

The Awaited Imām Mahdī (*Peace Be Upon Him*)

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مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِ
مُحَمَّدَ سَيِّدِ الْكَوْنَيْنِ وَ الثَّقَلَيْنِ
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَ مِنْ عَجَمٍ
(صَلَّى اللهُ تَعَالَى عَلَيْهِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ)

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Preface

Today is 18 Dhul-hijjah, the day when the Prophet (*Peace Be Upon Him and His Household*) stayed at Ghadīr Khum after his return from Hajjat-ul-wadā' to Medina. Surrounded by the Companions, he declared while raising the hand of 'Alī al-Murtadā (RA):

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

Whoever has me as his master 'Alī is his master.

This was the declaration of 'Alī's spiritual sovereignty and its unconditional acceptance is binding on believers till the Day of Judgement. It clearly proves that anyone who denies 'Alī's spiritual sovereignty in fact denies the Prophet's spiritual sovereignty. This most humble follower of the Prophet (*Peace Be Upon Him and His Household*) felt that some people deny this reality partly out of ignorance and partly out of prejudice, which is spreading unnecessary tension and disunity in the Muslim community. Under the circumstances I thought it necessary to write two pamphlets on the issue of sovereignty and leadership: one titled as The Ghadīr Declaration and the other titled The Awaited Imām Mahdī (D). The former is designed to clarify the status of 'Alī (*Peace Be Upon Him*) as the opener of the spiritual sovereignty and the latter is designed to describe the status of Imām Mahdī (*Peace Be Upon Him*), the seal of spiritual sovereignty. The main purpose is to remove the doubts that have gathered around the issue and to make the Muslims aware of the reality. The spiritual sovereignty of 'Alī and Mahdī (عليهما السلام) are proved by the authentic hadīth-books of Ahl-us-Sunnah wal-Jamā'ah, in the form of continuous traditions, (that is, there is uninterrupted evidence to endorse the soundness of the traditions). In the first pamphlet I have included 51 traditions which are full authenticated and referenced. The reason for this number is that this year I have completed 51 years of my life. Therefore, in order to gain blessings I have humbly used this relationship as wasīlah (intermediation) in the presence of 'Alī (RA), so that this meagre effort is accepted. (Āmīn)

In this preface I want to clarify the three types of legacy (inheritance) handed down by the Holy Prophet (*Peace Be Upon Him and His Household*):

The spiritual inheritance of 'unapparent succession' (spiritual khilāfah).

The political inheritance of 'external caliphate.'

The general inheritance of 'religious caliphate.'

The first form of inheritance was given to the members of the Prophet's family.

The second form of inheritance was given to the rightly-guided caliphs.

The third form of inheritance was given to other Companions and the Successors.

The 'unapparent succession' is that fountainhead of Prophet Muhammad's succession which not only safeguarded spiritual achievements and hidden blessings of Islam, but also introduced the Ummah to spiritual sovereignty, saintly rank of qutb and reformation through which the Ummah benefited spiritually.

The 'external caliphate' is that fountainhead of Prophet Muhammad's succession which led to the practical dominance of Islam as well as its establishment as a practical system. This led to governance and stability of the Prophet's dīn. It paved the way for the creation of different Islamic states and practically introduced the sharī'ah of Prophet Muhammad (*Peace Be Upon Him and His Household*) as a world system.

The 'general caliphate' is the fountainhead of Prophet Muhammad's succession which promoted the Islamic teachings and proved the importance of righteous deeds in the Muslim community. It not only helped in the preservation of knowledge and piety among the Ummah but also in the spread and propagation of Islamic morality. The three types of caliphate may be summed up as:

Succession of spiritual sovereignty.

Caliphate of governance.

Caliphate of guidance.

Shāh Walī Allāh (رحمة الله تعالى عليه), a great scholar of the Indian Subcontinent, has commented on this division of Prophet's inheritance in the following words:

پس وارث آنحضرت هم بسه قسم منقسم اند، فوائده الذين أخذوا الحكمة و العصمة و القطبية الباطنية، هم أهل بيته و خاصته، و وراثه الذين أخذوا الحفظ و التلقين و القطبية الظاهرة الإرشادية، هم أصحابه الكبار كالخلفاء الأربعة و سائر العشرة، و وراثه الذين أخذوا العناية الجزئية و التقوى و العلم، هم أصحابه الذين لحقوا بإحسان كأنس و أبي هريرة و غيرهم من المتأخرين، فهذه ثلاثة مراتب متفرعة من كمال خاتم الرسل صلى الله عليه وآله وسلم

People who have received the Prophet's inheritance are of three kinds: 'The first kind is of those who received wisdom, piety and inner enlightenment from him. These are the members of his family and other specific personalities. The second group is of those who received the inheritance of external enlightenment from him in the form of virtuousness, and guidance. These are his senior Companions, eg the four caliphs and the ten Companions who received the great news (of paradise from the Prophet Muhammad (*Peace Be Upon Him and His Household*)). The third group is of those who received individual blessings from him in the form of knowledge and piety. These are the people who were steeped in the virtue of Ihsān (selflessness), like Anas and Abū Hurayrah, and the people who came later.' The three forms of inheritance owe their origin to the finality of messengership.

It may be noted that this division is based on convenience and special status whereas each category of inheritance shares the qualities of other inheritances of the Prophet (*Peace Be Upon Him and His Household*). Each category has, in some shape or form, a relationship with the other.

In governance, Abū Bakr as-Siddīq (RA) was the immediate deputy of the Prophet (*Peace Be Upon Him and His Household*).

In spirituality and sainthood ‘Alī al-Murtadā (RA) was his directly appointed deputy.

In guidance all of his Companions and Caliphs were his immediate deputies.

As a result, after the finality of prophethood, three horizons were set up in order to facilitate the eternal continuity of the Prophet’s (*Peace Be Upon Him and His Household*) blessing:

The first horizon is for the political inheritance of the Prophet (*Peace Be Upon Him and His Household*).

The second horizon is for the spiritual inheritance of the Prophet (*Peace Be Upon Him and His Household*).

The third horizon is for the educational and practical inheritance of the Prophet (*Peace Be Upon Him and His Household*).

The political inheritance of the Prophet (*Peace Be Upon Him and His Household*) was known as *khilāfah rāshidah* (the rightly-guided caliphate).

The spiritual inheritance of the Prophet (*Peace Be Upon Him and His Household*) was known as *wilāyah* (spiritual sovereignty) and *imāmah* (spiritual leadership).

The educational and practical inheritance of the Prophet (*Peace Be Upon Him and His Household*) came to be known as guidance and honesty.

Therefore, the first recipient of political inheritance was Abū Bakr as-Siddīq (RA), the first recipient of spiritual inheritance was ‘Alī al-Murtadā (RA), and the first recipients of educational and practical inheritance were the Companions. So all of them were immediate caliphs (heads of their particular categories). There is no form of contradiction or rivalry between the three.

The second important point to be noted is that the true status of the three differs with regards to various issues, such as:

External caliphate’ is the political office of Islam.

The ‘unapparent caliphate’ is exclusively a spiritual office.

The ‘external caliphate’ is an elective and consultative process.

The ‘unapparent caliphate’ is an inherent and selective act.

The ‘external’ caliph is elected by the people.

The ‘unapparent’ caliph is selected by God.

The political caliph is elected. The spiritual caliph is selected.

This is the reason that the first caliph Abū Bakr as-Siddīq (RA) was elected on the basis of ‘Umar Fārūq’s (RA) proposal and the consensus of the majority of the public. But the election of the first Imām of spiritual sovereignty - ‘Alī al-Murtadā (RA) - required neither anybody’s proposal nor a consensus.

Democracy was to be derived from the caliphate, which is why the Prophet (*Peace Be Upon Him and His Household*) did not announce who will be the caliph after him. Spiritual leadership was an act of assignment; therefore, the Prophet (*Peace Be Upon Him and His Household*) declared it in the valley of Ghadīr Khum.

The Prophet (*Peace Be Upon Him and His Household*) left the election of the caliph to the will of the people, but the spiritual leader (*walī*) was selected by himself by the will of Allāh.

External caliphate is established to perfect the worldly system.
 Spiritual leadership is established to beautify it with the heavenly charm and grace.
 Caliphate makes men just.
 Spiritual leadership makes them perfect.
 Caliphate is confined to the floor (earth).
 Spiritual leadership extends to the Throne (of Allāh).
 Caliphate is ineffective without officially taking office.
 Spiritual leadership is effective even without taking office.
 This is probably the reason why caliphate was entrusted to the Ummah, and

Spiritual leadership was entrusted to the family of the Prophet (*Peace Be Upon Him and His Household*).

Therefore, there is no escaping (room for the denial of) political leadership (khilāfah; caliphate) nor of spiritual sovereignty (wilāyah). The direct caliphate of Abū Bakr as-Siddīq (RA) was established with the consensus of the Companions and is categorically proven by history. The direct spiritual sovereignty of ‘Alī al-Murtadā (RA) was announced by the Prophet (*Peace Be Upon Him and His Household*) himself and is categorically proven by mutawātir (unbroken chain of) traditions. The proof of the caliphate is the consensus of the Companions and the proof of spiritual sovereignty (wilāyah) is the declaration of the Prophet (*Peace Be Upon Him and His Household*). One who denies the caliphate in fact denies history and consensus, and one who denies the spiritual sovereignty (wilāyah) denies the Prophet’s declaration. Therefore, both the caliphate and the spiritual leadership are inescapable realities. What is urgently needed is a clear understanding of the reality of the two institutions in order to present conformity rather than difference (clash) between the two.

It should be understood that just as the external caliphate started with the rightly-guided caliphs and its blessings were passed on to the righteous and just rulers, similarly the unapparent caliphate (spiritual sovereignty) started with ‘Alī al-Murtadā (RA) and its blessings were passed on to the members of the Prophet’s family and perfected saints of the Ummah. By means of the declaration - مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ - (whoever has me as his master ‘Alī is his master) - and - علي وليكم من بعدي - (‘Alī is your spiritual leader after me) - the Prophet (*Peace Be Upon Him and His Household*) publicly declared ‘Alī (RA) as the opener of spiritual sovereignty.

Shāh Walī Allāh (رحمة الله تعالى عليه) in the chapter of wilāyah says:

1. و فاتحِ أوّلِ أزمينِ أمتِ مرحومه حضرتِ علی مرتضی است کرم الله تعالی وجهه .

In this Ummah the first person to open the door of spiritual sovereignty (wilāyah) is ‘Alī al-Murtadā (کرم الله تعالی وجهه).

2. و سرِ حضرتِ امیرِ کرم الله وجهه در اولادِ کرامِ ایشان رضی الله عنهم سرایت کرد .

The secret of the spiritual sovereignty (wilāyah) of the Leader (‘Alī کرم الله تعالى وجهه) was passed down to his children.

3. چنانکه کسی از اولیاء امت نیست الا بخاندان مرتضی رضی الله عنه مرتبط است.
بوجهی از وجوه.

Therefore, there is not a single saint in the Ummah who is not directly or indirectly linked to the family of ‘Alī (RA) (to attain spiritual leadership).

4. و از اُمت آنحضرت صلی الله علیه وآله وسلم اوّل کسیکه فاتح باب جذب شده است، و دران جا قدم نهاده است حضرت امیر المؤمنین علی کرم الله وجهه، و لهذا سلاسل طرق بدان جانب راجع میشوند.

The first person in the Prophet’s Ummah who opened the gate of self-denial in (the most superior and powerful category of) spiritual sovereignty and who took the first step on to this elevated spot is ‘Alī (کرم الله وجهه). That is why different orders (salāsīl) of spirituality return to him.

5. Shāh Walī Allāh (رحمة الله تعالى عليه) writes:

“Now whosoever receives wilāyah (spiritual sovereignty) from the Holy Prophet Muhammad (*Peace Be Upon Him and His Household*), it is either received through a relationship with ‘Alī al-Murtadā (RA) or a relationship with the Chief Helper (Ghawth-ul-A‘zam) Jīlanī (رحمة الله تعالى عليه). No one can gain wilāyah (spiritual sovereignty) by bypassing this process.”

It should be noted that the relationship with the Chief Helper (Ghawth-ul-A‘zam) is in fact a chapter and a ray of the relationship with ‘Alī al-Murtadā (RA).

Shāh Ismā‘īl Dihlawī has clarified this point:

“‘Alī al-Murtadā (RA) also has superiority in a single dimension over Abū Bakr as-Siddīq (RA) and ‘Umar Fārūq (RA). This superiority lies, firstly, in the greater number of his followers. Secondly, all categories of wilāyah (spiritual sovereignty) from his day till the end of time are only possible through him. He has a say in the kingdom of the kings and the leadership of the leaders and this is not hidden from those who are familiar with the world of angels... Most spiritual chains are directly derived from ‘Alī al-Murtadā (RA). So, on the Day of Judgement, ‘Alī’s army including followers of high status and great reputation, will outnumber and outshine others to be a source of wonder for all the spectators.”

‘Spiritual sovereignty’ (wilāyah), within the Prophet Muhammad’s (*Peace Be Upon Him and His Household*) Ummah, whose fountainhead is ‘Alī al-Murtadā (RA), is directly shared by Fātimah, Hassan and Hussein (عليهما السلام) and then through them it was passed down to the twelve Imāms (spiritual leaders), the last leader being Imām Mahdī (*Peace Be Upon Him*). Just as ‘Alī al-Murtadā (*Peace Be Upon Him*) is the opener of

spiritual sovereignty, Imām Mahdī (*Peace Be Upon Him*) is the seal of spiritual sovereignty.

