UNDERSTANDING
THE MAHDI
IN THE LIGHT OF THE NARRATIONS

Abu Muhammad

(MI) Ridwan ibn Dawud Kajee
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Author: Abū Muḥammad Ml Riḍwān ibn Dāwūd Kājee

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May Almighty Allāh accept this publication, and in His Infinite Kindness, crown it with His Pleasure, and the pleasure of Rasūlullāh ﷺ.

May Almighty Allāh allow it to be a means of perpetual reward للإيصال الخيرات وصدقة جارية for the author and the members of Spiritual Light, their parents، their mentor, and for all those that have offered aid in any form, as well as their parents and children, and for the Ummah of Rasūlullāh ﷺ in general.
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Preface

The coming of the Mahdī has always been an issue of great interest for the Muslim Ummah at large. The love and admiration for the Mahdī is a quality instilled in the hearts of the believers and shall In Shā’ Allāh be a uniting factor for Muslims around the globe, upon his emergence. The Muslim Ummah has always been found eager to hear anything relative to the Mahdī, be it regarding his era of emergence, his facial features, the place of his origin, the manner in which he shall emerge, etc.

Unfortunately, some details of the awaited Mahdī, despite not being

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1 The word ‘Mahdī’ is not a name, but rather a title, which means ‘the rightly-guided one’. In Islām, there have and will be many such people. However, special mention is made in many Aḥādīth of one such ‘Mahdī’ that will appear a few years prior to the descent of Sayyidūnā ʿĪsā. In this book, the name ‘Mahdī’ is in reference to this blessed individual, who is also described as `المهدي المنتظر` – ‘the awaited Mahdī’.
mentioned in sound narrations, have over the course of time come to be understood as ‘accepted-facts’.

Deviant groups utilized many of these narrations to dupe the masses into thinking that they indeed are followers of the ‘awaited Mahdī’. On the other extreme, certain ‘prominent’ scholars, on account of the numerous fabrications regarding the ‘Mahdī’, passed a blanket-ruling over all the narrations regarding the Mahdī, declaring the entire notion to be a fabrication. According to their ‘research’ there shall be no rise, prior to the second-coming of Sayyidunā ʿIsā ﷺ, of a ‘true Islamic State’ at the hands of a ‘Mahdī’. Due to the prominence of some of those who purported such an erroneous view, there are unfortunately many today, who do not believe at all in the coming of the ‘awaited-Mahdī’, despite this being a solid Islamic belief.

Ḥāfīẓ Abū al-Ḥasan al-Āburrī as-Sijzī (d. 363) has written:

“The Aḥādīth with regards to the Mahdī are Mutawātir (narrated through so many chains, that the possibility of all being incorrect does not exist).”²

² “قد تواترت الأخبار واستثناها بعض روايتها عن المصطفى صلى الله عليه وسلم يعجي في المهدي،” (مناقب الشافعي للآبري)
In recent times, the emergence of a party, falsely claiming to have erected a true ‘Islamic State’, under the name of ISIS, and the many narratives that they utilized to support their claim, caused many simple-minded, sincere Muslims to race headlong towards their call. Many, later realised the deceitful nature of this group, but by then much harm had already been done. The worst harm perhaps caused by ISIS is the fact that they totally spoilt the pure image of an ‘Islamic State’.

One thus fears that when the true ‘Islamic State’ does rise, many, in ignorance, or due to having already being deceived by ISIS, shall become deaf to this true call, and shall regard it as another deception.

In even more recent times, a series titled ‘The Messiah’, has grabbed

Many great scholars quoted this statement of Ḥāfiẓ al-Āburrī as-Sijzi, expressing their agreement with it. Amongst them are:

Imām al-Qurṭubī (d. 671) in al-Tadhkirah; Ḥāfiẓ al-Mizzi (d. 742) in Tahdhib al-Kamāl; Ṭāllāmah ibn al-Qayyim al-Jawziyyah (d. 751) in al-Manār al-Munīf; Ḥāfiẓ ibn Ḥajar al-‘Asqalānī (d. 852) in Tahdhib at-Tahdhib; Ṭāllāmah as-Suyūṭī (d. 911) in al-‘Urf al-Wardī; Ḥāfiẓ Ḥajar al-Haytamī al-Makkī (d. 974); Mullā ʿAlī al-Qārī (d. 1014); Ṭāllāmah Marʿī ibn Yūsuf al-Ḥanbalī (d. 1033); al-Barzanjī (d. 1104) in al-Ishā‘ah; Ṭāllāmah az-Zarqānī (d. 1122) in Sharḥ al-Mawāhib.
the attention and the hearts of millions world-wide. The hero of the series is portrayed as a devout, ascetic, kind-hearted preacher, that calls for world-peace and upon whose hands miraculous acts are performed. He cures the ill and the injured by the passing of his ‘blessed hand’ over their wounds; he moves between countries, without any apparent means; he strives to bring an end to the strife between the Muslims and the jews; despite facing the opposition of Western countries and Israel on the one side, and an ‘Islamic State’ on the other. The intended purpose of the series is to paint a distorted picture of the awaited-coming of Sayyidunā ʿIsā ﷺ, (Jesus) the true Messiah.

Nabī ʿIsā ﷺ, during his first stay on earth, i.e., prior to his ascent to the heavens, was perhaps similar to what the series depicts. The sick, the leper and the blind would be cured through the blessings of his miraculous hand. He would inform people of matters that were hidden from the general eye. He was an ascetic of the highest level. Whilst inviting others to the truth, he would travel from area to area. He had no fixed place of residence and; and he would not call to Jihād. And perhaps his greatest miracle would be when he would, through the permission of Almighty Allāh, bring the dead alive.

In the second-coming of Nabī ʿIsā ﷺ, his matter will be entirely
He will descend, not merely as an inviter, but as a just leader. He will call for Jihād, break the cross, kill the swine and abolish the jizyah (tax collected from non-Muslim citizens). Jizyah will no longer be an option. It will be either Islām or the sword.

Prior to the second-coming of Nabī ʿIsā ﷺ, dajjāl (the false Messiah) shall emerge amongst the people and will wreak havoc amongst the masses, deceiving many into believing that he indeed is the ‘promised Messiah’. As a proof to his claim, he will display super-natural feats similar to what Nabī ʿIsā ﷺ had displayed during his first-coming.

Those blessed with the knowledge of the Sunnah, upon witnessing these super-natural acts, shall increase in their conviction of his being dajjāl, ‘the false Messiah’. Unfortunately, not all will be like this. Many will submit to dajjāl, on account of these super-natural feats, and will accept him as ‘the true Messiah’, the ‘promised saviour’ i.e., as Nabī ʿIsā ﷺ (Jesus).

Had such people pondered over the word ‘al-Masīḥ ad-Dajjāl’ (the false Messiah), they would perhaps have understood that they were soon to face a ‘master liar’, posing in the disguise of a Messiah. They
would have then perhaps responded to the feats of dajjāl, by saying:

“Now I am even more convinced that you are dajjāl, since my Nabī صل الله عليه وسلم has already informed me of this.”

In the light of the Aḥādīth regarding dajjāl, one could safely say that the character being shown in the series ‘The Messiah’ hardly bears any resemblance to Sayyidunā ʿĪsā عليه السلام, during his second-descent. Yes, to a very great extent, the character resembles dajjāl, the false Messiah, the anti-Christ. The false perception of the second-coming of Nabī ʿĪsā عليه السلام which is being created through the series, ‘The Messiah’ and other such movies/films will undoubtedly and unfortunately cloud the minds of many and will blind them to the reality of ‘dajjāl - the false Messiah’. Already we hear of Muslims expressing love and admiration for the hero of ‘The Messiah’. If the love of this fictitious character could grip so many, so firmly, what then can one expect when this fiction shall turn real.

Another aspect of confusion that will be caused by this series is with regards to the notion of an ‘Islamic State’. The series ‘The Messiah’ portrays an ‘Islamic State’ as something evil, similar to the state of Israel. A heart that gets gripped with the thrill of such a series shall without doubt find itself sceptical, when it hears of the emergence of the ‘Mahdī’.
From the above, one can well gain a glimpse of the confusion that shall be witnessed amongst the Muslims, upon the first mention of allegiance having been pledged to a man at the Ka‘bah.

Those in distress and in constant fear of persecution from oppressive regimes shall obviously grab the glad-tiding with joy and will immediately begin preparations to join their long-awaited leader. Others however, may not find their hearts so accepting, on account of some of the following factors:

- Hypocrite leaders and scholars shall proclaim the concept of the ‘Mahdī’ to be a farce, and will present as proof the fact that neither did Imām al-Bukhārī, nor Imām Muslim narrate a single narration in their famous collections, Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, in which explicit mention is made of the Mahdī. They will beguile the masses by quoting the view of some historians and a few prominent scholars, who totally denied the concept of the ‘Mahdī’, merely on account of not finding explicit mention of it in narrations classified as ‘Ṣaḥīḥ’. Those, who had for years been fed the lie that only that which is narrated in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim is to be relied upon and that all other narrations and compilations are not worthy of consideration, such people shall unfortunately fall for the trap and shall show reluctance from stretching out their
hands in allegiance.

- Those, whose minds had been corrupted through the film industry, be it the series titled, ‘The Mahdī’, or other similar clips/movies, shall perhaps even express anger at the news, on account of an incorrect perception already existing within the crevices of their hearts regarding an ‘Islamic State’.

- Those, who had been deceived by previous, false claims of an ‘Islamic State’ shall doubt the truth of the new call, on the basis of ‘once bitten, twice shy.’

- As for the wealthy and those living in luxury, it may well happen that the fear of losing their ease and luxury will cause their hearts to react in a sceptical manner to the news. They will then present lame excuses as to why they are not prepared to submit to the new Muslim leader. Their excuses shall hold no real weight, but it will obviously push the gullible into doubt.

A need has thus been felt to shed light upon the aspect of the awaited Mahdī, in the light of sound narrations, thus enabling one and all to relate with the Mahdī, in the manner that the established Sunnah demands.
CHAPTER ONE

THE MAHDĪ IN THE LIGHT OF AUTHENTIC NARRATIONS
Chapter One - The Mahdī in the Light of Authentic Narrations

1 It should be understood from the onset that the concept of the ‘awaited Mahdī’ is established by numerous Aḥādīth. Scholars have in fact stated that the concept itself is established from Mutawātir Aḥādīth (i.e., so many narrations exist regarding it, that the possibility of it being a misconception cannot in anyway be considered).

Although explicit mention of the word ‘Mahdī’ in reference to the ‘awaited-Mahdī’ cannot be found in narrations, classified as Ṣaḥīḥ li-Dhātīhī (authentic, on its own accord), there are however numerous narrations which fulfils the requirements of the grades below this. Such narrations may fall into the grading of Ṣaḥīḥ li-Ghayriḥī (authentic, on account of other supporting narrations) or Ḥasan li-Dhātīhī (sound, on its own accord) or Ḥasan li-Ghayriḥī (sound, on accord of supporting narrations). All of these are of a higher grade than that which is known as Daʿīf (weak). Such narrations, with regards to aspects concerning events that shall occur before Qiyāmah, are regarded as ‘reliable’.

Besides the above, there are numerous narrations, classified as Ṣaḥīḥ li-Dhātīhī, in which, although explicit mention is not made of the ‘Mahdī’, but the indications are quite clear that it refers to none other, but the Mahdī. In the Ṣaḥīḥ of Imām al-Bukhārī and Imām Muslim many such =
In the pages that follow, mention shall be made of the sound narrations, in which explicit mention is made of the Mahdī, followed by those sound narrations, in which the word ‘Mahdī’ is not mentioned explicitly, but the indications of it referring to the ‘Mahdī’ are quite clear.

Sound Narrations in Which Explicit Mention is Made of the Mahdī

Note: The description that these narrations provide of the Mahdī narrations have been recorded.

The collection of all of the above narrations, in which either explicit or indicative reference to the issue of the ‘Mahdī’ can be found, is indeed more than sufficient in establishing the concept of the ‘Mahdī’ as a ‘definite belief’.

Denying the concept of the ‘Mahdī’, merely on the basis of it not being mentioned explicitly, in the Ṣaḥīḥ of Imām al-Bukhārī and Imām Muslim, is an act of ignorance, stemming from not understanding the principles of Aḥādīth, and how rulings are extracted therefrom.
should not be regarded as ‘definite proofs of one being the Mahdī’, but rather as signs which will be found in the Mahdī. Having these signs alone is no proof of one being the Mahdī. Yes, to be the Mahdī, one needs to have these signs.

For example, mention is mention in sound narrations of black flags from Khurāsān rising, after his emergence. The mere rising of black flags from this region is no proof of one being the Mahdī. Deviated sects in the past utilized this, as well as other such signs of the Mahdī, to strengthen their claim of being the army of the Mahdī. One group in fact came with black flags from Khurāsān and had a leader called the Mahdī, but their claim was obviously a blatant lie.²

² History has seen many who have laid claim to being the ‘promised Mahdī’. With the passing of time their lie was exposed, but unfortunately only after it had duped many to pledge their allegiance and at times sacrifice their lives for a liar. For example,

Ḥārith ibn Surajj, in the year 116 A.H. rebelled against the Umayyad dynasty, claiming himself to be the Mahdī, and the one accompanied by black flags. He managed to gain control over a few cities of Khurāsān, but was finally defeated.

The caliph, Abū Ja‘far Manṣūr, due to his name being ʿAbdullāh, chose the name Muḥammad for his son, and titled him as Mahdī, in the hope of his son, Muḥammad ibn ʿAbdullāh, being the promised ‘Mahdī’. Black flags
would also accompany this ‘Mahdī’ when he assumed the role of the caliph in 158 A.H., but he too was not ‘the promised Mahdī’.

Muḥammad ibn ʿAbdullāh Tumrīt, a Berber, laid claim to being the ‘Mahdī’ in the year 515 A.H. In order to achieve his fabricated dream of having all submit to his command, countless innocent souls were slaughtered by his oppressive soldiers. His most filthy lie finally ended with his death in 524 A.H.

Muḥammad ibn Yūsuf of Jounphur, India, during his Hajj in 901 A.H. laid claim to being the Mahdī. To strengthen his claim, he changed the names of his father and mother to Abdullāh and Āminah, and then set off for Khurāsān, hoping to gain for himself the black flags of Khurāsān. Death however grabbed him before he could even enter Khurāsān.

Muḥammad Aḥmad ibn ʿAbdullāh of Sudan laid claim to being the ‘Mahdī’ in the year 1298 A.H. With great conviction in his being the ‘Mahdī’ he sent letters of warning to the Ottoman Sulṭān, Sulṭān ʿAbdul Ḥāmīd, to the leading authorities of Egypt and to the queen of England. He made bold claims of receiving glad-tidings from Rasūlullāh صلى الله عليه وسلم that upon his reaching Makkah Mukarramah, all believers shall pledge at his hands and he shall gain control of the world. His sudden demise in 1302 A.H. however exposed the lie behind his claims.

In 1400 A.H. Juhaymān ibn Ṣayf al-ʿUtaybī had the doors of the Ḥaram of Makkah locked, and announced the arrival of the Mahdī, in reference to
Many of the ignorant fell for their lie, merely on account of not understanding that having the signs of the Mahdī is no proof of one’s being the Mahdī. Yes, when the Mahdī does emerge, we shall most definitely find within him the signs mentioned in the sound traditions.

Searching for the Mahdī, through the signs mentioned in the narrations could prove disastrous, since there shall always be the possibility of an evil element creating within themselves the signs of the Mahdī and his army, in order to dupe the masses and gain strength for their nefarious plots. This has occurred many a time in history and shall perhaps occur again in the future. May Almighty Allāh save us all from such liars and their propaganda. Thus, understanding this principle is of extreme importance as we await eagerly the coming of the Mahdī.

The rise of the Mahdī shall indeed occur, and Almighty Allāh shall create such signs and events around him which shall create, within the hearts of the scholars and the pious, conviction of his being the Mahdī. These scholars and pious individuals shall then guide those who have trust in them to pledge their allegiance to the Mahdī. The one of his companions. His claim, and his hold onto the Ḥaram for close to two weeks, led to a huge amount of blood being spilled in the Holy precincts.
nature of those signs and events shall be fully understood when the time comes. Spurious decisions should not be made in accepting any and every individual as the ‘awaited Mahdī’, even if he displays some of the signs mentioned in the narrations.

Imām Abū Dāwūd narrates that the great scholar of Islām, Sufyān ath-Thawrī, thus said:

«وإن مَرَّ بِكَ المَهَدِيُّ وَأَنتِ فِي الْبَيْتِ، فَلَا تَخْرُجْ إِلَيْهِ حَتَّى يَجْتَرِبَ النَّاسُ»

(SoWA7āl, the ājīrī)

“Even if the Mahdī passes by your dwelling, then too one should not emerge (to pledge allegiance). Rather, one should wait until the people gather” (i.e., one should not make a spontaneous decision, but should rather wait to see what the majority of scholars agree upon).

Amongst the aspects relating to the Mahdī, that have been established through sound and explicit narrations, are the following:

The Mahdī Shall be from the Ahl al-Bayt

1. The Mahdī shall be from the family of Rasūlullāh ﷺ:
Sayyidunā ‘Alī narrates that Rasūlullāh صلی الله علیه و سلم said:

«المهدی منّا أهل البيت، يضیلكه الله في ليلة» (ابن ماجه)

“The Mahdī is from amongst us, i.e., from the Ahl al-Bayt (the family of Rasūlullāh صلی الله علیه و سلم). Allāh shall make him capable in a single night.”

In the explanation of the phrase ‘Allāh shall make him capable in a single night’, ‘Allāmah ibn Kathīr has written:

«يُضیلكه الله في ليلة» أي: يتوب عليه ويوقفه ويُهیمه رُشدًا بعد أن لم يَصْنِع كنِّذكَ.

(البداية)

“Allāh shall direct His attention towards him, guide and inspire him, blessing him with that which he did not have prior to this night.”

Seeing the word «يَتوب عليه», which generally means to accept one’s repentance, some deduced that the Mahdī will be involved in sin, prior to the day in which allegiance will be pledged at his hands. Such a deduction however appears to be incorrect, due to the 3رمز له السیبّیٰ فی “الجامع الصغير” بالحسن. وقال أحمد شاكر في تعليقه علي “مسند أحمد”: إسناده صاحب وقال شعيب الأرنوتوت في تعليقه على “السنن ابن ماجه”: إسناده ضعيف. وقال عبد العليم البستوي في “المهدي المنتظر”: إسناده حسن.
following factors:

- The word یتوب عليه (Allāh shall direct His attention towards him) does not necessarily demand that one has been a great sinner prior to this. Such a phrase has been used in the Qur’ān in reference to Rasūlullāh ﷺ himself.⁴

- The phrase that has been mentioned in the narration is یصالحه الله في ليلة (Allāh shall make him capable in a single night’). Being incapable before this does not necessitate that the Mahdī shall be involved in sin before this night. Rather, all it refers to is that the potential and ability to rule, which demands great wisdom, strength, courage, etc. Almighty Allāh shall bless him with all of this in a single night.

