The above two preambles result in the fact that:

“The existence of Mahdi<sup>AS</sup> is absolutely imperative as per Ahadith, whose denial is impossible and leads to disbelief (*Kufr*).”

So, any Muslim can neither hesitate or refute it nor say that the belief of the coming of Mahdi<sup>AS</sup> is not at all admissible, in spite of the fact that the necessity of the appearance of this being promised by the Messenger of Allah<sup>PBUH</sup> has been mentioned emphatically in Ahadith that:

- The Last Hour will not occur until he appears.
- The world will not perish until he appears.
- Even if only one day or night is left before end of the world, Allah will lengthen that day or night to such an extent, in which his appearance can be accomplished.

The Prophet<sup>PBUH</sup> had enjoined upon his Ummah:

“To go crawling over the snow and make covenant with the Caliph of Allah even if the snow comes in the way between you and him.”

Can any human intellect believe that the man whose appearance has been declared as very important and inevitable by the truthful informer the Prophet<sup>PBUH</sup> be construed as an insignificant matter, though corroborated by the successive transmissions (*Ahadith Mutawatira*).

One more rule of the principles of Hadith is that the narrators of *Akhabr-e-Mutawatira* are not judged on the basis of their strength or credibility and weakness or incredibility, yet the narration transmitted by the sinners and infidels too deserved to be believed and practiced if it had reached the status of being successive transmission (*Tawatur*). The same has been cited by Hafiz Ibn Hajar Asqalani in *Sharh Nukh'batul Fikr*:

“The narrators of successive transmission (*Mutawatir*) are not examined (in terms of their characteristics), yet the narration must be complied with without any investigation, because of its conformity with certitude, even if narrated by sinners or disbelievers.”

On the contrary, certain people who are neither scholars of the science of Hadith (*Muhaddith*) nor conversant with the principles of Hadith have dared to scrutinize the narrators of *Ahadith-e-Mutawatira* in terms of their characteristics contravening this unanimously agreed upon rule, and being over confidence, they have ventured into the domain of evaluation of the narrators of some Ahadith, and by defaming and declaring them unreliable and by comparing certain historical event with the text of Ahadith concluded that the Ahadith concerned with Mahdi<sup>AS</sup> are fake and fabricated. Whereas the reasons and

arguments on the basis of which the dissenters have formed their wrong opinion, a cursory review of the same reasons and arguments prove their statement wrong by way of many reasons. Such as:

Among the large number of Ahadith reported with regard to coming of Mahdi<sup>AS</sup>, the dissenters have expostulated on few Ahadith and reported to have carried out criticism and defamation of their narrators. According to their opinion, supposedly and implicitly, even if those Ahadith are regarded as disparaged, then still several such Ahadith are left which were never proved wrong. So, it is clearly evident that unless all the Ahadith narrated in respect of Mahdi<sup>AS</sup> are not proved to be unreliable, the existence of Mahdi<sup>AS</sup> itself cannot be declared as baseless, because only one genuine Hadith is enough to prove the existence itself. Accordingly, most of the matters of Islamic jurisprudence are based on only one Hadith. The controversy between *Ansar* (Medinite companions of the Prophet) and *Muhajireen* (migrants from Makkah) over the important issue of caliphate was resolved on the basis of just one Hadith proffered by Abu Bakr<sup>RZ</sup>. Similarly, several such matters are there which are based on just one or two Hadith.

Some particular chain of narrators concerned with the censured Ahadith was examined. In fact, most of the Ahadith related in respect of Mahdi<sup>AS</sup> have been narrated by a number of the *Muhaddithin* in their *Sihah* and *Masanid* through different chains of narrators. Suppose the accusation of the specific chain of narrators targeted by the adversaries is found to be true, then only that particular chain of the narrators will become weak, while the chains of the narrators other than the blamed and defamed one will remain unaffected from such calumnies. Therefore, unless all the chains of the narrators and ascriptions (*Asnad*) are not proved to be unreliable, the Hadith itself will not become

unreliable, and unless the Hadith itself does not become unreliable, the meaning derived from that Hadith will never be regarded as wrong.

Most of the criticism and calumniations, if considered, are found to be incorrect and ineffective, as several narrators who had been criticized (*Jarah*) were praised (*Ta'deel*) too by the critics, which renders the effect of criticism lesser than praise, as per rule “The positive precedes the negative.”

Some of the critical assessments are such that they do not have any effect on the Ahadith specific to Mahdi<sup>AS</sup>. For example, it was said that so-and-so Hadith from *Mishkwat* and a renowned scholar of Hadith Haakim and one hundred Ahadith from ‘*Mustadrak*’ are unreliable. This critical assessment confirms that out of the thousands of Ahadith recorded in *Mustadrak*, except one hundred, all the remaining Ahadith are credible, and unless it is not proved that any particular Hadith is included in these criticized Ahadith, it will remain unaffected, and if the intention is to prove all Ahadith recorded in *Mustadrak* of Haakim as weak or forged, then this is contrary to the principles of Hadith, and this practice will render all books of Hadith unreliable. A number of such type of Ahadith are found in the famous collections of Hadith (*Sihah*); *Nasa'ie*, *Abu Da'ud*, *Tirmizi*, *Ibn Majah* and even *Bukhari* and *Muslim* which are believed to be more authentic books, as a result, because of the existence of some weak narrations, all narrations in the book will become unreliable, and this is contrary to the principles of Hadith.

As per another rule of the principles of Hadith “The criticism (*Jarh*) is given preference over the praise (*Ta'dil*).” As a matter of fact, only the clear and unambiguous criticism or critical assessment is preferable over the praise, and there is a condition that the critic (who is conducting critical evaluation) himself

must be an honest and impartial (*Aa'dil*) man and must be cognizant with the reasons of the critical assessment. So, unless the honesty and impartiality of the critics is not established, their criticism will not be regarded as effective and preferable.

The Ahadith in which the glad tidings of the coming of Mahdi<sup>AS</sup> have been given too are found, like all other narrations, in the same books of Hadith which are viewed as the source of Ahadith. The way the criticism was conducted by the dissenters on the narrators of those few Ahadith which are concerned with Mahdi<sup>AS</sup>, so many other Ahadith too had been narrated by the same narrators or other narrators criticized and defamed like them, and the precepts and provisions had been deduced from these Ahadith. When the Ahadith transmitted by such narrators have been regarded as admissible in case of other rulings, then the Ahadith concerned with Mahdi<sup>AS</sup> cannot be declared as fabricated (*Mawdu'*), and in such a case, countless matters of Hanafite and other schools of thought would become fabricated, because they are based on same type of Ahadith whose narrators have been subjected to the same type of calumnies. In short, Ibn Khaldun and his allies have censured few Ahadith amongst several Ahadith relevant to Mahdi<sup>AS</sup> and dared to declare them wrong and concluded that they had been fabricated and negated the existence of Mahdi<sup>AS</sup> itself.