The words of Shaykh Mujaddid Alf Thānī Ahmad Sarhandī (رحمة الله تعالى) appropriately highlight the point:

وراهی است که بقرب ولایت تعلق دارد: اقطاب و اوتاد و بدلاء و نجباء و عامه اولیاء الله، به همین راه واصل اند و راه سلوک عبارت ازین راه است بلکه جذبه متعارفه، نیز داخل همین است و توسط و حیلوت درین راه کائن است و پیشوای و اصلاان این راه و سرگروه اینها و منبع فیض این بزرگواران: حضرت علی مرتضی است کرم الله تعالی وجهه الکریم، و این منصب عظیم الشان بایشان تعلق دارد درینمقام گویا هر دو قدم مبارک آنسرور علیه و علی آله الصلوة و السلام بر فرق مبارک اوست کرم الله تعالی وجهه و حضرت فاطمه و حضرات حسنین رضی الله تعالی عنهم درینمقام با ایشان شریک اند، ازگرم که حضرت امیر قبل از نشأ عنصری نیز ملاذ و ملجاء این مقام بوده اند، چنانچه بعد از نشأ عنصری و هر کرا فیض و هدایت ازین راه میرسید بتوسط ایشان میرسید چه ایشان نزد نقطه منتهائی این راه اند و مرکز این مقام بایشان تعلق دارد، و چون دوره حضرت امیر تمام شد این منصب عظیم القدر بحضرات حسنین ترتیباً مفوض و مسلم گشت، و بعد از ایشان همان منصب بهریکی از ائمه اثنا عشر علی الترتیب و التفصیل قرار گفت و در اعصار این بزرگواران و همچنین بعد از ارتحال ایشان هر کرا فیض و هدایت میرسید بتوسط این بزرگواران بوده و بخیلولة ایشانان هر چند اقطاب و نجباء وقت بوده باشند، و ملاذ و ملجاء همه ایشان بوده اند چه اطراف را غیر از لحوق بمركز چاره نیست

And there is another way close to spiritual sovereignty and this is the way of all categories of saints of all levels. The path of mysticism (tasawwuf) springs from this path and it also involves the status of self-denial. Intermediation is proven in this process because ‘Alī al-Murtadā (RA) is the fountainhead of from which the Shaykhs of those on this path gain all their blessings. And this grand office is reserved for him. On this path, the feet of the Holy Prophet (*Peace Be Upon Him and His Household*) are on ‘Alī’s head whereas Fātimah, Hassan and Hussein (عليهما السلام) share this status with him. I believe that he enjoyed this position even before his physical birth, as he did after it. Whosoever has received the divine blessings and guidance on this path, has received it through him, because he is closest to the last point on this path and the centre of this spot belongs to him. And when ‘Alī’s period ended, the grand office was passed down to

Hassan and Hussein (Peace Be Upon Them). Then it was passed down to the twelve Imāms in the correct order one by one, the last of whom will be Imām Mahdī (D). Whosoever received guidance in their life and after their death, received it through these saints. These Imāms are the source of all blessing for even the high ranking saints (such as qutubs and nujabā' because they are the centre of all spiritual activity) and no one can survive without a link with the headquarters.

Shaykh Ahmad Sarhandī (رحمة الله تعالى عليه) believes that Imām Mahdī (*Peace Be Upon Him*) will share spiritual sovereignty (wilāyah) with 'Alī al-Murtadā (RA).

The gist of the discussion is that the Prophet's declaration at Ghadīr Khum proved forever that 'Alī's spiritual sovereignty is in fact the Prophet Muhammad's spiritual sovereignty. As the door of prophethood was closed after the Holy Prophet (*Peace Be Upon Him and His Household*), Allāh (SWT) has opened new avenues for the continuation of the Prophet's blessings till the Day of Judgement. Some were blessed by an external status whilst others by an internal status. The hidden avenue is known as spiritual sovereignty and 'Alī al-Murtadā (RA) was its first Imām. Then this chain of sovereignty was passed down to the Prophet's family and finally to the twelve Imāms. Besides the twelve Imāms there are thousands of other pious individuals who reached the status of sainthood. They have held high ranks of sainthood (such as ghawth, qutub) and have enlightened the lives of millions of people through the internal light of wilāyah, taking them out of ignorance and astray. Yet all of them gained their spiritual status from the spiritual sovereignty of 'Alī al-Murtadā (RA), be it directly or indirectly. No one was self-sufficient and independent from the wilāyah of 'Alī al-Murtadā (RA) and this chain will continue up to the Day of Judgement until the appearance of the last Imām (spiritual leader) and the centre of spiritual leadership. He will be Imām Muhammad Mahdī (*Peace Be Upon Him*), the twelfth Imām and the last caliph. In his person, the external and the unapparent caliphates which ran parallel to each other will come together. He will be the spiritual as well as the political inheritor, and he will be the last person to hold the offices of khilāfah and wilāyah. Anyone who denies Imām Mahdī (*Peace Be Upon Him*) will deny both the external and unapparent forms of Islam.

This will be the climax of the exposure and disclosure of the Prophet Muhammad's blessing. This is due to the fact that, he will be named Muhammad and he will also resemble the Holy Prophet (*Peace Be Upon Him and His Household*) in moral excellence. So the world should know that this Imām is the recipient of both the external and internal inheritance of the Prophet's blessings. That is why the Prophet (*Peace Be Upon Him and His Household*) said, "Anyone who denies Mahdī will be a disbeliever."

At that time, he will be the focus of all saints on earth, and, being the leader of Prophet Muhammad's Ummah, prophet 'Īsā (*Peace Be Upon Him*) will offer his prayer behind him and in this way, he will announce his leadership to the whole world.

So we should realize that ‘Alī al-Murtadā (*Peace Be Upon Him*) and Mahdī (*Peace Be Upon Him*) of the earth and heavens - the father and the son - are both Allāh’s friends and the Prophet’s inheritors. It is therefore compulsory on every believer to acknowledge their exceptional status.

May Allāh (SWT) give us the ability to gain blessings from these fountainheads of wilāyah. (Āmīn! with the intermediation of the Leader of the Prophets (*Peace Be Upon Him and His Household*)).

Muhammad Tahir-ul-Qadri

One of the servants of Prophet’s (*Peace Be Upon Him and His Household*) Family

References

- 1- the twelfth month in the Islamic calendar, and the month of the pilgrimage to Makkah
- 2- the last or farewell pilgrimage of the Prophet Muhammad (*Peace Be Upon Him and His Household*) the year (10AH/632AD) before he left for his eternal home.
- 3- Shāh Walī Allāh, at-Tafhīmāt-ul-ilāhiyyah (2:8).
- 4- Shāh Walī Allāh, at-Tafhīmāt-ul-ilāhiyyah (1:103).
- 5- Shāh Walī Allāh, at-Tafhīmāt-ul-ilāhiyyah (1:103).
- 6- Shāh Walī Allāh, at-Tafhīmāt-ul-ilāhiyyah (1:104).
- 7- Shāh Walī Allāh, Hama‘āt (p.60).
- 8- Shāh Walī Allāh, Hama‘āt (p.62).
- 9- Shāh Ismā‘īl Dihlawī, Sirāt mustaqīm (p.67).
- 10- Shaykh Ahmad Sarhandī, Maktūbāt (9:173#123).

Section: 1-6

Section 1 : Imām Mahdī (Peace Be Upon Him) is the true Imām and is from the family of Fātimah (Allāh Be Pleased With Her)

1. سمعت النبي : عن سعيد بن المسيب يقول: سمعت أم سلمة رضي الله عنها تقول
صلى الله عليه وآله وسلم يذكر المهدي، فقال: نعم، هو حق وهو من بني فاطمة

“Sa‘īd ibn Musayyab relates that he heard Umm Salamah (*Allāh Be Pleased With Her*) say: I heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) mention Mahdī. He said: yes, Mahdī is the Truth (that is, his appearance is true and imminent) and he will be from the family of Fātimah.”

2. عن أنس بن مالك رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول: نحن وكد عبد المطلب سادة أهل الجنة: أنا وحمزة وعلي وجعفر والحسين والمهدي.

“Anas ibn Mālik (RA) narrates: I heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) say: we, the children of ‘Abd-ul-Muttalib, will be the chiefs of the people of Paradise, that is, myself, Hamzah, ‘Alī, Ja‘far, Hassan, Hussein and Mahdī.”

3. عن أم سلمة رضي الله عنها، قالت: ذكر رسول الله صلى الله عليه وآله وسلم المهدي، فقال: هو من ولد فاطمة

“Umm Salamah (*Allāh Be Pleased With Her*) says that Allāh’s Messenger (*Peace Be Upon Him and His Household*) mentioned Mahdī (and he said:) he will be from the children of Fātimah.”

4. هو رجل من عترتي : عن عائشة رضي الله عنها، عن النبي صلى الله عليه وسلم قال .
يقاتل على سنتي كما قاتلت أنا على الوحي

“Ā’ishah relates that the Prophet (*Peace Be Upon Him and His Household*) said: Mahdī will be from my children who will fight (to establish) my sunnah as I fought according to the divine revelation.”

5. قال رسول الله : عن سليمان بن حبيب، قال: سمعت أبا أمامة رضي الله عنه، يقول .
صلى الله عليه وآله وسلم: سيكون بينكم وبين الروم أربع هدن، تقوم الرابعة على يد رجل من أهل هرقل، يدوم سبع سنين. فقال له رجل من عبد القيس يقال له المستورد بن خيلان: يا رسول الله! من إمام الناس يومئذ؟ قال: من وُلد أربعين سنة كأن وجهه كوكب دري في خده الأيمن، خال أسود، عليه عباءتان قعوايتان كأنه من رجال بني إسرائيل، يملك عشرين سنة، يستخرج الكنوز ويفتح مدائن الشرك

“Sulaymān ibn Habīb says that he heard Abū Umāmah (RA) narrate: The Messenger of Allāh (*Peace Be Upon Him and His Household*) said: there will be peace between you and Rome four times and the fourth time the leader of the Romans will be a person belonging to the children of Heraclius. This ‘peace’ will last seven continuous years. A man from ‘Abd al-Qays, Mustawrid ibn Khaylān, asked the Messenger of Allāh (*Peace Be Upon Him and His Household*): who will be the Imām of the Muslims at that time? He (*Peace Be Upon Him and His Household*) replied: that person will be from (my) children and he will be forty years old. His face will be bright like a star and there will be a black beauty spot on his right cheek, and he will be dressed in two cotton gowns and it will seem as though he is exactly like one of the Children of Israel. He will rule for ten years, discover treasures from beneath the earth and conquer the cities ruled by the polytheists.”

6. عن ابن مسعود رضي الله عنه، عن النبي صلى الله عليه وآله وسلم قال: اسم .المهدي محمد

“‘Abdullāh ibn Mas‘ūd (رضي الله عنهما) has related it from the Prophet (*Peace Be Upon Him and His Household*): he said: The name of Mahdī will be Muhammad.”

Section 2 : The Day of Judgment will not arrive before the caliphate of Imām Mahdī (Peace Be Upon Him)

7. عن عبد الله رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: لا .تذهب الدنيا حتى يملك العرب رجل من أهل بيتي، يواطئ اسمه اسمي

“Related by ‘Abdullāh ibn Mas‘ūd (رضي الله عنهما) that the Messenger of Allāh’ (*Peace Be Upon Him and His Household*) said: the world will not cease to exist until someone from my family becomes the king of Arabia whose name will be the same as my name (ie Muhammad).”

8. عن عبد الله رضي الله عنه، عن النبي صلى الله عليه وآله وسلم، قال: يلي رجل من .قال عاصم: وأخبرنا أبو صالح، عن أبي هريرة رضي الله .أهل بيتي يواطئ اسمه اسمي عنه، قال: لو لم يبق من الدنيا إلا يوم، لطول الله ذلك اليوم حتى يلي

“‘Abdullāh ibn Mas‘ūd (رضي الله عنهما) narrates that the Prophet (*Peace Be Upon Him and His Household*) said: one of my children will be the caliph and his name will be the same as mine.

“‘Āsim said: Abū Sālih related to us: Narrated by Abū Hurayrah (RA): even if only one day remains before the end of the world, Allāh will lengthen the day to the extent that that person (ie Mahdī) becomes the caliph.”

9. عن أم سلمة رضي الله عنها، قالت: سمعت رسول الله صلى الله عليه وآله وسلم يقول: المهدي من عترتي من ولد فاطمة

“Umm Salamah (*Allāh Be Pleased With Her*) says: I heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) say: Mahdī will be from my family and he will be from the children of Fātimāh.”

10. عن أبي نصره، قال: كنا عند جابر بن عبد الله رضي الله عنهما، فقال: يوشك أهل الشام أن لا يجبي إليهم دينار ولا مدى. قلنا: من أين ذلك؟ قال: من قبل الروم. ثم أسكت هنية، ثم قال: قال رسول الله صلى الله عليه وآله وسلم: يكون في آخر أمتي قال: قلت لأبي نصره وأبي العلاء: أتريان أنه خليفة يحثي المال حثيا لا يعده عددا. عمر بن عبد العزيز؟ فقالا: لا

رضي الله (Abū Nadrah narrates that we were with Jābir ibn ‘Abdullāh (رضي الله) when he said: That time is near when neither dinars nor grain will be brought to the natives of Syria. We asked: who will impose this restriction? Jābir (RA) said: The Romans. Then he kept quiet for a while and said: Allāh’s Messenger (*Peace Be Upon Him and His Household*) has said that a Caliph (ie Mahdī) will appear in the last days of my Ummah and he will give wealth in vast quantities without keeping a record of it.

“Jurayrī, the sub-narrator, said: I asked Abū Nadrah and Abū ‘Alā’: in your opinion is ‘Umar ibn ‘Abd-ul-‘Azīz, the Caliph mentioned in the hadīth? They replied: No (this Caliph will be someone other than ‘Umar ibn ‘Abd-ul-‘Azīz).”