Thus:

- Mullā ʿAlī al-Qārī, in al-Mirqāt, explained the phrase: یصالحه الله

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⁴ Refer to verse 117 of Surah at-Tawbah:

لقد نَابَ الله عَلَى النَّبيَّينِ وَالْمُهَادَيْنِ وَالْآمَنِّينَ آتَيْنَاهُمْ فِي سَاعَةِ الْفَطْرِ مِنْ بَعْدِ مَا

[التميع: 117]
UNDERSTANDING THE MAHDĪ

“Allāh will settle his matter and elevate his position in a single night, or in an hour of the night, whereby those upon whom decisions rest will unite upon his being the caliph”.

- ʿAllāmah ʿIzz ad-Dīn Amīr aṣ-Ṣanʿānī in at-Tanwīr, the commentary of Jamiʿ aṣ-Ṣahīr, explained it as:

“ʿAllāh shall complete his matter for him and shall grant him power over those who oppose him in a single night.”

- Shaykh ʿAbdul Ghanī al-Mujaddidī in Injāh al-Ḥājah, the commentary of Sunan ibn Mājah, explained it as:

“Almighty Allāh shall make him capable to suddenly assume the role of a caliph.”

From the above it becomes clear that the notion of the Mahdī not
being righteous, prior to being recognized, is incorrect. Rather, as mentioned by Sayyidunā ʿAbbās: he will be kept safe from trials and evils, even before ascending to power.

Sayyidunā ʿAbdullāh ibn ʿAbbās said:

«لا تمضي الأيام والليالي حتى يلي منا أهل البيت فقى لم تلبسه الفتان ولم يلبسها»

(المصنفة لابن أبي شيبة ⁵).

“The world shall not end, until a youngster from us, i.e., the Ahl al-Bayt, takes control. He shall be such that trials/evil had not touched him, nor had he ever touched it.”

2. The Mahdī shall be from the progeny of Sayyidah Fāṭimah

Sayyidah Ummu Salamah has narrated that Rasūlullāh said:

المهدي من عترتي من ولد فاطمة. (سنن أبي داود ⁶)

⁵ رواه ابن أبي بكر شيبان في “المصنفة” بسند صحيح، عن سفيان بن عيينة، عن عمو بن دينار، عن أبي ماعبد، عن ابن عباس رضي الله عنهما.

⁶ رواه أبو داود في سننه وسكت عليه. ورواه الحاكم في “المستدرك” بلفظ: “نعم، هو حق وهو من بني =
“The Mahdī will be from my family, from the progeny of Fāṭimah”

On account of certain narrations of Sayyidunā ʿAbdullāh ibn ʿAbbās رضي الله عليه, in which mention is made that the Mahdī will be from their family, some groups misunderstood that the Mahdī will be from the progeny of Sayyidunā ʿAbbās رضي الله عليه, and thus searched for the Mahdī amongst the caliphs of the Banū ʿAbbās. The above quoted narration from Sayyidah Ummu Salamah ﷺ makes it clear that the Mahdī will not be from the progeny of Sayyidunā ʿAbbās. ﷺ
but rather from the progeny of Sayyidah Fāṭimah ٌ، the beloved daughter of Rasūlullāh ﷺ.7

7 In the Muṣannaf of ibn Abī Shaybah, Saʿīd ibn Jubayr is quoted as saying that Sayyidunā ʿAbdullāh ibn ʿAbbās ﷺ said:

«مِن ثَلَاثَةٍ، من اَلِسْفَاحَ، وِمِن اَلْمَنصُورُ، وِمِن اَلْمَهدِيِّ» (مصْنَف ابن أبي شيبة)

“Three are from us. ‘Saffāḥ’ (the one who shall spend freely or who shall let blood flow) is from us. And ‘Mansūr’ (the one who shall be aided) is from us. And the ‘Mahdī’ (the rightly-guided one) is from us.”

During the initial era of the Banū ʿAbbās, the first three caliphs adopted the titles of ‘Saffāḥ’, ‘Mansūr’, and ‘Mahdī’, in the exact sequence as detailed in the narration. Their true intention behind this will perhaps never be known, but it is highly possible that it was done in order to dupe the masses further into accepting the legitimacy of their movement, just as how they adopted black flags as their symbol, and fabricated numerous Aḥādīth mentioning their movement as the ‘true caliphate, that would directly hand the flag over to the Mahdī’.

Abū ʿAbbās ʿAbdullāh ibn Muḥammad (d. 136) was the first caliph of the Banū ʿAbbās caliphate. He adopted the title of ‘Saffāḥ’, which means ‘the most generous’. Upon his demise, his brother, Abū Jaʿfar ʿAbdullāh ibn Muḥammad (d. 158) became caliph. He adopted the title of ‘Mansūr’, which
means ‘the one aided’. He then named his son Muḥammad and titled him as ‘al-Mahdī’, thus making him ‘al-Mahdī, Muḥammad ibn ‘Abdullāh’.

His son, Muḥammad ibn ‘Abdullāh al-Mahdī did succeed him as caliph and ruled until 169 A.H. Since this movement rose from Khurāsān and its flag was black, some at that time could have been duped into thinking that Muḥammad was the ‘awaited-Mahdī’, who would hand over rule to Sayyidunā Ḥusayn ibn ʿAbdullāh. Muḥammad’s demise in 169 A.H. however proved this notion incorrect.

The nature of the rise of the first three caliphs of the Banū ʿAbbās and the oppressive measures they implemented in order to strengthen their movement (which will be discussed under the chapter of ‘Black Flags from Khurāsān’), makes it quite clear that Sayyidunā ʿAbdullāh ibn ʿAbbās could never have been referring to such people in the above statement attributed to him.

Rather, just as the initial leaders of the Banū ʿAbbās adopted many other devious means to prove their legitimacy, here too they most-likely stole the titles mentioned in the narration, merely in order to stamp their authority even further.

As for who Sayyidunā ibn ʿAbbās was actually referring to in his statement: ‘From us is Saffāh, from us is Manṣūr and from us is the Mahdī’, it is highly possible that he was referring to three great individuals that this Ummah shall see, that shall come from the Ahl al-Bayt. (All of this is on
the assumption that the narration of ibn ʿAbbās has not been fabricated. According to ibn al-Jawzī none of these narrations regarding Saffāḥ and Manṣūr are authentic, as mentioned in al-ʿIlal al-Mutanāhiyah).

From these three, the Mahdī, who shall come before Nabī ʿIsā is the most famous and his appearance at the end of time is definite. As for ‘Saffāḥ’ (the most-generous) and ‘Manṣūr’ (the aided), their era could perhaps be long before or shortly before the era of the Mahdī, or perhaps during his era, or perhaps even after. And for the three to come in the sequence mentioned in the narration, i.e., Saffāḥ first, followed by Manṣūr and then the Mahdī, that too is not necessary.

Also, it is not necessary that each one of them be a caliph. Rather, the title ‘Saffāḥ’ merely demands that one be extremely generous and the title ‘Manṣūr’ demands that one be aided in his battles/endeavours.

As for what has been narrated, by al-Khatib al-Baghdādī, that Abū Saʿīd has been quoted to have said: ‘I heard Rasūlullāh ̣ saying:

“From us is ‘Qāʿīm’ (the one that shall stand erect), from us is Manṣūr, from us is Saffāḥ and from us is the Mahdī’. The caliphate shall come to Qāʿīm, without any blood being spilt.

Understand the Mahdī
When Sayyidunā ibn 'Abbās رضی الله عنه mentioned that the Mahdī will be from his family, what he most likely meant was that the Mahdī will be from the Ahl al-Bayt, i.e., the family of Rasūlullāh ﷺ. In fact, he himself made mention of this in clear words, when he said:

«لا تمضِي الأَيَامُ والِلَيَالَيَّ حَتَّى يَلَِّي من أهـلَ البَيْتِ فَتًّ ولم تلبَس هَالفِتنَ ولَم يلبَسْهَا».

(المصنف لابن أبي شيبة 8)

“The world shall not end, until a youngster from us, i.e., from the Ahl al-Bayt, takes control. He shall be such that No flag of Mansūr shall be sent back (i.e., he will always be victorious). Saffāḥ shall let wealth and blood flow. And the Mahdī shall fill the earth with justice, just as it was filled with oppression.”

Regarding this narration, Ḥāfiẓ Dhahabī in Mīzān al-Īʿtīdāl, under the discussion of Muḥammad ibn Jābir, has written:

«خبر منكر جَدًا»

“It is an extremely Munkar narration.”

8 رواه ابن أبي شيبة في “المصنف” بسند صحيح، عن سفيان بن عيبينة، عن عمرو بن الدينار، عن أبي معبد، عن ابن عباس.
trials/evil had not touched him, nor had he ever touched it”.

As for the issue of which of the two sons of Fātimah will the Mahdī be from, Imām Abū Dāwūd has narrated the following statement of Sayyidunā ‘Alī:  

“Whilst looking at this son, Ḥasan, ‘Alī said, ‘This son of mine is a leader, since that is what Rasūlullāh called him. And from his progeny shall come a man, who shall have the name of your Nabī, and who shall resemble your Nabī in character, but not in appearance. (‘Alī then mentioned an incident, and at the end of it, said:) He shall fill the earth with justice”.

In this statement, clear mention is made of the one, who shall fill the world with justice, (who most probably will be none other than the ‘Mahdī’), being from the progeny of Sayyidunā Ḥasan ibn ‘Alī.
The chain (Sanad) of this statement is however weak منقطع. Thus, until it is not strengthened from other sources, it cannot be deemed as a proof.

The Mahdī Shall Rule for Seven or Eight Years

Sayyidunā Abū Ṣa‘īd al-Khudrī صلی الله علیه ورسالہ narrates that Rasūlullāh صلی الله علیه ورسالہ said:
"The Mahdī shall emerge towards the latter part of my Ummah. Allāh will send rain upon him and the earth shall give off its vegetation. He will distribute wealth with justice. Livestock will be in abundance and the Ummah will be huge. He will live (after becoming leader) for seven or eight years.”

**Nabī ʿIsā ﷺ Shall Pray Behind the Mahdī**

Sayyidunā Jābir narrates Rasūlullāh ﷺ said:

> "ียִנָאֶל בַּעֲיָשֵׁי בַּנִּי מְרִיָּמִי”—אֲבַרְחֵהוּם אֲבַרְחֵהוּם: מָהִדִי תַעֲלָא: כָּלַה בָּנָא, פְּרִיכָא: לֹא, לֹא אֵין בְּעָשֵׁם אֲבֵרְחֵהוּם אֲבֵרְחֵהוּם.

11 As for the narration of Sayyidunā Abū Saʿīd al-Khadrī ﷺ that has been recorded in the *Musnad* of Imām Aḥmad, in which mention is made of his rule being either seven, or eight or nine years, this narration has been classified as weak, on account of the narrator Zayd al-ʿAmmī.
“Isā ibn Maryam will descend. Their (the Muslims) leader, the Mahdī, will say to him, ‘Come forward and lead the Ṣalāh’. Nabī Isā will reply, ‘No, some of the Muslims have been made leaders over others, as an honour that Allāh has bestowed upon this Ummah’.‘ (i.e., a person from the Ummah should lead the Ummah, even if a Nabī of a previous Ummah is present).

With regards to whether the Mahdī will continue leading the prayers after Sayyidunā Isā kills dajjāl, ‘Allāmah Taftāzānī has written in Sharḥ al-ʿAqāʾid:

Imām Muslim has recorded a similar narration in his Ṣaḥīḥ, except that in it the word ‘Mahdī’ is not mentioned.
“The most correct opinion is that ʿIsā ﷺ shall lead the prayer and the Mahdī will perform Ṣalāh behind him, since he (i.e., Nabī ʿIsā ﷺ) is the most virtuous and is thus most deserving to be the Imām of the Ṣalāh.”

As with regards to why he will not lead the first Ṣalāh, scholars explain that since the Iqāmah had already been given for the Ṣalāh, Nabī ʿIsā ﷺ will not feel it appropriate to take an Imām off his Muṣallā. This answer finds support in a narration of Sayyidunā Abū Umāmah al-Bāhilī, in which it is mentioned that when asked to lead the Ṣalāh, Nabī ʿIsā ﷺ will decline, saying:

«صل فإنما أقيمت الصلاة لك» (رواه مٰمد بن تمام في الفوائد)

“You lead the Ṣalāh, since the Iqāmah has been given for you.”

The narration of Sayyidunā Abū Umāmah ـ رضي الله عنهـ, quoted in al-Fawā'id however is weak «ضعف». A similar statement is recorded from Kaʿb al-Aḥbār, as quoted by Abū Nuʿaym. Its wording is:

«وُتَقَامُ الصَّلاةُ، فَيُرجِعُ إِمَامُ الْمُسْلِمِينَ التَّحْدِي، فِيَقُولُ عِيسَىٰ: تَقَدَّمْ، فَلَكَ أَقِيمَ الصَّلاةُ، فَيَصَلُّ بِهِمْ ذَلِكَ الرَّجُلُ ثُمَّ يَصْلِنَّ عِيسَىٰ إِمَامًا بَعْدَهُ.»

“And the Ṣalāh shall begin/or the Iqāmah shall be given (i.e., just before the descent of ʿIsā ﷺ). The leader of the believers, the Mahdī, (seeing Nabī ʿIsā ﷺ)
descending) shall move back. Nabī ʿIsā will say: ‘Move front, since the Iqāmah has been given for you. So, he (the Mahdī) shall lead that Ṣalāḥ. After that, Nabī ʿIsā will be the Imām.”

The words of Kaʿb al-Aḥbār however are not adequate to provide strength to a weak narration, nor can any ruling be based upon it.

Thus, since there is no explicit mention of whether the Mahdī will continue leading the prayers after Sayyidunā ʿIsā ﷺ kills dajjāl, or not, it will be best to entertain both possibilities.

A proof that may be provided for the possibility of the Mahdī leading the prayers, even after dajjāl is slayed, is the reason given by Sayyidunā ʿIsā ﷺ himself, i.e., that as an honour for this Ummah, Almighty Allāh ordained that the Imām be from the people of this Ummah. Had this only been for one Ṣalāḥ, and that too, on account of the Iqāmah having already been given, or the Ṣalāḥ already having begun, then that would not be regarded as ‘a great honour’, but rather as an issue of necessity.

Discussing this honour, Rasūlullāh ﷺ said:

«كيف أنتم إذا نزل بِن مُرَيِّم فيحْكم وَإِمَامَهُم مَنْحَصُّم.» (رواه البخاري)
“What shall be your state when the son of Maryam descends upon you, whilst your leader is a man from amongst you!”

ʿAllāmah al-Munāwī, in at-Taysīr, explains this Ḥadīth as:

How happy will those alive not be to meet with him, and how proud will the Ummah not be that Rūḥ al-Allāh (Nabī ʿIsā) performs Ṣalāh behind their Imām.”

Explaining a possible reason for Nabī ʿIsā not leading the Ṣalāh during the era of the Mahdī, ʿAllāmah ibn al-Jawzī writes:

If Nabī ʿIsā had to move forward as the Imām, a doubt would enter the minds of the followers, as to whether Nabī ʿIsā will now bring a new law, or if he will
be a mere vicegerent. He will thus perform his Ṣalāh as a Muqtadī, so that this doubt does not arise.”

Mullā ʿAlī al-Qārī, in *al-Mirqāt*, explained it as follows:

«فَقِيلُ: لَا، أي: لَا أُصْبِرُ إِمَامًا لَّهُمْ; لَقَلَا يُتَوَهَّمُ يَإِمَامُكُمْ لَحْسُمُ دَينُكُمْ.»

(Nabī ʿIsā ﷺ will reply: ‘No’), i.e., “I will not become an Imām over you, so that the thought does not arise that perhaps I have come to abrogate your faith.”

He then writes:

«وَقَيلَ: تَعَلِّمُلُ بِأَهْذِي الصَّلاةَ أَقِيمَتْ لِإِمَامِكُمْ، فَهُوَ أُولُى يَهَا.»

“Another reason that has been given for his declining leading the Ṣalāh is that the Iqāmah had already been given for the Mahdī, thus he is now most-deserving to lead the prayer.”

Mullā ʿAlī al-Qārī, then says:

«لَسْتُ يُؤَيِّدُ الأَوَّلُ إِلَيْكُمْ قُوَّةً: «إِنَّكَ بَعْضُ مُؤَمِّنْيْ لَحْسُمُ كَيْفَ أَمَرًا» أي: دُنيَوَيْهَا أو دِينَيْهَا، وَإِنَّ عَلَى الإِعَانَةِ المُعْمَيَةِ.»

“However, the first mentioned reason is supported by the general nature of the words of Nabī ʿIsā ﷺ, wherein he stated, (‘it is some of you, i.e., someone from
your Ummah, that have been made leaders over the others’), be it in worldly matters or in religious affairs, and I, (i.e., Nabī ʿIsā ﷺ) have been sent merely as an aid.”

Another proof that could be provided for this view is that since Nabī ʿIsā ﷺ shall only resume leadership over the Muslims after the demise of the Mahdī, it would seem that until then, just as he would not be taking leadership away from the Mahdī, he would not also take away the right to lead the prayer.
The Mahdī Shall Have a Broad Forehead and an Elongated Nose, With an Elevation in the Centre

Sayyidunā Abū Saʿīd al-Khudrī narrates that Rasūlullāh ﷺ said:

«المهدي مثني، أَجْلَى الحَجْبَة، أَقْتَى الأَنف» (سنن أبي داود 14)
“The Mahdī is from me (i.e., my family). His forehead shall be broad\(^{15}\) and his nose shall be elongated, with an elevation in the center.”\(^{16}\)

The forehead and the nose\(^{17}\) of Rasūlullāh ﷺ was of a similar nature. Amongst the Arabs this is a facial feature that portrays greatness and nobility.

\(^{15}\) The meaning of "أجلّ الجبهة" as given by the scholars is that there exists very little hair on the area between the temples, i.e., there is hardly any hair on the area that touches the ground in Sajdah. This results in one's forehead being broad.

\(^{16}\) "ألفنا في الأنف": طوله ودقة أرنبته مع حدب في وسطه. (مجمع بحار الأنوار)

\(^{17}\) روى الترمذي في "الشمائل" أنه عليه السلام كان "واسع الجبين" أي: واسع الجبهة و "أبقى العينين" أي: أبقى الأنف.
The Mahdī Will Fill the World with Justice

Sayyidunā ʿAlī narrates that Rasūlullāh صلی اللہ علیه وسلم said:

«لو لم بیق من الدَّهَر إلا يوم، لبَعث الله عَرَوَ وَجَلَ رجلًا من أهْل بَیْتِي يَمْلِعُوْها عدلاً كَمْ مَلِئَت جَوَرًٰ.» (سنن أبي داود 18)

“If only a day was left of this world, then too Almighty Allāh shall raise a man from my family, who will fill the earth with justice, just as it had been filled with oppression”.