A rejoinder was issued to Ibn Khaldun by a Mahdavi scholar Allamah Sayyed Ashraf Shamsi<sup>RH</sup>, through a tract "*Islahuz Zunoon Fi Jawab Ibn Khaldun*" compiled by him in Urdu language, which had been published.

Among the scholars of *Ahle Sunnah*, a well-known authoritative scholar and spiritual guide from India Mr. Ashraf Ali Saheb Thanwi has compiled a reply to Ibn Khaldun in Urdu language, which is included in his publications. Moreover, a learned scholar from Syria Shaykh Muhammad bin Ahmad Siddique too

had compiled a rejoinder to the objections raised by Ibn Khaldun in Arabic language and named it as “*Abrazul Waham al-Maknoon Min Kalam Ibn Khaldun*” which had been published in Damascus.

Professor Manazir Ahsan Geelani, the Head Dept. of Islamic Studies, Osmania University too had contested the statement of Ibn Khaldun and declared it as fallacious and an attempt to mislead the Muslims. Accordingly, he writes in the introduction (*muqaddimah*) to *Makateeb Imam Ghazali*:

“Through this kind of distortion Ibn Khaldun had tried to weaken the belief of Mahdism followed by Muslims, and cited this in ‘the introduction to his history’ that the belief of the Muslims that they would get in future a savior in the shape of Mahdi<sup>AS</sup> is irrational.”

After reasonably confuting the fallacies of Ibn Khaldun, he wrote:

“The objections raised by Ibn Khaldun regarding the narrations concerned with Mahdi<sup>AS</sup> and cited in the books of Hadith are worthless from the point of view of the science of Hadith, and in fact the belief of Mahdi is an unanimously agreed upon belief of Ahle Sunnah wal-Jama’at.”

Ibn Khaldun, basically a historian had claimed that the Ahadith regarding coming of Mahdi<sup>AS</sup> had been fabricated, and to justify his claim he had selected one or two narrators of few Ahadith and censured them with an intention to prove those Ahadiths as baseless, but *prima facia* it is clearly evident that most of the narrators were censured for weakness etc. As a matter of fact, if the narrator of any Hadith had been criticized, then that Hadith is regarded as weak (*Za’if*), not fabricated, as per the principles of Hadith. Therefore, it is a clear mistake to conclude that the

weakness of the narrators renders the Hadith itself forged and fabricated, because there is a lot of difference between a weak (*Za'if*) Hadith and fabricated (*Mawzu'*) Hadith by way of the order of application of rules. It requires a long discussion to ascertain the level of veracity of the critical assessment carried out with reference to every narrator. Deliberations on the criticism and praise (*Jarah wo Ta'dil*) of the chain of narrators (*Asnad*), narrations and narrators of each and every Hadith, the strength and weakness of Ahadith, detailed discussion of contrariety and congruence conforming the science of the narrators of Hadith (*Fan-e-rijal*) and the principles of Hadith, will lengthen the article and being a scholastic discussion, generally it will be out of context.

In view of the above discussions, it becomes clearly evident that the coming of Mahdi<sup>AS</sup> had been proved from Ahadith which are *Mutawatir* in meaning, and other Ahadith does not enjoy that much importance which the Ahadith pertaining to Mahdi<sup>AS</sup> does, because of which the coming of Mahdi<sup>AS</sup> has been mentioned specifically in the books of principles and beliefs compiled by the leading scholars of Islam. Therefore, it is utmost necessary for every Muslim to believe in Mahdi<sup>AS</sup>. Moreover, the Messenger of Allah<sup>PBUH</sup> had predicted several things which are bound to happen, and the Ahadith concerning to Mahdi<sup>AS</sup> too are among them, which is inevitable, otherwise it will amount to abrogation of the reports given by an infallible (*Ma'soom*), and invalidation of anything reported by an infallible person is not permissible. So, it is bound to happen and having faith in it is compulsory.

A large section of the Muslims is awaiting the advent of Imam Mahdi<sup>AS</sup>, but they made it conditional that certain signs and conditions must be fulfilled, which being contrary to each other cannot be applied to one and the same person, otherwise it will

be construed as the union of opposite things which is illogical and invalid. Those who had made the appearance of Mahdi<sup>AS</sup> conditional with fulfilment of certain conditions, they had not considered the fact that the reports and Ahadith which proves the coming of a person in future, either they were uttered in their real and literal meaning or their meanings are metaphorical, and if not contemplated, then committed a mistake.

For instance, according to some Ahadith the Mahdi<sup>AS</sup> will be born at Makkah while some other narrations say that Madinah is his birthplace, and both are opposite to each other. Some Ahadith say that the Mahdi<sup>AS</sup> and Isa<sup>AS</sup> both will come together, and some other Ahadith reveal that Isa<sup>AS</sup> will descend much after the coming of Mahdi<sup>AS</sup>, and both these narrations are contrary to each other. It is known from some Ahadith that all the people would become believers during the period of Mahdi<sup>AS</sup>, but the verses of Qur'an prove that: ***“And had your Lord willed, those on earth would have believed – all of them entirely.”*** (Yunus 10:99). This verse establishes the fact that all the people becoming believers is contrary to Allah's will. Thus, both the notions are contradictory. In short, those awaiting the coming of Mahdi<sup>AS</sup> on the conditions stipulated in certain Ahadith, actually they are contrary to each other, so it is utmost necessary to deeply consider their meaning.

We do believe in the light of the Ahadith that the Mahdi Mau'ood<sup>AS</sup> whose coming was promised by the Messenger of Allah <sup>PBUH</sup> had indeed appeared and passed away and proclaimed in compliance to the command of Allah that he is the Mahdi Mau'ood<sup>AS</sup>, but certain people falsely claim that the matter of Mahdi-hood is controversial.

One party says that Mahdi<sup>AS</sup> is none other than Isa<sup>AS</sup>, and since he is the guided one, the word Mahdi is used in his honour, and

they argue with the Hadith *Laa Mahdi Illa Isa* (There is no Mahdi except Isa).

Another party says that the Holy Qur'an is enough for our guidance, and the faith has been perfected, so coming of any infallible Imam is not necessary for our guidance.