11. عن أبي سعيد الخدري رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: لا تقوم الساعة حتى تملأ الأرض ظلما وجورا وعدوانا، ثم يخرج من أهل بيتي من يملأها قسطا وعدلا كما ملئت ظلما وعدوانا

“Narrated by Abū Sa‘īd Khudrī (RA) that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: The Day of Judgment will not come until the earth is filled with tyranny, exploitation and rebellion. Later, a person (Mahdī) will be born from among my children who will fill the earth with justice and equity. (It means that the Day of Judgment will not come before the appearance of the Caliph Mahdī) as it was filled with tyranny and rebellion.”

12. عن أبي سعيد رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: المهدي منا أهل البيت، أشم الأنف أقتى أجلى، يملأ الأرض قسطا وعدلا كما ملئت جورا وظلما، يعيش هكذا. وبسط يساره، وإصبعين من يمينه المسبحة والإبهام وعقد ثلاثة

“Abū Sa‘īd Khudrī (RA) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: Mahdī will be from my family, his nose will be pointed and high and his forehead will be bright and shining. He will fill the earth with justice and equity, just as (before it) it had been filled with tyranny and transgression. The Prophet (*Peace Be Upon Him and His Household*) said, “he will live for,” then he stretched out his left (hand), two forefingers and thumb of his right hand and joined the three (meaning Mahdī will live for eight years).”

13. عن علي رضي الله عنه، عن النبي صلى الله عليه وآله وسلم، قال: لو لم يبق من الدهر إلا يوم لبعث الله رجلاً من أهل بيتي، يملأها عدلاً كما ملئت جوراً.

“Alī (RA) has related it from the Prophet (*Peace Be Upon Him and His Household*): he (*Peace Be Upon Him and His Household*) said: If only one day was to remain for this world to stay in tact (Allāh will lengthen the day and) a person, (called Mahdī) from my family, will be born who will fill the world with justice and equity just as (before him) it had been filled with tyranny and oppression.”

Section 3 : Imām Mahdī (Peace Be Upon Him) and Economic Justice

14. عن أبي سعيد الخدري رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: المهدي مني، أجلي الجبهة أقنى الأنف: يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً، ويملك سبع سنين

“Abū Sa‘īd Khudrī (RA) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: Mahdī will be from me (ie from my family), his face will be bright and shining and his nose will be pointed and high. He will fill the earth with justice and fairness just as before him it was filled with tyranny and oppression. (Meaning that before the caliphate of Mahdī, tyranny and exploitation shall reign supreme in the world and there will not be the slightest trace of justice and equity.)”

15. عن أبي سعيد الخدري رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: تملأ الأرض جوراً وظلماً، فيخرج رجل من عترتي، يملك سبعا أو تسعا، فيملأ الأرض قسطاً وعدلاً.

“Abū Sa‘īd Khudrī (RA) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: (Near to the end of time) the earth will be filled with tyranny and oppression and a person will be born from among my children, and he will rule as Caliph for seven or nine years. (During his caliphate) he will fill the earth with justice and fairness just as it was previously filled with tyranny and injustice.”

16. عن أبي سعيد الخدري رضي الله عنه، قال: (ذكر رسول الله صلى الله عليه وآله وسلم بلاء يصيب هذه الأمة، حتى) لا يجد المؤمن ملجأً يلتجئ إليه من الظلم،

فبيعت الله عز وجل رجلا من عترتي، فيملاً الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً، يرضى عنه ساكن السماء وساكن الأرض، لا تدخر الأرض من بذرها شيئاً إلا أخرجته، ولا السماء من قطرها شيئاً إلا صبه الله عليهم مدراراً، يعيش فيها سبع سنين أو ثمان أو تسع، تتمنى الأحياء الأموات مما صنع الله عز وجل بأهل الأرض من خيريه

“Abū Sa‘īd Khudrī (RA) says that the Messenger of Allāh (*Peace Be Upon Him and His Household*) mentioned a great test that will face this Ummah. A time will come when oppression will be at such a peak that there will not be any refuge for any Muslim. Then Allāh will raise someone from amongst my children who will refill the earth with justice and fairness just as it was filled with tyranny and oppression before it. All those living in the heavens and earth will be pleased with him. The earth will produce as much as possible, and Allāh will pour down torrential rain from the sky. Mahdī will live in this era (of prosperity, equity and justice) for seven, eight or nine years. Prosperity will be on such a high that the people at the time will wish that only if those who had passed before them and experienced misery and oppression were alive.”

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: لو لم يبق من الدنيا إلا ليلة لطول الله تلك الليلة حتى يملك رجل من أهل بيتي، يواطى اسمه اسمي، واسم أبيه اسم أبي، يملأها قسطاً وعدلاً كما ملئت ظلماً وجوراً، و يقسم المال بالسوية، ويجعل الله الغني في قلوب هذه الأمة، فيمكث سبعا أو تسعا، ثم لا خير في عيش الحياة بعد المهدي

“Narrated by ‘Abdullāh ibn Mas‘ūd (رضي الله عنهما) that Messenger of Allāh (*Peace Be Upon Him and His Household*) said: if there was only one night left for this world to stay in tact, Allāh will lengthen it until a member of my family becomes the ruler whose name will be the same as my name and the name of his father will be the same as the name of my father. He will fill the world with justice and fairness just as it was filled with tyranny and exploitation. He will distribute things equally among the people and Allāh will also fill the hearts of the Ummah with content. He will rule for seven or nine years. Then after the caliphate of Mahdī, there will be a total end to goodness (and virtue).”

Section 4 : Imām Mahdī (Peace Be Upon Him) and the Saints

18. عن أم سلمة رضي الله عنها، قالت: قال رسول الله صلى الله عليه وآله وسلم: يبائع لرجل من أمتي بين الركن والمقام كعدة أهل بدر، فيأتيه عصب العراق وأبدال الشام.

“Umm Salamah (*Allāh Be Pleased With Her*) narrates that Messenger of Allāh (*Peace Be Upon Him and His Household*) said: People exactly equal in number to the Companions of Badr (ie 313) will take the oath of

allegiance on the hand of a person from my Ummah (Mahdī) between the Black Stone and the Station of Ibrāhīm (maqām Ibrāhīm). Later on, the saints of Iraq and the abdāl (Substitutes) of Syria will also come to him (to give the oath of allegiance).”

19. عن أم سلمة رضي الله عنها زوج النبي صلى الله عليه وآله وسلم، عن النبي صلى الله عليه وآله وسلم، قال: يكون اختلاف عند موت خليفة، فيخرج رجل من أهل المدينة هاربا إلى مكة، فيأتيه ناس من أهل مكة، فيخرجونه وهو كاره، فيبايعونه بين الركن والمقام، ويُبعث إليه بعث من الشام، فيُخسف بهم بالبيداء بين مكة والمدينة، فإذا رأى الناس ذلك أتاه أبدال الشام وعصائب أهل العراق، فيبايعونه، ثم ينشأ رجل من قريش أحواله كلب فيبعث إليهم بعثا، فيظهرون عليهم، وذلك بعث كلب، والخبيبة لمن لم يشهد غنيمة كلب، فيقسم المال ويعمل في الناس بسنة نبينهم صلى الله عليه وآله وسلم، ويلقي الإسلام بجرانه إلى الأرض، فيلبث سبع سنين، ثم يتوفى ويصلي قال أبو داود: وقال بعضهم عن هشام: تسع سنين. وقال بعضهم: عليه المسلمون سبع سنين.

“Narrated by Umm Salamah (*Allāh Be Pleased With Her*), the wife of the Prophet (*Peace Be Upon Him and His Household*), who says that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: at the death of a Caliph there will be a difference of opinion (between the Muslims of Medina over the election of the new Caliph). One person (that is, Mahdī, realising that the people might elect him as the caliph) will leave Medina for Makkah. Some of the residents of Makkah (who will recognize him as Mahdī) will come to him, and bring him out (of his home) against his will; they will take the oath (of caliphate) on his hand between the Black Stone and the Station of Ibrāhīm (maqām Ibrāhīm). (When the news of his caliphate will spread), an army will set out from Syria to wage war on him (but before reaching him) it will be pushed down into the (treeless) ground at Baydā’ between Makkah and Medina. The abdāl (Substitutes) of Syria and the Saints of Iraq will take the oath of caliphate on his hand. Later, a Qurayshī (that is, Sufyānī) person, whose maternal relatives will be from the Kalb tribe, will send an armed force against them. They will prevail over the invading army and this will be the Battle of Kalb. One who (does not take part in the Battle of Kalb) has nothing to do with the booty will be in loss. (After this conquest) the Caliph Māhdī will generously donate wealth among the people and make them follow the sunnah of their Prophet (*Peace Be Upon Him and His Household*). Islam will be fully established on earth (ie Islam will be dominant and accepted all over the world). Mahdī will remain (as Caliph) for seven years, then he will die, and the Muslims will attend his funeral.

“Abū Dāwūd said: some transmitted from Hishām “nine years” and some “seven years.”

عن أم سلمة رضي الله عنها، قالت: سمعت رسول الله صلى الله عليه وآله وسلم 20. يقول: يكون اختلاف عند موت خليفة، فيخرج رجل من بني هاشم، فيأتي مكة فيستخرجه الناس من بيته وهو كاره، فيبايعونه بين الركن والمقام، فيجهز إليه جيش من الشام، حتى إذا كانوا بالبيداء خسف بهم، فيأتيه عصائب العراق وأبدال الشام، وينشأ رجل بالشام، وأخواله كلب فيجهز إليه جيش، فيهزمهم الله، فتكون الدائرة عليهم، فذلك يوم كلب، الخائب من خاب من غنيمة كلب، فيستفتح الكنوز، ويقسم الأموال، ويلقي الإسلام بجرانه إلى الأرض، فيعيش بذلك سبع سنين، أو قال: تسع سنين

“Umm Salamah (*Allāh Be Pleased With Her*) relates: she heard the Messenger of Allāh’s (*Peace Be Upon Him and His Household*) say: there will be difference of opinion over the death of the caliph (ie difference on who should be appointed as the next Caliph. On seeing this) a person from the tribe of Hāshim (fearing he may be selected to take the burden of the Caliphate) will leave for Makkah from Medina. Some people will come and take him out of his house although he will resist it. Then they will take the oath (of caliphate) on his hand between the Black Stone and the Station of Ibrāhīm (maqām Ibrāhīm). (On hearing the news of their allegiance) an army will set out towards them from Syria but it will be crushed into the ground as it reaches Baydā’ (a plain between Makkah and Medina). After this, the saints of Iraq and the abdāl (Substitutes) of Syria will call on him. Then a (Sufyānī) person will come from Syria, his maternal relatives belonging to the Kalb tribe, he will despatch his army to wage war on him. Allāh will defeat them, resulting in them facing a catastrophe. This is the Battle of Kalb. So anyone who (does not take part in the Battle of Kalb and as a result) does not share in the booty, will be in loss. Then the caliph Mahdī will discover treasures and distribute them generously (among the people). Islam will be fully established on earth. People will live (in this state of prosperity and comfort) for seven or nine years (that is, people will live in peace and comfort until the death of Māhdī).”

عن علي رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: المهدي 21. منا أهل البيت يصلحه الله في ليلة

“Alī (RA) relates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: Mahdī will be from my family. Allāh will turn him overnight into a righteous person (that is, through His guidance, He will raise him to the highest levels of sainthood).”

Section 5 : Imām Mahdī (Peace Be Upon Him) as Allāh’s Caliph

عن ثوبان رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: يقتتل 22. عند كنزكم ثلاثة كلهم ابن خليفة، ثم لا يصير إلى واحد منهم، ثم تطلع الرايات السود من قبل المشرق، فيقتلونكم قتلاً لم يقتله قوم ثم ذكر شيئاً لا أحفظه، فقال: فإذا رأيتموه فبايعوه ولو حبوا على الثلج، فإنه خليفة الله المهدي.

“Thawbān (RA) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: Three persons will wage war near your treasure. All three will be sons of the caliph and yet this treasure will not be transferred to anyone of them. Then black flags will appear from the east and they will wage war on you with such intensity that no nation had waged war with such aggression before.

“(Thawbān (RA) says:) then the Messenger of Allāh (*Peace Be Upon Him and His Household*) said something (which I could not remember.) Then the Prophet (*Peace Be Upon Him and His Household*) said: when you people see him, you should take the oath of allegiance on his hand even if you have to come dragging on snow. Indeed he will be the Caliph of Allāh, Mahdī.”

Necessary Clarification: Ibn Hajar ‘Asqalānī comments in *Fath-ul-bārī* (13:78, 79) while quoting this tradition: If the treasure mentioned in this tradition is the one referred to by Abū Hurayrah (RA) in this tradition:

قال رسول الله صلى الله عليه وآله وسلم: يوشك الفرات أن يحسر عن كنز من ذهب.

“The Messenger of Allāh (*Peace Be Upon Him and His Household*) said: The time is near when the river Euphrates (having dried up) will reveal a treasure of gold.”

Then this tradition clearly indicates that these events will occur at the time of Mahdī’s appearance.

23. عن حذيفة رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: المهدي رجل من ولدي، لونه لون عربي، وجسمه جسم إسرائيلي، على خده الأيمن خال كأنه كوكب دري، يملأ الأرض عدلاً كما ملئت جوراً، يرضى في خلافته أهل الأرض وأهل السماء والطير في الجو.

“Narrated by Hudhayfah (RA) that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: Mahdī will be from my family. His complexion will be of an Arab and a physical structure of the children of Israel. There will be a beauty spot on his right cheek. His appearance will be similar to a luminous star. He will fill the earth with justice just as it was filled (before him) with injustice. Those in the earth and the heavens will be pleased with his caliphate. The birds in the skies will also be pleased.”