Although the word ‘Mahdī’ is not mentioned explicitly in this narration, scholars like Imām Abū Dāwūd, ibn Abī Shaybah and Abū ʿAmr ad-Dānī, amongst others, have recorded it under the chapter of the Mahdī, since filling the world with justice is a distinguishing trait of the Mahdī.
The Name of the Mahdī Shall be Similar to the Name of Rasūlullāh ﷺ, And His Father's Name Will be Similar to the Name of Rasūlullāh ﷺ’s Father

Sayyidunā ‘Abdullāh ibn Mas‘ūd رضي الله عنه narrates that Rasūlullāh ﷺ said:

«لا تذهبُ، أو لا تنقضِي الدنيا حتَّى يعْلَك العَرْبُ رَجُلٌ من أهَل بيتي، يواطئ اسمه اسمِي.» (سنن أبي داود 19)

«لو لم يبقَ من الدنيا إلا يومُ لطوَل الله به اليومُ حتَّى يعْلَك فيه رَجُلٌ مَّيثَي أو من أهَل بيتي يواطئ اسمه اسمِي، وأسم أبيه اسم أبي، يعْلَم الأَرض قُسْطًا وعدَلاً، كما مُلئتُ»

19 رواه أبو داود، وسكت عنه هو والمنذري وابن القيم، ورواه الترمذي وقال: حسن صحيح. ورواه أيضاً أحمد والطبراني والداني والنزار، ورواه ابن حبان في «صحيحه» بفرق قليل، ومدار حديث كله على الإمام المشهور في القراءة: عاصم بن أبي النجود، عن زر بن حبيش، عن ابن مسعود، أجمع الأئمة على صدق عاصم، لكي تتكلم فيه بعضهم لسوء حفظه، ورواه الطبراني في «الكبير» عن عمرو بن مرة، عن زر، عن ابن مسعود، وسند، وإن كان ضعيفاً لكنه صالح للاعتبار. فلأجل هذا ارتفع خطيب حديث عاصم من درجة الحسن إلى درجة الصحيح لغيره.
“The world will not end until a man from my family rules. His name shall be similar to my name, and the name of his father will be similar to the name of my father. He will fill the world with justice, just as it had been filled with oppression.” (prior to his appearing)

Note: Since clear mention has not been made in any sound narration of the name of the Mahdī being Muḥammad ibn ʿAbdullāh, despite this being the most probable explanation of the word ‘similar to my name and the name of my father’, the possibility shall always exist of the Mahdī having another name, which in meaning or in scale is similar to the name of Rasūlullāh ﷺ.

20 رواه أبو داود والطبراني وابن أبي شيبة، ومع لفظ متقارب ابن حبان والحاكم والاني والبزار والَيثم بن كليب والطيب، ذكر الطرق كلها الشيخ عبد العليم فظَّلما وَجَورًا. (سنن أبي داود)
The Mahdī Shall Distribute Wealth in a Most Generous Manner

Sayyidunā Abū Saʿīd al-Khudrī and Sayyidunā Jābir narrate that Rasūlullāh said:

«يُسْكُونُ في آخر الزمان خليفةً يقسم المال ولا يعده» (الصحيح لمسلم)

“At the end of time there shall be a caliph who will distribute wealth, without counting.”

Black Flags from Khurāsān

Thawbān narrates that Rasūlullāh said:

«يَقُتِّبُ الْرَّأْبَاتُ السُّودُ مِنْ قِبْلَةَ الشَّمْسِ فَيَقُتِّلُونَهُ قَتَالًا مَّثَلَّةٍ أَوْضَاعِهَا نَكَبَيْنَ، ذَكَرَ شَيْئًا فَقَالَ: إِذَا رَأَيْتَُوهُ قَبَائِلَ وَلَوْ حِبَّوْا عَلَى الْقَلَبِ، فَإِنَّهُ خَليفةَ الْلَّهِ النَّمَهِيِّ» (المستدرك)

Rohāl al-Hākim, and said: ❍َُّلا حديث صَحِيح عَََّشََ طِ الش ي خَيِّ، ووافقه الذهبي. ورواه ابن ماجه، وقال البصيري في "مصباح الزجاجة" عن سنده: هَذَا إِسْنَاد صَحِيح، رِجَال ثِقَات. ❍َُّلا حديث صَحِيح

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“Three shall fight by this treasure of yours (i.e., by the Ka‘bah). Each will be the son a caliph. None of the three will however gain control over it. Black flags will then appear from the East. (Probably Khurāsān) They will fight against you in a manner which has no parallel. (or ‘They will kill you, in a manner you have never seen before!’).

Rasūlullāh thereafter mentioned something, (which I cannot remember). He then said: ‘When you see him, pledge allegiance to him, even if it requires that you drag yourself on ice to get to him, for verily he is the vicegerent of Allāh, the ‘Mahdī’ (the one rightly-guided).’

The apparent wording of this narration indicates to an army, carrying black flags, that shall rise in opposition to the Muslims, or to the Arabs, and shall attack them in a most brutal manner. This

قال ابن كثير: الظاهر أن المراد بالكنز المذكور: كنز الكعبة.

فَنَمْ تقيل الزيارات السود من خراسان. (دلائل النبوة للبيهقي)

فَيمَلْتُحَصُّمُ مقَتَلْهَا لَمْ تَرَوا مُقتَلْهَا. (دلائل النبوة للبيهقي)

في لفظ ابن ماجه: ‘فَنَمْ دَكَرْتُ شَيْئًا لَا أُحْقَظُهَا’.
army shall thus obviously not be an army in favour of İslām.

Due to Rasūlullāh ﷺ thereafter making mention of other events (which Sayyidunā Thawbān رضي الله عنه could not recall), before discussing the issue of the Mahdī, it is not essential that this evil army be found during the era of the Mahdī himself. Rather, it is highly possible that this ferocious, barbaric attack upon a part of the Muslim Ummah, from the army of the east, carrying black flags, could occur long before the advent of the Mahdī. (Most likely referring to the Abbasid armies)

Al-Ḩākim has narrated the above wording of Thawbān from aṣ-Ṣaffār, from Muḥammad ibn Ibrāhim, from Ḥuṣayn ibn Ḥafṣ, from Sufyān ath-Thawrī, from Khālid al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’ ar-Rahabī.  

Imām ibn Mājah has also narrated this Ḥadīth of Thawbān رضي الله عنه, from Muḥammad ibn Yaḥyā and Aḥmad ibn Yūsuf, from ‘Abd ar-Razzāq, from Sufyān ath-Thawrī, from Khālid al-Ḥadhdhā’ from Abū Qilābah, from Abū Asmā’ ar-Rahabī.

Both these chains have been declared to be sound. In both, the narration is being quoted from Sufyān ath-Thawrī, either through
Huṣayn ibn Ḥafṣ, or ʿAbd ar-Razzāq aṣ-Ṣanʿānī. In both, mention is made of some other matters being discussed by Rasūlullāh صلی الله علیه ورسلله, between the mention of the black flags, and the mention of the Mahdī.

Ḥāfīẓ al-Bayhaqī has narrated this Ḥadīth of Thawbān رضی الله عنه, with similar wording, through three different chains, all linking up to ʿAbd ar-Razzāq, from Sufyān ath-Thawrī, from Khālid al-Ḥadhdhā’, from Abū Qilābah, from Asmā’.

Here too, mention is first made of an army carrying black flags launching a terrible attack upon the Muslims. Then mention is made of Rasūlullāh صلی الله علیه ورسلله discussing something, and only after that is mention made of the Mahdī. There is no indication of the army carrying black flags being in the era of the ‘Mahdī’, nor of the Mahdī being in this army.

In fact, in one narration, quoted by Ḥāfīẓ al-Bayhaqī, by separating the incidents with the word «ثم» (then), clear indication is made that the era of the Mahdī shall occur at a later stage, and not during or soon after the attack of the army carrying black flags. The narration, quoted by al-Bayhaqī, from ibn ʿAbdān is as follows:

«ثُمَّ تَجِيِّهُ الرَّيَاتُ السَّوْدُ، قَيْفَٰشُْهُم فَقتَّلُهُم لَّمْ يَقتَلُهُم قَوْمٌ، ثُمَّ تَجِيِّهُ خَلَيْفَةُ اللَّهِ الْمَهْدِيَّ، قَفَّاذَا سَيَعْتُم بِهِ فَأَتَوْهُ فَبِيَاحُو قَالَهُ خَلَيْفَةُ اللَّهِ الْمَهْدِيَّ.» (دلائل النبوة)
“Then black flags shall come, and they shall kill you, in a manner which has no parallel. Then the vicegerent of Allāh, the Mahdī shall come. When you hear of him, go to him and pledge allegiance, for indeed he is the vicegerent of Allāh, the Mahdī.”

Certain narrators however, whilst quoting the above narration from Abū Qilābah, from Abū Asmā’ ar-Raḥābī, from Thawbān, omitted the mention of the phrase «ثَمَّ ذَكَّرَ شَيْئًا» (He thereafter mentioned something, which Thawbān could not remember), thus creating the impression that the Mahdī will be found in the very army that would launch a ferocious attack upon a part of the Muslim Ummah.

For e.g., in al-Fitan of Abū ʿAmr ad-Dānī, the narration of Sayyidunā Thawbān appears as follows:

“Three shall fight by this treasure of yours. Each will be the son of a caliph. None of the three will however gain control over it. Black flags will then appear from Khurāsān. When this happens, go to it, even if it requires
that you have to crawl on your knees to get to him, for verily in it is the vicegerent of Allāh, the ‘Mahdī’.

In this narration, mention is made of the Mahdī being a part of the army that will come with black flags from Khurāsān, whereas the full narration of Sayyidunā Thawbān makes it clear that the army coming with black flags shall fight against a part of the Muslim Ummah, and not in their favour.

Al-Ḥākim in his al-Mustadrak, has also quoted something similar, from ‘Abdul Wahhāb ibn ‘Atā’, from Khālid al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’. Abu Nu‘aym in al-Fitan, has quoted something similar from Abū Naṣr Khaṭṭāf from Khālid al-Ḥadhdhā, from Abū Qilābah, from Abū Asmā’. And Ḥāfiẓ al-Bayhaqī, in Dalāʾil an-Nubuwwah, has quoted something similar from ‘Alī ibn Zayd ibn Jadhān, from Khālid al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’, from Thawbān. The wording of these narrations is as follows:

«إِذَا رَأَيْتَ النَّائِبَةَ الْسُّودَاءَ اخْرَجَتْ مِنَ الْخَرَاجِ مُعَلَّمٍ، فَأَفْتَرَوْنَهَا فَإِنَّ ذِي خَلِيفةِ اللَّهِ المَهْدِيَّ». (المستدرك، وسكت عنه الذهبي)

“When you see black flags rising from Khurāsān, then go to it, for in it is the vicegerent of Allāh, the Mahdī.”
“When black flags shall come from the furthest corner of Khurāsān 27, then go to it, even if you have to drag yourself, since in it is the vicegerent of Allāh, the ‘Mahdī.’”

In this narration of Thawbān 28, which is narrated through the very chain of the initial narration, clear mention is made of the Mahdī being accompanied by an army from Khurāsān, that shall come with black flags. According to this, this army shall fight for the Muslims, and not against the Muslims, whereas the initial narration had clearly mentioned that the army of black flags shall fight against the Muslims.

Other weak narrations, of Sayyidunā Abū Hurayrah 28,
Sayyidunā ʿAbdullāh ibn Maṣʿūd 29, and Sayyidunā ʿAbdullāh ibn Ṣābih ibn Masʿūd 30 also make mention of the Mahdī being in the army that shall come with black flags, or of the fact that such an army shall come to aid the Muslims, and not to fight against them.

On account of the conflict found regarding whether the army of black flags shall be fighting against the Muslims (as shown in the first narration of Thawbānī) or with the Muslims (as shown in the above-mentioned narrations) certain scholars have declared all the narrations indicating towards the army of the Mahdī having black flags to be fabricated. 31

Others however, on account of the various narrations in which

29 عن ابن مسعود قال: قال رُسول الله صلى الله عليه وسلم: «إذا أقبلت الرَّايات السُّود من قِبَل خُراسان فاتَّولها فَإِنَّ فِيهَا خَليفة اللَّهِ المَهْدِيُّ» (تنزه الشيعة، وبيّن حسن سنده الشيخ عبد العليم في كتابه «المهدي المنتظر» وآخِرًا قال: وهذا الإسناد صالح للاستشهاد)

30 عن عبد الله بن الحارث بن جزء البَيدي، قال: قال رُسول الله صلى الله عليه وسلم: «يَعْقُبُ سَلَطَانُهُ المَشِيَّقَ، فَيُوُطَّئُ لِلمَهْدِيَّ» (سنن ابن ماجه في الزوائد، فإن إسناده عمرو بن جابر الحضرمي، وعبد الله بن لميحة، وهما ضعيفان)

31 قال ابن الحوزي بعد ذكر حديث ثوبان من طريق عبد الله بن زيد بن جدعان: هذا حديث لا أصل له (الموضوعات) وقال عن حديث ابن مسعود: «إذا أقبلت الرَّايات السُّود من خراسان فاتَّولها فإن فيها خليفة الله المهدي!» لا أصل له، وذكره في الموضوعات».
indication is made of the Mahdī’s army, or of a unique Muslim army at the end of times having black flags, have opined that although there is weakness in each narration, but when all are brought together, a certain amount of strength is created within it, and thus it should not be discarded totally.  

In al-Mirqāt, Mullā ‘Alī al-Qārī offered an explanation that reconciles between the narrations that show the Mahdī being in the army of black flags that shall come from the east and between those that show him being in Makkah and MadīnAH. He writes:

«فُنِّدَتْهَا» أي: فَنُوِّلوا الرِّائَاتِ، وَاسْتَقْيِلُوا أَهْلَهَا، وَأَقْتِلُوا أَمْرَ أمْرِهَا، «فَإِنَّ فِيهَا خَليَّةَ اللَّهِ المَهديّ».
(Go to it) “i.e., go to the flags and welcome its people and accept the command of its leader.” (For verily in it is the vicegerent of Allāh, the Mahdī)

«أي: نُصرتَه واجابتَه». (الموقتة)

“i.e., by joining this army, you are aiding the Mahdī and responding to his call.”

«فلا يُنافِي أنّ ابتداء ظهور المُهديّ إنّما يَصْحُونُ في الحَرَمَيِّين الشَّريقيَّين».(المرقاة)

(Mullā ʿAlī al-Qārī then writes) “This is thus not contradicting what has been mentioned of the Mahdī initially being in the Ḥarams of Makkah and Madīnah.”

As for the contradiction between what some narrations show of the army of black flags fighting against the Muslims, whilst others show them to fighting for the Muslims, as yet I have not come across any writing that indicates to a method of reconciliation. A possible method of reconciliation that comes to mind shall now be mentioned. If it proves correct, then that is indeed from the favours of Allāh.

A possible explanation of the Ḥadīth of Thawbān

The first flags that shall come from the east (and most probably Khurāsān) shall be of an army, that will fight and kill many Muslims in a most brutal manner. Later on, however, black flags shall again
arise from Khurāsān, except that this time its army will be coming to aid the Muslim Ummah, and shall be responding to the call of the Mahdī, or shall be moving under the command of the Mahdī. The full narration of Thawbān رضي الله عنه would thus have made mention of black flags arising twice.

Some of the narrators however made mention only of the black flags that will come from the east and shall attack the Muslims, whilst other narrators made mention only of the black flags, in which the Mahdī shall be found.

Thus, those who narrated from Khālid al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’, regarding black flags fighting against the Muslims, they were narrating the first part of the narration of Sayyidunā Thawbān رضي الله عنه, which is:

«يَقتَتلُ عَنْدَ كُنِيْكُم ثَلَثَةٍ: كُلُّهُم ابنُ خَليْفَة، ثُمَّ لا يَصِيرُ إِلَّا وَاحِدٌ مِنْهُمْ، ثُمَّ تَطْلُعُ الرِّيَايَاتُ السُّودُ مِنْ قَبْلِ المَشْرِقِ فِيَقَايَتِلُونَكُمْ قَتَالًا لَمْ يَقَايَتْهُ قَوْمٌ.» (المستدرك للحاكم)

“Three shall fight by this treasure of yours. Each will be the son a caliph. None of the three will however gain control over it. Black flags will then appear from the East. They will fight against you in a manner which has no parallel.”

And, those who narrated from Khālid al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’, from Sayyidunā Thawbān رضي الله عنه
regarding black flags of Khurāsān that shall fight in support of the Mahdī, they were narrating the second part of the narration of Sayyidunā Thawbān, which is:

«إذَا رأيتَ الرَّأيَاتَ السُّودَ خَرَجَتْ مِن قِبَلِ خُراسانَ فَايْلَوَا فَإنَّ فِيهَا خَلِيفَةَ النَّبِيّ ﷺ.»

(المستدرك)

“When you see black flags rising from Khurāsān, then go to it, for in it is the vicegerent of Allāh, the Mahdī.”

If the above is correct, a possible interpretation of the narration of Sayyidunā Thawbān could then be given as follows:

- **Three princes fighting close to the treasure of the Muslim, i.e., at the Ka‘bah:**

«يَقتتلُ عَنْدَ كُلِّكُمُ ثَلَاثُ: كُلُّهُمْ إِبْنُ خَلِيفَة، ثُمَّ لاَ يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ.» (المستدرك للمحاكم)

The narration first makes mention of three great personalities that would rise to power and fight at least one of their battles, close to the ‘treasure of the Muslims’, which has been defined by the scholars to refer to the treasures that lie under the Ka‘bah. These three personalities would all be the sons, or grandsons of a previous caliph.

The word used in some narrations is "كلهم ابن خليفة" and in some it is
Both the words «ابن» and «ولد» are used in the Arabic language in the meaning of ‘sons’ as well as ‘grandsons’, ‘great-grandsons’, etc.

In history, three such personalities did rise. They were Yazīd, (the son of the caliph, Sayyidunā Muʿāwiyyah (رضي الله عنه)), ʿAbdul Malik ibn Marwān, (the son of the caliph, Marwān ibn Ḥakam) and Sayyidunā ʿAbdullāh ibn Zubayr (رضي الله عنه) (the grand-son of the first caliph of Islam, Sayyidunā Abū Bakr (رضي الله عنه)). Under the command of each one of them a battle ensued in the Ḥaram of Makkah, close to the Kaʿbah.

In the year 64 A.H. Yazīd ibn Muʿāwiyyah ordered Ḥuṣayn ibn Numayr to lay siege to Makkah Mukarramah and to quell the uprising of Sayyidunā ʿAbdullāh ibn Zubayr (رضي الله عنه) and his supporters. The siege lasted for 64 days, and was only lifted due to the news of the demise of Yazīd reaching the army. It was during this siege that the covering of the Kaʿbah caught fire, due to which a great portion of the Kaʿbah was damaged.\(^3\)

\(^3\) Some claimed that the fire was on account of burning rocks and sticks that the Umayyad army had shot into the precincts of the Ḥaram. Ḥāfiz Dhahabī in ‘al-Muntaqā’ refuted this, and explained the incident as follows:
When ʿAbdul Malik ibn Marwān rose to power in Shām, after the demise of his father, Marwan, he sent an army under the command of Ḥajjāj ibn Yūsuf, to again lay siege to Makkah Mukarramah and to defeat the army of ʿAbdullāh ibn Zubayr. This battle ended

“The army had no intention of showing dishonour to the Kaʿbah. Their aim was ibn Zubayr. According to the consensus of the believers Yazīd did not cause the Kaʿbah to collapse, nor did he cause it to burn. Rather, a flame from a fire, which a woman had lit, was blown unto the covering of the Kaʿbah. It was due to this that it caught fire.”

Azrūqī in Akhbār Makkah, however mentioned that the fire, which was caused by the actions of a woman, that had occurred in the era of ignorance:

And Almighty Allāh knows best.
with the tragic martyrdom of ʿAbdullāh ibn Zubayr, in the year 72 A.H. after which the Umayyad dynasty became the ruling authority of the Muslim world. During their rule of close to 100 years however, the treasures of the Kaʿbah did not enter into their hands.

