THE END OF THE WORLD
SIGN OF THE HOUR
MAJOR AND MINOR

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DARUSSALAM
We request the truth seeker to carefully read all our comments and pay extra attention to all the highlighted and under-lined text.
All the classical books of religion do not refer to or mention the name of Imam Mahdi\textsuperscript{AS} but immediately suffix it with "AS - Alayhis Salaam" as a mark of reverence to the Divinely promised savior of the Ummah.


The Prophet\textsuperscript{SLM} said: "al-Mahdi is one of us, the members of the household (Ahlul-Bayt)." (Sunan Ibn Majah, v2, Tradition #4085)

Unless the status of Mahdi\textsuperscript{AS} isn't determined correctly, drawing conclusion from Ahadith on the subject matter will be misleading and faith-fatal as it is evident from this work.

Please read this article before proceeding further: http://www.khalifatullahmehdi.info/Articles/English/The-Status-of-Mahdi-AS.pdf
There are other authentic reports too that says he would be descendants of Al-Hussain. For instance:

As narrated by Ibn Omar that, 'From the progeny of Hussain, a person would appear from the East. Even if mountains stand in his way he would destroy them and carve his way.' (Hafiz Abul Qasim, Hafiz Abu Nu’aym Asfahani and Hafiz Abdullah Nayeem Bin Hammad have narrated this tradition in their books.)

**His name and lineage**

His name is Muhammad ibn Abd-Allah Al-Hasani Al-Alawi. He will be a descendant of the family of the Prophet from Fatimah through Al-Hasan ibn Ali. Ibn Mas’ood narrated that the Prophet said, “Even if only one day was left of this world, Allah would make that day long so that He could send a man who is of me or of my family, whose name is the same as my name and whose father’s name is the same as my father’s name.”

The reason for his appearance:

1. Revive and restore Islam and Imaan and save the Ummah from destruction.

2. To conclude the Deen i.e., make Dawah and call people towards teachings of Ihsan.

[87] And at-Tabarani in al-Kabir, and Abu Nu’aym narrated from ‘Ali ibn ‘Ali al-Hilali, from his father, who said: The Messenger of Allah [sallallahu ‘alayhi wa-sallam] said: “...O Fatimah! By He Who sent me with the Truth, from them [i.e. from al-Hasan and al-Husayn] will be the Mahdi of this Ummah, when the world descends into massacre and chaos, trials appear and the ways are blocked, and everyone falls upon each other, so that the old will not have mercy on the young and the young will not show respect to the old, then at that time Allah will send from them he who will open the fortresses of misguidance and the closed hearts. He will establish the religion at the end of time as I had established it in the beginning, and he will fill the world with justice as it had been filled with tyranny..."
And Abu Nu‘aym narrated from Hudhayfah [radhiyallahu ‘anhu] that he said: The Messenger of Allah [sallallahu ‘alayhi wasallam] said:
"If there remained but one day for this world, Allah would send a man whose name is my name and whose behaviour is my behaviour, whose kunyah [patronym] is Abu ‘Abdillah. He will be given the bay’ah between ar-Rukn and al-Maqam. Allah will restore by him the religion, and grant him many conquests, so that there is no-one left on the earth except that he says: "La ilaha illallah [there is no god but Allah]."
So Salman stood up and said: "O Messenger of Allah, from which of your children is he?" He said: "From the descendants of this son of mine," and he put his hand on al-Husayn (al-Arif al-Wardi fi Akhbar al-Mahdi, As-Suyuti).
The above hadith nullifies this wisdom theory.

What’s dearly missing from this work is the attribute where the Prophet ﷺ gives glad tidings of his own character to the promised Mahdi, with the words “Khuluquhu Khuluqi”. What’s more important and needs more space? Describing and adding opinion to physical attributes or highlighting the lofty and exalted character itself?

Another authentic Hadith describes the Mahdi’s status as Khalifatullah (Caliph of Allah swt). Both these attributes are Divinely bestowed and unattainable by effort. Yet, the author did not bring them out in this work.

His description

Abu Sa‘eed Al-Khudri ﷺ narrated that the Prophet ﷺ said,

“The Mahdi is of me. He has a high forehead and a prominent nose. He will fill the world with fairness and justice as it was filled with wrongdoing and injustice, and he will rule for seven years.”

“High forehead” can mean that his hair has receded from the front of his head or that his forehead is wide.

“Prominent nose” means that it will be long with a pointed tip and bent in the middle, he will not be flat nosed.

We will discuss below how long he will rule.

His attributes

His name will be the same as the name of the Prophet ﷺ, and his father’s name will be the same as that of the Prophet’s father. His name is Muhammad ibn ‘Abd-Allah, a person from the family of the Prophet, descended from Al-Hasan ibn ‘Ali ﷺ.

The wisdom behind his being descended from Al-Hasan ﷺ

Al-Hasan was appointed Caliph after the martyrdom of his father ‘Ali ibn Abi Taalib. The Muslims had two leaders:

- **Al-Hasan** in Iraq, the Hijaz, and elsewhere Mu‘aawiyah ibn Abi Sufyaan in Syria and its environs.
- **Al-Hasan** ruled for six months and then gave up the caliphate to Mu‘aawiyah without any worldly returns; doing it for the sake of Allah, and to unite the Muslims under the authority of a single leader, and to avoid bloodshed. Allah rewarded him

(1) Recorded by Abu Dawood (no. 4285) with a Saheeh Isnad

How can someone claim to have crack the Divine wisdom code especially when they’re still awaiting the event to happen? If you notice there’s no phrase “Wallahu Alam” etc., which is tantamount to dictating and pronouncing judgment on Allah’s swt affairs.
Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect the deeds that they do! (11:15-16)

Ibn-e-Hajar in his booklet Al-Qaul-ul-Mukhtasar has reported two hundred signs (Alamat) of the MahdiAS. The sources of these signs (Alamat) are the Traditions of the ProphetPBUH. Of all these signs the scholars are in agreement on one point as the most essential one that, "he shall be the descendent of FatimaRZ."

for that [by making the Mahdi come from his descendents]. Whoever gives up something for the sake of Allah, Allah will give him or his descendants something more. (1)

The author of Shu'ab-al-Iman, Imam Abu Bakr BaihaqiRDR wrote, "A group of Scholars hesitated and remained silent on the signs pertaining to Imam MahdiAS and left the knowledge of this to its Knower (i.e., Allah swt) and concurred that MahdiAS will be from the children of Hz FatimaRZ and Allah swt will send him whenever He Wills to aid His religion".

Beautiful for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode." (5.3: 14)

Rasul Allah (sal Allahu alaiha wasallam) said: "Richness does not lie in the abundance of (worldly) goods, but richness is the richness of the soul (heart, self)." [Muslim]

The ProphetSAS said: "I am not afraid that you will worship others besides Allah, but I am afraid that the worldly life will tempt you and cause to compete with each other for it". (Bukhari)

So which wealth is it that MahdiAS will give without measure? Certainly not heaps of gold and silver. MahdiAS will give the wealth of Iman, of guidance, of teaching enabling nearness to Allah, etc., - for Mu'min there's no treasure more valuable and worthy than these. MahdiAS has distributed and enriched believers with this immeasurable wealth.

Ka'b ibn AyyazRZ narrates that RasulullahSLLM said, 'Verily for every Ummah there was a Fitna (test) and the test of my Ummah is (excessive) wealth.' (Mishkaat pg.442; Me'raaj).

The length of his rule

He will rule the Muslims for seven years, during which the earth will be filled with justice as it was filled before him with injustice and oppression.