The third party believes in necessity of the coming of Mahdi<sup>AS</sup> and awaiting his appearance till the Day of Judgment. They say the Ahadith supporting the coming of Mahdi<sup>AS</sup> actually denotes the descent of Isa<sup>AS</sup>, and they argue with the help of a Hadith cited in Sunan Ibn Majah: "*Anas bin Malik<sup>RZ</sup> reported that the Messenger of Allah<sup>PBUH</sup> said that there is no Mahdi except Jesus the son of Mary.*" They say in view of this Hadith that the coming of Isa<sup>AS</sup> has been felt necessary, and the Messenger of Allah<sup>PBUH</sup> had named Isa<sup>AS</sup> as Mahdi.

Such a notion is not correct, because the Hadith "*There is no Mahdi except Jesus the son of Mary*" cannot be used as an evidence, as its chain of narrators is weak (*Za'if*). In this connection, a renowned scholar of Hadith 'Haakim' says that Muhammad bin Khalid one of the narrators in the chain is an unknown and confused person, because sometimes he attribute it to Imam Shafa'ie<sup>RH</sup> and sometimes to Aban bin Saleh, and says that Aban bin Saleh had narrated it from Hassan Basri<sup>RH</sup>, but *Muhaddith* Ibn Salah says that Aban bin Saleh listening from Hassan Basri is impossible. Allamah Zahabi has declared this Hadith as *Munkar* (Denounced - narration reported by a weak narrator and which goes against another authentic Hadith)) in his book *Meezan*. Imam Bayhaqi opines that Muhammad bin Khalid is an unknown (*Maj'hood*) person. Precisely speaking, the chains of the narrators (*Asnad*) of this Hadith are weak, hence not acceptable. Secondly, the Ahadith have been narrated constantly (*Mutawatir*) from the Messenger of Allah<sup>PBUH</sup> that Mahdi<sup>AS</sup> belongs to his family (*Ahl'ul Bayt*). When it is substantiated from

continuously transmitted (*Mutawatir*) Ahadith that Mahdi<sup>AS</sup> belongs to the family of the Messenger of Allah<sup>PBUH</sup>, and Isa<sup>AS</sup> is the son of Mary (not from the family of the Prophet<sup>PBUH</sup>), which is a determined fact, hence the Hadith “*There is no Mahdi except Jesus the son of Mary*” is weak and cannot be used as an evidence,

Thirdly, it has been proved from a sound narration (*Hadith Sahih*), whose chain of narrators had been categorized as golden chain by the scholars of Hadith that the Mahdi<sup>AS</sup> would appear in the middle period of Ummah and Isa<sup>AS</sup> at the end of Ummah, so the Hadith “*There is no Mahdi except Jesus the son of Mary*” is proved to be untrue.

As a matter of fact, Mahdi<sup>AS</sup> will make his appearance in the middle period of Ummah from the progeny of Fatimah<sup>RZ</sup>, and Isa<sup>AS</sup> who is the son of Mary will descend from heavens in the last period of Ummah. Some people have claimed to be Mahdi as well as Jesus reasoning with this weak and fabricated Hadith, although they are neither descendant of Fatima<sup>RZ</sup> nor Isa the son of Mary.

Those who say the Holy Qur’an is sufficient for guidance, so after existence of the Messenger of Allah<sup>PBUH</sup>, there is no necessity of the coming of another infallible Imam, because Allah the Exalted had perfected and completed the religion, and when there is no scope of any addition and improvement in the religion of the Messenger of Allah<sup>PBUH</sup>, then why Imam Mahdi is required? Actually this is a misconception that the Holy Qur’an by itself is sufficient for guidance of the Ummah of Muhammad<sup>PBUH</sup>, because most of the principles and precepts stipulated in the Qur’an are concise and ambiguous, which makes it difficult for ordinary members of the Ummah of Muhammad<sup>PBUH</sup> to practice in accordance with its real sense, so it is clearly evident that the Qur’an by itself is not enough for

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guiding towards right path. For instance, it has been stipulated in the Qur'an to establish Prayer, pay Zakat, observe fasts of Ramadan and perform Hajj, but the details of their practical aspects and procedures are not given in the Qur'an. So, the teachings and commands cited in the Qur'an will not suffice to put them into practice. When someone intends to offer the prayer, he will not be able to, because he is not aware of the proper timings of each prayer, number of units (*Raka'at*) and their types, such as obligatory or Sunnah etc. as such details are not mentioned in the Qur'an.

Same is the case with fasting, as the matter of timing is ambiguous, though the starting and ending time has been stated in the Qur'an, but the proper timing of the beginning and ending of the night is decided on the basis of the direction, so the common people of Ummah are unaware of it, and it is difficult for them to begin and end the fast at its proper time.

Similarly, the details of Zakat and its different quantities payable for possessing different kinds and goods are not mentioned in the Qur'an, so the payment of Zakat becomes impracticable just on the basis of the verses concerned with Zakat.

In case of Hajj too there is a lot of difference of opinion, which has been mentioned in the books of jurisprudence (*Fiqh*), and the verses concerned with Hajj are not sufficient to learn the pillars and ceremonies of the pilgrimage.

To be precise, not only ordinary people, the scholars, eminent men of knowledge and leading legists (*Mujtahidin*) too are not able to fulfil these obligations – prayer, fasting, zakat and hajj without the guidance given by the Messenger of Allah<sup>PBUH</sup>. In view of this necessity, the leading legists and jurist or experts of *fiqh* of Ummah have compiled the books of Islamic jurisprudence and delivered formal legal opinions (*Fatawa*) in

accordance with the Ahadith of the Messenger of Allah<sup>PBUH</sup>. Just as the Qur'an by itself is not sufficient for guidance of the ordinary people in the matters of jurisprudence, it is not sufficient for guidance of the ordinary people in the matters of belief too, even the well-versed scholars are unable to explain some of the matters of belief and ruled that having belief in them is compulsory. It is not necessary to inquire into their particulars, such as the matter of *Meezan* (the scale to measure the deeds), the Book of Deeds and crossing the Path (*Sirat*) etc. It is very difficult to explain the matters of attributes which are *Mutashabihat* (not clearly intelligible passages in the Qur'an). Some of the matters are so intricate that the leading legists (*Mujtahidin*) too are not able to clarify them, even the Companions of the Prophet<sup>PBUH</sup> too are confused and uncertain about them. Looking at the intricacies of the matter of usury (*Riba*), Omar Farooque<sup>RZ</sup> said that the Messenger of Allah<sup>PBUH</sup> had passed away, but a clear statement was not given on the matter of usury.