- An army of black flags from the east (Khurāsān) attacking in a most brutal manner

In the year 132 A.H, Abū Muslim Khurāsānī led a rebellion against the ruling Umayyad dynasty, and succeeded in toppling the caliphate, replacing it instead with rulers from the progeny of Sayyidunā ʿAbdullāh ibn ʿAbbās, viz. Saffāḥ, Abū Jaʿfar Maḥṣūr, Mahdī, and so on.

Historical accounts indicate that the manner in which Abū Muslim and Saffāḥ snatched rule from the Umayyads was indeed one of the most brutal that the Muslim world had until then seen, especially since it was committed by ‘Muslims’ against fellow Muslims.

Shaykh Muḥammad Khudārī Bek, in his book, Muḥāḍarāt Tārīkh al-Umam al-Islāmiyyah, has written in detail regarding the principles that the initial leaders of the Abbasid dynasty followed, in order to stabilize their rule. The crux of their principles was to kill
whomsoever one doubted, with regards to his sincerity to the movement, especially the Arabs of Khurāsān!

(Note: In the footnote, a slight background to the atrocities

34 The rise of the Banū ʿAbbās

Efforts towards establishing this dynasty and toppling the existing Umayyad caliphate began around the year 100 A.H. (perhaps in the very year during which ʿUmar ibn ʿAbdul ʿAzīz was caliph). ʿAlī, the son of Sayyidunā ʿAbdullāh ibn ʿAbbās was requested, in an extremely secret manner, to support this effort and allow his name to be used where necessary in order to give credibility to the movement. Understanding their motives to be sincere, he accepted.

(The progeny of Sayyidah Fāṭimah, who were the closest and the most recognized as the ‘Ahl al-Bayt’, was for unknown reasons, not approached to head the movement. Perhaps it was due to the Umayyad’s tight surveillance over their movements; or perhaps it was that this family had, after being deceived by the people of Iraq already, on numerous occasions, lost trust in the ‘sincere’, ‘persistent’ calls of individuals from Iraq, Iran (Khurāsān) and Egypt, who had been begging them to become their leader and pledging their full support from the era of Sayyidunā Muʿāwiyah, yet when Sayyidunā Ḥusayn accepted their invitation and journeyed to Iraq to fulfil their request, he found none standing in his support. In fact, they openly denied writing =
any letter to him or ever personally, or through secret delegations, requesting him to come over to Iraq. Sayyidunā Ḥusayn was deserted by the ones in who he placed his trust, and alone had to face the military of the Umayyads. He agreed to proceed to the caliph, Yazīd, and explain the reasons for his coming to Iraq, but unfortunately, the very evil forces that had written to him and practically begged him to come over and accept leadership, had already decided to have him martyred, and to pin the blame upon the Umayyads, as a trump card for their future call to topple the caliphate. (Further details of this may be obtained from my book, titled ‘Karbala -understanding it from another angle’, available on the site spirituallight.co.za)

Those that survived from the caravan of Sayyidunā Ḥusayn, learnt a lesson from this most fateful event, which was that the ‘sincere’ calls for reform of the people of Iraq and Iran (Khurāsān) as well as Egypt can never be trusted. It was perhaps for this reason that they were now sidelined and the progeny of Sayyidunā ʿAbdullāh ibn ʿAbbās were approached. And Almighty Allāh knows best.)

Between the years 100 A.H. and 120 A.H. much of the efforts of this movement were done discreetly, with callers to the movement acting as traders. Emotions of the one’s they would invite to their call would be stirred through:
1. Constant repetition of the false notion that rule in Islām should be inherited, just as how it has always been the case with the Persian leaders of Iraq and Iran. Thus, the caliphate belongs solely to the direct family Rasūlullāh ﷺ, and it is the right of this blessed family, the Ahl al-Bayt, that all Muslims endeavour to return this right to them.

2. Constant repetition of fabricated Aḥādīth, fabrications in which the Umayyads are severely criticized; and fabrications in which the family of Sayyidunā ʿAbbās ﷺ is identified as the ‘true leaders of the believers, who will hand rule over to Sayyidunā ʿIsā ﷺ.

3. Constant repetition of fabricated incidents, detailing the rule of the first four rightly-guided caliphs, followed by the rule of the Umayyads, to be a most oppressive rule, in which the Ahl al-Bayt were continuously deprived of their rights.

The lies of the callers to this movement hit target, especially upon the sincere hearts of the Persian-reverts, and thus from the year 120 A.H., after gaining sufficient strength, this movement was able to start its call in a more public manner, in the lands of Khurāsān. At the forefront of this call was a freed-slave, known as Abū Muslim Khurāsānī, whose upbringing was in the house of Bukayr ibn Hamān, a known supporter and promoter of the shia movement, during the early stages of Islām.
By the time the movement was ready to announce its claim for the caliphate, Alī, the son of Sayyidunā ʿAbdullāh ibn ʿAbbās, as well as his son, Muḥammad, had already passed away. The son of Muḥammad, Ibrāhīm, is thus appointed to accept the rule as the caliph of this newly-formed dynasty. Before he can proceed to Iraq however to accept this role, he is arrested by the Umayyad forces, and passes away in prison. Before his arrest, he appoints his brother, ʿAbdullāh ibn Muḥammad (Saffāḥ), as his successor.

(The arrest of Ibrāhīm ibn Muḥammad at such a crucial stage of the movement would have indeed been a surprise for many at that time, since until then the identity of the ‘new Imām’ had been a well-guarded secret. All that was known to the public was that a call was being made to support ‘a member for the Ahl al-Bayt’, which the Umayyads understood to refer to someone from the progeny of Sayyidah Fāṭimah). 

The secret of Ibrāhīm ibn Muḥammad was exposed on account of a letter being discovered, supposedly written by Ibrāhīm, ordering Abū Muslim to execute every Arab-speaking Muslim in Khurāsān as soon as he finds sufficient power to do so. Whether Ibrāhīm ibn Muḥammad had ever written such a letter will never be known, since he was not afforded any real opportunity to explain his side of the incident. Had the identity of Ibrāhīm not been exposed and had he been allowed to move over to Iraq and assume leadership, much of the mass merciless killings, that were
later executed on the basis of it being the ‘bequest of Īmām Ībrāhīm to Abū Muslim, would perhaps not have occurred.

The individual that benefitted the most from the arrest of Ībrāhīm ibn Muḥammad, followed shortly by his demise in prison, on account of a wall collapsing upon him, was undoubtedly Abū Muslim himself, since he now found himself in a position to make any claim, policy, order, etc, and merely label it as also being from the ‘secret bequests that Īmām Ībrāhīm ibn Muḥammad had made to him.)

Two of these so-called ‘bequests’ that led to perhaps the worst bloodshedding of thousands of innocent individuals that Islamic history had until that time witnessed were:

a) the order to execute all Arabic-speaking men of Khurāsān

b) the order to execute any such individual whose sincerity to the movement was doubted, even if the suspicion was based upon the most trivial of reasons. The ‘bequest’ statement of Īmām Ībrāhīm, which would be repeated time and again, was:

«واعْفُنْ مَنَ شَكَّكْتَ فِيهِ»

“And kill whosoever you doubt.”

The Banū ‘Abbās dynasty and the slaughter that followed after its rise to
power

On the 13th of Rabīʿ al-Awwal 132 A.H. the pledge of allegiance was openly made to ‘Abdullāh ibn Muḥammad ibn ʿAlī ibn ʿAbdullāh ibn ʿAbbās, commonly known as Abū al-ʿAbbās, or as Saffāḥ. The caliph at that time was Marwān ibn Muḥammad. Hearing of the rise of a ‘new caliph’ he set out with a force of 120 000 soldiers. As-Saffāḥ appointed his uncle, ʿAbdullāh ibn ʿAlī, to confront the Umayyads. The two forces met at Mawṣil (Iraq). The Umayyads suffered a terrible defeat and Marwān fled the battle-field. ʿAbdullāh ibn ʿAlī had all surviving Umayyad soldiers executed and sent Ṣāliḥ ibn ʿAlī in pursuit of Marwān. On the 27th of Dhū al-Ḥijjah, the last caliph of the Umayyad dynasty was captured in Buṣayr (Egypt) and executed.

Thereafter began the mass killings which many had perhaps never imagined could ever occur under a Muslim banner. Wherever there was a doubt or a slight fear of some tribe, group or person one day creating instability to the new caliphate, that person or group would immediately be executed.

According to historical records:

Abū Muslim Khurāsānī alone had 300 000 executed in this manner.

Senior members of the Umayyad cabinet were brought in front of the new caliph, as-Saffāḥ, and executed, on the excuse that they were all
responsible for the martyrdom of Sayyidunā Ḥusayn. Only one son of ʿUmar ibn ʿAbdul ʿAzīz was spared, on account of Dāwūd ibn ʿAlī interceding on his behalf.

ʿAbdullāh ibn ʿAlī had all the male off-spring of the caliphs of the Umayyad dynasty, which he could track down in Shām, executed. Only one milk-suckling infant was spared and the few who managed to escape to Spain.

ʿAbdullāh ibn ʿAlī also ordered for the graves of Sayyidunā Muʿāwiyah, Yazīd, ʿAbdul Malik ibn Marwān and Hishām ibn ʿAbdul Malik to be exhumed. In most of the graves nothing was found (perhaps due to loyal supporters having already shifted it to a safer location). The body of Hishām however was found intact. It was hung up and set on fire. Its ash was then flung into the air.

Sulaymān ibn ʿAlī led the mass executions in Baṣrah and had the corpses laid unto the main highway.

Dāwūd ibn ʿAlī lead the mass executions in Makkah and Madīnah. He did not spare a single Umayyad, and claimed that he was taking revenge on behalf of the Ahl al-Bayt.

The heart-less attitude displayed by the elite of the newly-formed caliphate was not restricted to only the Banū Umayyah. Rather, any person or group suspected of having supported them was also, without
any trial, mercilessly executed.

The principle ‘and kill whoever you doubt’ finally bounced back upon the very people who sacrificed greatly in forming this new dynasty, viz:

Abū Salamah, Ḥaṣṣ ibn Sulaymān, the first host of the family of Ibrāhīm ibn ʿAlī in Iraq, who was titled as Wazīr (helper) of the Ahl al-Bayt, was suspected of inclining towards the family of Sayyidunā ʿAlī and being desirous of the caliph being from amongst them. On this basis, he and all his supporters were executed.

Sulaymān ibn Kathīr, who was described by Ibrāhīm ibn ʿAlī as the well-wisher of this movement, and a senior who cannot be opposed, he was accused of deceiving the ‘Imām’ and thus executed. No concern was given to the great sacrifices made by these men for the movement, despite their not even being part of the ‘Abbāsi family.

ʿAbdullāh ibn ʿAlī, the uncle of as-Saffāḥ, played a pivotal role in laying the foundation of the Abbasid caliphate. He, in fact, was the one that defeated the Umayyad army at Mawṣil, and brought an end to their empire. The news that his nephew, as-Saffāḥ, had appointed his brother, Abū Jaʿfar Manṣūr, as the caliph after him, infuriated him. Regarding him to be a threat, Abū Jaʿfar, upon becoming caliph, asked Abū Muslim Khurāsānī to aid him in killing ʿAbdullāh. A major fight broke out between the two factions in the year 137 A.H. Upon sensing defeat, ʿAbdullāh fled to Baṣrah and took shelter by his brother, Sulaymān ibn ʿAlī. When the
news reached Abū Jaʿfar of the whereabouts of his uncle, ʿAbdullāh, he wrote to Sulaymān, ordering him to send ʿAbdullāh to him, promising ʿAbdullāh amnesty if he willingly came. ʿAbdullāh agreed, but as as-Saffāḥ and Abū Jaʿfar had done with so many other promises, here too he ignored the sanctity of his oath, and had ʿAbdullāh immediately imprisoned. ʿAbdullāh thus remained in prison, till his demise, 9 years later, in the year 147 A.H.

After Abū Muslim had removed this major threat, the suspicious eye of Abū Jaʿfar now fell upon Abū Muslim himself. Fearing that Abū Muslim might, one day, incite some party or person to rise against him, he felt it wise to end the hold that Abū Muslim held over the Abbasid rulers. Abū Muslim Khurāsānī thus met his fate through the very principle, which he had taught as-Saffāḥ and Abū Jaʿfar, i.e., ‘and kill whosoever you doubt’!

This then is a crux of the brutality which accompanied the establishment of the Abbasid caliphate. Besides a few lines, most of these details have been quoted from what Shaykh Muḥammad Khudarī Bek wrote.

It is possible that in some of the events there is exaggeration. However, so much is definite, that high levels of oppression were meted out upon the Umayyads, by the elite members of the Banū ʿAbbās. Had it not been so, the falcon of the Banū Umayyah, ʿAbd ar-Raḥmān ibn Muʿāwiyyah ibn Hishām ibn ʿAbdul Malik would never have fled his homeland and taken refuge in Spain.
committed during their initial period, in accordance to what history has recorded, has been provided, from which one can gain an idea of how aptly the narrations fits the rise of the Banū ʿAbbās).

- The emergence of the Mahdī

The manner in which the Banū ʿAbbās rose to power, brutally eliminating every and any possible future threat, with black flags as its symbol, and Khurāsān as its base, fits perfectly with what has been described in the narration of Sayyidunā Thawbān , i.e.,

"ثمَّ تَطلعُ الرِّيايَاتُ السُّودُ مِن قِبَلِ خُرَاسَانَ، فَتَقتُلُكُم قَتَالًا لَمْ يَقتَلُهُ قُومُهُم." (دلائل النبوة)

"ثمَّ تَطيعُ الرِّيايَاتُ السُّودُ فِيْقَابِلُ وَصَحِبَتُهُمْ قَتَالًا لَمْ يَقَاطِبَلْهُ قُومُهُم." (المستدرك للمحاكم)

"Then black flags shall come from the east, and they shall kill you/fight against you, in a manner which has no parallel."
“Black flags will then appear from Khurāsān. When this happens, go to it, even if it requires that you have to crawl on your knees to get to him, for verily in it is the vicegerent of Allāh, the ‘Mahdī’.”

The narration of Sayyidunā Thawbān Ɂ ünlü ends with the mention of the arrival of the Mahdī. As with regards to whether his army too shall have black flags, it is highly probable that it will.

As mentioned above, there is no authentic (Ṣaḥīḥ) narration that speaks of the Mahdī coming in an army of black flags. However, on account of its mention being found in many weak narrations, a slight amount of strength is gained and its possibility thus should be entertained. Also, as explained by Mullā ʿAlī al-Qārī, it is not necessary that the Mahdī himself be in the army. For the army coming from Khurāsān to be at his service, that alone is sufficient for it to be described as ‘in it is the vicegerent of Allāh, the ‘Mahdī’.

Two Major Battles Right at the Kaʿbah

Sayyidunā Abū Hurayrah Ɂ ünlü narrates that Rasūlullāh صلی‌الله‌علیهِ وسلم said:
“Allegiance will be pledged to a man between the Rukn al-Yamānī and the Ḥajr al-Aswād. None will commit acts against the sanctity of the Kaʿbah, except his family. And when they do so, the Arabs will face great destruction thereafter. Then (after a long period) the Abyssinians will come. They will totally destroy the Kaʿbah. They will then remove the treasure of the Kaʿbah.”

**Note:** Certain scholars mentioned this narration, in their compilations, under the chapter of ‘the Mahdī’. The wording of the narration however makes no indication whatsoever that it is regarding the Mahdī. Rather, it is well known that after allegiance is pledged to the Mahdī, no act will be committed against the sanctity of the Kaʿbah, not by the family of the Mahdī, nor by anyone else. Rather, the land of Makkah and the surrounding Muslim lands will see great justice. It will bring new life to the

35 ذكره الهيثمي في مجمع الزوائد وقال: رواه أحمد، ورجاله ثقات، وقال أحمد شاكر في تعلقه على المسند: إسناده صحيح.
Arabs, not destruction.

It is highly probable that this narration concerns some other individual who will call for allegiance right at the Ka‘bah, and whose call will then lead to bloodshed right at the Ka‘bah, followed by great destruction falling upon the Arabs. It is possible that this incident has already occurred\(^36\), and it is possible that it is still to occur.

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\(^36\) In the year 1979 a bloody siege which lasted for two weeks and resulted in the death of hundreds, known as ‘The Siege of Makkah’ occurred at the Haram of Makkah Mukarramah. It was perhaps the world’s largest hostage crisis in history, with an estimated 100 000 pilgrims trapped within the complex. On Tuesday, the 1\(^{st}\) of Muḥarram 1400 A.H. (20\(^{th}\) of November 1979), at the time of Fajr, Juhaymān al-‘Utaybī, with between 400 to 500 loyal followers, took control of the Masjid. The purpose of the siege was to announce the arrival of ‘the Mahdī’. Juhaymān’s brother-in-law, Muḥammad ibn ‘Abdullāh al-Qaḥṭānī, was proclaimed by the group as ‘the Mahdī’ and allegiance was pledged to him at the Ka‘bah.
A Statement of Sayyidunā ʿAlī ﷺ Regarding the Mahdī

Note: Statements of Ṣaḥābah ﷺ, despite being transmitted through a sound chain, can never acquire the status of an authentic Ḥadīth, i.e., total reliance cannot be placed upon it. The reason being that the possibility shall always exist that the Ṣaḥābī had heard the statement, not from Rasūlullāh ﷺ, but rather from Kaʿb Aḥbār, or some other scholar, who had in turn narrated it from scholars of the previous scriptures (Isrāʾīlī narrations), or from the previous scriptures directly.

Yes, the scholars have mentioned that a Mawqūf narration (i.e., the statement of a Ṣaḥābī) will be considered as Marfūʿ (i.e., a statement that he heard from Rasūlullāh ﷺ) when it is regarding matters which cannot be comprehended with the mind alone. The condition for this is that the Ṣaḥābī should be one who is not known to have narrated Isrāʾīlī narrations.

However, even here a slight possibility shall always exist of it not being something that he heard directly from Rasūlullāh ﷺ. Thus, its level shall always be below the level of a sound Ḥadīth.