During his time the Ummah will enjoy great blessings; the earth will bring forth its vegetation, the sky will send down rain, and wealth will be given without measure. We will quote the Hadeeths concerning that later.


And you love wealth with a boundless ardor for it and for hoarding. (89:20)

Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper." (5:100)
From where will he appear?

The Mahdi, Muhammad ibn 'Abd-Allah Al-Hasawi Al-Alawi, will appear from the east. When he emerges he will not be alone, rather Allah will support him with people from the east who will strive alongside him to support Islam, as mentioned in the Hadeeth.

When will he appear?

Toward the end of time there will be turmoil among people; the Caliphs three sons will fight over the treasure of the Ka'bah, each wanting to capture it for himself, but none of them will succeed.

At that point the Mahdi will appear in Makka and he will become famous among the people, and allegiance will be sworn to him by the Ka'bah, with a pledge to hear and obey and follow him.

Thawbaan narrated that the Messenger of Allah ﷺ said, "Three will fight one another for your treasure, each one of them being the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I [Thawbaan] do not remember, then he said, "When you see him, then pledge your allegiance to him even if you have to crawl over the snow." (1)

(1) Ibn Katheer said in Al-Nihayah, p 26). It was narrated only by Ibn Maajah, and this Isnad is Qawiy Saheeh Al-Boosayyi said (in Al-Zawaa'id, p 1442). The men of this Isnad are Saheeh and Thiqaat. It was narrated by Al-Haakim in Al-Mustadrak, 4/63-488), and he said it is Saheeh according to the conditions of Al-Bukhari and Muslim. Others classed the Hadeeth as Dadeeth, such as Ahmad and Al-Dhahabi in Al-Mizaan. Ibn Al-Jawzi deemed it to be fabricated.

The Hadith in Ibn Katheer's "Al-Bidayah Wa Al-Nihayah" is as follows:

In a Hadeeth related by ThawbaanRZ, the MessengerSAS of Allah said, "At your treasure three will be killed, each of whom is the son of a Khaleefah (ruler). The matter will not be passed on to any one of them, and then the black flags from the East will appear, and they will fight you with such fierce fighting that no people have (ever) fought with." Thawbaan said, "And then he mentioned something that I do not remember, after which heSAS said, 'when you see him (i.e. the Mahdeed), then pledge allegiance to him, even (if you have to come to him) by crawling on ice. For Indeed he is the Khalifa of Allah, the Mahdeed" (Ibn Maajah). Ibn Maajah alone related it, and its chain is strong and authentic.
Then they will be given what they asked, but they will not accept it. They will fight and they will be made victorious.

What The Prophet ﷺ Said Concerning Some of the Hardships

The Messenger of Allah ﷺ said, 'A people from the East will come with black flags. They will ask for bread but they will not be given it. They will fight and they will be made victorious.'

The Messenger of Allah ﷺ said, 'A (righteous) man will come out from behind the river (i.e. from countries that lie behind the East), who is called Al-Haarith ibn Harraath. At the forefront of his army will be a man called Mansoor, who will strengthen and make firm the family (i.e. descendents) of Muhammad, just as the Quraish strengthened the Messenger of Allah. He will make it obligatory upon every Muslim to support him or (maybe he said) to answer him.'

In a Hadeeth related by Thaubaan ﷺ, the Messenger of Allah ﷺ said, "At your treasure three will be killed, each of whom is the son of a Khaleefah (ruler). The matter will not be passed on to any one of them, and then the black flags from the East will appear, and they will fight you with such fierce fighting that no people have (ever) fought with." Thaubaan said, "And then he mentioned something that I do not remember, after which he ﷺ said, 'When you see him (i.e. the Mahdee), then pledge allegiance to him, even (if you have to come to him) by crawling on ice. For indeed he is the Khaleefah of Allah, the Mahdee.'" (Ibn Maajah)

In a Hadeeth related by 'Alee ibn Abee Taalib ﷺ, And Allah knows best.

Three children of the Khaleefahs will be killed as they try to take it, and then near the end of times, Al-Mahdee will arrive. And he will come from the countries of the East and not from the vault of Saamiraa, as is claimed by some ignorant elements of the Raafidah, who say that he is in it now. They are waiting for him to come out at the end of times. This belief is irrational talk and strongly indicates that those who hold it have been forsaken; hence they speak madness that is inspired to them by the Shaitaan, for it is a belief that is not supported by any proof — not from the Qur'an, not from the Sunnah, not from sound logic, and not from Istihsan.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Black flags will emerge from Khuraasaan, and nothing will hold them back until they plant (their flags) in Eeliyaa (Jerusalem)." (Al-Tirmidhee) This Hadeeth is Ghareeb. And the black flags mentioned are not those that Abu Muslim Al-Khurasanee came with when he overcame the Banu Umayyah government in the year 132 H. Rather,
Around 746, Abu Muslim (Khorasani) assumed leadership of the Hashimiyya in Khurasan. In 747, he successfully initiated an open revolt against Umayyad rule, which was carried out under the sign of the black flag. He soon established control of Khurasan, expelling its Umayyad governor, Nasr ibn Sayyar, and dispatched an army westwards. The killings of Muslims by the army carrying black banners is of Abu Muslim Khorasani and also that of Mongols. It has nothing to do with MahdiAS. How can one even imagine to associate such injustice and genocide with the army of MahdiAS? This happens when the word Summa/Thumma is overlooked.

**Commentary on the Hadeeth:**

“Each one of them being the son of a caliph,” means three men each of whom will have followers. The father of each of these men will be a king, so he will seek power like his father’s kingdom.

“Our treasure” refers to the treasure of the Ka’bah, which is gold, and its treasure is said to be beneath it. Or it may mean power, namely ruler-ship and the caliphate. It was also said that it is the treasure of the Euphrates, which is a mountain of gold that will be uncovered when the water level of the Euphrates drops (and changes its course).

**QUESTION.**

How can we reconcile his appearing in Makkah with the coming of the black banners from the east of Khorasan?

Why is the flag that the Mahdi will carry black?

Ibn Kathir said, “He will be supported by people from the east who will establish his authority. Their flags will be black because it is a colour that indicates dignity as the banner of the Messenger of Allah  was also black and it called Al-Uqab.

Abu Sa’eed Al-Khordi  narrated that the Prophet  said, “There will emerge among the last of my Ummah the Mahdi. Allah will give him rain and the earth will bring forth its vegetation. Wealth will be divided equally.

It is narrated by ‘UmarRz that from the progeny of Imam HussainRz, a person would appear from the east. Even if mountains stand in his way he would destroy them and carve his way. (Hafiz Abul Qasim, Hafiz Abu Na’eeem Asfahani and Hafiz Abdullah Nayeem Bin Hammad have narrated this tradition in their books)

After the unprecedented massacre and genocide of Muslims by the army of Black Flags, the advent of MahdiAS took place. http://en.wikipedia.org/wiki/Battle_of_Baghdad_%28812%29

There’s the word "Thumma" between Black Flags and appearance of MahdiAS

The word ‘Thumma’ indicates a pause which in the words of Allah and His ProphetSM could be short (75:38, 9 months of embryological development), long (2:259 - Thumma is used for 100 years) or very long (2:28 - Thumma is used here for time period between death and resurrection).

 Citizens attempted to flee, but were intercepted by Mongol soldiers who killed with abandon. Martin Sicker writes that close to 90,000 people may have died (Sicker 2000, p. 111). Other estimates go much higher. Wassaf claims the loss of life was several hundred thousand. Ian Frazier of The New Yorker says estimates of the death toll have ranged from 200,000 to a million.