24. عن أبي سعيد رضي الله عنه، عن النبي صلى الله عليه وآله وسلم قال: يخرج في آخر الزمان خليفة، يعطي الحق بغير عدد.

“Abū Sa‘īd Khudrī (RA) relates from the Prophet (*Peace Be Upon Him and His Household*) that he said: Near to the end of time, a Caliph (Mahdī) will come who will give their due rights to the people without recording it (ie without keeping a record of who has received what).”

Section 6 : Imām Mahdī (Peace Be Upon Him) and Islamic Dominance

25. عن أبي الطفيل، عن محمد بن الحنفية، قال: كنا عند علي رضي الله عنه، فسأله ذلك: رجل عن المهدي، فقال علي رضي الله عنه: هيهات، ثم عقد بيده سبعا، فقال يخرج في آخر الزمان، إذا قال الرجل: الله! الله! قتل، فيجمع الله تعالى له قوما قزع كقزع السحاب، يؤلف الله بين قلوبهم، لا يستوحشون إلى أحد ولا يفرحون بأحد، يدخل فيهم على عدة أصحاب بدر لم يسبقهم الأولون ولا يدركهم الآخرون، وعلى قال أبو الطفيل: قال ابن الحنفية: عدد أصحاب طالوت الذين جاوزوا معه النهر قلت: لا جرم، والله! لا. أتريده؟ قلت: نعم. قال: إنه يخرج من بين هذين الخشبتين. أريهما حتى أموت. فمات بها يعني مكة حرسها الله تعالى.

“Abū Tufayl relates from Muhammad ibn Hanafiyyah that he said: We were sitting in the company of ‘Alī (RA) that a person asked him about Mahdī. ‘Alī (RA) (pleasantly) said: go away. Then, counting seven on his hand, he said: Mahdī will appear in the last days and (the dominance of non-religious forces will be at such a level that) anyone mentioning the name of Allāh will be killed. (At the time of Mahdī’s appearance) Allāh will gather a party around him, just as the separate pieces of cloud are joined together and Allāh will create love (and unity) among them. They will neither fear anyone nor will they unnecessarily favour anyone (meaning that they deal with everybody equally). The people who will gather round the caliph will number the Companions who had taken part in the battle of Badr (that is, 313). This party will have a special superiority which was not possessed by anyone before them nor will anyone possess it after them. The number of the people in this party will be the same as the Companions of Tālūt who had crossed the (Jordan) canal in the company of Tālūt.

“Abū Tufayl says that Muhammad ibn Hanafiyyah asked the audience: Do you intend to join this party? I said: yes. He said, pointing toward the two pillars (of Ka‘bah): The appearance of caliph Mahdī will take place between them. At this, Abū Tufayl said: By God! I shall not leave them during my whole life. (The narrator says): accordingly, the death of Abū Tufayl took place in Makkah.”

26. عن علي الهلالي رضي الله عنه، أن رسول الله صلى الله عليه وآله وسلم قال لفاطمة: والذي بعثني بالحق! إن منهما - يعني من الحسن والحسين - مهدي هذه الأمة، إذا صارت الدنيا هرجا ومرجا وتظاهرت الفتن وتقطعت السبل وأغار بعضهم

على بعض، فلا كبير يرحم صغيرا ولا صغير يؤقر كبيرا، بعث الله عز وجل عند ذلك منهما من يفتح حصون الضلالة وقلوبا غلغا يقوم بالدين في آخر الزمان كما قمت في أول الزمان، ويملاً الأرض عدلا كما ملئت جورا

“Alī al-Hilālī (RA) narrates that the Prophet (*Peace Be Upon Him and His Household*) said to Fātimah (*Allāh Be Pleased With Her*): I swear by the One who has sent me with the Truth! Surely, the Mahdī of this Ummah will be from among (the children of) these two, that is, Hassan and Hussein. At a time when the world will be subject to chaos and turmoil, roads will be cut off and people will attack one another, no elderly will show love to the younger and no youngster will respect the elderly, then Allāh will send a person from among these two who will conquer the forts of disbelief and open closed hearts. He will establish Islam in the last days of the Ummah as I have established it in the early days (of this Ummah). He will fill the earth with justice just as it was formerly filled with tyranny and persecution.”

27. عن أبي سعيد الخدري رضي الله عنه، سمعت رسول الله صلى الله عليه وآله وسلم يقول: يخرج رجل من أهل بيتي يقول بسنتي، ينزل الله عز وجل له القطر من السماء، وتخرج له الأرض من بركتها، تملأ الأرض منه قسطا وعدلا كما ملئت جورا وظلما، يعمل على هذه الأمة سبع سنين، وينزل بيت المقدس

“Abū Sa‘īd Khudrī (RA) has narrated: I heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) say: A person will appear from my family who will preach my sunnah. Allāh will pour down rain for him from the skies and the earth will disclose (and throw out) its treasures for him. The earth will be filled with justice and fairness because of him just as it was filled before hand with tyranny and persecution. He will rule this Ummah for seven years and he will descend at the Holy House (Bayt-ul-Muqaddas).”

28. عن أبي هريرة رضي الله عنه، قال: حدثني خليلي أبو القاسم صلى الله عليه وآله وسلم قال: لا تقوم الساعة حتى يخرج عليهم رجل من أهل بيتي فيضربهم حتى يرجعوا قلت: وكم يملك؟. إلى الحق قال: خمسا واثنين

“Abū Hurayrah (RA) has narrated: My beloved Abū al-Qāsīm (*Peace Be Upon Him and His Household*) said to me: The Day of Judgement will not come until a person appears from my family who will confront the people until they turn to the truth. I said: How long will he rule for? He said: Five and two (years).”

29. عن جابر بن عبد الله رضي الله عنهما، عن النبي صلى الله عليه وآله وسلم، قال: **ثم قال: والذي نفسي بيده! يكون في أمتي خليفة يحثي المال حثيا لا يعده عدا ليعودن.**

“Narrated by Jābir ibn ‘Abdullāh (رضي الله عنهما) that Messenger of Allāh (*Peace Be Upon Him and His Household*) said: There will be a caliph in my Ummah who will generously distribute wealth without keeping a record of it. And I swear by the One who controls my life! Certainly that the dominance (of Islam) will return (that is, Islam will recapture its lost glory and retrieve its status during his reign).”

References

- 1- Related by Hākim in al-Mustadrak (4:557 # 8671), while Dhahabī kept silent about it.
- 2- Ibn Mājah narrated it in as-Sunan, b. of fitan (turmoils) 4:455 (#4087); Hākim, al-Mustadrak (3:211 # 4940); Mizzī, Tuhfat-ul-ashrāf bi-ma‘rifat-il-atrāf (1:86 # 195); and Hindī in Kanz-ul-‘ummāl (12:97 # 34162).
- 3- Hākim related it in al-Mustadrak (4:557 # 8672); and Suyūtī in al-Hāwī lil-fatāwā (2:74).
- 4- Ibn Hammād narrated it in al-Fitan (1:371#1092); and Suyūtī copied it in al-Hāwī lil-fatāwā (2:74).
- 5- Tabarānī narrated it in al-Mu‘jam-ul-kabīr (8:101#7495), Musnad-ush-shāmiyyīn (2:410#1600); and Haythamī in Majma‘-uz-zawā‘id (7:318,319).
- 6- Related by Suyūtī in al-Hāwī lil-fatāwā (2:73).
- 7- Tirmidhī narrated it in al-Jāmi‘-us-sahīh, chapters of fitan (turmoils) 4:85 (#2230); Abū Dāwūd, as-Sunan, b.of Mahdī, 4:87 (#4282); Ahmad bin Hambal, al-Musnad (1:376, 377, 430, 448); Ibn Hibbān, as-Sahīh (13:284 # 5954; 15:237 # 6824); Ibn Abī Shaybah, al-Musannaf (15:198); Bazzār, al-Musnad (5:204 #1803); Hākim, al-Mustadrak (4:488 # 8364); Tabarānī, al-Mu‘jam-ul-kabīr (10:131, 133-137 # 10208, 10213-10230), al-Mu‘jam-us-saghīr (2:290 # 1181); Abū Nu‘aym, Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’ (5:75); Khatīb Baghdādī, Tārīkh Baghdad (4:388); and Mizzī in Tuhfat-ul-ashrāf bi-ma‘rifat-il-atrāf (7:23 # 9208).
- 8- Tirmidhī graded it Hassan (fair) sahīh (sound) in al-Jāmi‘-us-sahīh, (chapters of fitan (turmoils) 4:85 (#2231); Ibn Mājah, as-Sunan, b. of jihād (holy war) 3:354 (#2779); Ibn Hibbān, as-Sahīh (13:283 #5953); and Mizzī in Tuhfat-ul-ashrāf bi-ma‘rifat-il-atrāf (9:428 #12810).
- 9- Abū Dāwūd related it in as-Sunan, b. of Mahdī, 4:88 (#4284); Ibn Mājah, as-Sunan, b. of fitan (turmoils) 4:454 (#4086); Hindī, Kanz-ul-‘ummāl (12:264#38662); and Suyūtī in ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:58).
- 10- Muslim narrated it in as-Sahīh, b. of fitan wa ash-rāt-us-sā‘ah (turmoils and the conditions of the Last Hour) 4:2234 (67/2913); and Bayhaqī in Dalā’il-un-nubuwwah (6:330, 331). Ahmad bin Hambal narrated it briefly in al-Musnad (3:38, 333).
- 11- Hākim graded it sahīh (sound) according to the conditions of Bukhārī and Muslim in his al-Mustadrak (4:557 # 8669), while Dhahabī confirmed it. Ahmad narrated it in al-Musnad (3:36); Ibn Hibbān, as-Sahīh (15:236 # 6823); and Abū Ya‘lā in al-Musnad (2:274 #987). Haythamī transmitted it in Mawārid-uz-zam‘ān (6:132 # 1880) with a sound chain of transmission. Haythamī copied it in Majma‘-uz-zawā‘id (7:313, 314) also, and declared the men of Ahmad and Abū Ya‘lā thiqaḥ (trustworthy).

- 12- Hākim graded it saḥīḥ (sound) according to the conditions of Muslim in al-Mustadrak (4:557 # 8670).
- 13- Abū Dāwūd related it in as-Sunan, b. of Maḥdī, 4:87 (#4283); Ibn Abī Shaybah, al-Musannaf (7:513 # 37648); Hindī, Kanz-ul-‘ummāl (14:267 # 38676); and Suyūṭī in ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:58)
- Ahmad bin Hambal related it with a little bit difference of words in al-Musnad (1:99).
- 14- Abū Dāwūd narrated it in as-Sunan, b. of Maḥdī, 4:88 (#4285); Khatīb Tabrīzī, Mishkāt-ul-masābīḥ, b. of fitan (turmoils) 3:171 (#5454); and Suyūṭī in al-Hāwī lil-fatāwā (2:58).
- 15- Related by Ahmad bin Hambal in al-Musnad (3:70).
- Hākim graded it saḥīḥ (sound) according to the conditions of Muslim in al-Mustadrak (4:558 # 8674), while Dhahabī kept quiet about it.
- 16- Hākim narrated it in al-Mustadrak (4:465 # 8438); Azdī, al-Jāmi‘ (11:371); Ibn Hammād, al-Fitan (1:359 # 1041); Dānī, as-Sunan-ul-wāridah fil-fitan (5:1049 # 563, 564); and Khatīb Tabrīzī in Mishkāt-ul-masābīḥ, b. of fitan (turmoils) 3:171 (#5457).
- 17- Suyūṭī narrated it in al-Hāwī lil-fatāwā (2:64); Tabarānī, al-Mu‘jam-ul-kabīr (10:133, 135 # 10216, 10224); Dānī, as-Sunan-ul-wāridah fil-fitan (5:1055 # 572); Haythamī, Mawārid-uz-zam‘ān (6:129 # 1877); and Hindī in Kanz-ul-‘ummāl (14:269 # 38683).
- Haythamī also narrated it through Abū Hurayrah (t) in Mawārid-uz-zam‘ān (6:128 # 1876).
- Suyūṭī narrated it with a difference of words at another place in al-Hāwī lil-fatāwā (2:58).
- 18- Hākim narrated it in al-Mustadrak (4:431 # 8328); Ibn Abī Shaybah, al-Musannaf (7:460 # 37223); Tabarānī, al-Mu‘jam-ul-kabīr (23:296, 390 # 656, 930); Manāwī, Fayd-ul-qadīr (6:277); Hindī, Kanz-ul-‘ummāl (4:271, 272 # 38696); and Suyūṭī in ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (5:241).
- 19- Abū Dāwūd narrated it in as-Sunan, b. of Maḥdī, 4:89 (#4286); Ahmad bin Hambal, al-Musnad (6:316); ‘Abd-ur-Razzāq, al-Musannaf (11:371 # 20769); Ibn Abī Shaybah, al-Musannaf (7:460 # 37219); Abū Ya‘lā, al-Musnad (12:369 # 6940); Tabarānī, al-Mu‘jam-ul-kabīr (23:390 # 931); Dānī, as-Sunan-ul-wāridah fil-fitan (5:1083, 1084 # 595); Haythamī, Mawārid-uz-zam‘ān (6:133 # 1881); Khatīb Tabrīzī, Mishkāt-ul-masābīḥ, b. of fitan (turmoils) 3:171 (#5456); Hindī, Kanz-ul-‘ummāl (14:265 # 38668); Suyūṭī, ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:58); and Ibn ‘Asākir in Tārīkh Dimashq al-kabīr (1:215, 216).
- 20- Tabarānī related it in al-Mu‘jam-ul-awsat (2:90 # 1175), al-Mu‘jam-ul-kabīr (23:390 # 930); Abū Dāwūd, as-Sunan, b. of Maḥdī, 4:89 (#4287); Ibn Hibbān, as-Sahīḥ (15:158, 159 # 6757); Hākim, al-Mustadrak (4:431 # 8328); Azdī, al-Jāmi‘ (11:371); and Haythamī in Mawārid-uz-zam‘ān (6:133 # 1881).
- Haythamī said in Majma‘-uz-zawā‘id (7:315) that Tabarānī related it in al-Awsat and its men are those of (saḥīḥ) sound hadīth.