In short, the notion that the Qur'an is sufficient for guidance, and the people can follow it by looking at the Qur'an, is absolutely incorrect. If the completion and perfection of the religion is taken as the perfection of the *Shari'ah* revealed by Allah Most High to the Messenger of Allah<sup>PBUH</sup> in consideration to the guidance and facts, then it is acceptable, because when the Messenger of Allah<sup>PBUH</sup> is the Seal of the Prophets (*Khatim'ul Ambiya*), and his religion is abrogative of other religions, then necessarily the *Shari'ah* of the Messenger of Allah<sup>PBUH</sup> must be complete and perfect in all aspects, otherwise it will impact the status of being the Seal of the Prophets, because in case of any defect in guidance and directives, the conclusion or end of prophet-hood becomes meaningless. However, it is necessary to mention that the perfection of religion had been accomplished to its full scope

from the point of view of revelation but not accepted as to have been completed from the point of view of practice, which means the completion of the religion is by way of revelation, not by way of transmission or conveyance.

The Messenger of Allah<sup>PBUH</sup> had promulgated the rules and provisions of *Shari'ah* only, but deferred the dissemination of the directives of *Wilayat* concerned with ultimate truth (*Haqiqat*) till the appearance of the Infallible Imam Mahdi<sup>AS</sup>. It means, the Mahdi<sup>AS</sup> has been assigned the task of conveying the meaning and message of the Qur'an concerning with the principles of the sainthood of Muhammad<sup>PBUH</sup> (*Wilayat-e-Muhammadiyah*) in accordance with the intent and object of Allah Most High. Not only Mahdavis, the *Muhaqqiqin* (Philosophers or researchers who are engaged in seeking the ultimate truth or *Haqq*) of *Ahlu Sunnah* too follows this same belief. For instance, the saints like Shaykh Akbar Mohiuddin Ibn Arabi, Sadruddin Qaunwi and Abdur Razzaque Kashani have mentioned while explicating the verse ***Thumma Inna 'Alaina Bayanahu*** (Then it is surely upon Us to make it clear'to you') (Al-Qiyamah 75:19) that this explication of the Qur'an relevant to the tenets of the *Wilayat* of Muhammad will be accomplished by Mahdi<sup>AS</sup>.

Factually, two kinds of Knowledge were preserved in the sanctified chest of the Messenger of Allah<sup>PBUH</sup> – one the knowledge of the external sense or literal meaning of the Qur'an widely known as *Shari'ah*, and the second is the knowledge of the internal sense or the secret meaning in the revealed texts of Qur'an, which is known as *Haqiqat* (Truth or true sense). The Messenger of Allah<sup>PBUH</sup> had openly conveyed the knowledge of *Shari'ah*, and the world is getting benefited from it and will continue to do so till the Day of Resurrection. As far as the knowledge of truth (*Haqiqat*) is concerned, it was preserved in the holy chest of the Prophet<sup>PBUH</sup>, and it was revealed to him

without the medium of Jibra'il<sup>AS</sup> (Gabriel) in a position of closeness to Allah mentioned in the chapter *An-Najm*: ***“While on the highest point above the horizon, then he approached (the Prophet), coming so close that he was only two arms-lengths away or even less.”*** (53:7-9) and the condition of secrecy and privacy had been mentioned by the Prophet<sup>PBUH</sup> himself in the Hadith: *“There was a time for me with Allah in which neither any nearest angel nor any prophet tried to get close”* Allah had revealed in such a condition of closeness what He wished, as indicated in the verse: ***“Then Allah revealed to His servant what He revealed.”*** (53:10). The Messenger of Allah<sup>PBUH</sup> neither communicated nor explained this knowledge openly. Referring to this matter, Abu Hurayrah<sup>RZ</sup> has reported: *“I have been entrusted two containers (holding two kinds of Knowledge) from the Messenger of Allah<sup>PBUH</sup>, I have disseminated one of them, and as far as the other one is concerned, you people will chop off this (my) neck if disclosed by me publicly.”* (Bukhari)

As an explanation to this Hadith, Allamah Shahabuddin Qastalani writes:

“This knowledge (*‘Ilm*) refers to the knowledge of the secrets well protected from others, and specifically pertinent to the scholars of divinity who are the men of perception and gnosis (*Ahle Irfan*).”

It is proved from these comments that the knowledge of truth was not conveyed openly to the people, except to those having suitability and competency.

The *Muhaqqiqin* of *Ahlu Sunnah* too believe that the Messenger of Allah<sup>PBUH</sup> had taught and explained only the principles and precepts appertaining to the prophet-hood (*Nabuwat*), but did not convey publicly the teachings of *Wilayat* or ultimate truth (*Haqiqat*), because publicizing the teachings of *Wilayat* was

disallowed during the time of *Nabuwat*. Accordingly, Moulana Abdur Rahman Jami<sup>RH</sup> has written in *Sharh Fusus 'ul Hikam*:

“Because the Messenger of Allah<sup>PBUH</sup> was not commissioned to disclose the secrets and truths openly, like the Seal of the Saints (*Khatim 'ul Wilayat*), rather he was instructed to hide the secrets of *Wilayat*.”

Mahdi<sup>AS</sup> too had said that the being of the Messenger of Allah<sup>PBUH</sup> was a saint from head to toe, but he was not authorized to disclose the teachings of *Vilayat*, and this servant is authorized to do so. To be precise, the Messenger of Allah<sup>PBUH</sup> had taught the divine secrets and intrinsic knowledge only to some specific Companions having the required competence.

The self-evident proof of these specific teachings are the descendants of the renowned families related to the saints, such as Qadriya, Chishtiya, Suharwardiya etc. have access to the Prophet<sup>PBUH</sup> through the medium of any of the Companions<sup>RZ</sup>, but undoubtedly the Prophet<sup>PBUH</sup> did not disclose such divine secrets and truths publicly, and deferred and reserved the promulgation and open invitation of the teachings of *Vilayat* for Mahdi<sup>AS</sup>, and Mahdi<sup>AS</sup> too said:

“Allah the Exalted had sent me particularly for the purpose that the principles and tenets relevant to the *Wilayat* of Muhammad<sup>PBUH</sup> be disclosed through Mahdi.”