A statement of Sayyidunā ʿAlī ﷺ with regards to the Mahdī, which has reached us through a sound chain, shall now be mentioned:
The Mahdī Shall Emerge After a Great Battle in Shām

Sayyidunā ʿAlī is quoted to have said:

«ستكونِ فتنة يُحَصِّلُ الناسُ منها كَمَا يُحَصِّلُ الْذَّهَبٌ فِي النَّمَى. فَلَا تَسْبِعْ أهْلَ النَّمَى، وَسَبْعُهمُمْ اَلْبَدَأُونُ فِيهِمْ. وَسَبْعُهُمْ اَلْبَدَأُونُ الْلَّهُ إِلَيْهِمْ سَيْبَاءٌ مِن السَّماَءِ قُيْبِهِمْ حَتَّى أَوْ قَاتِلَهُمْ الفَغَالُبُ غَلَبُهُمْ، ثُمْ يَبْعَثُ اللَّهُ عَلَيْهِمْ رَسُولًا مِن عِيْرَةِ الرُّسُولِ صَلَّى الله عَلَيْهِ وَسَلَّمُ فِي اثْنَى عَشَرَ أَلَفًا إِنْ قَلَبَوا، وَخََسَأَ عَشَّ أَلَفًا إِنْ كَثُرَوا أَمَّا مِنْهُمْ أَوْ عَلَمَتُهُمْ: أَمِّهِ. عَلَى ثَلَاثِ رَابِيَاتِ يُقَايِلُهُمْ أَهْلُ سِبْعِ رَابِيَاتِ لا يَلِي مِن سَاحِبِ رَابِيَةٍ إِلاَّ وَهُوَ يَطْبَعُ بِالْمَلَكِ، فَيَقْتِلُونَ وَيُهْزَمُونَ، ثُمْ يَظْهَرُ الْهَاشِمُ فِيَرْدِ اللَّهُ إِلَى النَّاسِ إِلَيْهِمْ وَنِعْمَتَهُمْ، فِيَكُونُونَ عَلَى ذلِكَ حَتَّى يُخَرِّجَ النَّجَالُ» (المستدرك للحاكم).37

“A great trial will occur, through which unique people will be brought out, just as how gold is extracted from a mine. Thus, do not criticize the people of Shām. Rather, criticize the ones that oppress them, since amongst them are ʿAbdāl (selected servants of Allāh, who occupy very high ranks).

37 قال الحاكم: هذا حديث صحَّح الإِسْتَادِ، وَلَمْ يُجَرِّجَهَا، وقال الذهبي: صحيح.
Allāh will soon thereafter send upon them a flood from the skies, causing them to scatter. At that time, even if foxes were to attack them, it would overpower them. Then, Allāh will raise a man from the family of Rasūlullāh ﷺ, who will come with between 12,000 to 15,000 warriors. They will come under three flags. Their motto will be 'kill, kill'. The enemy, under seven flags, will face them in combat, with the leader of each enemy flag being desirous of acquiring for himself total rule. The two parties will engage in battle and the enemy will be defeated.

After some time passes, the Hāshimī (a member from the Banū Hāshim) will appear. Allāh will then return to the people ease and unity. They will remain in this state until dajjāl emerges.”

The ‘Hāshimi’ most probably refers to the Mahdī. Thus, according to this narration, before the emergence of the Mahdī there will be one other individual from the family of Rasūlullāh ﷺ that will bring victory to the people of Shām. And Almighty Allāh knows best.
In this chapter, mention shall be made of narrations regarding the
Mahdī that are not mentioned in sound narrations, but rather in Aḥādīth which the scholars have graded as:

a) weak; b) very weak; c) possibly fabricated.

It should be understood well that not every narration regarding the Mahdī is acceptable. Rather, there are numerous narrations in this regard that are totally unreliable. Precaution in this matter is thus vital.

The following points should be remembered:

1. Many of the narrations regarding the Mahdī are to be found in the books of al-Malāḥīm (books written regarding the wars that shall occur until Qiyāmah). Regarding such books, Imām Aḥmad ibn Hanbal said:

"غلابة كتب ليست لها أصول، وهو: المغازي، والتفسير، والملاحم" (لسان الميزان)

"Three books (i.e., subjects) have no basis (i.e., the basis of its narrations is not solid). These are the books regarding ‘al-Maghāzī’ (narrations regarding the battles that occurred in the initial era of Islam); narrations recorded in the books of at-Tafsīr; and al-Malāḥīm"
(narrations predicting the wars that shall occur until Qiyāmah).

Commenting on this, Ḥāfiẓ ibn Ḥajar writes:

«يَنبغِ أنْ يُضافَ إلَى هَا الفَضَائل، فَهَذَهُ أَورَدْةُ الأَحادِيث الضعيفة والموضوعة؛ إذ كنتَ العَمْدة في المغازِي عَلِى مثل الواقدي، وفي التفسير عَلِى مثل مُقَاتِل والكَََْبِّي، وفي الملاحم عَلِى الإِسْرَائِيْليَّات، وأمَّا الفَضَائل فَلَا تُحَصَّى حَكَم وَضَعَ الرافضُة في فَضْلِ أَهْل الْبَيْتِ، وعَارضِهِمْ جَهَلَةُ أُهْلِ الْسَنَة بِفَضَائل مُعاوْية بدَا، وِفَضَائل الْشَّيْخِيْنِ، وَقَدْ أَغْناهَا اللَّهُ وأَعْلَى مِرْتَبَتَهُمْ عَنْهَا!» (لسان الميزان)

“The books containing narrations regarding virtues for good deeds should also be included in this, since this is the valley of weak and fabricated narrations. The reason being that the foundation of al-Maghāzī (narrations regarding the battles that occurred in the initial era of Islām) rests upon men like al-Wāqidī; the foundation of narrations of at-Tafsīr rests upon men like Muqātīl and Kalbī; the foundation of al-Malāḥīm (narrations predicting the wars that shall occur until Qiyāmah) rests upon Isrāʿīliyyāt (narrations taken from the previous scriptures or narrated from the scholars of the previous scriptures). As for narrations regarding virtues of deeds and people, one cannot count the number of
narrations fabricated by the *rawāfiḍ* (a sect of the shia) with regards to the virtues of the Ahl al-Bayt. And then, in response, ignorant men of the Ahl as-Sunnah fabricated narrations with regards to the virtue of Sayyidunā Muʿāwiyah ﺭ, as well as with regards to the virtues of Sayyidunā Abū Bakr and Sayyidunā ʿUmar ﺭ, whereas Almighty Allāh had already made them independent of such fabrications and had raised their position to the highest of levels.

Khaṭīb al-Baghdādī commented on the above quote of Imām Aḥmād ibn Ḥanbal:

> “This ruling refers to those books that have been compiled specifically dealing with these three topics, but which cannot be relied upon due to the poor nature of the author himself, and due to the ones narrating the incidents not being...”
2. Many of the narrations discussing the Mahdī are narrated solely from Nuʿaym ibn Ḥammād al-Marwazī (d. 228), in his compilation titled ‘Kitāb al-Fitan’. In this book, the author gathered an immense number of narrations regarding the Mahdī, ranging between Aḥādīth, statements of the Ṣaḥābah and Tābiʿīn; and narrations from the previous scriptures. This compilation could perhaps be regarded as the most comprehensive book written on the topic. In fact, most of the narrations recorded by Imām as-Suyūṭī in al-ʿUrf al-Wardi, have been taken from this book. The reliability of this book however is questionable.²

credible, and due to many of the narrations being quoted from men known as story-tellers. With regards to the books of al-Malāḥim, all of them are of this nature. Very few authentic narrations exist with regards to the coming wars and trials.”

² The reason of the book Kitāb al-Fitan of Nuʿaym ibn Ḥammād being deemed unreliable is on account of the following two reasons:

a) The author, despite being extremely pious and a renowned jurist, has been criticized by many of the masters of the field of Rijāl (the
science that deals with the credibility of narrators), on account of the many errors he made whilst narrating.

Ḥāfiz Dhahabī said regarding him:

"He is a container of knowledge, but his word cannot be regarded as a proof”.

He himself was truthful in narrating. The guilt of erring in the weak narrations, which have been recorded solely from him, has been placed upon the one’s from who he narrated. His error was only so much that he gathered narrations without thorough sifting, whereby the clean could be separated from the dusty.

Maslama ibn Qāsim thus said regarding him:

“He is truthful. However, he has erred on many occasions. He has recorded Munkar Aḥādīth regarding al-Malāḥīm, which have not been narrated by anyone else.”
b) The second issue that exists with regards to the narration of Nuʿaym in *Kitāb al-Fitan* is with regards to the one that has narrated this book from him. At present, the script that is found is that which Abū Zayd ʿAbd ar-Raḥmān ibn Ḥātim al-Murādī narrates from Nuʿaym ibn Ḥammād.

Regarding Abū Zayd, Shaykh ʿAbdul ʿAlīm al-Bastawī, in his book ‘*al-Mahdī al-Muntaẓar*’ writes:

“ʿIbn Yūnus said regarding him, in *Tārīkh Miṣr*: ‘The scholars have criticized him’ ﴾تكلموا فيه﴿. Maslamah ibn Qāsim said: ‘He is not regarded by the scholars to be reliable’ ﴾ليس عندهم بثقة﴿. Ibn al-Jawzī said: His narrations are not acceptable ﴾متروك الحديث﴿. Ḥāfīẓ Dhahabī said: He is weak ﴾ضعيف﴿.”

Narrations of Nuʿaym, similar to that which are recorded in *Kitāb al-Fitan*, have also been narrated from him by ʿṬabrānī, Abū Nuʿaym al-Aṣbahānī and Khaṭīb al-Baghdādī. These narrations however are also through the chain of Abū Zayd; thus, they cannot serve as a support for what appears in *Kitāb al-Fitan*.

Al-Ḥākim in his *al-Mustadrak* narrates from Nuʿaym ibn Ḥammād, narrations similar to what is found in *Kitāb al-Fitan*, through Abū Bakr, Muḥammad ibn Muʿammal, who narrates from Faḍl ibn Muḥammad aš-
3. Many narrations concerning the Mahdī were narrated by Kaʿb al-Aḥbār, who sourced his information from the previous scriptures. Reliance cannot be placed at all on such narrations.

4. The shia (especially the sect known as the Bāṭiniyyah), in their attempt to discredit the rule of the Umayyad caliphate and to support their continuous calls for rebellion, fabricated many narrations with regards to the Mahdī.

Shaʿrānī, who narrates from Nuʿaym ibn Ḥammād. The scholars have also criticized Faḍl ibn Muḥammad, thus he too is weak. Despite this, his narrations from Nuʿaym could well serve as a support for what Abū Zayd narrates from Nuʿaym in Kitāb al-Fitan. Unfortunately, as yet, a complete manuscript of Kitab al-Fitan, through the chain of Faḍl ibn Muḥammad, has not been found.

Thus, until such a manuscript is found, the narrations of Kitāb al-Fitan, which are not found through any other source, except from Abū Zayd, from Nuʿaym ibn Ḥammād, shall be considered unreliable "لا يحج به"، due to Abū Zayd. Yes, it may serve as a support for other similar narrations "تصلح للاعتبار". (End of quote)

And even if this is found, then too, the weakness of Abū Nuʿaym himself shall affect the reliability of the narration.
On account of these few points, great precaution needs to be exercised when reading and narrating Aḥādīth regarding this subject. As for when a narration has been declared weak, or extremely weak, or possibly fabricated, the principle for such narrations is that since the possibility is great that this is not the words of Rasūlullāh صَلَّىُ اللَّهُ عَلَيْهِ وَسَلَّمُ, or at least not the exact words, such narrations should hardly be considered.

Yes, if upon the emergence of the Mahdī, such signs/matters are found, which correspond with what is mentioned in the narration, that shall then be a proof that the information of that particular narration is correct, despite the chain through which it reached us being unreliable.

A few of such narrations shall now be mentioned, which are famous amongst the masses.

**Al-Ḥārith Ḥarrāth**

Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّىُ اللَّهُ عَلَيْهِ وَسَلَّمُ said:

ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ_
“A man shall emerge from Transoxiana (Mā Warā’ an-Nahr). He will be known as al-Ḥārith Ḥarrāth. At the front of his army will be a man called Manṣūr. He shall prepare the ground for the family of Muḥammad ﷺ, like how the Quraysh prepared the ground for Rasūlullāh ﷺ.”

Imām Abū Dāwūd has not mentioned the name of the one from whom he narrates this. Ḥāfīz Mundhirī has thus declared it to be Munqaṭīʿ (its link is cut). Also, one of the mentioned narrators,
Hilāl ibn ʿAmr al-Kūfī, is Majhūl (unknown). The narration has thus been declared as weak.

An Announcement from the Sky

Sayyidunā Ṭalḥah ibn Ḥabīb is quoted as saying that Rasūlullāh ﷺ said:

«سَتكونُ فَتَنَةٌ، لَا يَهِدَأْ مِنْهَا جَانِبٌ إِلَّا جَانِبٌ مِنْهَا جَانِبٌ، حَتَّى يُنادِيَ مِنَ السَّمَاءِ: إِنَّ أمِيرَكُمُ فُلَانٌ.»

(المعجم الأوسط ۴)

“A trial will occur, one part of which will not subside, except that another will rise. This will continue, until a caller will call from the sky, ‘Indeed, your leader is so and so’.”
The Sanad of this narration is extremely weak.⁶

Another narration in this regard is what has been quoted from Sayyidunā ʿAbdullāh ibn ʿAmr that Rasūlullāh صَلَّى اللهُ عَلَيهِ وَسَلَّمُ said:

«يُجْرِحُ الْمَهْدِيَّ وَعَلَى رَأسِهِ مَلْكٌ يُنَادِيٌّ: إِنَّ هَذَا الْمَهْدِيَّ قَانِعُوهُ» (مسند الشامِيِّين للطبراني)

وسئل الارقطن عن حديث سعيد بن المسيب، عن طلحة، عن النبي صلّ الله عليه وسلم: «يَكُونُ منْهَا جَانِبَ، فِي عَدنَةِ مَعِيْضَاءَةً، يُنَادِيُّ الْمَهْدِيَّ عَنْ السَّمَاءِ: مِيرَكُمْ فَلَن أَذْهَبْ، فَأَنْزِلُهُ يَا عَالِمُ الْحَضْرَةِ.» فقالَ: يَرويهُ إسماعِيل بنُ عيِّاش، واختلف عنهُ فَقَالَ يَحْيَى بنُ صَالِح، عَن إسماعِيل بنِ عيِّاش، عَن عَبدِ اللّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِبْرَاهِيمَ، عَن سَعِيدِ بنِ المُسِبِّبِ، عَن طَلَحَة. وَأَضَطَّرَبَ إِسْمَاعِيلُ بْنُ عيِّاش فِي إِسْنَادِهِ.

وقَيلَ: عن ابنِ أبي حَبْطِيِّ، غَنِيَّةً، عَن المُسِبَّبِ، عَن طَلَحَة. وَلا يَصِحُّ مَا سَمَّى ابنُ عيِّاش، عَن عُمْروِ بْنِ دِينَار، عَن سَعِيدِ بْنِ المُسِبِّبِ، عَن طَلَحَة. وَلا يَصِحُّ مَا سَمَّى ابنُ عيِّاش، عَن عُمْروِ بْنِ دِينَار، عَن سَعِيدِ بْنِ المُسِبِّبِ، عَن طَلَحَة. وَلا يَصِحُّ مَا سَمَّى ابنُ عيِّاش، عَن عُمْروِ بْنِ دِينَار، عَن سَعِيدِ بْنِ المُسِبِّبِ، عَن طَلَحَة.
“When the Mahdī will emerge, there will be an angel above his head, announcing, ‘This is the Mahdī, thus follow him!’"

This wording has been narrated from ʿAbd al-Wahhāb ibn Daḥḥāk.\(^7\) Imām Abū Dāwūd has criticized him severely, and stated that he would fabricate Aḥādīth.

The Mahdī Will Hit Some People

Sayyidunā Abū Hurayrah رضي الله عنه is quoted as saying that Rasūlullāh ﷺ

(تذهيب تذهيب الكمال للذهبي)
“The hour will not be established until a man from my family emerges. He will hit the people until they return to the truth. I asked, ‘How much/old will he be?’ He replied, ‘Five and two.’ I asked, ‘What is five and two?’ He replied, ‘I do not know’.”

This narration is transmitted through Murajjā ibn Rajā’ al-Yashkurī. Some scholars, like ad-Dārquṭnī and Abū Zur‘ah have declared him reliable, whilst others, like Imām Abū Dāwūd and ibn Ma‘īn have declared him weak. Accordingly, according to some the narration is reliable, whilst according to others it is weak.

The wording of the narration, regarding the question ‘how...
much/old will he be’, and the answer ‘five and two’, and then Rasūlullāh صلی الله علیه وسلیم saying that he is unaware of the meaning of ‘five and two’, does indicate to some weakness in the transmission of the wording of this narration. And Almighty Allāh knows best.

**The Mahdī Will Rule Over the Mountains of Daylam and Constantinople**

Sayyidunā Abū Hurayrah رضی الله عنہ is quoted as saying that Rasūlullāh صلی الله علیه وسلیم said:

«لَو لَم يَب قَ مِنَ ال ن يَا إِلا يَو مُ أَطُوْلَةُ الَّلَّهُ عَرَ رَجُلُ حَتّي يَمِلُكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَمِلُكُ جَبِّلَ الْدَيْلِمَ وَالْقُسْطَانْطِيْنِيَّةَ».

“If only a day remains of this world, then too, Allāh will lengthen it until a man from my family rules. He will rule over the mountains of Daylam (Jilān - Iran) and Constantinople (Istanbul).”

The first sentence of this narration has been narrated through

9 قال ابن ماجه حديثًا حديثًا بن يحيى قال: حدثنا أبو داود، ح وحدثنا محمد بن عبد الملك الواسطي قال: حدثنا يريد بن هارون، ح وحدثنا علي بن المندقر قال: حدثنا إسحاق بن منصور، كلهم عين قيس، عن أبي حضيبي، عن أبي صالح، عن أبي هريرة قال: قال رسول الله صلی الله علیه وسلیم.
many sound sources, from Sayyidunā Abū Hurayrah ﷺ. As for the second sentence, (He will rule over...), it is only Qays ibn Rabī‘ that narrates it from Abū Ḥusayn, from Abū Ṣāliḥ, from Sayyidunā Abū Hurayrah ﷺ.

The scholars have written that the memory of Qays deteriorated greatly in his old age. Taking advantage of this, his son, who had an evil nature, added words to his narrations. Thus, wording that is only narrated from him, cannot be relied upon.

As for the content of the narration, all it shows is that the Mahdī will rule over Constantinople (Turkey) and the mountains of Daylam. Since both of these are Muslim lands, it is highly possible that the rule of the Mahdī shall be over it as well.
Constantinople and the mountains of Daylam’ has only been narrated by Yahyā ibn ʿAbdul Hamīd al-Ḥimmānī, in his Musnad, from Qays ibn Rabīʿ. Imām Aḥmad has declared Yahyā to be an open liar (Mīzān al-ʾītidāl), thus his wording is not worthy of consideration, especially since it contradicts the wording of Qays as narrated from him by 1) Abū Dāwūd at-Ṭayālisī, 2) Yazīd ibn Hārūn and 3) Iṣḥāq ibn Manṣūr, who are all reliable narrators.

Yes, mention of a man from the family of Rasūlullāh ﷺ conquering Daylam has been recorded by Ḥāfiz Khaythamah ibn Sulaymān al-Atrābulusī, through the following chain:

In this narration however, no mention is made of this man conquering Constantinople. Rather, mention is made of his conquering Rūmiyyah (Rome). Together with this, this narration too is unreliable, since Kathīr ibn ʿAbdullāh is an extremely weak narrator.

Nuʿaym ibn Ḥammād in al-Fitan, has quoted a statement of Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ that the Mahdī will conquer Constantinople. He quotes it from Rishdīn (who is weak); from ibn Lahīʿah =
(who is weak). Together with this, Nu‘aym himself is weak, as well as Abū Zayd who quotes the book from him. And finally, even if all the narrators were reliable, then too the statement of Sayyidunā ʿAbdullāh ibn ʿAmr would still hold the status of being ‘a possible Isrā‘īlī narrative’.