21- Ibn Mājah related this Hassan (fair) hadīth in as-Sunan, b. of fitan (turmoils) 4:454 (#4085); Ahmad bin Hambal, al-Musnad (1:84); Bazzār, al-Musnad (2:243 # 644); Abū Ya‘lā, al-Musnad (1:359 # 465); Ibn Abī Shaybah, al-Musannaf (7:513 # 37644); Daylamī, al-Firdaws (4:222# 6669); and Suyūtī in ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:58).

22- Ibn Mājah narrated it in as-Sunan, b. of fitan (turmoils) 4:453 (#4084) with a sound chain of transmission and its men are trustworthy.

Ahmad bin Hambal related it in al-Musnad (5:277); Ru‘yānī, al-Musnad (1:417#637); Dānī, as-Sunan-ul-wāridah fil-fitan (5:1032 # 548); Daylamī, al-Firdaws, (2:323#3740); Kinānī, Misbāh-uz-zujājah (4:204, 205 # 2440); Hindī, Kanz-ul-‘ummāl (14:263 # 38658); Suyūtī, ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:58); and Bayhaqī in Dalā‘il-un-nubuwwah (6:515, 516).

Hākīm graded it saḥīḥ (sound) according to the conditions of Bukhārī and Muslim in al-Mustadrak (4:463, 464 # 8432), while Dhahabī confirmed it.

Hākīm also narrated it with some different words at another place in al-Mustadrak (4:502#8531).

23- Bukhārī narrated it in as-Sahīḥ, b. of fitan (turmoils) 6:2605 (#6702); Muslim, as-Sahīḥ, b. of fitan wa ash-rāt-us-sā‘ah (turmoils and the conditions of the Last Hour) 4:2219 (#30/2894); Tirmidhī, al-Jāmi‘-us-sahīḥ, chapters of sifat-ul-jannah (the description of Paradise) 4:326 (#2569); Abū Dāwūd, as-Sunan, book of malāhim, 4:98 (#4313); Ahmad bin Hambal, al-Musnad (5:139, 140); Ibn Hibbān, as-Sahīḥ (15:87,88#6693,6694); Baghawī, Sharh-us-sunnah (15:34#4239); Hindī, Kanz-ul-‘ummāl (14:203#38398); Suyūtī, ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:61); and Ibn ‘Asākir in Tārīkh Dimashq al-kabīr (7:234).

24- Suyūtī related it in al-Hāwī lil-fatāwā (2:66); Daylamī, al-Firdaws (4:221#6667); and ‘Ajlawnī in Kashf-ul-khifā’ wa muzīl-ul-ilbās (2:381#2661).

25- Suyūtī narrated it in al-Hāwī lil-fatāwā (2:64); Ibn Abī Shaybah, al-Musannaf (7:513 # 37640); Daylamī, al-Firdaws (5:501 # 8918); Ibn Hammād, al-Fitan (1:357 # 1032); and Suyūtī in ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:58).

Hākīm graded it saḥīḥ (sound) according to the conditions of Bukhārī and Muslim in al-Mustadrak (4:554 # 8659), while Dhahabī confirmed it.

26- Suyūtī narrated it in al-Hāwī lil-fatāwā (2:66,67); Tabarānī, al-Mu‘jam-ul-kabīr (3:57, 58 # 2675), al-Mu‘jam-ul-awsat (7:276, 277 # 6536); and Haythamī in Majma‘-uz-zawā‘id (9:165).

27- Suyūtī transmitted it in al-Hāwī lil-fatāwā (2:62); Tabarānī, al-Mu‘jam-ul-awsat (2:47# 1079); and Haythamī in Majma‘-uz-zawā‘id (7:317).

28- Suyūtī narrated it in al-Hāwī lil-fatāwā (2:62); Abū Ya‘lā, al-Musnad (12:19 # 6665); and ‘Asqalānī in al-Matālib-ul-‘āliyah (4:343 #4554).

Haythamī says in Majma‘-uz-zawā‘id (7:315) that Abū Ya‘lā narrated it and Abū Zur‘ah declared the sub-narrator, Marjā bin Rijā’, trustworthy, while Ibn Mu‘īn weakened him, and its other men are trustworthy.

29- Hākim graded it saḥīh (sound) according to the conditions of Muslim in al-Mustadrak (4:454 # 8400), while Dhahabī kept quiet about it.

Haythamī said in Majma‘-uz-zawā‘id (7:316) that Bazzār had related it, and its men are those of (saḥīh) sound hadīth.

Ibn Hammād narrated it in al-Fitan (1:362 # 1055); Suyūfī, ad-Durr-ul-manthūr fit-tafsīr bil-ma‘thūr (6:56); and Bayhaqī in Dalā‘il-un-nubuwwah (6:330,331).

Muslim related it with different words in as-Saḥīh, b. of fitan wa ash-rāt-us-sā‘ah (turmoils and conditions of the Last Hour) 4:2234 (#67/2913); Ahmad bin Hambal, al-Musnad (3:317); Hindī, Kanz-ul-‘ummāl (14:263 # 38659); and Ibn Kathīr in al-Bidāyah wan-nihāyah (4:599; 10:44).

Section: 7-12

Section 7: Economic Prosperity and Fair Distribution of Wealth

عن أبي سعيد الخدري رضي الله عنه: أن رسول الله صلى الله عليه وآله وسلم قال 30. يخرج في آخر أمي المهدي يسقيه الله الغيث وتخرج الأرض نباتها ويعطي المال صحاحا وتكثر الماشية وتعظم الأمة يعيش سبعا أو ثمانيا.

“Abū Sa‘īd Khudrī (RA) has narrated that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: Mahdī will be born during the last days of my Ummah. Allāh will pour down heavy rain during his caliphate and the earth will grow its produce in abundance, and he will distribute things equally among the people. During his reign there will be plenty of cattle and the Ummah will be held in great esteem. (After becoming the caliph) he will live for seven or eight years.”

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وآله 31. أبشركم بالمهدي يبعث في أمي على اختلاف من الناس وزلازل، فيملاً الأرض: وسلم قسطا وعدلا كما ملئت جورا وظلما، يرضى عنه ساكن السماء وساكن الأرض، يقسم فقال له رجل: ما صحاحا؟ قال: بالسوية بين الناس، ويملاً الله قلوب المال صحاحا أمة محمد صلى الله عليه وآله وسلم غنى ويسعهم عدله حتى يأمر مناديا فينادي، فيقول: من له في مال حاجة؟ فما يقوم من الناس إلا رجل واحد، فيقول: انت السدان يعني الخازن. فقل له: إن المهدي يأمرك أن تعطيني مالا، فيقول له: أحت حتى إذا جعله في حجره وأبرزه ندم. فيقول: كنت أجشع أمة محمد نفسا أو عجز عني ما وسعهم، قال: فيرده فلا يقبل منه، فيقال له: إنا لا نأخذ شيا أعطيناه، فيكون كذلك سبع سنين أو ثمان سنين أو تسع سنين، ثم لا خير في العيش بعده، أو قال: ثم لا خير في الحياة بعده

“Abū Sa‘īd Khudrī (RA) has narrated that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: I am giving you the good news of the coming of Mahdī who will be sent down at a time when my Ummah will fall prey to disputes and chaos. He will fill the earth with justice and fairness just as it was filled (before him) with oppression and persecution. Those in the earth and heavens will be pleased with him. He will distribute things equally among the people (ie he will not discriminate against anyone). Allāh (during his caliphate) will fill the hearts of my Ummah with generosity. He will provide justice to all (without any discrimination or preference). He will ask his announcer to announce that if anyone required anything (they should come to Mahdī. On hearing this announcement) no one from among the Muslims except one person will stand up. Mahdī will ask him to go to

the treasurer and tell him that Mahdī has ordered you to give me some goods. (The man will go to the treasurer), the treasure will say to him: take as much as you want. He will take (as much as he wishes) and will come out of the treasury. He will, at that moment, be ashamed (of his act) and (will say to himself), am I the greediest person in Muhammad’s Ummah, or he will say to himself that which is enough for others is not enough for me. (Feeling guilty of his act) he will want to return the goods but it will not be taken back. He will be told that, once we have given something we do not take it back. So Mahdī will live for seven, eight or nine years with this justice and fairness and distribution of wealth. Then after his (death) there will be no goodness (comfortable life) for the living to enjoy.”

عن أبي هريرة رضي الله عنه، قال: ذكر رسول الله صلى الله عليه وآله وسلم. 32. المهدي، فقال: إن قصر فسيع وإلا فثمان وإلا فتسع، وليملأن الأرض قسطا كما ملئت جورا وظلما.

“Abū Hurayrah (RA) has narrated that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said while mentioning Mahdī: At minimum, the duration of the caliphate of Mahdī will be seven years. It can also be eight or nine years. He will fill the earth with justice and fairness just as it was filled with tyranny and oppression before it.”

عن جابر بن عبد الله رضي الله عنهما، عن النبي صلى الله عليه وآله وسلم قال. 33. ثم قال: والذي نفسي بيده! يكون في أمتي خليفة يحثي المال حثيا لا يعده عدا ليعودن.

“Narrated by Jābir ibn ‘Abdullāh (رضي الله عنهما) that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: There will be a caliph in my Ummah who will generously distribute wealth without keeping a record of it. And I swear by the One who controls my life! Certainly, the dominance (of Islam) will return (that is, Islam will recapture its lost glory and retrieve its status during his reign).”

عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وآله وسلم قال: يكون. 34. في أمتي المهدي، إن قصر فسيع وإلا فثمان وإلا فتسع، ينعم أمتي فيه نعمة لم ينعموا مثلها، يرسل السماء عليهم مدرارا ولا تدخر الأرض شيئا من النبات، والمال كدوس، يقوم الرجل، فيقول: يا مهدي! أعطني. فيقول: خذه.

“Abū Hurayrah (RA) has related that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: there will be Mahdī in my Ummah. If (the duration of his caliphate is a) short (period) then it will be seven years, otherwise, it will be eight or nine years. The prosperity of my Ummah will be at such a high, the likes of which not experienced by it in the past. Rain will pour down from the sky (as needed), the earth will grow as much crop as possible and there will be no shortage of wealth. A person will stand and

say: O Mahdī! Give me something. Mahdī will say him: take it yourself (from the treasury according to your desires).”

35. عن أبي سعيد الخدري رضي الله عنه، أن النبي صلى الله عليه وآله وسلم قال: 35. يكون في أمتي المهدي، إن قصر فسبع وإلا فتسع، فتنعم فيه أمتي نعمة لم ينعموا مثلها قط، تؤتى أكلها ولا تدخر منهم شيئاً، والمال يومئذ كدوس، فيقوم الرجل، أعطني. فيقول: خذ! فيقول: يا مهدي

“Abū Sa‘īd Khudrī (RA) has related that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: There will be Mahdī in my Ummah who will be the caliph for at least seven years, otherwise for nine years. My Ummah will be so prosperous in his period that it would not have experienced such prosperity before it. The earth will grow every form of crop and hold back nothing. During this period goods will be in such a high quantity as a heap of grain on the threshing floor. Someone will stand up and say: O Mahdī! Give me something. He will say: Take (as much you like).”

36. عن أبي سعيد الخدري رضي الله عنه، قال: خشينا أن يكون بعد نبينا حدث، فسألنا نبي الله صلى الله عليه وآله وسلم، فقال: إن في أمتي المهدي يخرج يعيش خمسا أو سبعا أو تسعا - زيد الشاك - قال: قلنا: وما ذاك؟ قال: سنين. قال: يا مهدي! أعطني، أعطني. قال: فيحتي له في ثوبه ما فيحيء إليه رجل، فيقول. استطاع أن يحمله

“Abū Sa‘īd Khudrī (RA) narrates: We asked the Prophet (*Peace Be Upon Him and His Household*) about happenings after him. We asked him: What will happen after you? He said: There will be Mahdī in my Ummah who will rule for five, or seven or nine, (the narrator is doubtful about the correct period). I asked: what is meant by this figure? He said: (this figure means) years. He said: (his period will be a period of blessing and prosperity.) A person will come over to him and ask him: O Mahdī! Give me something, give me something. So Mahdī will give him as many goods as he will be able to carry.”

Section 8: Imām Mahdī (Peace Be Upon Him) will be welcomed with Open Arms

37. عن مجاهد، قال: حدثني فلان رجل من أصحاب النبي صلى الله عليه وآله وسلم: 37. أن المهدي لا يخرج حتى تقتل النفس الزكية، فإذا قتلت النفس الزكية غضب عليهم من في السماء ومن في الأرض، فأتى الناس المهدي، فرفوه كما ترف العروس إلى زوجها ليلة عرسها، وهو يملأ الأرض قسطاً وعدلاً وتخرج الأرض نباتها وتمطر السماء مطرها، وتنعم أمتي في ولايته نعمة لم تنعمها قط

“(The famous tabi‘ī (Successor)) Mujāhid has narrated that a Companion said: (The caliph) Maḥdī will appear after the murder of ‘Nafs Zakiyyah’. When ‘Nafs Zakiyyah’ is murdered, those in the heavens and the earth will be angry with the murderers. Later, the people will come to Maḥdī and bring him (with great pomp and show) as the bride is carried to her groom on wedding night. He will fill the earth with equity and justice. (During his caliphate) the earth will grow its crops as the skies pour down plenty of rain. During his rule my Ummah will be blessed with so many favours that it has never been blessed before.”