In short, the religion Islam had been indeed completed and perfected as per the verse “**Today I have perfected your faith for you**” (5:3), but the Holy Qur'an comprises both types of knowledge – *Shari'at* and *Haqiqat*. The Messenger of Allah<sup>PBUH</sup> had communicated the teachings of *Shari'ah* publicly and deferred the mission of disclosure of the teachings of *Vilayat* by way of invitation (*da'wat*) for Mahdi<sup>AS</sup>. Therefore, it has been

established that the advent of Mahdi<sup>AS</sup> is one of the necessities of faith, and inevitability is such that the Last Hour will not occur unless he had appeared. Pledging allegiance to Mahdi<sup>AS</sup> is so important that one has to go crawling over the snow if required for making covenant, because he is the Caliph of Allah. The Mahdi<sup>AS</sup> has been designated as concluder of the faith (*Khatim-e-deen*) as confirmed by a Hadith narrated by Na'eem bin Hammad and Abu Nu'aym in which Ali<sup>RZ</sup> asked the Prophet<sup>PBUH</sup>: *Messenger of Allah! Is Mahdi from us the family of Muhammad or from others? The Prophet replied that indeed he belongs to us, Allah would conclude the religion through him as it had been started by me.*”

This Hadith proves that Mahdi<sup>AS</sup> is a concluder of the religion of the Messenger of Allah<sup>PBUH</sup>, which means unless the teachings of *Vilayat* are not publicized publicly by way of the invitation (*Da'wat*), the religion is not considered to have been perfected, and this is the reason Allah commanded Mahdi<sup>AS</sup> at the time of his death to explain the verse ***“Today I have perfected your faith for you.”*** It denotes the religion which was perfect in terms of the revelation, and whose teachings of *Shari'ah* were already communicated, the same has been perfected today in terms of the conveyance of the teachings of *Vilayat*.

Therefore, the belief that the faith had been perfected, so there is no necessity of the coming of any infallible (*Ma'soom*) Imam or Mahdi Mau'ood is a mistaken belief. In fact, unless Mahdi<sup>AS</sup> had not appeared, the faith cannot be transformed into a perfect one, and the Messenger of Allah<sup>PBUH</sup> had specified the same thing that Allah will bring the faith to perfection through Mahdi<sup>AS</sup>. In short, the Mahdi<sup>AS</sup> would make the faith perfect by disclosing the tenets of *Vilayat*.

Among the two groups cited above, one believes that Isa<sup>AS</sup> himself is Mahdi, and the other group believes that there is no

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necessity of Mahdi after revelation of the Qur'an. In addition to them, there is a third and larger group who is waiting for the coming of Mahdi<sup>AS</sup>, and do not agree to believe in the Imam whom we have believed to be true Mahdi. Their hesitation and waiting is based on the mistaken belief arising out of certain unsound, conjectural (*Zanni*) and weak (*Za'if*) Ahadith and wrong and misleading interpretation of certain Ahadith. For example, they think that the Mahdi<sup>AS</sup> would rule over the whole world, he will conquer Constantinople (*Qustantiniya*), he will kill the anti-Christ (*dajjal*) along with Isa<sup>AS</sup> and will spread Islam throughout the world and all the people will turn Muslim etc. but actually all these speculations are baseless.

The Messenger of Allah<sup>PBUH</sup> had given information of the coming of Mahdi<sup>AS</sup> in terms of three characteristics:

1. The advent of Mahdi<sup>AS</sup> is an absolutely necessary part of the faith.
2. The Mahdi<sup>AS</sup> is a saviour of Ummah from destruction (*Dafe' Halakat-e-Ummat*).
3. The Mahdi<sup>AS</sup> is a Caliph of Allah and making covenant (*Bai'at*) with him is necessary.

The belief that the appearance of Mahdi<sup>AS</sup> is an integral part of the faith means the necessity of the matters of faith is not determined from and regulated by one's own way of perception, but such necessity is determined on the basis of contexts, evidence and forms of wording of the reports of invisible things. So if the transcendental report is concerned with any matter or any imperative command or any news, and such news or command is the matter of faith or related to it, then it is regarded as among the necessities of faith.

The Ahadith supporting the coming of Mahdi<sup>AS</sup> should be considered in accordance with this rule that what are the

meanings divulged from their context and reasoning. If it proves the necessity of his appearance, then it must be acknowledged without any doubt that the coming of Mahdi<sup>AS</sup> and his proclamation of being Mahdi are included in the necessities of faith.

Therefore, it is pertinent to describe here some of the Ahadith which confirms the necessity of the coming of Mahdi<sup>AS</sup>.

Imam Bayhaqi had reported on the authority of Ali<sup>RZ</sup> May Allah honour him:

The Messenger of Allah<sup>PBUH</sup> said: “Even if only one day is left for end of the world, Allah would raise up a man from my family in that day, who would fill this earth with justice (*Iman*) as it had been filled with oppression and tyranny (*Kufr and hostility*).”

Imam Tirmizi had reported from Abu Hurayrah<sup>RZ</sup> that the Messenger of Allah<sup>PBUH</sup> said:

“Even if there did not remain in the world but only one day, then Allah would lengthen that day to such an extent, as to accommodate the kingdom of a man from my family, whose name agrees with my name.”

Imam Ahmad had narrated in his *Musnad*

Abdullah ibn Mas’ood<sup>RZ</sup> reported that the Messenger of Allah<sup>PBUH</sup> said: “The last hour shall not be established until a man from my family becomes a caliph, and his name agrees with my name.”

Hafiz Abu Nu’aym reported from Abdullah bin Omar<sup>RZ</sup> with regard to the attributes of Mahdi<sup>AS</sup> that the Messenger of Allah<sup>PBUH</sup> said:

“The world will not disappear unless a man from my family had been deputed whose name agrees with my name and whose father’s name agrees with my father’s name, and he will spread justice and equity on the earth as it had been filled with tyranny and oppression.”

Hafiz Abu Nu’aym reported from Huzayfa<sup>RZ</sup> that the Messenger of Allah<sup>PBUH</sup> said:

“Even if nothing remains for end of the world except one day, Allah would bring out such a person in that day whose name agrees with my name and whose disposition and characters would be same as mine, and his patronymic (*Kunyat*) would be Abu Abdullah.”

Imam Ahmad narrated in his *Musnad* from Abu Sa’eed Khudri<sup>RZ</sup> that the Messenger of Allah<sup>PBUH</sup> said:

“The Last Hour will not be established until the earth has been filled with tyranny and hostility, then a man will emerge from my progeny or from my family, who will fill the earth with justice and equity as it had been filled with oppression and aggression.”