Abū Nu‘aym al-Aṣbahānī in Akhbār Aṣbahān, has quoted an incident in which mention is made of a group setting out for the land of Balanjar for Jihād. In the narration it is mentioned that Sayyidunā Ḥudhayfah said to the group:

“You will not conquer this land in the near future, nor during the rule of the Banū Umayyah. None will conquer Balanjar and the mountains of Daylam and Constantinople, except a Hāshimī. With them has this matter begun and with them it will end.”

Besides the weakness in the chain, history itself has exposed the lies of the text, since Muḥammad al-Fātiḥ was the one who conquered Constantinople, and he was not a Hāshimī.

As for whether Istanbul will be taken over by the Christians before the emergence of the Mahdī, I have discussed this in detail in my book, ‘Will Istanbul fall to the Christians’. It may be downloaded from the site: spirituallight.co.za.
The Skies and the Earth Will Let Forth its Blessing During the Era of the Mahdī

Sayyidunā Abū Sa‘īd al-Khudrī is quoted as saying that Rasūlullāh صلی الله علیه وسلم said:

“ِّيَنِِّلْ بِِّأَمَّي فِي أَخْرَ اِلْزَمَانِ بِلَآ أَشْدُدْ مِنْهُ، حِيْ ضِبَّ عِنْهُمْ اِنْظُمْهُ، وَحِيْ ضِبَّ عِنْهُمْ أَرْضُ الْرَّحْبَةِ، وَحِيْ ضِبَّ عِنْهُمْ أَرْضًا جُوْرَّا وَظَلَّلًا، لَا يُجِدُّ الدُّوَّارُ مَلْحَجًا يَلْتَجِي إِلَيْهِ مِنْ الْظُّلْمِ، فَيَبْعُثُ اللّهُ عَزَّ وَجَلَّ رَجُلًا مِنْ عِترتِهُ، فَيُبَلْدُ الأَرْضُ بِقَضْطًا وَعَدَّاً، كَمَا مُلِئتُ ظَلَّلًا وَجُوْرًا، يَرْضَى عِنْهُ سَاحِيُّ السَّمَاءِ وَسَاحِيُّ الأَرْضِ، لَا تَذَاخُ الأَرْضُ مِنْ بَذْرِهَا شَيْئًا إِلَّا أَخْرَجَتْهُ، وَلَا السَّمَاءُ مِنْ قَتْرَهَا شَيْئًا إِلَّا صَبَّتْهُ اللّهُ عَلَيْهِم مَدْرَارًا، يَبْقُيّ فِيهَا سَبْعَ سِنِينَ أَوَّلَأَوْثُّ، وَتَتَمُّنُّ الْحَيَاةِ الأَمْوَاتِ مِمَّا صَبَّتْهُ اللّهُ عَزَّ وَجَلَّ بِأَهْلِ الأَرْضِ مِنْ خَيْرِهِ” (المستدرك للحاكم).

“At the end of times a severe calamity will befall my ummah from the side of their sultan (leader), such that had never been heard of before. Life for the believers will become difficult, despite earth’s vastness. The earth will be filled with oppression. A believer will not find any place of refuge. Then Allāh will raise a man from my family. He will fill the world with justice, as it had been filled with oppression. The inhabitants of the sky and
the earth will be pleased with him. The earth will give off its full produce, not leaving a seed unspouted. The skies will rain in torrents upon the lands. He will live (as a leader) for about seven, or eight or nine years. Seeing the blessings of this time, the believers will wish if the dead could also have experienced it.”

The Sanad of this narration is quite weak, thus Ḥāfīz Dhahabī, in his book at-Talkhīṣ, described it as «ظلم», i.e., totally dark, with many of its narrators unknown. As for its meaning, most of its content can be found scattered amongst other stronger narrations.

The Mahdī Will Distribute Without Counting

1) Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه is quoted as saying that Rasūlullāh ﷺ said:

«إن من أمرائنا أميرًا يحتبه المال حثيًا ولا يغده عدًا، يأتيه الرجل يسأله فيبقى: حدد.»
“From your leaders will be a leader who will openly distribute wealth, without even counting. A man will ask and he will say, ‘Take!’ The man will spread out his shawl and will fill it up. Describing the scene, Rasūlullāh ﷺ spread open a thick shawl, which he was wearing and imitated the action of the man filling the cloth. Rasūlullāh ﷺ then folded up the cloth and said, ‘He will take it and leave’.”

The *Sanad* is weak, due to Mujālid ibn Saʿīd. As for the content of the first part of the narration, i.e., the Mahdī distributing, without counting, mention of it has been made in many sound narrations.

2) Sayyidunā Abū Saʿīd al-Khudrī  is quoted as saying that
Rasūlullāh ﷺ said:

«يكونُ في آخر الزمان على تظاهر العصر وانقطاع من الزمان إمامٌ يحكم أعظم الناس، يجعله الرجل فتحو له في حجته، يُهمه من يقبل عنه صدقة ذلك المال ما بنته وتبين أهله، ما يصيب الناس من الخير» (مسند أبي يعلى)

“At the end of times there will be a leader, who will be the most generous. He will place so much in the lap of the one who will come asking for something, that the person will then begin worrying of who in his family he will give the Zakāt of this amount to, since all will be enjoying times of ease.”

The Sanad of this narration is extremely weak, on account of Sahl ibn ʿĀmir (Muttaham - i.e., he has been accused of fabricating Aḥādīth) and ʿAṭiyah al-ʿAwfī, (Mudallis of the worst type, i.e., he...
would narrate in such a manner that one would think he heard it directly from the source he quotes, whereas that is not the case), especially when he narrates from Abū Saʿīd al-Khudrī.

That Ummah Will Not Be Destroyed in the Centre of Which is the Mahdī

Sayyidunā ‘Abdullāh ibn ‘Abbās has been quoted as saying that Rasūlullāh ﷺ said:

«لَن تَهْلِك أُمَّةَ أَنَا فِي أَوْلِها وَعِيسَى بِن مَرْيَمَ فِي أَخِيهَا وَالْمَهْدِيُّ فِي وَسْطِهَا.»

(كتاب الفتن لأبي نعيم)

“That ummah will never be destroyed, in which I am at the front, ‘Īsā, the son of Maryam, is at the end, and the Mahdī is in the centre.”

The meaning that the narrations seem to imply is that the Mahdī
shall appear somewhere in the middle of this ummah’s time-frame, and Nabī ‘Isā ﷺ will appear at the end. This is contrary to what is found in authentic narrations, which show clearly that both will appear towards the end period of this Ummah, with the Mahdī preceding Nabī ‘Isā ﷺ by just a few years.

The Mahdī Will Be From ‘Alī ﷺ, And Not From ‘Abbās ﷺ

Sayyidunā ‘Abdullāh ibn ‘Umar ﷺ has been quoted as saying that Rasūlullāh ﷺ once took the hand of ‘Abbās ﷺ in his right hand and the hand of ‘Alī ﷺ in his left hand and said:

«سيخرج من صلب هذا حي يملأ الأرض جورًا وظلمًا، وسيخرج من صلب هذا حي يملأ الأرض عدلًا وقسطًا، فإذا رأيت ذلك، فعليكم بالغفوة التميمي، فإنه يقبل من المشرق وهو صاحب راية المهدي.» (المعجم الأوسط)

“From the progeny of this one (i.e., Sayyidunā ‘Abbās) a village will emerge that will fill the earth with oppression. And from the progeny of this one (i.e., Sayyidunā ‘Alī) a village will emerge that will fill the earth with justice. When you see this, hold unto the youngster from the tribe of at-Tamīm. He will come from the east and he will carry the flag of the Mahdī.”
Aṭ-Ṭabrānī has narrated this from ibn Lahī‘ah, who in turn narrates it from ibn ʿUmar al-ʿUmarī. Both of these narrators are weak. ʿAllāmah al-Haythamī, after quoting this narration in Majmaʿ az-Zawāʿid, declared it to be Munkar (contradicting what reliable narrators have mentioned). 17

Al-Qāʾim, Al-Manṣūr, As-Saffāḥ and the Mahdī

Sayyiduna Abū Saʿīd al-Khudrī has been quoted as saying that Rasūlullāh said:

«من القائم، ومن المنصور، ومن السفاح، ومن المهدی، فامًا القائم فتاً تیته
الحلفة لم يهرق فيها جحجة من دم، وامًا المنصور فلا تردد له راية، وامًا السفاح فهو يسفح المال والدم، وامًا المهدی فتملا به الأرض عدلًا كملا ملثمت ظلمًا.» (تاريخ بغداد)

17 قال البيني: رواه الطبراني في الأوسط، وفيه ابن لهيعة وفيه ابن ليبن، ونص الحديث مثكره، فإن النبي صل الله عليه وسلم لم يصلى يستقبل أحدا في وجهه بقتيء يصبره، وخاصية عمهد العباس يذكر فيه: إنه صندو أبيه، والله أعلم.
“Al-Qā’im (the one who stands upright) is from us. Al-Manṣūr (the one who is aided) is from us. As-Saffāh is from us. And the Mahdī is from us.

The caliphate will come to al-Qā’im without a drop of blood being spilled. No flag of al-Manṣūr will be repelled. As-Saffāh will cause both wealth and blood to flow. As for the Mahdī, he will fill the earth with justice as it had been filled with oppression.”

After quoting this narration in Mīzān al-ʻītīdāl, whilst discussing Muḥammad ibn Jābir ibn Sayyār, Ḥāfīẓ Dhahabī declared it to be extremely unreliable «خَبَرٌ مُنْكَرٌ جَدًّا».

At Which Masjid Will Sayyidunā ʻIsā ʿa.c.a. descend?

Sayyidunā Jābir ibn ʻAbdullāh has been quoted as saying that Rasūlullāh صل الله عَلَيْهِ وَسَلَّم said:

«لا تزل طائفة من أمتي تقاتل عن الحق حتى ينزل عيسى ابن مريم علي نور نورٍ على الظلمات»
“A group from my Ummah will remain fighting for the truth, until ‘Isā ibn Maryam descends upon the Mahdī, at the time of dawn, at Bayt al-Maqdis.”

According to this narration, Nabī ‘Isā will descend at Bayt al-Maqdis (Jerusalem). This is contrary to what is mentioned in

18 قال عبد العليم البستوي: إسناده ضعيف; ففيه عدّة لم أجد لهم ترجمة.

19 This has also been mentioned by Ka‘b al-Aḥbār, as quoted by Abū Nu‘aym. Due to it being in conflict with authentic narrations, it is not credible. The full narration of Ka‘b al-Aḥbār is as follows:

"Dajjāl shall lay siege to the believers at Bayt al-Maqdis. They will be afflicted with severe hunger, due to which they will even eat the strings of their bows. At that moment they will hear a voice in the darkness. They will say, ‘This is the voice of one who has eaten well’. They will look and find it to be ‘Isā ibn Maryam.”
authentic narrations²⁰ that Nabī ʿIsā ﷺ will descend at a white minaret, on the eastern side of Damascus.²¹

As-Sufyānī and Shuʿayb ibn Ṣāliḥ

In certain narrations discussing the Mahdī, mention is made of a man called as-Sufyānī and another called Shuʿayb ibn Ṣāliḥ. Nearly all of these narrations are transmitted through weak, unreliable chains, and mostly through Abū Nuʿaym.

There is one narration however which al-Ḥākim in his al-Mustadrak, has classified as fitting the conditions of al-Bukhārī and Muslim, and Ḥāfiẓ Dhahabī agreed with his classification. The narration is as

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فبَينَما هُوَ كَذلِكَ إِذْ بَعثَ اللَّهُ النَّسَيْحَ ابْنَ مَرْيَمَ ﷺ عِندَ المَنَارَةِ الْبَيضاءَ شَرَقَّّ دِمَشْقَ
(رواه مسلم وأبو داود وابن ماجه والحاكم)
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وأما ما روى ابن ماجه بسند ضعيف أن رسول الله ﷺ صلى الله عليه وسلم قال: "هم يومئذ قليل، وجلُبهم بَيْتَ المَقْدِس، وأمامهم رجل صالح، فبَيْنُما إِمَامُهم قد تقدَّمَ يقَلِلِي بَهِمِ الصَّحِيحَ، إذ نَزلَ عَلَيْهِم عِيسَابْنَ مَرْيَمَ الصَّحِيحَ" فلا يلزم من كون جَلِل المُسْلِمِينَ بَيْتَ المَقْدِس أن يَحْكُم إِمَامُ الْمُسْلِمِينَ تَوْمَيْدَةَ أَيْضًا هَنَاك.

قال الحافظ ابن كثير: هذا هو الأَلْشَهْر في موضع نزوله. قال: وقد وجدت مبارة في زماننا في سنة إحدى وأربعين وسبعمائة (741هـ) من حجارة بيض. وَلَعَلَّ هذَا يَحْكُم مِن دُلْلِ الْبَيْضَةِ الْظَاهَرةِ (حاشية ابن ماجه - محمد فؤاد)
follows:

1) Sayyidunā Abū Hurayrah has been quoted as saying that Rasūlullāh ﷺ said:

"Sayyidunā Abū Hurayrah has been quoted as saying that Rasūlullāh ﷺ said:

«العمق إذا كان صَفّةً للطريق فهو البعُد، وإذا كان صَفّةً للبيت فهو طول جرمها».  

"A man called as-Sufyānī will emerge from the furthest part of Damascus. The majority of his followers will be from the tribe of Kalb. He will slit the bellies of women and will kill children. The tribe of Qays will gather against him, but he will defeat them terribly, leaving them in a most weak and disgraced state."
A man from my family will then emerge at al-Ḥarrah (in Madīnah). The news will reach as-Sufyānī, who will send an army against him, but they will be defeated. The as-Sufyānī himself will then set out with his followers. When they reach an open space of land, all will get swallowed by the earth. None will survive, except the one who will inform regarding this.”

**Note:** Despite Ḥāfīẓ Dhahabī agreeing with the classification of al-Ḥākim, certain scholars have still preferred to be cautious with regards to its authenticity. The reason being that it has been narrated from Walīd ibn Muslim, from Imām al-Awzāʾī, whereas Walīd was well known for spoiling the narrations of Imām al-Awzāʾī in a manner that it would appear to be authentic.

If he would find a weak narrator in the chain (for e.g., B), he would skip his name and pretend as though (A) had heard it directly from (C). By making use of the word «عن», which merely means that (A) narrates ‘from’ (B), without being clear whether (A) narrates directly from (B) or indirectly, he would regard himself absolved of his responsibility to be truthful in his narration.
Discussing this trait of Walīd ibn Muslim, ʿAllāmah ibn Kathīr writes in «التكامل في الجرح والتعديل»:

“Ad-Daraquṭnī has stated that Walīd ibn Muslim would narrate from al-Awzāʿī narrations that al-Awzāʿī had heard from weak Shuyūkh (teachers), who in turn narrated from (reliable) Shuyūkh that al-Awzāʿī himself had met, like Nāfiʿ, ʿAṭāʾ and az-Zuhri. Walīd would however omit the names of the weak Shuyūkh, and would narrate it from al-Awzāʿī, from Nāfiʿ; or from al-Awzāʿī, from ʿAṭāʾ.”

Ibn Kathīr then quotes from Šāliḥ ibn Jazarah who has mentioned that he heard Haytham ibn Khārijah say:

وَقَالَ صَالِح جَزَّرَةُ: سَمَّعْتُ الْهِيْمَاتِ بَنَ خَارِجَةَ: قُلْتُ لِلَّوْلِيدِ: لَمْ أَفْسَدْتُ حَدِيثَ الْوُزَاعِيِّ، فَقَالَ: كَيْفَ؟

وَقَالَ صَالِح جَزَّرَةُ: سَمَّعْتُ الْهِيْمَاتِ بَنَ خَارِجَةَ: قُلْتُ لِلَّوْلِيدِ: لَمْ أَفْسَدْتُ حَدِيثَ الْوُزَاعِيِّ، فَقَالَ: كَيْفَ؟

وَقَالَ صَالِح جَزَّرَةُ: سَمَّعْتُ الْهِيْمَاتِ بَنَ خَارِجَةَ: قُلْتُ لِلَّوْلِيدِ: لَمْ أَفْسَدْتُ حَدِيثَ الْوُزَاعِيِّ، فَقَالَ: كَيْفَ؟

وَقَالَ صَالِح جَزَّرَةُ: سَمَّعْتُ الْهِيْمَاتِ بَنَ خَارِجَةَ: قُلْتُ لِلَّوْلِيدِ: لَمْ أَفْسَدْتُ حَدِيثَ الْوُزَاعِيِّ، فَقَالَ: كَيْفَ؟
“I said to Walīd ibn Muslim, ‘You have spoilt the narrations of al-Awzā‘ī’. He asked why. I replied: ‘You narrate (a) from al-Awzā‘ī, from Nafi‘; and (b) from al-Awzā‘ī, from az-Zuhrī; and (c) from al-Awzā‘ī from Yahyā ibn Sa‘īd; whilst others narrate (a) from al-Awzā‘ī, from ‘Abdullāh ibn ‘Āmir al-Aslamī, from Nafi‘; and (b) from al-Awzā‘ī, from Ibrāhīm ibn Murrah, or from Qurrah, or from someone else, from az-Zuhrī. What makes you do such a thing?’ He replied, ‘I lift al-Awzā‘ī away from the taint of having narrated from such weak narrators!’

I then said then to him, ‘If al-Awzā‘ī has in fact narrated from such unreliable people, and you then delete their names from the chain and pretend as if al-Awzā‘ī has narrated it directly from a reliable source, by this act of yours al-Awzā‘ī has been made unreliable!’ Walīd however did not pay any heed to my advice.”
Ibn Kathîr also quotes from Abû Mushîr, who said 26, 

“Walîd would take the Aḥādîth of al-Awzâ‘î from ibn Abû Safr, who was a well-known liar, and would then say, ‘al-Awzâ‘î has narrated...’.”

After understanding this, a glance at the Sanad of the above narration of al-Ḥâkim will reveal that here too Walîd ibn Muslim has utilized the word «عن» between al-Awzâ‘î and Yaḥyâ ibn Kathîr. The Sanad is as follows:

«حدثنا الوَلِيدُ بْنُ مُسْلِمٍ، حَدِيثَنا الأُوَزَّاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كُبْرِيَّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهُ صلى الله عليه وسلم:»

In the narration at hand, since Walîd has made it clear, through the usage of the word «حدثنا» that al-Awzâ‘î has narrated this directly to him, the likelihood of it being from ibn Abû Safr now falls away. However, since he has thereafter utilized the word «عن», there will always remain a great possibility that, in accordance to his habit of deleting any weak narrator that appears between al-Awzâ‘î and a
reliable source, here too he has done the same.  

27 Ḥāfiẓ al-ʿIrāqid in his commentary on the Muqaddimah of ibn Ṣalāḥ, made mention of certain narrators known for omitting names from the chain (known as a Mudallis), who would use the word «حدثنا» between them and the one they directly narrate from, but would later in the chain utilize the word «عن» in order to omit the mention of weak narrators. Under this discussion, he makes special mention of Walīd ibn Muslim, and his habit of doing such a thing with the Aḥādīth of al-Awzāʿī.