There’s the word "Thumma" between right for the treasures and appearance of black flags
Al Mahdi is a descendant of Prophet Muhammad, may praise and peace be upon him, via his daughter, Lady Fatima from either her son Al Hasan or both her sons Al Hasan and Hussain. May Allah be pleased with them, and his name will be the same as Prophet Muhammad's -- Muhammad, the son of Abdullah.

Some hadiths refer to Al Mahdi as being descended from both of the brothers whereas others mention just Al Hasan which may appear confusing. However, throughout the centuries descendants of Al Hasan and Al Hussain inter-married so therefore it is possible that Al Mahdi could be both Hasani and Hussaini at the same time, i.e. his father being Hasani and his mother being Hussaini. There is no difference in belief by either the Shi’ite or Sunni that Al Mahdi will be a descendant of the Holy Prophet, praise and peace be upon him, through his daughter Lady Fatima, may Allah be pleased with her.

(Narrated by the late Grand Muhaddith of Morocco Shaykh, Abdullah ben Sadek, Ph.D.)
Hadeeths narrated concerning the Mahdi

There are authentic Hadeeths which mention the appearance of the Mahdi. These Hadeeths are of two types:

- Those which mention him by name.
- Those which only mention his attributes.

I shall quote here some of these Hadeeths which are sufficient to establish that he will appear as one of the signs of the Hour.

The number of Hadeeths narrated about the Mahdi are sixty; some of which are Sahieh, or Hasan, and others are Dadeeth but supported by corroborating evidence.

The number of other reports are twenty-eight.

Al-Safaareenii (1), Siddeeq Hasan Khan (2) and Al-Haafiz Al-Aabiri (3) stated that the Hadeeths regarding the Mahdi reach the level of being Mutawaaatr.

1. Abu Sa’eed Al-Khudri Ṣaḥīḥ narrated that the Prophet ﷺ said, “There will emerge among the last of my Ummah the Mahdi. Allah will give him rain and the earth will bring forth its vegetation. Wealth will be divided equally among the people, there will be plenty of livestock and the Ummah will become great. He will live for seven or eight years.”

2. Abu Sa’eed Al-Khudri Ṣaḥīḥ narrated that the Prophet ﷺ said, “I give you the glad tidings of the Mahdi. He will be sent when people are divided and there are earthquakes; he will fill the world with justice and fairness just as it was filled with injustice and khilafah.”

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(1) Lawaami’ Al-Anwaar Al-Bahriyyah, 2/84.
(2) Al-I‘tidaal li ma kaana wa ma yakooonu bayna Yaday Al-Saa’ah, 112-113.
(3) Quoted from him and approved by Ibn Al-Qayyim in Al-Manaarah Al-Muneef, p. 142.
(4) Mustadrak Al-Haakim, 4/557-558. He said, “This is a Hadeeth with a Sahieh Isnaad, although they [Al-Bukhaari and Muslim] did not record it,” and Al-Dhahabi agreed with him.

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Books:

Books:
oppression. The inhabitants of heaven and the inhabitants of earth will be pleased with him, and he will divide wealth equally." He said, "Allah will fill the hearts of the Ummah of Muhammad by means of his justice, until he will tell the caller to call out, 'Who is in need of wealth?' and none of the people will respond except one man. The Mahdi will say, 'Go to the storekeeper and tell him that the Mahdi commands you to give me wealth.' So he [the storekeeper] will say to him, 'Scoop it up,' then when he has taken what he scooped up, he will say, 'I am the greediest of the Ummah of Muhammad; why can I not be content as they are content?' So he will try to give it back but it will not be accepted from him, instead it will be said to him, 'We will never take back anything that we gave away. It will remain like that for seven, eight, or nine years, then there will be no good in living after he is gone, or there will be no good in life after he is gone." (1)

"Scoop up," means take with both hands without counting.

“When he acquires what he scoops up," means that when he collects the money and determines the quantity he has before him so that he can take it away.

3. ‘Ali narrated that the Prophet said, “The Mahdi is one of us, from our family; Allah will prepare him in one night.” (2)

Perhaps what is meant by the words, “Allah will prepare him in one night” is that Allah will prepare him to become the caliph and will guide and inspire him, and give him the attributes of leadership and wisdom, which he did not possess before.

It is said that the words, “Allah will prepare him in one night,” means that He will prepare him and raise him in status in one night or in one hour of the night, so that the decision-makers will agree upon his caliphate. (3)

This means that the Mahdi, Muhammad ibn ‘Abd-Allah, will not know himself that he is the Mahdi referred to in the Hadiths until

(1) Al-Musnad, 5/37; its men are thiqaat. See Majma’ Al-Zawaa’id, 7/313-314
(2) Al-Musnad, 2/58, with a Sahih Isnad

No Apostle, Messenger, Prophet or Caliph of Allah swt was ever chosen by people in the entire human history. Allah swt sends them whenever and wherever in His infinite Divine wisdom to guide the mankind.

Mahdi is appointed by Allah and the need for ordinary men (whether they are decision makers or not) to agree upon his caliphate does not arise at all. It’s an innovation unfounded in Quran or Hadith.

Who? The King of Saudi or the Supreme Ayatollah? And all the dictators between them?

Not Ma’moor Min An-Naas [Chosen by people]

Ma’moor Min-Allah (Appointed by Allah)

This is the Law of Allah which has been in force since older times. And never will you find any change in Allah's Law. (48:23)
And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit (ourselves). (5:111)

I (Khidr) did it not of my own accord (but carried out the Divine Command). This is the explanation of things you could not not stand." 18:82 - Shabbir Ahmed’s Translation.

When we revealed to your mother: (Surah Ta Ha: 38-39)

We revealed to Musa’s mother: (Surat al-Qasas: 7)

Ahl Sunnah wal Jamah believes the persons in the above 3 Ayahs were non-Prophets.

[250] Ibn al-Munadi said:

"… and Allah will rectify through him everything that was corrupted before. Through him Allah will save the people of faith, through him He will revive the Sunan, and through him He will extinguish the fires of innovation. The people during his time will be powerful and victorious over their opponents, and they will live the best life. …"

He people swear allegiance to him and unite behind him. He will not be seeking caliphate and will never think that he was qualified for it. Hence the people will swear allegiance to him when he is reluctant.

The words, “Allah will prepare him in one night” does not mean that he will [initially] be misguided and sinning and then Allah will guide him in one night and he will start to lead the people. Not at all, because the Mahdi will lead the people on the basis of legislative knowledge, and he will judge between them and issue religious verdicts, resolve their disputes, and lead them in battle. This knowledge cannot be given on one night unless it is through revelation, and revelation is for the Prophets only, even though he is not a prophet.

Hence, it may be that what is meant by preparing him in one night is that he will make himself confident that he is the Mahdi being referred to in the Hadeeths, and he will be given qualities of leadership.

4. Umm Salama narrated that the Messenger of Allah ﷺ said, “The Mahdi is from my family, a descendant from Faatimah.”

“From my family,” means one of the people of the Prophet’s household and his descendants.

5. Ja’far narrated that the Prophet ﷺ said, “Eesa bin Maryam will descend [from heaven] and kill the Dajjal, and the Mahdi will still be leading the believers. So Eesa and the rest of the believers will pray behind the Mahdi.

6. Abu Sa’eed Al-Khudri narrated that the Messenger of Allah ﷺ said, “The one behind whom ‘Eesa bin Maryam will pray is one of us.”