The common factor of these Ahadith is that the rising of a man from the family of the Messenger of Allah<sup>PBUH</sup> is an inevitable fact, and different characteristics of the awaited person have been portrayed, such as in the Ahadith narrated by Ali bin Abi Talib, Abdullah bin Omar and Abu Sa’eed al-Khudri (May Allah be pleased with all of them), the necessity of advent has been shown with this attribute that the man who will rise from the family of the Prophet<sup>PBUH</sup>, will eradicate tyranny from the earth and spread justice. The Hadith narrated by Abu Hurayrah<sup>RZ</sup> indicates not only the necessity of advent but also that he will bear the same name as that of the Prophet<sup>PBUH</sup> and will be bestowed with sainthood (*Vilayat*) and caliphate (*Khilafat*). The

Hadith narrated by Abdullah bin Mas'ood<sup>RZ</sup> corroborates the Hadith narrated by Abu Hurayrah<sup>RZ</sup> that the Last Hour will not be occurred unless he had not appeared, he will be from my family, and he will be a *Khalifah*. The Hadith narrated by Huzayfah<sup>RZ</sup> proves the necessity of the advent and that he will have the same name and characters as those of the Messenger of Allah<sup>PBUH</sup>.

Although the name of Mahdi<sup>AS</sup> has not been mentioned in these Ahadith, but the awaited person is none other than Mahdi<sup>AS</sup>, because the Ahadith appertaining to Mahdi<sup>AS</sup> are the divine secrets or transcendental reports (*khobar-e-mughayyab*), which is not necessarily to be unequivocal. Such as the name of the Prophet<sup>PBUH</sup> has not been disclosed directly, but metaphorically, in the reports mentioned in Torah and Bible regarding the Messenger of Allah<sup>PBUH</sup>, for example, it is cited in Torah that: "The God will emerge from the *Faran* mountains along with ten thousand holy men" and that "The God will be the friend of Moosa<sup>AS</sup>." There is no mention of name in these reports. Similarly, the name of the Messenger of Allah<sup>PBUH</sup> has not been mentioned specifically, but metaphorically, in the reports regarding his appearance cited in the Bible.

Similarly, though the name of the Mahdi<sup>AS</sup> is not mentioned in above Ahadith, but it had been mentioned in some other Ahadith of same context. Such as, Imam Abu Da'ud narrates that:

- Umm Salamah<sup>RZ</sup> reported that she heard the Messenger of Allah<sup>PBUH</sup> said: "The Mahdi will be of my family, of the descendants of Fatima."
- Abu Sa'eed al-Khudri<sup>RZ</sup> reported that the Messenger of Allah<sup>PBUH</sup> said: "The Mahdi will be of my stock and will have a broad forehead and 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."

Imam Ahmad, Abu Da'ud and Abu Nu'aym have narrated that:

“Abu Sa'eed al-Khudri<sup>RZ</sup> reported that the Messenger of Allah<sup>PBUH</sup> said that I am giving the good news about Mahdi that he will appear in my Ummah at a time when the people will have differences and convulsions will occur, then he will fill the earth with equity and justice as it was filled with tyranny and oppression.”

It has been established from these Ahadith that the awaited person is indeed Mahdi, because the attributes of the awaited person have been mentioned in these Ahadith too, such as the filling of the earth with justice and equity and the awaited person being a descendant of Fatima<sup>RZ</sup> has been cited in the Ahadith concerned with necessity of the coming of Mahdi<sup>AS</sup> in these Ahadith too, which confirms that the awaited person is none other than Mahdi himself. Moreover, the leading scholars of Hadith such as Abu Da'ud, Tirmizi, Ibn Majah, Hafiz Abu Nu'aym and Dar Qutni etc have narrated the Ahadith concerned with the coming of the awaited person in the chapter of Mahdi (*Bab'ul Mahdi/Kitabul Mahdi*). Therefore, the determination (*ta'yin*) and specification (*tash'khis*) carried out by the critics of Hadith is not less than an unambiguous declaration.

In short, the existence of the promised person under discussion from the family of the Messenger of Allah<sup>PBUH</sup> is utmost necessary, and though the name of the Mahdi<sup>AS</sup> is not mentioned in the Ahadith supporting the necessity of appearance, but the awaited person is in fact none other than Mahdi<sup>AS</sup>. To be precise, the necessity of the coming of Mahdi<sup>AS</sup> is one of the necessities of faith, and since the sacred being of Mahdi<sup>AS</sup> is a defender or savior of *Ummah* from perdition (*Dafe' Halakat-e-Ummat*), hence the coming of Mahdi<sup>AS</sup> is a determined fact. The same thing is corroborated by the Hadith narrated with some difference of words in *Musnad* by Imam Ahmad on the authority

of Abdullah bin Abbas<sup>RZ</sup> and in *Kanzul Ummal* on the authority of Ali<sup>RZ</sup> and in *Mishkwat* that the Messenger of Allah<sup>PBUH</sup> said:

“Such Ummah will never perish in whose beginning is me, Jesus the son of Mary at its end and Mahdi in the middle of Ummah.”

This Hadith substantiates the fact that the Mahdi<sup>AS</sup> is a defender of Ummah from its destruction, which means the Messenger of Allah<sup>PBUH</sup> had designated Mahdi<sup>AS</sup> too as a defender and rescuer like himself who will save the Ummah from destruction, therefore the rising of the defender of Ummah from its destruction too, just like the Messenger of Allah<sup>PBUH</sup>, is inevitable, provided that he would appear in the middle period of Ummah. This genuine Hadith particularly negates the notion of the gathering of Mahdi<sup>AS</sup> and Jesus<sup>AS</sup> in one and the same period.

It has been already mentioned that the Messenger of Allah<sup>PBUH</sup> had reported three features with regard to the coming of Mahdi<sup>AS</sup>:

- (1) The coming of Mahdi is a basic necessity of faith.
- (2) The Mahdi is a saviour of Ummah from destruction (*Dafe' Halakat-e-Ummat*).

These two things have been explained above, and the third characteristic feature is:

- (3) The Mahdi is a Caliph of Allah (*Khalifa'tullah*) and pledging allegiance (*Bai'at*) to him is compulsory. So, the scholars of the science of Hadith Haakim, Ibn Majah and Abu Nu'aym have narrated that:

“Thauban<sup>RZ</sup> reported that the Messenger of Allah<sup>PBUH</sup> said that three men will fight one another for your treasure, each one of them is the son of a caliph, but

none of them will succeed. Then the black banners will come from the east, and they will kill you in an unprecedented manner. Then will appear a caliph of Allah al-Mahdi. When you hear about him, go to him and pledge allegiance to him even if you have to crawl over the snow, for he is the Caliph of Allah, Mahdi.”