Ḥāfiẓ al-ʿIrāqī described this as the worst form of Tadlīs, and as an area of ‘great deception’, on account of which weak narrations could have been classified as ‘Ṣāḥīḥ’. Part of what he has written is as follows:
After discussing the above in great detail, Shaykh ʿAbdul ʿAlīm al-Bastawī, writes 28:

“For this reason, I prefer not to form an opinion regarding this Ḥadīth, until Allāh opens up its reality to me. And He is the best of those who discloses realities. My heart, however, is more inclined to grading it as ‘weak’. And Allāh knows best.”

As for the other narrations regarding the man called as-Sufyānī and...
Shuʿayb ibn Ṣāliḥ, due to it being transmitted through weak chains, and mostly through Nuʿaym, whose condition has already been discussed, the need to reconcile between the many contradictions found in these narrations does not arise, nor is there any real need to make mention of these narrations.

**Will the Mahdī Emerge at the Age of Forty?**

Sayyidunā ʿAbdullāh ibn ʿAmr has been quoted as saying that Rasūlullāh ﷺ said:

«ستكون بينكم وبين الروم أربع هدنة، تقوم الرابعة على يد رجل من آل هرقل، تدوم سبع سنين، فقال له رجل من عبيد القيس يقال له المسوورد بن جبلان: يا رسول الله: من إمام الناس يومئذ؟ قال: من ولدي ابن أربعين سنة، كأن وجهه كوكب دري، في خذته الأيمن خال أشود، عليه عباءة فطوانيتان، كأنه من رجال بني إسرائيل، يملك عشرين سنة، يستخرج الكُنز ويفتح مدايين الشرك.»

(المعجم الكبير للطبراني)

“Between you and the Romans there will be four truces. The fourth will occur on the hands of a man from the family of Hercules. It will remain for seven years.

قال الطبراني: حدثنا عماي بن سعيد الزراوي، حدثنا علي بن الحسين، حدثنا عبيد بن أبي صغيرة، حدثنا الأوزاعي، عن سُليمان بن حبيب، قال: سمعت أبا أمامة يقول: قال رسول الله ﷺ صلى الله عليه وسلم:}
A man from the tribe of ʿAbdul Qays, known as al-Mustawrid, asked, ‘O messenger of Allāh, who will be the leader of the believers on that day?’ Rasūlullāh صلی‌اللہ۴ٰ ع۴ٰی replied, A man from my progeny. He will be forty years old. His face will resemble a shining pearl. On his right cheek there will be a black mole. He will wear two white over-coats (with stripes of black). It will seem as though he is a man from the Banū Isrāʿīl. He will rule for twenty years. He will extract treasures and conquer the cities of polytheism.”

ʿAnbasah ibn Abī Ṣaghīrah has narrated this from Imām al-Awzāʿī. Ḥāfiż Dhahabī criticized this narration of ʿAnbasah declaring it to be a false narrative. Ḥāfiż ibn Ḥajr however questioned the declaration of it being a fabrication. ʿAllāmah al-Haythami
declared ʿAnbasah to be a weak narrator. The narration is thus regarded as weak.

The text of the narration which mentions that the period of his rule will be twenty years, contradicts authentic narrations which make clear mention of it being between seven to eight years.

**Will the Mahdī Have a Stutter?**

Sayyidunā Abū at-Ṭūfayl has been quoted as saying that Rasūlullāh ﷺ described the Mahdī:

«فَذَكَرَ ثَقِلً فِي لِسَانِهِ وَضَرَبَ بِفَخذِهِ الُّيِسَرَى بِيَدِهِ إِذَا أَبَطَأْ عَلَيْهِ الْكَلََامِ» (الفتن

قلت: (أي: ابن حجر) وَمَا أَدْرَى لَمْ حَسْحَمْ عَلَى هَذَا الْحَدِيثِ الْبَطْلَانِ، وَلَمْ يُحْكَمْ تَسْعَيَفَ عَنْهُ غَيْرِهِ؟!"
“Rasūlullāh صلی الله علیه وآله وسلم made mention of the Mahdī having a stutter, and that he will hit his left thigh with his right hand when he finds difficulty in speaking.”

Abū Nu‘aym has recorded this narration in his book, ‘al-Fitan’. Both he, and the one who has narrated this book from him, i.e., Abū Zayd, have been declared unreliable. Together with this, in the chain ibn Lahī‘ah, who is a weak narrator, and he in turn is recorded as narrating it from Isrā‘īl, from Maymūn al-Qaddāh. Since Maymūn was not known to have narrated Aḥādīth, the scholars of Rijāl have not made mention of him. Yes, his son, ‘Abdullāh has been discussed, since he would narrate Aḥādīth. He has been severely criticized by the scholars.

As for Maymūn himself, mention of him has been made in the books of history. He was a leading figure in the creation of the Maymūniyyah/Qarāmiṭah/Shia movement.33 No reliance can thus
be placed upon him. The narration is thus weak and unreliable.

Will the Mahdī be from the Progeny of Both Ḥasan and Ḥusayn رضه‌اللهُ‌عليهما؟

Sayyidunā ʿAlī al-Hilālī has been quoted as saying that Rasūlullāh ﷺ said to Sayyidah Fātimah ﷺ prior to his demise:

«يا فاطمة، والذي بعثني بالحق، إن منهما لمهدّئي هذه الأمة إذا صارت الدنيا هرج، ومراجع، وتظاهرت الفتنة، وتفطعت السبل، وأغار بعضهم على بعض، فلأ كبر يرحم الصغير، ولا صغير يُوقّر الكبير، فبعث الله عنده ذلك منهما من يفتح حُصون الصلاة، وقلتبا عُلمًا يهديهما هذمًا، يقوم بالدين في آخر الزمان كأنما قتث في أهل الزمان، يملأ الدنيا عدلا كما ملئت جورًا.» (المعجم الأوّل 34)

اضطراب، قيل: اسم أبيه ديشان، أو غيلان. وَفِي الإِسْمَاعِيْلِيَّة مَن يُنَسِبه إلى سَلْمَان الفَارِسِيَّ. كان يُظهر التشكيك وُبِطِن الرَّدْقَة. (الأعلام للرَّكْرَكِيَّ) رضه‌اللهُ‌عليهما

هَذَا جَزءٌ مِن حُدِيثٍ طولٍ، رواه الْقُلَابِرِيُّ في الأُوْسِطَ: قَالَ: حُدَّثْنَا مُحَمَّد بن رَضِيَ الله عَنْهُ جَامِعٌ، حُدَّثَنَا الْهَيْثَم بن حَبْيَبٍ، حُدَّثَنَا سَفيَانُ بن عَبْيَةَ، عن عَلِيٍّ بن عَلِيٍّ الْهَلَالِيَّ، عن أبيه قال: دَخَلْتُ عَلَى رَسُولِ اللهِ صَالِحًا عَلَيْهِ وَسَلَّمَ فِي شِكْباَتِهِ الَّتِي قَبِضَ فِيهَا، فَإِذَا قَاطِعَةٌ عَنْدَ رَأْيِهِ، قَالَ: فَبَكِثْتُ حَتَّى ارْتَفَعَ صُوْرَتُهَا، قَرَفَ رَسُولُ اللهِ صَالِحًا عَلَيْهِ وَسَلَّمَ طَرَفُهُ إِلَيْهَا فَقَالَ: «حُبْيَبِيَّ قدَّامُهُ»...»
“O Fāṭimah, by the oath of the One who sent me with the truth, the Mahdī of this Ummah is from your two sons. When the world will be in turmoil and war, and trials and tribulations will be many; when roads will be blocked, and some will be launching attacks upon others; when the elderly will show no mercy to the young, and when the young will show no respect to the old, at that time Allāh will raise one, through who Allāh will conquer and break down forts of misguidance and closed hearts. He will raise this religion at the end of times as I raised it at the beginning. He will fill the world with justice as it was filled with oppression.”

ʿAllāmah ibn Ḥajr and Ḥāfiẓ Dhahabī have declared this narration to be a fabrication.\textsuperscript{35}
Will a Man from Qaḥṭān Rule After the Mahdī?

Sayyidunā Abū Jābir, Mājid aš-Šadafī has been quoted as saying Rasūlullāh ﷺ said:

«سَيَكُونُ مِنْ بَعْدِي خَلَفَاءُ، وَمِنْ بَعْدِ الخَلَفَاءِ أُمَرَاءُ، وَمِنْ بَعْدِ الأُمَرَاءِ مُلُوكُ، وَمِنْ بَعْدِ المُلُوكِ جَبَابِرَةُ، ثُمَّ يُخَرَّجُ رَجُلٌ مِّنْ أَهْلِي بِيَتِي يَبْلُغُ الأَرْضِ عَدْلًا كَمَا مُلَبِّثَ جَوَّرًا، ثُمَّ يَوْمَرُ الْفَحْطُانِيِّ، قَوْلًاً ذِي بَعْثَي بِالحَقِّ مَا هَوَّدُوَتِهُ.»

“After me there will be caliphs. Then there will be Amīrs. Then there will be kings. Then there will be oppressors. Then a man from my family will emerge, who will fill it with justice, just as it had been filled with oppression. He will then appoint a man from Qaḥṭān to rule. By the oath of the one who sent me with the truth, he (the man from Qaḥṭān) will not be any lesser (in greatness) than him.”

36 حدَّثَنَا أبو عامر التحويٍّ، حدَّثَنَا سِلَيْمَانُ بنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيِّ، حدَّثَنَا حَسِينُ بنُ عَلِيِّ الكِنْدِي، مَوْلَى جَبَيرٍ بِعَنِ الأُزَاعِيٍّ، عَنْ قَيْسِ بْنِ جَابِرِ الصَّدَفِيِّ، عَنْ أَبِيهِ، عَنْ جَدِهِ، أَنَّ رَسُولَ اللَّهِ الصَّلَّيُ لَهُ وَسُلَّمَ. Qālāً.
The Sanad of this narration is weak. Shaykh Albānī declared it to be a fabrication.  Şaykh Albānī declared it to be a fabrication. 37 Ḥāfīz Dhahabī, whilst discussing Abū Jābir as-Ṣadafī mentioned, ‘One Munkar narration is attributed to him’. 38 Al-Haythamī, after recording this narration, stated, ‘In it are narrators that I do not recognize’. (Majmaʿ az-Zawā’id)

As for its subject matter, regarding a man from Qaḥṭān ruling after the Mahdī, this contradicts what appears in sound narrations, that after the Mahdī, Sayyidunā ʿĪsā will rule. 39

Mention of a man from Qaḥṭān (Qaḥṭānī) assuming rule after the Mahdī is also made by Nuʿaim ibn Ḥammād in his book, al-Fitan, in about six different narrations. All these narrations however are quoted from ibn Lahīʿah (weak), from ‘Abd ar-Raḥmān ibn Qays, from his father, Qays (Majhūl/unknown), from Jābir as-Sadafī (or from his grandfather, Mājid, i.e., Abū Jābir).

قال ابن حجر في «الإصابة»: جابر بن ماجد الصدف، ذكره ابن يونس، وقال: وقّد على النبيّ صلى الله عليه وسلم وشهد فقد مصر وروى ابن هلبة عن عبد الرحمن بن قيس بن جابر الصدف، عن أبيه، عن جده، حديثًا، متنه: «سيكون يعده خلفاء، ثم أمراء، ثم ملوك جبارية» الحديث. خالله فيه الأوزاعي، فوزّاه عن...
Will the Mahdī be Located Between the Rukn Al-Yamānī and the Maqām-Ibrāhīm?

Qatādah has been quoted as saying that Rasūlullāh ﷺ said:

«إن هُ خَرُج مِن المَدِينة إِلَى مَكَّة فَيُسْتَخْرِجُهَا النَّاس مِن بَيْنِهِم، فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَهُوَ كَارِهٌ.»

(تنالفعل بن عبيد الله) 40

“He (the Mahdī) will leave Madīnah for Makkah, where people will locate him and pledge allegiance to him, between the Rukn al-Yamānī and the Ḥajr al-Aswad, despite his unwillingness.”

Nuʿaym ibn Ḥammād and the one who narrates from him, Abū Zayd, are weak. Together with this, the narration is Mursal i.e., Qatādah is a Tābiʿī. The one who Qatādah narrates from has not been mentioned, thus breaking the link of the Sanad. The narration is, on account of these issues, weak.
Bloodshed at Minā

Sayyidunā ʿAbdullāh ibn ʿAmr is quoted as saying that Rasūlullāh صلى الله عليه وسلم said:

"In the month of Dhū al-Qaʿdah there will be a clash amongst the tribes. The Ḥujjāj will be looted. A battle will occur at Minā, in which many will die. Blood will flow, even upon the Jamarah al-ʿAqabah. Their man (i.e., the Mahdī) will flee and will come to the area between the Rukn al-Yamānī and the Ḥajr al-Aswad. Allegiance will be pledged to him there, whilst he is unhappy. It will be said to him, ‘If you refuse, we will slit your neck!’"
The number of participants in Badr (i.e., 313) will pledge allegiance to him. The inhabitants of the sky and the earth will be pleased with him.”

Al-Ḥākim narrates this from Nuʿaym ibn Ḥammād (weak), who narrates from Abū Yūsuf al-Maqdisī (Majhul/unknown). Ḥāfiẓ Dhahabī in his at-Talkhīṣ, has mentioned that this Sanad is «ساطق» (unreliable).

Nuʿaym ibn Ḥammād and Abū ʿAmr ad-Dānī, have recorded something similar from Salamah ibn Abī Salamah al-Qurashi; from Shahr ibn Ḥawshab (a Tābiʿī), who skips his source and narrates directly from Rasūlullāh ﷺ. In the beginning of his narration the wording is:

«يَكُون فِي رَمَضَان صُوت، وَفِيِ شُوْال مُهَمَّة، وَفِي ذِي الْقَعدَة تُتَّارِبُ الْقُبَائِل﴾ (السنن الواردة في الفتن)

“There will be a (loud) sound in Ramaḍān. And in Shawwāl there will be a lot of provoking. And in Dhū al-Qaʿdah the tribes will fight each other.” (The rest of the wording is similar to the above narration)

المهمة»: صوت لِحِجُر الآخَرٍ. ۴۵
Besides the fact that Shahr ibn Hawshab has been declared as weak by some scholars, he has omitted the mention of his source, causing the narration to become even weaker and thus unreliable.

Will There be a Battle Between a King of The East and a King of the West, Prior To the Emergence of the Mahdī?

Sayyidah Ummu Salamah is quoted as saying that Rasūlullāh ﷺ said:

«بَيِّنَيْتُ مَلِكَ الْشَّرْقِ إِلَى مَلِكِ الْقُبُورِ فَيَقْتُلُهُ، ثُمَّ بِيِّنَيْتُ مَلِكَ الْقُبُورِ إِلَى مَلِكِ الْشَّرْقِ فَيَقْتُلُهُ، ثُمَّ بِيِّنَيْتُ جَيْشًا إِلَى الْمَدِينَةِ فَيُخْسَفُهُ بِهِمْ، ثُمَّ بِيِّنَيْتُ جَيْشًا فِيْسَبِيْلًا نَاسًا مِنْ أُهْلِهِ»
A king from the east will launch an attack upon a king from the west and will kill him. Then a king from the west will launch an attack upon a king from the east and will kill him. Then he will send an army to Madīnah, which will be swallowed into the earth. He will then send another army. They will capture many from Madīnah. A man will flee to the Ḥaram for protection. People will gather around him, like how scattered birds gather. Three-hundred and fourteen people will gather around him, amongst whom will be women. He will gain victory over every oppressor and over the son of every oppressor. He will bring about such justice, that the

44 قال الطبراني: حدَّثنا مُطَلُّب بنُ زياد، عن ليث، عن أبي جعفر محمد بن علي بن حسن بن عموج، عن أَمَّ سَلْمَةُ، قالَ: قالَ رَسُولُ اللَّهِ ﷺ: ثُمَّ قَالَ: أَمِينٌ. قالَ: تَمَّمَّ النَّبِيُّ ﷺ أَيْتُمْ حَدِيثَهُ عَنْ أَبِي جَعْفَرِ بْنِ عَلِىِّ الَّذِي إِلَّا السَّلِيمُ بْنِ أَبِي سَلِيمِ، تَقَرَّبَ.
living will wish the dead could experience it. He will live for seven years. After that, what is below the earth will be better than what is above (i.e., death will be better than life).”

After narrating this, Imām at-Ṭabrānī mentioned that none besides Layth ibn Abī Sulaym have narrated this, and from the students of Layth, none besides Muṭṭalib ibn Ziyād narrated it from him.

Layth ibn Abī Sulaym, besides being a Mudallis (one who skips mentioning his source by utilizing the word «عن», which means ‘from’, with no indication if it is from the source directly, or indirectly, has also been declared weak by many scholars. Since he is the only narrator of this, and he utilized the word «عن» between himself and Muḥammad ibn ʿAlī ibn Ḥusayn, the narration is regarded as weak.

48 قال ابن سعد: (كان لبث رجلاً صالحاً عابداً، وكان ضعيفاً في الحديث، وقال يحيى بن معيين: ليس حديثه يذاك ضعيف. وقال أبو حاتم و أبو رزعة: لا يشتغل به، هو مضطرب الحديث. وقال الإمام أحمد: مضطرب الحديث، ولصنع حدث الناس عنه. وقال الحافظ ابن حجر: صدوق، اختلط أخيرًا ولم يتمت حديثه فتركه). (الكواكب النبرات)

قال الهيثمي بعد إيراد هذه الرواية: (وفيه لبث بن أبي سليم، وهو مدلس، وثقة رجلاً ثقات).
Will the Mahdī Distribute Booty from the Tribe of Kalb?

Sayyidah Ummu Salamah  is quoted as saying that Rasūlullāh ﷺ said:

«يَكون اختِلَف عِند مَوتِ خليفة، فَيَخرج رجلٌ مِن أهل المدينة هاربًا إلى مَكَّة، وَفِيَأتيه ناسٌ مِن أهل مَكَّةِ يَرَى مَكَّةً، فَيَجْبَرُونه وَهُوَ كَارِهٌ، فَيَبَعْدُونه بَيْن الرَّضُنِ والمُقَامَ، وَيَبَعْدُ إلَيْهَ بَعْدٌ مِن أهل الشَّامِ، يَحْشَفُهُ بِهِمِ بِالبَيْنَةِ بَيْن مَكَّةٍ والمدينهِ، فَإِذَا رَأَى الْمَصَّاحِفَ ذلِكَ أَتَاهُ أَبْدَالُ الشَّامِ، وَعَصائِبُ أهل العراق، فُيَبَعْدُونه بَيْن الرَّضُنِ والمُقَامَ، ثُمَّ يَنْشَأُ رجلٌ مِن قَرِيشٍ أخوِ النَّبِي، يَبَعْدُ إلَيْهِم بَعْدًا، يَظُهَّرُون عَلَيْهِم، وَذَلِكَ بَعْدُ كَلِبٍ، والَّجِبَبُ لَمْ يَشَهَّدْ غَنِيمَةَ كَلِبٍ، فَيَقْسِمُ الْمَال، وَيَعْمَلُ فِي الْيَوْمِ بسْتَهَ نِيَبِيْهِم صَالِحُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَيَلِقِي الإِسلامَ بِجَرَاهُنَّ فِي الأرضَ، فِيْلَبَثُ سَبَعَ سَنَانِ، ثُمَّ يَتَوْقَ وَيَصْلِي عَلَيْهِ المُسْلِمُونَ.» (سنن أبي داود 46)

“There will be confusion upon the death of a caliph. A man from Madīnah will flee to Makkah. The people of Makkah shall force him to come out, despite him being unwilling. They will pledge allegiance to him between
the Rukn al-Yamānī and the Maqām. (i.e., Maqām-Ībrāhīm)

A group from Shām will be sent against him. They will be swallowed by the earth, at an open field between Makkah and Madīnah. When the people will witness this, the Abdāl (selected servants of Allāh) of Shām and groups from Iraq will come to pledge allegiance to him. A man from the Quraysh will rise against him, who mother’s family will be from the tribe of Kalb. He (i.e., the man from Makkah – as narrated by Imām Aḥmad) will send an army against this person (i.e., against the new leader), but they (the leader and his followers) will defeat them. That will be the army of Kalb. And loss is for the one who is not present for the spoils of war from the tribe of Kalb.