[173] And it also narrated from Ka’b Al-Ash’ar he said that:

"The Mahdi’s commanders are the best of people, the people of his support and his bay’ah, coming from the people of al-Kufah, Yemen, and al-Abdal of ash-Sham. In front of him is Jibril and behind him is Mika’il. He will be loved by all creation. Allah will extinguish al-Fitnah al-‘Amaya [the blind trial], and the earth will be so safe that a woman will be able to perform the Hajj in a group of five women, unaccompanied by a man, fearing nothing but Allah. The earth will bring forth its goodness, and the sky its blessing."

Hazarath Jafar As-Sadiq RA narrates that the Prophet SAW is narrated to have said, How can that Ummah perish, when I (Muhammad SAW) am at its beginning, Mahdi AS in its middle, and ‘Masih (Isa AS) at its end.


The Hadeeth in Sahih Muslim does not have the word Mahdi and has only the word Imam. Suffixed Mahdi is interpolation by later generations. Mahdi AS and Esa AS cannot appear in one period as proved by the Hadith of ‘Hazarat Jafar As-Sadiq RA given above (right-side)...."
The saying of Prophet ﷺ is that ‘a group from my ummat will always fight for the Truth and will be dominant till the Day of Judgment.’ This Tradition is in Muslim as narrated by Jabir Ibn Abdullah رضي الله عنه. Hence, know that the fighting by the group of the Truth gives proof that the other group would be that of batil [Falsehood], oppression and tyranny. Is there a greater oppression and tyranny than fighting with the people of the Truth? And according to the wording of the Tradition, this killing will continue till the Day of Judgment. Hence, it is evident that the filling of the earth with justice and equity completely eradicating oppression and tyranny is an impossibility. The person who adheres to the meaning of the hadis [that the Sheikh holds] is certainly ignorant. (Siraj al-Absar)

The Prophet ﷺ is narrated to have said, what will be your state of affairs, when Esa ﷺ will descend among you, and lead you in prayers. (Muslim)

What is meant here is that the Mahdi will be leading the people in prayer as their Imam, and among those who would be praying behind him will be ‘Esa ibn Maryam ﷺ.

7. Ibn Mas'ood ﷺ narrated that the Prophet ﷺ said, “If there was only one day left in this world, Allah would lengthen it so that He could send during it a man who is from me or from my family; his name is the same as my name and his father’s name is the same as my father’s name.”

His name will be Muhammad ibn ‘Abd-Allah. This is a refutation of the Shi’ah who say that his name will be Muhammad ibn Al-Hasan Al-A’askari.

What is meant by “send” is cause to appear. In the Hadeeth of Fitr (one of the narrators of the Hadeeth) says, “If there is only one day left in this world, Allah would send a man who will be from my family to fill it with justice as it was filled with injustice.”

According to another narration, “This world will not cease to exist, or come to an end, until the Arabs are ruled by a man from my family whose name will be the same as my name.”

The words, “until the Arabs are ruled” mean that he will rule over the Muslims, whether they are Arabs or non-Arabs.

However, the Arabs are mentioned [specifically] here because he will begin with them. He will appear in Makkah and Madinah, and the Arabs there will follow him and then all the Muslims will follow him.

Additionally, anyone who reads the Qur’an, understanding it, and has knowledge of the Arabic language is considered an Arab.

8. Zurr ibn ‘Abd-Allah رضي الله عنه narrated that the Prophet ﷺ said, “The Hour will not begin until a man from my family, who will have the same name as mine, takes up a position of leadership.”

9. ‘Ali ﷺ narrated that the Messenger of Allah ﷺ said,

(1) Recorded by Al-Tirmidhi and Abu Dawood; it is Saheeh.
(2) Recorded by Abu Dawood, no. 4282. It is a Saheeh Hasan Hadeeth. Tuhfat Al-Ahwadi, 6:486.
(3) See, Marghat Al-Mafaateeh by Al-Qaari, 5:179.
(4) Recorded by Ahmad in Al-Musnad, 1:376, with a Saheeh Isnaad.

The Prophet of God said: After me come caliphs, and after the caliphs come princes, and after princes there will be kings and after the kings, there will be tyrants. And after the tyrants a man from My House will fill the earth with justice, and after him is al-Qahtani. By the One who sent me with the Truth! Not a word less. [Na’im bin Hammad in Fitan from Abd ar-Rahman bin Qays bin Jābir al-Sadafi. Kanz al-‘ummal, hadith #38704]
An angel descended as Gibril was sitting together with the Prophet. Gibril said: "This angel did not descend on earth since its creation until this moment." The angel said: "O Muhammad! Your Lord told me to ask you: 'Shall I make you a king or a servant and Messenger?'" Gibril said: "Humble yourself before your Lord, O Muhammad!" The Prophet said: "A servant and Messenger!" {Narrated from Abu Huraira by Ahmad, al-Bazzar, and Abu Ya'la, the former two with a sound chain as stated by al-Haythami and Ahmad Shaker in Ahmad's Musnad (#7160)}

"Even if only one day was left, Allah would send a man from my family to fill it with justice, as it was filled with injustice."

According to another narration, "If there were only one day left of this world, Allah would send a man who would be one of us to fill it with justice just as it was filled with injustice."

These Hadeeths all clearly state that the Mahdi will be called Muhammad ibn 'Abd-Allah; they mention his name and his attributes. There are a number of Hadeeths which may be interpreted as referring to the Mahdi.

10. Ja'far narrated that the Prophet said, "Soon no Qafeez or Dirham will be brought to the people of Iraq." We asked, "How will this occur?" He said, "Because of the non-Arabs [Al-'Ajam] who will prevent it."

Qafeez was a unit of measurement used by the people of Iraq, as we say Saa', kilogram, or ton.

Dirham was a silver coin which was in circulation in the past.

"Because of the non-Arabs [Al-'Ajam]." The word 'Ajam originally referred to the non-Arab, whether he spoke Arabic or not, then the word came to refer to the Persians.

Then the Prophet said, "Soon no Dinar or Mudi will come to the people of Syria." We asked, "How will that happen?" He said, "Because of the Romans."

The Dinar was a gold coin.

The Mudi was the unit of measurement used by the people of Syria, as we say saa', kilogram, or ton.

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(1) Meaning, from the family of the Prophet

(2) Recorded by Abu Dawood, 4:107, Kitaab Al-Mahdi. Its Isnaad is Qawiy

at-Tabarani in al-Kabir and Abu Nu'aym narrated from Ibn Mas'ud [radhiyallahu 'anhu] that he said: "The Messenger of Allah [sallallahu 'alayhi wa-sallam] said: "A man will come from my household whose name will be like my name, and whose behavior (character and conduct) will be like my behavior (character and conduct). He will fill it [i.e. the earth] with equity and justice as it had been filled with oppression and tyranny."
...O Fatimah! By He Who sent me with the Truth, from them [i.e. from al-Hasan and al-Husayn] will be the Mahdi of this Ummah, when the world descends into massacre and chaos, trials appear and the ways are blocked, and everyone falls upon each other, so that the old will not have mercy on the young and the young will not show respect to the old, then at that time Allah will send from them he who will open the fortresses of misguidance and the closed hearts. He will establish the religion at the end of time as I had established it in the beginning, and he will fill the world with justice as it had been filled with tyranny. O Fatimah! Be not sad, and do not weep, for Allah [‘azza wa-jall] is more Merciful and more Compassionate to you than I am, and that is because of the place that you have in my heart.... (at-Tabarani in al-Kabir, and Abu Nu‘aym narrated from ‘Ali ibn ‘Ali al-Hilali, from his father)

[170] And he also narrated from Abu Hurayrah [radhiyallahu ‘anhu] that he said:

"The Mahdi will be given the bay‘ah between ar-Rukn and al-Maqam. He will not wake up one who is asleep, nor will he shed any blood." (al-‘Arf al-Wardi fi Akhbar al-Mahdi, As-Suyuti)

Then he fell silent for a moment, and then said, “Toward the end of my Ummah, there will be a caliph who will scoop up wealth without counting it.”