It has been proved from this Hadith that the Mahdi<sup>AS</sup> is a Caliph of Allah, and pledging allegiance to him is obligatory, because the word *Fa Ba'ya'uahu* (pledge allegiance to him) has been mentioned in an imperative form in this Hadith, which obligates pledging allegiance to Mahdi<sup>AS</sup>, and the phrase “even if you have to crawl over the snow” gives further emphasis to this obligation, and the phrase “Because he is the Caliph of Allah” conveys the reason behind this obligation. Hence this Hadith proves that the Mahdi<sup>AS</sup> is a Caliph of Allah and pledging allegiance to him is compulsory, and evidently the Caliph of Allah must be infallible (*Ma'soom*), as pointed out by the Messenger of Allah<sup>PBUH</sup> that “The Mahdi is from me, he will follow in my footsteps and will not err.”

Moreover, the aforementioned Hadith “*Such Ummah will never perish in whose beginning is me, Jesus the son of Mary at its end and Mahdi in the middle of Ummah*” denote that the Mahdi<sup>AS</sup> will save the Ummah of Muhammad<sup>PBUH</sup> from destruction. In such a condition too making covenant with him and following him is obligatory, otherwise disproving the destruction is difficult, because his appearance in the middle period of Ummah, as mentioned in Hadith, is just because the Ummah of Muhammad<sup>PBUH</sup> should follow him and put into practice his sacred sayings, otherwise just appearance is unnecessary. Thus obeying him will negate the destruction, so without being obedient to him, the getting rid of the destruction is not only

difficult but impossible as well, so from this point of view too, the adherence to him is obligatory.

Some of the attributes mentioned in these Ahadith which confirms necessity of the appearance of a holy being after the Messenger of Allah<sup>PBUH</sup> are given below:

- Imam Mahdi<sup>AS</sup> is a Concluder of the Faith (*Khatim-e-deen*).
- He is a Caliph of Allah (*Khalifa 'tullah*).
- He is a genuine and perfect follower (*Tab 'e taam*) of the Messenger of Allah<sup>PBUH</sup>.
- He is infallible (*Ma 'soom an il Khata*).
- He is a savior of Ummah from destruction (*Dafe' Halakat-e-Ummat*) like the Messenger of Allah<sup>PBUH</sup>.
- The world will not come to an end without his appearance.
- He will bear the same name as that of the Prophet<sup>PBUH</sup>.
- He is known by the honorific 'al-Mahdi.'
- He will be descended of Fatima<sup>RZ</sup>.

In short, the common factor of all the Ahadith supporting the coming of Mahdi<sup>AS</sup> is that rising of an infallible Imam from the family of Fatima'tuz Zahra<sup>RZ</sup> after the Messenger of Allah<sup>PBUH</sup> is predestined, who will support the religion of the Messenger of Allah<sup>PBUH</sup> and render it victorious, and save the Ummah of Muhammad from destruction. In fact, in all the signs and traditions (*'Aathar*) (relating to the deeds and utterances of the Prophet and his Companions) related with regard to the coming of Mahdi<sup>AS</sup>, only one thing is common in all of them and proved from the successively transmitted traditions (*Ahadith Mutawatira*) that the Mahdi<sup>AS</sup> belongs to the family of Fatima<sup>RZ</sup>. Accordingly, Abu Da'ud narrates:

Umm Salamah<sup>RZ</sup> reported that she heard the Messenger of Allah<sup>PBUH</sup> said: “The Mahdi will be of my family, of the descendants of Fatima<sup>RZ</sup>.”

Ibn Majah reports:

“Sa’eed bin al-Musayyab reported that we were with Umm Salamah<sup>RZ</sup> discussing about Mahdi. She said I have heard the Messenger of Allah<sup>PBUH</sup> saying that the Mahdi is of the descendants of Fatima<sup>RZ</sup>.”

Abu Nu’aym narrated that:

“The Messenger of Allah<sup>PBUH</sup> told Fatima<sup>RZ</sup> that the Mahdi will be from your family.” (Al-Araful Waradi)

Ibn Asakir reports:

“The Messenger of Allah<sup>PBUH</sup> said: O Fatima! There is good news for you that the Mahdi is from you.”

Mulla Ali Qari has written in *Al-Mashrab al-Wardi Fi Mazhab’il Mahdi* that it comes to know from certain Ahadith that the Mahdi<sup>AS</sup> belongs to the family of Imam Hasan<sup>RZ</sup>, and some Ahadith say that he is a descendant of Imam Hussain<sup>RZ</sup>. Such as, Tabrani reported in *Mu’jam Kabir* and Abu Nu’aym narrated from Ali Hilali that:

“The Messenger of Allah<sup>PBUH</sup> said: By the One who sent me with truth, the Mahdi of this Ummah will be from both Hasan<sup>RZ</sup> and Husain<sup>RZ</sup>.”

Abu Da’ud and Na’eem bin Hammad have narrated from Ali<sup>RZ</sup> in *Kitabul Fitan*:

“That he (Ali<sup>RZ</sup>) looked at his son Hasan<sup>RZ</sup> and said this son of mine is *Sayyid* as named by the Prophet<sup>PBUH</sup>, shortly a man will be born from his loins, whose name will agree with that of your Prophet<sup>PBUH</sup>.”

The author of *Iqdud Durar* and Imam Suyuti in *Al- 'Arful Waradi* had written:

“Abi Wa'il reported that Ali<sup>RZ</sup> looked at his son Husain<sup>RZ</sup> and said this son of mine is *Sayyid* as named by the Prophet<sup>PBUH</sup>, shortly a man will be born from his loins, with the name of your Prophet<sup>PBUH</sup>.”

In these Ahadith, there is a difference of names only – Hasan<sup>RZ</sup> and Husain<sup>RZ</sup>.

Hafiz Abul Qasim in his *Mu'jam*, Hafiz Abu Nu'aym Asbahani and Hafiz Abu Abdullah Na'eem bin Hammad in *Kitabul Fitan* narrates:

“Abdullah bin Omar<sup>RZ</sup> reported that the Messenger of Allah<sup>PBUH</sup> said that a man from the sons of Hussain<sup>RZ</sup> will emerge from the east. Even if he encountered the mountains, he would demolish them and make his way forward.”

In view of these disparities in narrations, Shaykh Abdul Haqq Muhaddith Dehlawi has written in *Lam'aat Sharh Mishkwat*:

“It is clearly evident from the successively transmitted traditions (*Ahadith-e-Mutawatira*) that the Mahdi belongs to *Ahlul Bayt* from the progeny of Fatima<sup>RZ</sup>. In some Ahadith, he is shown as a descendant of Hassan<sup>RZ</sup> and in some as a descendant of Hussain<sup>RZ</sup>, and it is mentioned in some strange (*Gharib*) Ahadith that the Mahdi is a descendant of Abbas<sup>RZ</sup>.”