Necessary Clarification: A man known as Nafs Zakiyyah was Muhammad ibn ‘Abdullāh ibn Hussein ibn ‘Alī ibn Abī Tālib who revolted against Abbasid caliph Mansūr in 145 AH and was martyred. The tradition does not refer to him. Here Nafs Zakiyyah stands for some other saint who will come before Imām Maḥdī.

عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وآله وسلم قال: يكون 38. في أمتي المهدي، إن قصر فسبع وإلا فثمان وإلا فتسع، ينعم أمتي فيه نعمة لم ينعموا مثلها، يرسل السماء عليهم مدرارا ولا تدخر الأرض شيئا من النبات، والمال كدوس، يقوم الرجل، فيقول: يا مهدي! اعطني. فيقول: خذه

“Abū Hurayrah (RA) has narrated that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: there will be Maḥdī in my Ummah who will rule for seven years if the period is short, otherwise for eight or nine years. During Maḥdī’s period, my Ummah will be so prosperous that it will not have experienced such prosperity before it. The sky will pour down torrential rain and the earth will yield its entire produce. Goods will be lying like a heap of grains on the threshing floor. One man will stand up and say: O Maḥdī: give me something. So he will say: take (as much as you like).”

عن علي رضي الله عنه، قال: قلت: يا رسول الله! أمنا آل محمد المهدي أم من 39. غيرنا؟ فقال: لا، بل منا، يختم الله به الدين كما فتح بنا، وبنا ينقذون من الفتنة كما أنقذوا من الشرك، وبنا يؤلف الله بين قلوبهم بعد عداوة الفتنة كما ألف بين قلوبهم بعد عداوة الشرك، وبنا يصبحون بعد عداوة الفتنة إخوانا كما أصبحوا بعد عداوة الشرك. إخوانا في دينهم

Narrated by ‘Alī (RA), he said: I said (to the Prophet (*Peace Be Upon Him and His Household*)): O Messenger of Allāh (صلى الله عليك وسلم)! Will Maḥdī be from us, the family of Muhammad or from others? He said: no, but he will be from among us, Allāh will re-establish Islam through him as he did so (in the beginning) through us. These people will be rescued from mischief through us (Maḥdī) as they have been saved from polytheism. And through our means (Maḥdī) Allāh will create love in their hearts after the hatred of mischief as He created love in their hearts after the hatred of polytheism. And through our means people will become brotherly amongst

each other after the rivalry of turmoils as they have done so in Islam after the rivalry of polytheism."

Section 9: Prophet 'Īsā (Peace Be Upon Him) and Imām Mahdī (Peace Be Upon Him)

40. عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: كيف .أنتم إذا نزل ابن مريم فيكم، وإمامكم منكم

"Abū Hurayrah (RA) has narrated that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: what will be the state (of your joy) at the time when 'Īsā ibn Maryam will descend (from the heavens) and your Imām will be from among you."

Explanation: It means that 'Īsā (*Peace Be Upon Him*), at the time of descent, will offer his prayers in congregation but he himself will not be the Imām but a member of the Ummah, that is, caliph Mahdī. Accordingly, Ibn Hajar 'Asqalānī with reference to Abū al-Hassan Āburī's *Manāqib ash-Shāfi'ī* writes: there are continuous traditions in its support and 'Īsā (*Peace Be Upon Him*) will offer one prayer behind caliph Mahdī.

41. عن ابن جريج، قال: أخبرني أبو الزبير؛ أنه سمع جابر بن عبد الله رضي الله عنهما يقول: سمعت النبي صلى الله عليه وآله وسلم يقول: لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة، قال: فينزل عيسى بن مريم، فيقول أميرهم: تعال! صل لنا. فيقول: لا، إن بعضكم على بعض أمراء، تكرمة الله هذه الأمة

"Narrated by Ibn Jurayh: Abū Zubayr reported to me: He heard Jābir ibn 'Abdullāh (رضي الله عنهما) saying: I heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) saying: A section of my people will not cease fighting for the Truth successfully till the Day of Resurrection. He said: 'Īsā ibn Maryam would then descend and the leader of the Muslims will say: come and lead us in prayer, but he will say: "No, some amongst you are leaders over others. This is the honour from Allāh for this nation" (ie prophet 'Īsā (*Peace Be Upon Him*) will decline the offer of leading the prayer due to the high status given by Allāh to this Ummah)."

42. عن جابر بن عبد الله رضي الله عنهما، قال: قال رسول الله صلى الله عليه وآله وسلم: يخرج الدجال في خفقة من الدين - وذكر الدجال - ثم قال: ثم ينزل عيسى بن مريم فينادي من السحر، فيقول: يا أيها الناس! ما يمنعكم أن تخرجوا إلى الكذاب الخبيث؟ فيقولون: هذا رجل جنى، فينطلقون، فإذا هم بعيسى بن مريم، فتقام الصلاة، تقدم، يا روح الله! فيقول: ليتقدم إمامكم، فليصل بكم، فإذا صلى صلاة: فيقال له الصبح خرجوا إليه، قال: فحين يرى الكذاب ينمات كما ينمات الملح في الماء

"Jābir ibn 'Abdullāh (رضي الله عنهما) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: when Islam (ie the state of

the Ummah) becomes weak, Dajjāl will appear - and after giving details about Dajjāl - he said: After some time, ‘Īsā ibn Maryam will descend (from the heaven) and in the morning (that is, at pre-dawn) he will call out: O people! What is stopping you from fighting with this evil pretender (Dajjāl)? People will say: he appears to be a supernatural creation (jinn), but as they will move forward they will see ‘Īsā (*Peace Be Upon Him*). Then it will be time for prayer, so their leader will say: O Allāh’s Spirit: come forward (and lead the prayer). He will say: “Your Imām should lead you” (and at that time the Imām will be Mahdī). When the people will finish their Dawn prayer, they will leave (under the leadership of ‘Īsā (*Peace Be Upon Him*)) to fight Dajjāl. When ‘Īsā will see the Liar (Dajjāl), he (ie Dajjāl, out of fear) will start melting as salt melts in water.”

43. عن أبي أمامة الباهلي رضي الله عنه، مرفوعاً، فقالت أم شريك بنت أبي العكر رضي الله عنها: يا رسول الله! فأين العرب يومئذ؟ قال: هم يومئذ قليل وجلهم بيت المقدس وإمامهم رجل صالح، فبينما إمامهم قد تقدم يصلي بهم الصبح إذ نزل عليهم عيسى بن مريم الصبح، فرجع ذلك الإمام ينكص يمشي القهقري ليتقدم عيسى يصلي بالناس، فيضع عيسى يده بين كتفيه، ثم يقول له: تقدم! فصل، فإنها لك أقيمت، فيصلي بهم إمامهم.

“Abū Umāmah Bāhilī (RA) has related (a long tradition) from the Messenger of Allāh (*Peace Be Upon Him and His Household*) in which a female Companion Umm Sharīk bint ‘Abī al-‘Akar (*Allāh Be Pleased With Her*) said: O Messenger of Allāh (صلى الله عليك وآلك وسلم)! Where will the Arabs be at that time, (why will the Arabs not come out in support of the Ummah)? The Messenger of Allāh (*Peace Be Upon Him and His Household*) said: the Arabs will be in small number, and most of these will be in the Sacred House and their Imām will be a highly pious person (named Mahdī). When their Imām will come forward for Dawn prayer, at that time ‘Īsā will descend (from the heaven). The Imām will retreat and give way to him so that ‘Īsā can lead people in the prayer. ‘Īsā placing his hand between the Imām’s shoulders will say: step forward and lead the prayer because the iqāmah was said for you. Then their Imām (Mahdī) will lead the prayer.”

44. عن عثمان بن أبي العاص رضي الله عنه، مرفوعاً: فينزل عيسى بن مريم عند صلاة الفجر، فيقول له إمام الناس: تقدم، يا روح الله! فصل بنا. فيقول: إنكم معشر هذه الأمة أمراء بعضكم على بعض، تقدم أنت فصل بنا. فيتقدم فيصلي بهم.

“Uthmān ibn Abī al-‘Ās (RA) directly narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: prophet ‘Īsā ibn Maryam will descend (from the heaven) at the time of Dawn prayer (fajr) and the leader of the people will request him: O Allāh’s Spirit! (Come forward and) lead us in prayer. ‘Īsā will say: “you are the people of Muhammad’s Ummah. Some amongst you are leaders over others. So move

forward and lead us in prayer.” The leader of the Muslims will come forward and lead the prayer.”

45. عن عبد الله بن عمرو رضى الله عنه، قال: المهدي الذي ينزل عليه عيسى ابن مريم، ويصلي خلفه عيسى.

“Abdullāh ibn ‘Amr (RA) says that ‘Īsā (*Peace Be Upon Him*) will descend after Mahdī and will offer (one) prayer behind him.”

46. عن أبي سعيد رضى الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: منا الذي يصلي عيسى ابن مريم خلفه.

“Abū Sa‘īd Khudrī (RA) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: there will be a person from this Ummah and ‘Īsā ibn Maryam (عليهما السلام) will pray behind him.”

47. عن حذيفة رضى الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: يلتفت المهدي وقد نزل عيسى ابن مريم كأنما يقطر من شعره الماء، فيقول المهدي: تقدم! صل بالناس. فيقول عيسى: إنما أقيمت الصلوة لك. فيصلي خلف رجل من ولدي.

“Hudhayfah (RA) relates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: When Mahdī will appear ‘Īsā ibn Maryam will descend and it will seem as though water is dropping from his hair. At that time Mahdī, addressing him, will say: please come forward and lead the people in prayer. Prophet ‘Īsā will say: the iqāmah was said for you; therefore, you will lead the prayer. Accordingly, ‘Īsā will offer this prayer behind a man from my family (Mahdī).”

48. عن ابن سيرين، قال: المهدي من هذه الأمة، وهو الذي يؤم عيسى ابن مريم.

“Ibn Sīrīn relates that (Imām) Mahdī will be from this Ummah and will lead ‘Īsā ibn Maryam (رضي الله عنهما) in prayer.”

Section 10: Obedience of Imām Mahdī (Peace Be Upon Him) will be Compulsory

49. عن شهر بن حوشب، قال: بلغني أن رسول الله صلى الله عليه وآله وسلم قال: في المحرم ينادي منادى من السماء: ألا! إن صفوة الله من خلفه فلان، فاسمعوا له وأطيعوا، في سنة الصوت والمعصية.

“Shahr ibn Hawshab (RA) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: In (the month of) Muharram, an announcer will call out from the heaven: beware! Surely, (be informed that) such a person has been chosen by Allāh, so listen to him and obey him during the year of uproar and turmoil.”

50. عن جابر بن عبد الله رضى الله عنهما، قال: قال رسول الله صلى الله عليه وآله وسلم: من كذب بالدجال فقد كفر، ومن كذب بالمهدي فقد كفر.

“Jābir ibn ‘Abdullāh (رضي الله عنهما) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: whoever denies (the coming of) Dajjāl, has surely committed disbelief, and whoever denies (the coming of) Mahdī has (also) committed disbelief.”

51. عن ابن عمر رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: يخرج المهدي وعلى رأسه عمامة، فيها مناد ينادي: هذا المهدي خليفة الله، فاتبعوه.

“‘Abdullāh ibn ‘Umar (رضي الله عنهما) narrates that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: Mahdī will come and there will be a turban on his head. There will be an announcer who will proclaim: this is Mahdī, Allāh’s caliph, so follow and obey him.”

Section 11: Circumstances Surrounding Imām Mahdī’s Arrival

52. عن سليمان بن عيسى قال: بلغني أنه على يدي المهدي يظهر تابوت السكينة من بحيرة الطبرية حتى يحمل، فيوضع بين يديه بيت المقدس فإذا نظرت إليه اليهود أسلمت إلا قليلا منهم.

“Related by Sulaymān ibn ‘Īsā (رضي الله عنهما): I was informed that the Ark of the Covenant will emerge from Tabariyyah Sea through the efforts of Imām Mahdī. It will be placed before him at the Sacred House. When the Jews will see this (Ark), all of them except a few will embrace Islam.”

53. عن كعب، قال: يطلع نجم من المشرق قبل خروج المهدي، له ذنب يضي.

“Ka‘b (RA) has narrated: A comet with a bright tail will appear from the east before the appearance of Imām Mahdī.”

54. عن شريك، قال: بلغني أنه قبل خروج المهدي ينكسف القمر في شهر رمضان مرتين.

“Sharīk (RA) has related: I was informed that before the appearance of Mahdī there will be lunar eclipse twice in the month of Ramadān.”

55. عن علي رضي الله عنه، قال: إذا نادى مناد من السماء: إن الحق في آل محمد، فعند ذلك يظهر المهدي على أفواه الناس، ويشربون حبه ولا يكون لهم ذكر غيره.

“‘Alī (RA) said: when the announcer will announce that the truth is in the family of Muhammad (*Peace Be Upon Him and His Household*), at that time everyone will be talking about Mahdī’s arrival and his love will be fed into them (in such a manner) that they will talk of nothing else but him.”

56. عن أبي الجلد، قال: تكون فتنة بعدها فتنة، الأولى في الآخرة كثمرة السوط يتبعها ذباب السيف، ثم تكون بعد ذلك فتنة تستحل فيها المحارم كلها، ثم تأتي الخلافة خير أهل الأرض وهو قاعد في بيته هنيا.

“Abū Jalad (RA) narrates: a disruption will arise which will be followed by another disruption. The first will be related to the second disruption as the lace is joined to its whip (meaning they will be closely related, either the second will immediately follow the first or their content will be similar). Then there will be the (disruption of) swords. It will be followed by another disruption in which all forbidden things will be declared permissible. Then the caliphate will come about, through the best person amongst the people. It will come about whilst he is sitting at home.”