Al-Jareer, the narrator, said, “I said to Abu Nadrah and Abu ‘l-‘Ala, ‘Do you think that that was ‘Umar ibn ‘Abd Al-‘Azeez?’ They said, ‘No.’”(1)

This refers to the Mahdi, based on the evidence of the Hadeeths quoted above which mentioned his name. This is because of the large amount of booty and many conquests that will occur during his time, as well as his generosity and showing kindness to all.

11. ‘A‘ishah, the Mother of the Believers, said

“The Messenger of Allah was startled in his sleep and we said, ‘Messanger of Allah, you did something in your sleep that you did not do before.’ He said, ‘Strange it is that some people of my Ummah will head towards the House to kill a man of the Quraysh who has sought refuge there. When they are in the plain they will be swallowed up by the earth.’ We said, ‘Messenger of Allah, there may be all sorts of people on the road.’ He said: ‘Yes, among them will be those who are there by choice, those who were forced to join, and the travellers. They will all be destroyed as one, but they will be raised in different states; Allah will raise them according to their intentions.’”

(1) Narrated by Muslim, 2913

This prophecy is about Abdullah bin Zubair(Rz), which came just as true as others. Please read: http://en.wikipedia.org/wiki/Abd_Allah_ibn_al-Zubayr

There's no sign whatsoever of Mahdi in this report.

Yazid tried to end Ibn Zubayr’s rebellion by invading the Hejaz, and took Medina after the bloody Battle of al-Harrah followed by invading the Tihama and the siege of Mecca but his sudden death ended the campaign and threw the Umayyads into disarray with civil war eventually breaking out. (Wikipedia)
What is meant is that the destruction of this army will happen all at once, and they will all be swallowed by the earth. They will stand before Allah in different states on the Day of Resurrection, some will go to Paradise and others to Hell, based on their deeds and intentions.\(^{(1)}\)

12. Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, “Allegiance will be sworn to a man between the Rukn and the Maqaaam; \(^{(2)}\) no one will violate the sanctity of the House except its people (i.e., the Muslims). They will violate it, and do not ask how much destruction will befall the Arabs. Then the Abyssinians will come and demolish it and it will never be rebuilt after that, and they are the ones who will take out its treasure.”\(^{(3)}\)

13. Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, “How will you be when the son of Maryam descends among you and your Imam is one of you?”\(^{(4)}\)

The Imam being referred to here is the Mahdi, Muhammad ibn ‘Abd-Allah, [and this is evident] based on the Hadeeth of Jaabir ﷺ which was mentioned previously [as no. 5].

14. Jaabir ibn ‘Abd-Allah ﷺ narrated that the Prophet ﷺ said, “A group among my Ummah will continue to fight for the truth and will prevail until the Day of Resurrection. ‘Eesa ibn Maryam will descend and their leader will say, ‘Come and lead us in prayer,’ but he will say, ‘No, you are leaders of one another,’ as an honour from Allah to this Ummah.”\(^{(5)}\)

The one being referred to here is also the Mahdi, their leader who will lead them in prayers.

Foot note 2 of (V 8:73), ProphetSLM said: If the Muslim world gave Bai’ah (pledge) to two Khalifah (chief Muslim rulers), the first one who was given the Bai’ah (pledge) first will remain as the Khalifah, then kill the latter (the second) one.”

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur’an and the Prophet’s statement), that there shall not be more than one Khalifah (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great Fitnah (mischief and evil) amongst the Muslims, the ultimate results of which will not be worthy of praise. (The Noble Qur’an summarized in one volume by: Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali, page 372-73 part10, Darus Salaam publication)

Hadith quoted from Ibn Abbas:\(\text{RZ}\): “The Prophet\(\text{SLM}\) said My Ummah shall not extinguish because I am at its beginning, Esa\(\text{AS}\) (Jesus) son of Maryam (Mary) is at the end and Mahdi\(\text{AS}\) is in between (in order to guide)”. This tradition is reported in his book by Hafiz Abu Nu’aym and also Imam Ahmed Hanbal in his “Musnad”.

As per your interpretation, by now all populace on the face of the earth have embraced Islam - then who are they fighting with now?
"How can my Ummah perish when I am at its beginning, Isa (Jesus) son of Maryam (Mary) at its end, and the Mehdi from my progeny will be in the middle of it?"

The author of Mirqat (the commentary of Mishkat) writes that this hadith has been reported by the following chain of transmission: Hazrat Imam Jafar\textsuperscript{RH} - he from (his father) Muhammad Baqar\textsuperscript{RH} - he from (his grandfather) Imam Zainulabideen\textsuperscript{RZ} - he from Imam Hussain\textsuperscript{RZ} - he from Hazrat Ali bin Abu Talib\textsuperscript{RZ}. The author of Mirqat says that such a chain of narrators (all of whom are the most respectable - in lineage, scholarship and piety) is called the silsilat az-zahab or the golden chain of narrators.

Ibn Asakar has narrated that the Prophet of Allah, PBUM, said "How my Umma (adherents) would be ruined, when I am at the beginning and Isa (Jesus\textsuperscript{AS}) the son of Maryam (Mary\textsuperscript{AS}) is at the end and Mehdi\textsuperscript{AS} who is from my progeny (Ahl-e-Bait) is in the middle". (There are several traditions of like contents and meaning which are reported by Hakim, Abu Na'im, Imam Jafar, Yahya Bin Abdullah and others)

[66] And Abu Nu'am\textsuperscript{r} narrated from Ibn 'Abbas [radhiyallahu 'anhu] that he said: "The Messenger of Allah [sallallahu 'alayhi wa-sallam] said:

"That Ummah will not perish which I am at its beginning, 'Isa at its end, and the Mahdi in its middle."

(al-'Arf, al-Wardi fi Akhbar al-Mahdi, AS, Suyuti)

It has been narrated on the authority of Aba Sa'id al-Khudri that the Messenger of Allah (sallAllahu alayhi wa sallam) said: When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later. (Muslim)

This hadith was reported by Abi Ayyub Al Ansari in the reference of At-Tabarani. "A nation will not be destroyed when I am at their beginning, and Jesus, the son of Mary, is at its end and Al Mahdi is in the middle."

(Jesus, Al- Mahdi and Moshaikh (Anti-Christ) AL MAHDI, JESUS and MOSHAIKH the ANTI-CHRIST Narrated by the late Grand Muhaddith of Morocco Shaykh, Abdullah ben Sadek, Ph.D.)

The Muslim hadith has the word 'Imamukum minkum', without the mention of Mahdi\textsuperscript{AS}. Also, there is no hadith in the 6 Canonical books (Sahih Sittah) which proves that Esa\textsuperscript{AS} and Mahdi\textsuperscript{AS} come together.
Harith b Abi Rabi'a and 'Abdullah b. Safwan both went to Umm Salama, the Mother of the Faithful, and they asked her about the army which would be sunk in the earth, and this relates to the time when Ibn Zubair (was the governor of Mecca). She reported that Allah's Messenger (sallAllahu alayhi wa sallam) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said: Allah's Messenger, what about him who would be made to accompany this army willy nilly? Thereupon he said: He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention. Abu Ja'far said: 'This plain, ground means the plain ground of Medina. (Muslim)

16. Hafsa narrated that the Messenger of Allah (S) said,

"An army will seek to attack this House; when they are in a plain, the middle of them will be swallowed by the earth; the front [of the army] will call out to the rear, then they will be swallowed, and there will be no one left but one fugitive who will relate the story." (Recorded by Muslim 4/2029)

"Fugitive" here means that one man will be saved from being swallowed by the earth and he will relate to the people about the army which was swallowed.