Ibn Hajar al-Haytami writes:

“The concurrence of multiple conditions and circumstances in a person from different points of view is possible.”

Apart from this strange and isolated narration that Mahdi<sup>AS</sup> is a descendant of Abbas<sup>RZ</sup>, the scholars of Ummah have unanimously concluded that the Mahdi<sup>AS</sup> is a descendant of Fatima<sup>RZ</sup> without any doubt. Thus, Allamah Taftazani (d.792 AH) writes in *Sharh 'ul Maqasid*:

“The scholars have concluded that the Mahdi<sup>AS</sup> is a just (*Aadil*) Imam, and a descendant of Fatima<sup>RZ</sup>.”

Since our Imam Mahdi<sup>AS</sup> is a descendant of Imam Hussain<sup>RZ</sup>, only the Hadith supporting his ancestral link to Imam Hussain<sup>RZ</sup> is regarded as correct.

Some of the Ahadith portraying the features of the Mahdi<sup>AS</sup> are given below:

Ruyani and Abu Nu'aym have narrated from Huzayfah<sup>RZ</sup> that:

“The Messenger of Allah<sup>PBUH</sup> said that the Mahdi is a man from my family, his complexion will be Arabic and the body Israelite with a mole on the right cheek like a shining star.”

Ali<sup>RZ</sup> ibn Abi Talib reported that:

“The Mahdi will have a thick beard, black eyes, a mole on his face and a mark on his shoulder similar to that of the Prophet<sup>PBUH</sup>.”

Abu Da'ud narrated from Abu Sa'eed al-Khudri<sup>RZ</sup> that:

“The Messenger of Allah<sup>PBUH</sup> said that the Mahdi will be of my stock, will have a broad forehead and 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.”

The features of our Imam Mahdi<sup>AS</sup> were exactly the same as delineated in these Ahadith and cited in our books of *Naqaliyat*.

Two more things have been mentioned in the above Hadith narrated by Abu Da'ud – first the Mahdi<sup>AS</sup> will fill the earth with justice and equity, and second the Mahdi<sup>AS</sup> will reign (invite the people towards Allah) for seven years.

The matter of filling the earth with justice and equity will be discussed later on. However, regarding the period of invitation as seven years, it is not out of context to clarify that there is a difference of opinion on this subject, Just like it is mentioned as seven years, the period of invitation has been mentioned as five and nine years too in some other Ahadith, and in some strange (*Gharib*) Ahadith it is mentioned as 6, 8, 20 and 40 years too.

All these reports are *Ahaad* (Isolated or Singular - refers to a Hadith which does not fulfill the conditions of the *Mutawatir*), out of which such a report is considered as true which actually transpire, and that true report is five (5) years, because the duration of the invitation by our Imam Mahdi<sup>AS</sup>, known as the imperative proclamation (*Da'wa-e-Mu'akkadah*) was five years. In this period only he emphatically proclaimed himself to be the 'Promised Mahdi' with assertion that "Whoever believed in me is a believer and whoever denied is a disbeliever (*Kufr*).” Even the duration 7 and 9 years mentioned in Ahadith too is considered as reliable, because he made his first proclamation of being Mahdi at Makkah in the year 901 AH which stands for (9) years, and he made second proclamation at Ahmedabad in the year 903 AH and passed away in the year 910 AH after seven years.

Imam Tirmizi had narrated from Abu Sa'eed al-Khudri<sup>RZ</sup>:

“Abu Sa'eed al-Khudri<sup>RZ</sup> reported that we feared occurrence of some innovation after the Messenger of Allah<sup>PBUH</sup>, so we told him, then he said that the Mahdi<sup>AS</sup>

will be born in my Ummah, and will live for 5 or 7 or 9 years (duration of invitation towards Allah).”

The duration of 7 and 9 years has been mentioned in another Hadith related by a well known Companion Abdullah bin Abbas<sup>RZ</sup>. He said:

“The Messenger of Allah<sup>PBUH</sup> said that even if one night remains for end of the world, Allah would lengthen the night to such an extent that a man would be raised up from my family (*Ahlul Bayt*) in that night, whose name would agree with my name and whose father’s name would agree with that of my father. He will fill the earth with justice and equity as it had been filled with oppression and tyranny, and he will distribute the wealth equally, and Allah will make the hearts of this Ummah free from want. He will live for seven or nine years, and there will be no blessings in life after Mahdi.”

The following facts come out from this Hadith:

- Mahdi<sup>AS</sup> belongs to the holy family of the Messenger of Allah<sup>PBUH</sup>.
- He will rule the whole world, which means his invitation (towards Allah) is for all human beings.
- His name and his parents’ names will be same as that of the Messenger of Allah<sup>PBUH</sup> and his parents.
- He will distribute the wealth equally.
- The people would be free from want of worldly delight.
- He will rule for seven or nine years.

He (whom we believed as Mahdi Mau’ood) was attributed with all these qualities. Equal distribution was practiced in his period, and the same practice is continuing among his followers. Since he declared the renunciation of (love of) the world as obligatory,

the hearts of his affirmers and followers who renounce the world becomes affluent, which means free from attraction towards the wealth and objects of worldly pleasure, and free from the feelings of grief and despair. They neither accept monthly pension nor possess ranks and properties. They are content with old garments and hunger. These blessings and contentment are the result making covenant with him (*Tasdiq*) which still persists in his followers.

All other traditions and signs, except mentioned above, have been derived from the *Ahaad* reports, and their manifestation and occurrence are not necessary. Same thing was pointed out by Imamuna Mahdi<sup>AS</sup> in his statement:

“There is a large number of disparities in the Ahadith and correcting them is a difficult task. The Hadith which conforms to the Holy Qur’an and my condition is true.” (Aqeeda Sharifa)

Therefore, the only fact which is authentic and conclusive is that the Mahdi<sup>AS</sup> is a descendant of Fatima<sup>RZ</sup>.

08/06/2025

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## **HADITH**

**The Messenger of Allah<sup>PBUH</sup> said:**

*“How can my Ummah perish  
when I am at the beginning,  
Isa the son of Mary at the end  
and the Mahdi from my family  
in the middle, and in the  
intervening long span of time  
between them, a class of people  
would be there who are  
deviated from right path,  
neither they are from me nor  
me from them”*

**(Mishkwat a—Masabih Hadith # 6025/5)**

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