57. عن عبد الله بن عمرو رضى الله عنهما، قال: يحج الناس معا ويعرفون معا على غير إمام، فبينما هم نزول بمنى إذ أخذهم كالكلب، فثارت القبائل بعضها إلى بعض، واقتتلوا حتى تسيل العقبة دما، فيفزعون إلى خيرهم فيأتونه وهو ملصق وجهه إلى الكعبة، يبكي كأنني أنظر إلى دموعه، فيقولون: هلم فلنبايعك، فيقول: ويحكمكم عهد قد نقضتموه، وكم دم قد سفكتموه! فبايع كرها، فإذا أدركتموه فبايعوه، فإنه المهدي في الأرض والمهدي في السماء

“‘Abdullāh ibn ‘Amr (RA) narrates: people will perform the pilgrimage together and will gather at ‘Arafāt without the Imām. So at Minā during their descent a revolt will pounce upon them like a dog (due to which) the tribes will pounce on one another. They will kill one another until the valley begins to flow within blood. (In this worried state) they will go to the best person amongst them to seek his refuge while he will be crying with his face touching the ka‘bah as (the narrator says) I am looking at his tears. So they will request him: please come! We want to take an oath of loyalty on your hand. He will say: it is very sad that you have broken so many promises and have shed so much blood. So, unwillingly, he will accept their oath. So when you find that person, you should take the oath on his hand because he will be Mahdī on earth as well as Mahdī in the heavens.”

Section 12: Imam Mahdī (Peace Be Upon Him) as the Last Caliph

58. عن جابر بن سمرة رضى الله عنه، قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول: لا يزال هذا الدين قائما حتى يكون عليكم اثنا عشر خليفة، كلهم تجتمع عليه الأمة
فسمعت كلاما من النبي صلى الله عليه وآله وسلم لم أفهمه، فقلت لأبي: ما يقول؟
كلهم من قريش: قال

“It is narrated by Jābir ibn Samurah (RA): I heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) say: Islam will remain established until twelve caliphs have ruled over you. The Ummah will be united on all of them.

“Then I heard the Prophet (*Peace Be Upon Him and His Household*) say (something) which I could not understand. I asked my father: what is he

saying? He told me that he had said: all (the twelve caliphs) will be from the Quraysh.”

عن جابر بن سمرة رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وآله 59. وسلم يقول: لا يزال هذا الدين عزيزا إلى اثني عشر خليفة. قال: فكبر الناس وضجوا، ثم قال كلمة خفية، قلت لأبي: يا أبة! ما قال؟ قال: كلهم من قريش

“Jābir ibn Samurah (RA) has narrated that he heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) say: Islam will remain dominant until twelve caliphs have passed.” Jābir (RA) said: (at this) people said (loudly:) “Allāh is the greatest” and it became noisy all around. Then the Prophet (*Peace Be Upon Him and His Household*) said something quietly. I asked my father: O father! What did he say? (My father told me:) he said, “All those (twelve caliphs) will be from the Quraysh.”

Imam Suyūṭī comments on Abū Dāwūd’s narration in al-Hāwī lil-fatāwā (2:85):

عقد أبو داؤد في سننه بابا في المهدي، وأورد في صدره حديث جابر بن سمرة رضي الله عنه، عن رسول الله صلى الله عليه وآله وسلم: لا يزال هذا الدين قائما حتى يكون اثنا عشر خليفة، كلهم تجتمع عليه الأمة. وفي رواية: لا يزال هذا الدين عزيزا إلى اثني عشر. فأشار بذلك إلى ما قاله العلماء: ان المهدي أحد الاثني عشر خليفة، كلهم من قريش

“Abū Dāwūd has devoted a chapter to Imām Mahdī in his book as-Sunan (4:86). In the beginning of the chapter a narration of Jābir ibn Samurah (RA) is given. The Messenger of Allāh (*Peace Be Upon Him and His Household*) said: “until twelve caliphs have passed, on whom this Ummah will unite.” According to another tradition, “this dīn will remain dominant till the twelve caliphs have passed and all of them will be from the Quraysh.”

“In this chapter Abū Dāwūd has referred to the opinion of scholars who believe that Imām Mahdī is one of those twelve caliphs.”

The conclusion Suyūṭī has drawn from this is that Imām Mahdī will be the twelfth and last Imām on this earth.

Abū Dāwūd, after introducing the chapter with these two traditions, has included the following narration:

عن أم سلمة رضي الله عنها، قالت: سمعت رسول الله صلى الله عليه وآله وسلم يقول: المهدي من عترتي من ولد فاطمة.

“Narrated by Umm Salamah (*Allāh Be Pleased With Her*) that she heard the Messenger of Allāh (*Peace Be Upon Him and His Household*) saying: Mahdī will be from my family and from the children of Fāṭimah.”

Before it he has described the tradition which says that even if only one day remains in the arrival of the Day of Judgment, Allāh will send a person

(named Mahdī) from the Prophet's family who will fill the earth with justice and fairness just as it was formerly filled with tyranny and affection.

عن أبي سعيد رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: 60. يكون عند إنقطاع من الزمان وظهور من الفتن رجل يقال له المهدي، يكون عطاؤه هنيئاً.

“Abū Sa‘īd (RA) has narrated that the Prophet (*Peace Be Upon Him and His Household*) said: In the last days when so many disruptions will appear, at that time there will be a person called Mahdī. His contributions will be (very) pleasant.”

عن الزهري، قال: (إذا) التقى السفيناني والمهدي للقتال يومئذ يسمع صوت من 61. وقالت أسماء بنت عميس: السماء: ألا! إن أولياء الله أصحاب فلان، يعني المهدي إن أمارة ذلك اليوم أن كفا من السماء مدلاة ينظر إليها الناس

“Zuhrī has narrated: when Sufyān’s (army) and Mahdī’s army will face each other for battle, on that day a voice will be heard from the sky: ‘beware! Surely, the friends of (Imām) Mahdī are the friends of Allāh.’

“And Asmā’ bint ‘Umayy said: the sign of that day will be that a hand will be seen hanging from the sky which (all) the people will see.”

عن علي رضي الله عنه، قال: قلت: يا رسول الله! أمنا آل محمد المهدي أم من 62. غيرنا؟ فقال: لا، بل منا، يختم الله به الدين كما فتح بنا، وبنا ينقذون من الفتنة كما أنقذوا من الشرك، وبنا يؤلف الله بين قلوبهم بعد عداوة الفتنة كما ألف بين قلوبهم بعد عداوة الشرك، وبنا يصبحون بعد عداوة الفتنة إخوانا كما أصبحوا بعد عداوة الشرك. إخوانا في دينهم.

Narrated by ‘Alī (RA), he said: I said (to the Prophet (*Peace Be Upon Him and His Household*)): O Messenger of Allāh (صلى الله عليك وسلم)! Will Mahdī be from us, the family of Muhammad or from others? He said: no, but he will be from among us, Allāh will re-establish Islam through him as he did so (in the beginning) through us, and these people will be rescued from mischief through us (Mahdī) as they have been saved from polytheism. And through our means (Mahdī) Allāh will create love in their hearts after the hatred of mischief as He created love in their hearts after the hatred of polytheism. And through our means people will become brotherly amongst each other after the rivalry of turmoils as they have done so in Islam after the rivalry of polytheism."

عن أروطة، قال: يخرج رجل من أهل بيت النبي صلى الله عليه وآله وسلم مهدي 63. حسن السيرة، يغزو مدينة قيصر، وهو آخر أمير من أمة محمد صلى الله عليه وآله وسلم، ثم يخرج في زمانه الدجال وينزل في زمانه عيسى ابن مريم

“Artāh has narrated that a person (Mahdī) will appear from the Prophet’s family who will fight in the city of Rome and he will be the last leader (Imām) of Muhammad’s Ummah. Dajjāl will appear in his time and in his time also ‘Īsā (*Peace Be Upon Him*) will descend (from the heaven).”

“Imam Suyūṭī in al-Hāwī lil-fatāwā (2:80) after listing the signs of the arrival of Imām Mahdī, comments:

هذه الآثار كلها لخصتها من "كتاب الفتن" لنعيم بن حماد، وهو أحد الأئمة الحفاظ،
وأحد شيوخ البخاري

“All these signs which I have summarised from the book “al-Fitan” by Nu‘aym ibn Hammād who was a hāfiz (of hadīth) and one of the teachers of Imām Bukhārī.”

عن جابر رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: سيكون 64.
في أمتي خليفة يحثو المال حيثما، لا يعده عدا

“Jābir ibn ‘Abdullāh (رضي الله عنهما) narrates that the Prophet (*Peace Be Upon Him and His Household*) said: In my Ummah, soon, there will be a caliph who will distribute goods generously without keeping a record of who has received what.”

عن جابر بن عبد الله رضي الله عنهما، عن النبي صلى الله عليه وآله وسلم، قال 65:
ثم قال: والذي نفسي بيده! يكون في أمتي خليفة يحثي المال حيثما لا يعده عدا
ليعودن.

“Narrated by Jābir ibn ‘Abdullāh (رضي الله عنهما) that the Messenger of Allāh (*Peace Be Upon Him and His Household*) said: There will be a caliph in my Ummah who will generously distribute wealth without keeping a record of it. And I swear by the One who controls my life! Certainly that the dominance (of Islam) will return (that is, Islam will recapture its lost glory and retrieve its status during his reign).”

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: لو 66.
لم يبق من الدنيا إلا ليلة لطول الله تلك الليلة حتى يملك رجل من أهل بيتي، يواطى
اسمه اسمي، واسم أبيه اسم أبي، يملأها قسطا وعدلا كما ملئت ظلما وجورا، و يقسم
المال بالسوية، ويجعل الله الغني في قلوب هذه الأمة، فيمكث سبعا أو تسعا، ثم لا
خير في عيش الحياة بعد المهدي

“Narrated by ‘Abdullāh ibn Mas‘ūd (رضي الله عنهما) that Messenger of Allāh (*Peace Be Upon Him and His Household*) said: if there was only one night left for this world to stay in tact, Allāh will lengthen it until a member of my family becomes the ruler whose name will be the same as my name and the name of his father will be the same as the name of my father. He will fill the world with justice and fairness just as it was filled with tyranny

and exploitation. He will distribute things equally among the people and Allāh will also fill their hearts with content. He will rule for seven or nine years. Then after the caliphate of Mahdī, there will be a total end to goodness (and virtue).”

References

- 30- Hākim graded it saḥīḥ (sound) in al-Mustadrak (4:558 # 8673), while Dhahabī confirmed it.
Hindī transmitted it in Kanz-ul-‘ummāl (14:273 # 38700); and Albānī in Silsilat-ul-ahādīth-is-saḥīḥah (2:336 # 711).
- 31- Ahmad bin Hambal related it in al-Musnad (3:37, 52); and Suyūṭī in ad-Durr-ul-manthūr fit-tafsīr bil-ma’thūr (6:57).
Haythamī said in Majma‘-uz-zawā’id (7:313,314) that Tirmidhī had narrated it briefly, while Ahmad copied it through his chain of transmission, and Abū Ya‘lā also narrated it briefly and the men of Ahmad and Abū Ya‘lā are trustworthy.
- 32- Haythamī said in Majma‘-uz-zawā’id (7:316) that Bazzār had narrated it, and his men are trustworthy.
- 33- Hākim graded it saḥīḥ (sound) according to the conditions of Muslim in al-Mustadrak (4:454 # 8400), while Dhahabī kept quiet about it.
Haythamī said in Majma‘-uz-zawā’id (7:316) that Bazzār had related it, and its men are those of (saḥīḥ) sound hadīth.
Ibn Hammād narrated it in al-Fitan (1:362 # 1055); Suyūṭī, ad-Durr-ul-manthūr fit-tafsīr bil-ma’thūr (6:56); and Bayhaqī in Dalā’il-un-nubuwwah (6:330,331).
Muslim related it with different words in as-Saḥīḥ, b. of fitan wa ash-rāt-us-sā‘ah (turmoils and conditions of the Last Hour) 4:2234 (#67/2913); Ahmad bin Hambal, al-Musnad (3:317); Hindī, Kanz-ul-‘ummāl (14:263 # 38659); and Ibn Kathīr in al-Bidāyah wan-nihāyah (4:599; 10:44).
- 34- Tabarānī related it in al-Mu‘jam-ul-awsat (6:193 # 5402).
Haythamī said in Majma‘-uz-zawā’id (7:317) that Tabarānī narrated it in al-Awsat and his men are trustworthy.
- 35- Ibn Mājah narrated this Hassan (fair) hadīth in as-Sunan, b. of fitan (turmoils) 4:453 (#4083); Ibn Abī Shaybah, al-Musannaf (7:512, 513 # 37638); Hākim, al-Mustadrak (4:558 # 8675); Dānī, as-Sunan-ul-wāridah fil-fitan (5:1035, 1036 # 550); and Ibn Kathīr in al-Bidāyah wan-nihāyah (10:37).
- 36- Tirmidhī related this Hassan (fair) hadīth in al-Jāmi‘-us-saḥīḥ, chapters of fitan (turmoils) 4:86 (#2232); Ahmad bin Hambal, al-Musnad (3:21, 22); Hindī, Kanz-ul-‘ummāl (14:262 # 38654); and Ibn Kathīr in al-Bidāyah wan-nihāyah (10:37).
- 37- Related by Ibn Abī Shaybah in al-Musannaf (7:514 # 37653).
- 38- Tabarānī related it in al-Mu‘jam-ul-awsat (6:193 # 5402).
Haythamī said in Majma‘-uz-zawā’id (7:317) that Tabarānī narrated it in al-Awsat and his men are trustworthy.
- 39- Suyūṭī narrated it in al-Hāwī lil-fatāwā (2:61); Tabarānī, al-Mu‘jam-ul-awsat (1:136 # 157); Ibn Hammād, al-Fitan (1:370, 371 # 1089, 1090); and Haythamī in Majma‘-uz-zawā’id (7:316, 317).
- 40- Bukhārī related it in as-Saḥīḥ, b. of ambiyā’ (prophets) 3:1272 (#3265); Muslim, as-Saḥīḥ, b. of īmān (faith) 1:136 (#155); Ibn Hibbān, as-Saḥīḥ (15:213#6802); Ahmad bin Hambal, al-Musnad (2:336); Abd-ur-Razzāq, al-Musannaf (11:400#20841); Ibn Mundah, al-Īmān (1:516 # 415, 416); Abū ‘Awānah, al-Musnad (1:99#315);

Baghawī, Sharh-us-sunnah (15:82#4277); ‘Asqalānī, Fath-ul-bārī (6:491), al-Isābah fī tamyīz-is-sahābah (4:766), Taghlīq-ut-ta‘līq (4:40); Qurtubī, al-Jāmi‘ li-ahkām-il-Qur’ān (4:101; 16:106); Ibn Kathīr, Tafsīr-ul-Qur’ān al-‘azīm (1:578); and Suyūtī in ad-Durr-ul-manthūr fit-tafsīr bil-ma’thūr (2:242).