17. Umm Salamah (R), the wife of the Prophet (S), narrated that the Prophet (S) said,

"A dispute will occur following the death of a caliph, and a man from Mecca will flee to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and will swear allegiance to him between the Corner (i.e., Black Stone) and the Maqam. An army will be sent against him from Syria, which will be swallowed by the earth in Al-Bayda', between Makkah and Madeenah. When the people see that, the devoted worshippers from Syria and the best people from Iraq will come to him and swear allegiance to him. Then a man will rise from Quraysh whose maternal uncles are from Kalb. He will send an army against (the Mahdi) and (the Mahdi's followers) will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdi) will divide the wealth and rule the people in accordance with his will."

Mistaken interpretation. It's Abdullah bin Zubair®'s tragical event. Caliphate 684 - 692
(People will confront you with what the majority is doing.) Now if you pay heed to, or get intimidated by majority of those who live on earth, they will lead you astray from Allah's Way. Most of the people follow nothing but conjecture and they only live by guesswork. (6:116, Shabbir Ahmed)

And most of the people, though thou desiredest ardently, are not going to be believers. (12:103)

Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; (5:48)

And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? (10:99)
They were quoted as evidence by the scholars, to such an extent that belief in the appearance of the Mahdi has become a consensus in the beliefs of Ahl Al-Sunnah wa’l-Jama’ah. Many scholars stated that the Hadeeths regarding the Mahdi are Mutawaatir, as related by Imam Al-Safaareeni (1), Al-Shawkaani (2) and Muhammad Siddeeq Khan (3).

A brief look at some of those who claimed to be the Mahdi

Studying history, the periods of dispute and injustice that the Muslims have gone through, and the spread of injustice caused by people in authority, we find that some men have appeared who claimed to be the Mahdi and some people believed them. Some of these people are:

1. The Raafidis claim that they are waiting for the Mahdi, who is the last of their twelve Imams. According to them, his name is Muhammad ibn Al-Hasan Al-A’Askari. They believe that he is one of the descendants of Husayn ibn ‘Ali, and not the descendants of Hasan ibn ‘Ali.

They believe:

* That he entered the tunnel of Samarra’ more than one thousand years ago, in the year 260 AH.
* When he entered the tunnel he was five years old, and he has been living in this tunnel since that time; he has not died and he will emerge at the end of time.

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(1) Lawaami’ Al-Anwaar Al-Bahriyyah, 2/80.
(2) Recorded from him in Al-Ikhbaar Li Ashraat Al-Saa’ah, p. 114.
(3) Al-Ikhbaar li, p. 145.
Sahih ahadith of Armies with Black Banners

"Thawbaan reported that the Prophet (Sallallaahu `alayhi wa sallam) said, 'Three will fight for the your treasure (of the Ka`bah), each of them the son of a 'Khalifeefah', it will be rendered to none of them. Then from the direction of the East will emerge black flags. Then they will fight you like they have fought none before.' Then some words were spoken which I did not remember. He then said, 'If you see him, give bay`ah to him even if you must crawl over ice. For, verily, he is the 'Khalifeefah' of Allah (Khaleefatullaah), the Mahdi". (This Hadeeth is found in Ibn Maajah, Ahmad's Musnad, al-Haakimi's Mustadrak and others.)

After analysing the chain of narration found in Ibn Maajah's Sunan the narrators are in the following authentic unbroken reliable chain:

1) Reported to Ibn Maajah by both Muhammad bin Yahya and Ahmad bin Yusuf - Both reliable; Imam Muslim has said about Ahmad bin Yusuf, "He is reliable (thiqqah)." an-Nasaa'i has said, "There is no problem in him." ad-Daraaqutni has said, "Reliable and noble (thiqqah nabeel)."

2) `Abdur-Razzaq bin Hammaam as-San`ani - Reliable. Ahmad bin Hanbal was asked about him, "Have you seen anyone better in Hadeeth than `Abdur-Razzaq?" He replied, "No".

3) Sufyaan ath-Thawri - Too reputable to record his merits. Very reliable. Shu`bah, Sufyaan bin `Umaynah, Abu `Aasim an-Nabeel and Yahya ibn Ma`een among others said: "Sufyaan is the 'Ameer al-Mu'mineen" of Hadeeth!"

4) Khaalid bin Mahraan al-Hatha - Reliable. Ahmad bin Hanbal has said, "Trustworthy (thabt)." Ibn Ma`een and an-Nasaa'i have both said, "Reliable (thiqqah)."

5) Abi Qulaaba Abdullaah bin Zayd al-Harrami - Reliable. Muhammad bin Sa`d has said in his "at-Tabaqqah ath-Thaaniyah min Ahl al-Basrah" about him, "He was reliable (thiqqah)."

6) Abu Asmaa` `Amroo bin Marthad ar-Rahabi - Reliable. al-Ijli has said about him, "Shaami, Tabi’ee, Reliable (thiqqah)."

7) Thawbaan - Companion and servant of the Prophet (Sallallaahu `alayhi wa sallam).["Tahtheeb al-Kamaal" of al-Mizzi and "Tahtheeb at-Tahtheeb" of Ibn Hajar were referenced for verification of the Narrators]

In this chain of narrators, weakness is nowhere in sight, subhan`Allah.

A tunnel of Samura.

A thousand years, as they claim!

Additionally, what is the reason for his absence and hiding for such a long period of time when he is still alive? Why doesn't he emerge and enjoin what is good and forbid what is evil, when the Ummah today is in the greatest need of it?

Ibn Kathier said, concerning the Mahdi Muhammad ibn `Abd-Allah mentioned in the Hadeeths, "He, meaning the Mahdi of Ahl Al-Sunnah, will appear from the East, not from the tunnel of Samura", where the ignorant Raafidis claim he is presently and await his emergence toward the end of time. This is a kind of delirium and a great deal of misguidance from Satan, as there is no evidence or proof for it either from the Qur'an, the Sunnah, or rational thought; there is no advantage or benefit in this idea.

2. `Abd-Allah ibn Saba` claimed that `Ali ibn Abi Taalib was the awaited Mahdi; he also claimed that he would come back to this world.

3. Al-Mukhtar ibn `Ubayd Al-Thaqafi claimed that Muhammad ibn...
Syria. They falsely claimed to belong to \textit{Ahl al-Bayt}, and claimed to be descendants of Faatimah \textbullet\textbullet\textbullet\textbullet, hence they were also called the Fatimids.

They banned the Shaafa‘i courts and built graves and tombs. Great calamities befell the Muslims because of them.

The Qaraamitah pretended to be Muslims, but in fact they were heretics, far different from other religions and sects. Their religion was a mixture of Magianism, whose followers worship fire, and the pagan Sabian religion, whose followers worshipped the stars.

Ibn Katheer said: “The rule of the Fatimids lasted for more than two hundred and eighty years, and ‘Ubayd-Allah Al-Qaddaah claimed to be the Mahdi and built the city of Al-Mahdiyyah.”

7. Another individual who claimed to be the Mahdi was Muhammad ibn ‘Abd-Allah Al-Barbari, who is known as Ibn Toomar. He appeared in the year 514 AH and claimed that he was an ‘Alawi, i.e., descended from ‘Ali ibn Abi Taalib \textbullet\textbullet, and fabricated a lineage going back to Al-Hasan ibn ‘Ali \textbullet\textbullet.

He gained power by oppressive and unjust means, and he employed a number of tricks by which he deceived the people; trying to prove that he had some extraordinary feats or miracles. One of his tricks was to hide men in graves; he would then come with a group of people showing them a miracle. He would shout, “dead ones, respond to my call!” They would reply, “You are the infallible Mahdi...” and so on. As he would be afraid of them telling others about the trick, so he would destroy the graves with them in it, burying them alive.

8. Another individual who claimed to be the Mahdi was Muhammad Ahmad ibn ‘Abd-Allah Al-Sudani (d. 1302 AH/1885 CE), who was a Sufi. He ruled over Sudan and was famous for his asceticism. He claimed to be the Mahdi when he was 38 years old, and leaders and the scholars of the tribes supported him.

He claimed that anyone who doubted that he was the Mahdi becomes a disbeliever in Allah and His Messenger, and other nonsensical claims.

\textit{(1) Al-Bidaayah wa‘l-Nihayah, 12:331}

\text{The research study presented on the subject in this work and particularly in this chapter is astounding and appalling. How in the world could he fail to mention the earth shaking Islamic movement of 10th century (847-910) Hijri in the Muslim World?}
And Abu Nu'aym narrated from Hudhayfah [radhiyallahu 'anhu] that he said: The Messenger of Allah [sallallahu 'alayhi wa-sallam] said:

"If there remained but one day for this world, Allah would send a man whose name is my name and whose behaviour is mine, and whose kunyah [patronym] is Abu 'Abdullah. He will be given the bay'ah between ar-Rukn and al-Maqam. Allah will restore by him the religion, and grant him many conquests, so that there is no-one left on the earth except that he says: 'La ilaha illallah [there is no god but Allah]."

So Salman stood up and said: "O Messenger of Allah, from which of your children is he?" He said: "From the descendants of this son of mine," and he put his hand on al-Husayn.

Even though he achieved some success fighting against the British Christians, however, reality proved that he was not the Mahdi promised in the Hadeeths; rather he was one of the pretenders.

9. Another individual who claimed to be the Mahdi was Muhammad ibn 'Abd-Allah Al-Qahtani, who appeared in Riyadh, Kingdom of Saudi Arabia. It was said that he saw a dream which he interpreted as him being the awaited Mahdi. Some people swore allegiance to him and they fortified themselves in Masjid Al-Haraam in 1400 AH/1980 CE, an event which is known as Fitnat Al-Haram, and which ended with him being killed.

Guidelines on dealing with those who claim to be the Mahdi

Our rejection of those who claim to be the Mahdi does not mean that we disbelieve in the Hadeeths that speak of the Mahdi. But we must differentiate between believing in the Hadeeths about the Mahdi, which are authentically reported from the Prophet ﷺ, and our judgement as to whether so-and-so is the Mahdi. The Prophet ﷺ did not leave the issue without any guidelines; rather he mentioned signs and guidelines by which we may recognise the Mahdi without any doubt. These include:

1. The Mahdi will not call people to himself, or call for allegiance to be sworn to him, rather the people will swear allegiance to him although he is reluctant.

2. The name of the Mahdi will be the same as the name of the Prophet ﷺ, Muhammad ibn ‘Abd-Allah.

3. His lineage will go back to Al-Husayn ibn ‘Ali ﷺ.

Muawiyah died soon thereafter (692) at the age of seventy-eight and Yazid ascended the Umayyad throne. One of his first acts was to order the governor of Madina, Waleed bin Uthba, to force an oath of allegiance from Abdullah bin Zubair and Hussain ibn Ali. Sensing the imminent danger to his life, Abdullah bin Zubair left Madina for Mecca under cover of darkness and took refuge in the Ka'ba, where he would presumably be safe from Yazid's troops. Hussain ibn Ali consulted with his half-brother Muhammad bin Hanafia and moved to Mecca as well.

Some people took oath of allegiance to Abdullah bin Zubair while he was reluctant to take it. Nothing to do with Mahdi AS

And Abu Nu'aym narrated from Ibn 'Amr [radhiyallahu 'anhumma] that he said: "The Messenger of Allah [sallallahu 'alayhi wa-sallam] said:

"The Mahdi will come, with a turban on his head, and a caller will announce: "This is the Mahdi, the Khalifah of Allah, so follow him!"

This is absurd interpretation, as no Messenger, Prophet or Caliph of Allah swt in the history of mankind has withheld the proclamation and left it on masses to figure out - This runs directly contrary to the teachings of the Qur'an.
And at-Tabarani in al-Kabir and Abu Nu‘aym narrated from Ibn Mas‘ud [radhiyallahu ‘anhu] that he said: "The Messenger of Allah [sallallahu ‘alayhi was-sallam] said:

"A man will come from my household whose name will be like my name, and whose behaviour will be like my behaviour. He will fill it [i.e. the earth] with equity and justice as it had been filled with oppression and tyranny." (Abu Dawud, al-'Arf al-Wardi fi Akhbar al-Mahdi, As-Suyuti)

But more importantly, his character and conduct resembles Prophet's SAWS character and conduct. This is the top litmus test to check the veracity of true Mahdi AS

In, Around or long before or after

The Dawa [call] of the MahdiAS, his group [companions], his Ilm [knowledge], his Haal [state], his zaat [essence], his Sabr [patience], his Tawakkul [trust in Allah swt] is akin to the Dawa, Sahaba, Ilm, Haal, Sabr, Tawakkul of the Prophet SAW and, in many respects outwardly and inwardly, he is like or equal to Hazrat Prophet SAW. (Tafsir Al Kashf Al Haqaiq Al Tanzil Wa Uyun Al Aqwil fi Wujuh al Tawil, 4 vols., Beriut)

(1) This was mentioned in a Hadeeth of which the Isnaad is subject to some doubt.
QUESTION:

What makes a person claim that he or someone else is the Mahdi?

By examining the stories and biographies of those who claimed to be the Mahdi, it is clear that:

Some of them wanted to become prominent rulers, so they falsely claimed to be the Mahdi, even though none of the signs of the Mahdi appeared in them at all, such as ‘Ubayd-Allah Al-Qaddaah and Ibn Toomart.

There was uncertainty about some of them, and people thought that this person was the Mahdi, such as Muhammad ibn ‘Abd-Allah Dhu’l-Nafs Al-Zakiyyah, who rebelled and gained followers, and then became clear that he was not the Mahdi. Some of them became famous and there were many dreams concerning them, and people thought that this man was the Mahdi, such as Muhammad ibn ‘Abd-Allah Al-Qahtani.

A brief discussion of the issue of dreams

Dreams cannot be relied upon to make decrees and decisions concerning the Ummah or even things of less importance than that.