‘Asqalānī, Fath-ul-bārī (6:493, 494).

41- Muslim narrated it in as-Sahīh, b. of īmān (faith) 1:137 (#156); Ahmad bin Hambal, al-Musnad (3:345,384); Ibn Hibbān, as-Sahīh (15:231,232#6819); Abū Ya‘lā, al-Musnad (4:59#2078); Ibn Mundah, al-Īmān (1:517#418); Ibn Jārūd, al-Muntaqā (1:257 #1031); Abū ‘Awānah, al-Musnad (1:99 # 317); and Bayhaqī in as-Sunan-al-kubrā (9:180).

42- Ahmad bin Hambal related it in al-Musnad (3:367,368); Haythamī, Majma‘-uz-zawā‘id (7:343,344); Hindī, Kanz-ul-‘ummāl (14:325, 326#38819); and Suyūtī in ad-Durr-ul-manthūr fit-tafsīr bil-ma’thūr (2:242,243).

Hākīm gradid it sahīh (sound) according to the conditions of Muslim in al-Mustadrak (4:530#8613).

43- Related by Ibn Mājah in as-Sunan, b. of fitan (turmoils) 4:446,447 (#4077).

44- Hākīm narrated it in al-Mustadrak (4:478#8473); Ahmad bin Hambal, al-Musnad (4:217); and Tabarānī in al-Mu‘jam-ul-kabīr (9:60#8392).

Haythamī said in Majma‘-uz-zawā‘id (7:342,343) that Ahmad and Tabarānī had related it and the men of Ahmad were those of sound hadīth.

45- Ibn Hammād narrated it in al-Fitan (1:373#1103); and Suyūtī in al-Hāwī lil-fatāwā (2:78).

46- Ibn Qayyim transmitted it in al-Manār-ul-munīf (1:147 # 337); and Suyūtī copied it in al-Hāwī lil-fatāwā (2:64).

47- Related by Suyūtī in al-Hāwī lil-fatāwā (2:81).

48- Ibn Abī Shaybah narrated it in al-Musannaf (7:513#37649); and Ibn Hammād in al-Fitan (1:373#1107).

49- Ibn Hammād related it in al-Fitan (1:226,338#630,980); and Suyūtī copied it in al-Hāwī lil-fatāwā (2:76).

50- Related by Suyūtī in al-Hāwī lil-fatāwā (2:83).

51- Suyūtī transmitted it in al-Hāwī lil-fatāwā (2:61); Tabarānī, Musnad ash-shāmiyyīn (2:71#937); and Daylamī in al-Firdaws (5:510#8920).

52- Ibn Hammad transmitted it in al-Fitan (1:360#1050); and Suyūtī copied it in al-Hāwī lil-fatāwā (2:83).

53- Suyūtī transmitted it in al-Hāwī lil-fatāwā (2:82); and Ibn Hammād in al-Fitan (1:229#642).

54- Suyūtī transmitted it in al-Hāwī lil-fatāwā (2:82); and Ibn Hammād in al-Fitan (1:229#642).

55- Suyūtī transmitted it in al-Hāwī lil-fatāwā (2:68); and Ibn Hammād in al-Fitan (1:334#965).

56- Ibn Abī Shaybah narrated it in al-Musannaf (7:531#37754); and Suyūtī in al-Hāwī lil-fatāwā (2:65).

- 57- Hākim narrated it in al-Mustadrak (4:503,504#8537); Ibn Hammād, al-Fitan (1:227, 341, 342 # 632, 987); Dānī, as-Sunan-ul-wāridah fil-fitan (5:1044, 1045 # 560); and Suyūtī in al-Hāwī lil-fatāwā (2:76).
- 58- Abū Dāwūd narrated it in as-Sunan, b. of Mahdī, 4:86 (#4279); ‘Asqalānī, Fath-ul-bārī (13:212); and Bayhaqī in Dalā’il-un-nubuwwah (6:520).
- Ahmad bin Hambal transmitted it with different words in al-Musnad (5:93, 92, 98).
- 59- Abū Dāwūd narrated it in as-Sunan, b. of Mahdī, 4:86 (#4280, 4281); Ahmad bin Hambal, al-Musnad (5:93, 97, 98, 101); and ‘Asqalānī in Fath-ul-bārī (13:211).
- Muslim related it with some different words in as-Sahīh, b. of imārah (emritage) 3:1453 (#7/1821).
- Suyūtī, al-Hāwī lil-fatāwā (2:85).
- Related by Abū Dāwūd in as-Sunan, b. of Mahdī, 4:88 (#4284).
- Ibn Hammād transmitted it in as-Sunan-ul-wāridah fil-fitan (5:1057, 1061 # 575, 581).
- Dhahabī graded it marfū‘ (traceable) in Mīzān-ul-i’tidāl fi naqd-ir-rijāl (3:126).
- 60- Related by Suyūtī in al-Hāwī lil-fatāwā (2:63).
- 61- Related by Suyūtī in al-Hāwī lil-fatāwā (2:76).
- 62- Suyūtī narrated it in al-Hāwī lil-fatāwā (2:61); Tabarānī, al-Mu‘jam-ul-awsat (1:136 # 157); Ibn Hammād, al-Fitan (1:370, 371 # 1089, 1090); and Haythamī in Majma‘-uz-zawā’id (7:316, 317).
- 63- Ibn Hammād narrated it in al-Fitan (1:402,408#1214,1234); and Suyūtī in al-Hāwī lil-fatāwā (2:80).
- 64- Related by Suyūtī in al-Hāwī lil-fatāwā (2:60, 61).
- 65- Hākim graded it saḥīh (sound) according to the conditions of Muslim in al-Mustadrak (4:454 # 8400), while Dhahabī kept quiet about it.
- Haythamī said in Majma‘-uz-zawā’id (7:316) that Bazzār had related it, and its men are those of (saḥīh) sound hadīth.
- Ibn Hammād narrated it in al-Fitan (1:362 # 1055); Suyūtī, ad-Durr-ul-manthūr fit-tafsīr bil-ma’thūr (6:56); and Bayhaqī in Dalā’il-un-nubuwwah (6:330,331).
- Muslim related it with different words in as-Sahīh, b. of fitan wa ash-rāt-us-sā’ah (turmoils and conditions of the Last Hour) 4:2234 (#67/2913); Ahmad bin Hambal, al-Musnad (3:317); Hindī, Kanz-ul-‘ummāl (14:263 # 38659); and Ibn Kathīr in al-Bidāyah wan-nihāyah (4:599; 10:44).
- 66- Suyūtī narrated it in al-Hāwī lil-fatāwā (2:64); Tabarānī, al-Mu‘jam-ul-kabīr (10:133, 135 # 10216, 10224); Dānī, as-Sunan-ul-wāridah fil-fitan (5:1055 # 572); Haythamī, Mawārid-uz-zam’ān (6:129 # 1877); and Hindī in Kanz-ul-‘ummāl (14:269 # 38683).
- Haythamī also narrated it through Abū Hurayrah (rta) in Mawārid-uz-zam’ān (6:128 # 1876).
- Suyūtī narrated it with a difference of words at another place in al-Hāwī lil-fatāwā (2:58).

Glossary

رضى الله عنه: radiyallāhu ‘anhu - Allāh be pleased with him: used after the name of Companion of the Prophet (*Peace Be Upon Him and His Household*).

رضى الله عنها: radiyallāhu ‘anhā - Allāh be pleased with her: used after the name of a female Companion of the Prophet (*Peace Be Upon Him and His Household*).

رضى الله عنهم: radiyallāhu ‘anhum - Allāh be pleased with all of them: used after the names of more than two male Companions of the Prophet (*Peace Be Upon Him and His Household*).

رضى الله عنهما: radiyallāhu ‘anhumā - Allāh is pleased with both of them; used after the names of two Companions of the Prophet (*Peace Be Upon Him and His Household*), irrespective of their gender.

عليه السلام: ‘alayh-is-salām - (May Allāh shower His peace on him): used after the name of Allāh’s messenger, prophet and angel.

عليهما السلام: ‘alayhim-as-salām - (May Allāh shower His peace on both of them): used after the names of two messengers, prophets and angels.

صلى الله عليه وآله وسلم: sallallāhu ‘alayhi wa ālihī wa sallam - Allāh bless and send peace on him and his children: used after the name of the Last Messenger of Allāh (*Peace Be Upon Him and His Household*).

abdāl: pl. of badal. lit. Substitutes. A person by whom Allāh continues the world in existence as mentioned in the traditions. Their number is seventy, of whom forty live in Syria and thirty elsewhere. When one dies another takes his place, being appointed by Allāh.

athar: pl. āthār. lit. relating. Generally used for a narration related from one of the Companions, rather than from the Prophet (*Peace Be Upon Him and His Household*), which is known as hadīth.

caliphate: khilāfah. This is the political system of Islam, its head the caliph/khalīfah is the successor of the Prophet (*Peace Be Upon Him and His Household*) in this regard.

dīn: it is an Arabic word used for Islam. It is more specifically used for the religion and revealed books of the prophets and the messengers. It is a comprehensive term covering not only religious practices and rituals but also applies to all aspects of life and provides guidance for it. While madhab (religion) is restricted to man’s spiritual life and deals with its relationship with God alone.

dīnār: an ancient gold coin.

fajr: dawn or early morning before sunrise; morning prayer.

ghawth: lit. one to whom we can cry for help. A mediator; a title given to a saint of the highest order.

hadīth: pl. ahādīth. lit. tradition. The sayings, practice and approved traditions of the Prophet Muhammad (*Peace Be Upon Him and His Household*).

hāfiz: lit. a guardian or protector. (1) one of the names of God, al-Hāfiz. (2) a governor, guardian of the Makkan temple. (3) one who has memorized the whole of the Qur’ān. (4) one who has memorized one hundred thousand traditions.

hasan: a hadīth, narrated by a reliable chain of narrators though not reaching the grade of saḥīh (sound) hadīth, but records a complete chain of narrators up to the Prophet (*Peace Be Upon Him and His Household*).

Imām: (1) one who leads people in prayers; (2) an eminent Islamic scholar; (3) spiritual leader of the Muslims. There will be total of twelve such Imāms, the first being Imām ‘Alī (*Peace Be Upon Him*) and the last Imām Mahdī (*Peace Be Upon Him*).

iqāmah: a call similar to the adhān (the call to prayer), said immediately before a congregational prayer.

‘Īsā (*Peace Be Upon Him*): name of Allah’s penultimate messenger, Jesus. He will come down from the heavens during the time of Imām Mahdī (*Peace Be Upon Him*).

ka‘bah: a cube-shaped building at the centre of al-Masjid-ul-Harām (the great mosque at Makkah) towards which all Muslims face in prayer. It is also known as the House of Allah.

maqām Ibrāhīm: the stone at Makkah within the boundary of al-Masjid-ul-Harām, which has the impression of the footprints of the Prophet Ibrāhīm (*Peace Be Upon Him*). This is the stone on which Ibrāhīm (*Peace Be Upon Him*) stood while he and his son, the Prophet Ismā‘īl (*Peace Be Upon Him*), were building the ka‘bah.

Maryam: the mother of prophet ‘Īsā; Mary.

saḥīh: sound. A hadīth with an unbroken chain of narrators ranging from the Prophet Muhammad (*Peace Be Upon Him and His Household*) and approaching an era through reliable narrators without being shādh (odd) or mu‘allal (faulty) in between the two cross relaters.

sharī‘ah: lit. road. It is a legal system of a nation based on the revelation of their prophet/messenger. The last sharī‘ah is that of Islam that replaces all previous sharī‘ahs.

spiritual leadership: imāmah. This status will be held by twelve Imāms, the first of which was ‘Alī al-Murtadā (*Peace Be Upon Him*), and the last Imām Mahdī (*Peace Be Upon Him*).

spiritual sovereignty: wilāyah; sainthood. A special spiritual status which raises the person above that of normal people. There are various levels and grades of wilāyah such as ghawth, qutb, etc.

sunnah: pl. sunan. lit. the path, way or a form, the customary practice of a person or a group of people. It has come to refer almost exclusively to the legal way or ways, orders, statements and acts of worship, etc., of the Prophet Muhammad (*Peace Be Upon Him and His Household*) which have become the models to be followed by Muslims.

tābi‘ī: someone who has met a Companion of the Holy Prophet (*Peace Be Upon Him and His Household*) in the state of īmān (faith) and died as a believer.

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