Once Shurayk ibn ‘Abd-Allah Al-Qadhi entered upon the caliph Al-Mahdi, and Al-Mahdi looked upset and sounded angry with him. Shurayk asked, “What is upsetting you, Ameer Al-Mu’mineen?” Al-
From Ahadith collected by Allama Suyuti from various sources, according to the Prophet™:
- The Mahdi™ is Khalifa of Allah swt (Khilafatullah)
- The Mahdi™ is the most beautiful and one of the chiefs of people of paradise
- The inhabitants of the heavens and the earth will be pleased with him
- His significance is such that even “The great day of reckoning (Qiyamah)” is hinged on his advent, and will wait for his passage.
- His character and conduct and behavior resembles that of the Prophet™
- Anxiety of the Sahaba™ for “fear of innovation after the Prophet™” was relieved with news of his advent
- Announcement and Call of his arrival is made in Heavens and Skies
- Allah will rectify and complete the religion with Mahdi™ as He began it with Prophet™
- Allah will send him as a saviour for the people and restore by him the religion
- He is the guardian and protector of the Ummah in its middle period from destruction
- He is on the same footing with two great Prophets at either end of timeline.
- He who will open the fortresses of misguidance and the closed hearts.
- He will establish the religion at the end of time as the Prophet™ himself had established it in the beginning
- The sect who follows him is the one and only among 73 which is saved from the Fire
- He is the one who carries the mark of Prophet™ on his shoulder
- Allah support him through holy angels from heavens and on earth are Arifullah
- He is mentioned in the Books of the Prophets, and his deeds has no injustice or deficiency
- He is someone better than Abu Bakr and 'Umar [raddiyyallahu 'anhum]
- Allah will rectify through him everything that was corrupted before. Through him Allah will save the people of faith, through him He will revive the Sunan, and through him He will extinguish the fires of innovation.
- And so, giving Bay'ah to him is a religious obligation

And therefore, Whoever denies Mahdi™ is a disbeliever

**MisGuidelines:**

If a person claims to be the Mahdi, does not meet the description and the Dajjala has not emerged during his time, then he is an impostor and a liar. If a man claims that he is 'Eesa ibn Maryam™ and the Dajjala has not appeared before him, then he is an impostor and a liar.

We should view the issue of the Mahdi on a fair basis without any exaggeration.

According to Ahl Al-Sunnah wa'l-Jama'ah, the Mahdi is no more than a Muslim ruler who will spread justice, but he is not infallible.

Some of the scholars denied the idea of the Mahdi, including the following:

**Ibn Khaldoon**

Ibn Khaldoon was uncertain with regard to the issue of the Mahdi, and criticised the Hadeeths that were narrated concerning him; he said, “As you can see, none of these Hadeeths are free of weakness or flaws except a few.”

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(2) See Muqaddmat Tareekh Ibn Khaldoon, 1:574.

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Please read the article: The status of Mahdi™ on our website.
And he also narrated from Ka'b that he said:

"I have found the Mahdi referred to in the Books of the Prophets, that there will be in his deeds no injustice or deficiency."


Muqatil Ibn Sulayman and those who followed him among the (Sunni) commentators of Quran said that the verse: "And he shall be a Sign for (the coming of) the Hour" (Quran 43:61) was revealed about al-Mahdi. (al-Sawa'iq al-Muhriqah, by Ibn Hajar Asqalani, Ch. 11, section 1, p247)

The Mahdi is mentioned in our Prophet's book (Quran) too:

Those unto whom We have given the Book, who read it with the right reading (carefully study it beyond mere recitation), and then follow it as it should be followed - it is they who truly believe in it. And whoever does not believe in it this way - it is they, who are the losers. ('Tilawat' = Recitation with understanding and then following it). 
[2:101] - Shabbir Ahmed

The answer to this is that the Qur’an does not mention all the signs of the Hour; it does not mention the Dajjaal or the landslides that will occur toward the end of time, and other events. Rather all that is mentioned in the Sunnah, and as long as it is proven in the Sunnah, it is sufficient. Allah says regarding His Prophet:

"Nor does he speak of (his own) desire." [Al-Najm 53:3]

The Prophet ﷺ said, "I have been given the Qur’an and something similar to it."(1) So long as the Prophet ﷺ mentioned it and affirmed it, it is an established part of the religion.

2. The Hadeeths are not in the Saheeh collection of Bukhara'i and Muslim

The answer to this is that the Saheeh of Bukhara'i and Muslim...
The recent Fatwa in this issue was given in Mecca by "The Muslim World League" (Rabitatul 'Alam al Islami) on Oct. 11, 1976 (23 Shawwal 1396). This Fatwa states that more than twenty companions narrated traditions concerning al-Mahdi, and gives a list of those scholars of Hadith who have transmitted these narrations, and those who have written books on al-Mahdi. The Fatwa states: "The memorizers (Huffadh) and scholars of Hadith have verified that there are authentic (Sahih) and acceptable (Hasan) reports among the traditions related to al-Mahdi. The majority of these traditions are related through numerous authorities (Mutawatir). There is no doubt that the status of those reports are Sahih and Mutawatir. (They have also verified) that the belief in Mahdi is obligatory, and that it is one of the beliefs of Ahlussunnah wal Jama'a. Only those ignorant of the Sunnah and innovators in doctrine deny it.

For the transcription and reproduction of this Fatwa, see, among others, the Introduction of al-Ganj al-Shafi'i, in the book named "al-Bayan," Beirut, 1399/1979, pp 76-79 and in Appendix.

not include all the Hadeeths of the Prophet ☪ and the narrators of the Sunnah, other than Al-Bukhaari and Muslim, are prominent scholars; we also have many ways of distinguishing authentic Hadeeths from weak ones. If a Hadeeth is Saheeh, we must accept it, whether it is in the books of Bukhaari and Muslim or elsewhere. Additionally, Bukhaari and Muslim narrated Hadeeths about the Mahdi through description, without stating his name, as mentioned previously when discussing the Hadeeths concerning the Mahdi.

3. We do not want to open the door to people who claim to be the Mahdi

The answer to this is that if we keep the matter within the legislative guidelines, that door will not be opened. The Mahdi has certain physical characteristics and will appear at a certain time and during certain circumstances, as discussed previously, which can only apply to one man, the true Mahdi.

Finally...

Does believing in the Mahdi mean that we should give up Da'wah (calling people to Islam) and striving?

With the conflict between good and evil, the appearance and spread of corruption, and the weakness of the call to goodness in many countries, despair and hopelessness have taken over the hearts of many Muslims, and they have begun to await the arrival of the Mahdi who will lead them to victory.

So they stopped striving and calling people to Islam, kept quiet and failed to enjoin what is good and forbid what is evil, they have become reluctant to seek and spread knowledge, or even to do business or work, or develop the land; they say to themselves, "It will be soon, this is the time when the Mahdi will appear."
The proper way of understanding the Hadeeths concerning the signs of the Hour, such as

- The Hadeeths about the Mahdi, through whom Allah will support His religion.
- The Hadeeths about the Muslims fighting the Jews and their victory over them.
- The Hadeeths about the Muslims fighting the Roman Christians, and their victory over them. And so forth.

The proper way to deal with them is by realizing that these signs and others are glad tidings for the believers in helping them develop patience, and reassuring them that the religion is protected and will prevail.

Nevertheless, we should act in accordance with what Islam has enjoined in general, which is to support the religion of Islam, defend Muslim lands, establish Jihad for the sake of Allah, and fight to raise the banner of Islam. We should not sit idle, waiting for victory to come down from heaven or to emerge from the earth without any effort on our part.

The Muslims today must prepare to fight the Jews and expel the Christians who are occupying Muslim lands, and not sit idle in humiliation, waiting for the Mahdi to emerge to save us. Rather we should unite and support our religion, and if the Mahdi appears we will support him.

Is he still ordinary and just a Muslim? What is wrong with you, how do you judge? (68:36-38)

Is Allah supporting His religion through you and me? People please do justice yourselves.

Readers please do not blindly follow these so-called scholars such as the author of this book who will lead you to utter misguidance. And be not among those excuse makers when it’s too little too late to make any excuse anyway:

And they (i.e., you) will Say: “Our Lord, we have obeyed our leaders and our learned ones, but they misled us from the path.” (33:67)