He will distribute the wealth and will lead the people in accordance to the Sunnah of their Nabī ﷺ. He will greatly strengthen the Islamic world. He will pass away seven years later. The Muslims will perform his Janāzah Ṣalāh.”

Besides Imām Abū Dāwūd, many other scholars too made mention of this narration in their compilations. All the chains however meet up to one narrator, viz. Qatādah, who was reliable, except that he
was a Mudallis. Since he has narrated this with the word «عن», there will always be a slight amount of weakness in the narration, as it will never be known whether he is narrating directly from his source or indirectly.

Despite the weakness created from this, scholars like Imām Abū Dāwūd, Ḥāfiz Mundhirī and ibn al-Jawzī did not criticize the narration. In fact, ibn Qayyim al-Jawziyyah graded it as Ḥasan in «المNDAR المنيف».

Recent scholars, like Shaykh Albānī (in his Taḥqīq of al-Mishkāt) and Shaykh ʿAbdul ʿAlīm al-Bastawī in «الموسوعة في أحاديث المهدي» differed and felt that the narration should be regarded as weak, on account of Qatādah narrating it with the word «عن», and on account of the link further in the chain not being clear.⁴⁷ And Almighty Allāh knows best.

⁴⁷ The details of this are:

The Sanad of the narration, as mentioned by Imām Abū Dāwūd is as follows:

«عن قتادة، عن صالح أبي الخليل، عن صاحب أمه، عن أم سلمة»
“From Qatādah; from Abū Khalīl Śāliḥ; from ‘his companion’; from Ummu Salamah.”

With regards to who Śāliḥ narrates from, two students of Qatādah, viz Hishām ibn ‘Abdullāh and Hammām, make mention of the Sanad as mentioned above, i.e., ‘from Qatādah; from Abū Khalīl; from ‘his companion’; from Ummu Salamah. Since the ‘companion’ of Abū Khalīl is ambiguous, weakness is created in the Sanad.

Abū Hishām Rāfīʿī mentions the Sanad as: ‘from Hishām ibn ‘Abdullāh; from Qatādah; from Śāliḥ; from Mujāhid; from Ummu Salamah. Abū Yaʿlā and ibn Ḥibbān quote the narration of Abū Hishām. According to Abū Hishām Abū Khalīl narrates from Mujahid. Abū Hishām however is weak, thus his word alone cannot be relied upon, especially since he is also quoting from Hishām ibn ‘Abdullāh, yet he contradicts what the other more reliable students of Hishām, viz Muʿāth, ‘Abd aṣ-Ṣamad and Ḥirmī, narrated, i.e., ‘from Hishām; from Qatādah; from Abū Khalīl; from ‘his companion’; from Ummu Salamah.

ʿImrān al-Qaṭṭān mentions the Sanad as: ‘from Qatādah; from Abū Khalīl; from ‘Abdullāh ibn al-Ḥārith; from Ummu Salamah. Imām Abū Dāwūd, after quoting the above narration, as quoted this one from ʿImrān. According to ʿImrān, the ‘companion’ of Abū Khalīl is ‘Abdullāh ibn al-Ḥārith. ʿImrān al-Qaṭṭān however is weak; thus, his word cannot be relied upon.
Will Two-Thirds of the Army of the Mahdī Be Martyred in Two Days?

Sayyidunā Abū Hurayrah رضي الله عنه is quoted as saying that Rasūlullāh صل الله عليه وسلم said:

«الرَّومُ عَلَى وَالِيٍّ مِن عَئِرْتِي، اسْمُهُ يُوَاذِيِّي إِسْمِي، فَيُقِيلُونَ يِبَكاَنِ يُقَالُ لِهِ الْعُمَّاقٌ، فَيُقِيلُونَ، فَيُقِيلُنَّ مِن الْمُسْلِمِينَ الْحُرُثُ أَوْ حُرُثٍ ذَلِكَ، ثُمَّ يُقِيلُونَ يَوْمًا أَخَرَ، فَيُقِيلُنَّ مِن الْمُسْلِمِينَ حَرْثٍ ذَلِكَ، ثُمَّ يُقِيلُونَ الْيَوْمَ الْقَالِثَ، فَيَتَكَوَّنُونَ عَلَى الْرُّومِ، فَلَا يُزَاحُونَ حَتَّى يُفْتَحِحُوا الْفُسْطَاطِيَّةَ، فَيَبْنَاهَا هُمُ يُفْتَحِحُونَ فِيهَا بِالْأَثْرَسَةِ، إِذَا أَقَامُوهَا صَارَحُ أَنَّ الدَّجَالَ
قدَ حَلَّفُكُمْ فِي ذَرَارَكَمْ. (رَوَاهُ الطَّيِّبِ فِي الْمُتَفَقِّ وَالمُفْتَرِقِ 48)

“The Romans will send an army against a governor from my family. His name will be similar to my name. They...
will meet at a place called al-ʿUmāq. On the first day, one-third of the Muslims will be killed. On the second day, again one-third of the Muslims will be killed. On the third day, the Muslims will gain victory. They will then continue until they conquer Constantinople. Whilst they are distributing, with their shields, an announcement will be made, ‘Dajjāl has taken your place amongst your children’!

Khaṭīb al-Bhagdādī has made mention of this narration, in his book ‘al-Muttafiq wa al-Muṣṭariq’. The author of Kanz al-ʿUmmāl has quoted it from there. There is no mention of it in the famous books of Aḥādīth. I have not as yet come across an investigation into this Sanad.
CHAPTER THREE

SOME STATEMENTS OF THE ȘAḤĀBAH AND TABIʿĪN REGARDING THE MAHDĪ, MENTIONED IN THE BOOK AL-FITAN THROUGH WEAK NARRATIONS
Chapter Three - Some Statements of the Saḥābah and Tabiʿīn Regarding the Mahdī, Which Nuʿaym ibn Ḥammād Has Recorded in His Book, Al-Fitan, Through Weak Chains

1) Sayyidunā ʿAlī has been quoted as saying:

"An army will be sent to Madīnah. They will arrest whoever they can from the family of Rasūlullāh ﷺ. They will kill many men and women of the Banū Hāshim. That is when the Mahdī and the ‘white one’ will flee from Madīnah to Makkah. Men will be sent in pursuit of them, but they will reach the Ḥaram of...
Allāh, and the place of safety, i.e., Makkah Mukarramah.”

Besides the weakness created by Nuʿaym, as well as the one narrating from him, i.e., Abū Zayd, the Sanad reaches Sayyidunā ʿAlī through ibn Lahīʿah, who has been declared weak.

2) Sayyidunā ʿAbdullāh ibn ʿAbbās has been quoted as saying:

«ﻴَبْعَثْ اللَّهُ ﺖَعَالَيْنَ ﺑِنَّهَدِيٍ ﺛَبَّدَ إِيَّاهُ، وَحَتَّى ﺑُقِولُ ﺍﻟْكَنَّاسُ: ﻻَ ﻣَهْدِيٍ، وَأَنْضَارُهُ نَاسٌ ﻣِن أَهْلِ ﺹَامٍ، ﻋَدَّتُهُمْ تَلَارَمْنَانِ: وَحَمْسَةَ عَشَرَ رَجُلًا، ﻋَدَّةٌ أَصْحَابٌ بُدرٍ، ﺑِيَسِيرُونَ إِلَيْهِ مِن ﺹَامٍ حَتَّى ﻋَسْتَخْرِجُوهُ مِن ﺑُطْنِ مَكَاهٍ مِن ذُرٍ ﻋَنَدَ الصَّفٍ، ﻓَيُبَايَعُوهُ ﻣَنْزِلًا، ﻓِئْصَلُوْهُ ﻣُنْهَرًا، ﺑِرَكَعَتَيْنِ ﺧَلَاةَ ﻣَسَافِرٍ ﻋَنَدَ الصَّفٍ، ﻓَيُصَادِعُ ﺑِهِمْ ﺑِرَكَعَتَيْنِ ﺧَلَاةٍ ﺑِنَذَرَاتِ ﻋَنَدَ الصَّفٍ، ﻓَيُصَلِّوْهُ ﺑِرَكَعَتَيْنِ ﺧَلَاةٍ ﺑِنَذَرَاتِ ﻋَنَدَ الصَّفٍ، ﻓَيُصَامِدُ ﺑِهِمْ ﺑِرَكَعَتَيْنِ ﺧَلَاةٍ ﺑِنَذَرَاتِ ﻋَنَدَ الصَّفٍ، ﻓَيُصَادِعُ ﺑِهِمْ ﺑِرَكَعَتَيْنِ ﺧَلَاةٍ ﺑِنَذَرَاتِ ﻋَنَدَ الصَّفٍ، ﻓَيُصَامِدُ ﺑِهِمْ ﺑِرَكَعَتَيْنِ 

“Allāh will raise the Mahdī after despondency sets in, and when the people begin saying that ‘there is no Mahdī’. His helpers will be men from Shām. They will be 315 men, equal to the number who participated at Badr. They will come to him from Shām, and will force the Mahdī to emerge from a house at Ṣafā. They will pledge
allegiance to him, despite his unwillingness. He will then lead them in prayer at the Maqām-Ibrāhīm. He will perform two Rakʿāts, since he will be a traveler. He will then ascend the pulpit.”

Besides the weakness created by Nuʿaym, as well as the one narrating from him, i.e., Abū Zayd, there are quite a few other issues that create weakness in this narration, amongst which are:

a) Walīd ibn Muslim has narrated this saying, using the word «عن». He is known to omit the names of extremely weak narrators from a chain, by merely saying «عن» (which means ‘from’), instead of «حدثنا» (which means ‘he narrated to us’).

b) Abū ʿAbdollāh, from who Walīd indicates he is narrating from, is «مجهول» (unknown).

c) Abān ibn Walīd, who narrates this statement from ibn ʿAbbās, is also «مجهول» (unknown).

3) Sayyidunā ʿAbdollāh ibn ʿAmr has been quoted as saying:
“People will make Ἑajj and ʿUmrah together, despite having no leader. Whilst they are at Minā, it (a major trial that had already surfaced) will grab them like a dog. Tribes will attack each other, until blood will flow at ʿAqabah. The people will, in panic, approach the best amongst them. They will find him with his face stuck to the Kaʿbah, crying. It is as though I am looking at his tears. The people will say, ‘Allow us to pledge allegiance!’ He will say, ‘Alas, how many pacts you have already broken and how much of blood you have already spilled!’ Allegiance will be pledged to him, despite his unwillingness. If you find his era, pledge allegiance to him, for he is the Mahdī in the earth and the Mahdī in the sky.”

Al-Ḥākim and Abū ʿAmr ad-Dānī have also narrated this incident with the same Sanad. Ḥāfiz Dhahabī declared the Sanad of this
narration to be «sāqat» (worthless). 4

The Sanad leads up to Muḥammad ibn ʿUbaydullāh al-Arzamī, who is «mātork» (i.e., his narrations are not considered worthy of being narrated). 5

4) Sayyidunā ʿAbdullāh ibn ʿAmr 6 has been quoted as saying:

أما إنها سَتَكْون فَيْتَنَّهَا، والقَانِسُ يُصَلُّون مَعَهَا، ويَزْجُون مَعَهَا، ويُعَزَّفون مَعَهَا، ويُضْحَوْنَ مَعَهَا، ثمُ تَهْيَى كَالكَلْبِ، يَقْتِبُونْ حتَىَ تَسْبِيلُ العَقْبَةُ دَمًا، وَحَتَّى يَرَى الْبَرِيءُ أَنَّ برَاءَتِهِ لَنْ يَنْجِيَهُ، وَهُوَ الْمُهْدِيُّ فِي الْأَرْضِ، وَهُوَ الْمُهْدِيُّ فِي السَّمَاءِ، فَمَن أَدْرَكَهُ فَيَتَبِعَهُ» (الفنَّم لِنَعِيم).

التعليق من تلخيص الذهبي: «سندّه ساقط».

5) قال عَبْدُ اللَّه: سَيَعْثُ بْنُ يَيْقُولُ: قَرَأْتُ فِي بَعْضِ الكَتَبِ عَنْ حَجَّاجٍ، قَالُ: حَدَّثَيْنِي مَحَدَّدٌ بْنُ عُبَيْدِ اللَّهِ العَزَّزِي، عَنْ عَمَّرِ بْن شَعِيبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ الْبَيْيِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ قَالَ أَبِي: مَحَدَّدٌ بْنُ عُبَيْدِ اللَّهِ تَرَكَ النَّاسَ حَدِيثِهِ. (العمال) رواية عِبَدُ اللَّه، (الجامع لعلوم الإمام أحمد) لخالد الرباط قال ابن حَبْانٍ: وَكَانَ صَدِيقًا إِلاَّ أَنْ كَتَبَهُ دَهَبَتُهُ، وَكَانَ رَأْيُهُ الْحُفْظ، فِي جَعَل يَحْدَثُ مِنْ حُفْظِهِ وَتَهْيُهُ، فَكَثَرَ المَتَاكِبُينَ فِي روايَتِهِ، تَرَكَهُ بْنُ الْمَبَارِكَ، وَيُعَظُّهُ الْفَتَّانَ، وَبِنْيَةَ المَهْدِي، وَيُعَظُّ بْنُ مَعِينِ (المجروحي من المحدثين).

6) قال نَعِيم: حَدَّثَنَا مَعْتُمَرُ بْنُ سَلَٰمِيَةَ، عَنْ الأَخْضَرِ بْنِ عُجَلَانِ، عَنْ عَضْرَةَ بْنِ زَهْيَرِ بْنِ قُوَّارَةَ الْعَادِمِيِّ: ...
“Indeed, there will be a trial, whilst people will be praying together, making Ḥajj together, going to ʿArafāt together and slaughtering together. Then the trial will spiral out of control, causing the people to kill each other, until blood will flow at ʿAqabah. At that time the innocent will find his innocence unable to save him, and the one who avoided (arguments) will find that his distancing to be of no avail. Then they will force a young man (to accept allegiance), whose back will be resting at the Rukn (most probably Rukn al-Yamānī), and who will be shivering. He will be called Mahdī on earth and he is the Mahdī in the sky. Whoever finds him should pledge allegiance to him.”

Besides the weakness in the narration created by Nuʿaym, as well as the one narrating from him, i.e., Abū Zayd, the fact that Sayyidunā ʿAbdullāh ibn ʿAmr ʿrālī would narrate Isrāʿīlī narratives adds further weakness to this narration, since even if its Sanad was sound, it would still carry the possibility of it being an Isrāʿīlī narration.
5) Sayyidunā ʿAmmār ibn Yāsir، has been quoted as saying:

«علامة المهدئي إذا انسباب عليكم الرزق، ومات خليفةك الذي تجمع الأموال، ويستخلص بعدة ضعيف، فيخلع بعد ستين من بيعته، ويخصوص بغربي مسجد دمشق، وخروج ثلاثة في شام، وخروج أهل المغرب إلى مصر، وتلك أمارة السفياني». (الفتن لنعيم)

“From amongst the signs of the Mahdī are: a) When the Turks will fall upon you; b) your caliph, who would amass wealth, will die; c) after him a weak caliph will be appointed, who will be removed from his post two years later; d) the earth will sink at the western-side of the Masjid of Damascus; e) three men shall emerge (and take over) in Shām; f) and a group from the west shall emerge and move towards (and take control of) Egypt. And that will be the sign of the Sufyānī.”

The Sanad of this narration is extremely weak. Besides the weakness in the narration created by Nuʿaym, as well as the one narrating from him, i.e., Abū Zayd, the narrator after Nuʿaym is Rishdīn, who

قال نعيم: حدثنا رشدين، عن ابن هبة، قال: حدثني أبو زرعة، عن ابن زرارة، عن عمار بن ياسر

天真则曰：曰。
is weak; followed by ibn Lahī‘ah, who is weak; followed by Abū Zur‘ah, who is Matrūk (his narrations have not been given any consideration by the scholars).

6) Sayyidunā ‘Abdullāh ibn Mas‘ūd has been quoted as saying:

«إذا انقطعت التجارات والطرقات، وكَرمت الفتنة، خرج سبعة رجال علماهم من أثري شئٍ، على غير معارف، يباح لكل رجل منهم ثلاثينية ويضعة عشرة رجلاً، حتى يجتمعوا بسكة، فهلقت الفتنة، فقول بعضهم لبعض: ما جاء بحكمك؟ فقولون: جئنا في طلب هذا الرجل الذي يتبجي أن تهدأ على يديه هذه الفتنة، وتفتح له العشائريين، قد عرفها پاسبه واسم أبيه وآمه وجيله، فهلقت الفتنة على ذلك، فطلبونه فيصينه بسكة، فقولون له: أنت فلان بن traj? فقولون: لا بل أنا رجل من الأنصار، حتى يغلب منهم، فيصفعوناه لأهل الخبرة والعرفة يه، فقول: هو صاحبكم الذي تطلبونه، وقد لحق بالمدينة، فطلبونه بالمدينة فيخالفهم إلى مكة، فطلبونه بمكة فيصينه، فقولون: أنت فلان بن traj? وأملك فلان بن traj?، وكيف إيما كذا وكذا، وقد أفلت منه مرة، فمقد بذك نباعل؟ فقول: لست بصاحبكم، أنا فلان بن traj الأنصاري، مروا بنا أذلحكم على صاحبكم، حتى يغلب منهم، فطلبونه بالمدينة فيخالفهم إلى مكة، فيصينونه بمكة عند الركن، فقولون: أئتما عليه، وما زنا في عنف، إن لم تتم يدعك نباعل، هذا عسكر الشفائي قد توجه في طلبنا على رجل من جرح، يجلس بين الركن والمقام، فيمد يده فيبانع له، ويُتقى الله محبته في صدور الناس، فيسير مع قومه...»
“When businesses will stop, roads will close and trials will increase, seven scholars from areas far apart will meet up in Makkah, without having made any prior arrangements for the meeting. At the hands of each one of these seven, a little over three-hundred people will have pledged allegiance. One will ask the other, ‘What has brought you here?’ They will say, ‘We have come in search of the one, upon whose hands this trial will be subdued and upon whose hands Constantinople will be conquered. We know his name, the name of his father, the name of his mother and his features.’ Each of the seven will explain that he too has come for the same purpose.

They will search for him and locate him in Makkah. They will say, ‘You are so and so, and your mother is so and so, the daughter of so and so.’ He will reply, ‘No, I am a man from the Anṣār.’ With this, he will manage to sneak away from them. They will then describe the
features of this man to the people who have knowledge in this regard. They will say, ‘That is the man who you are searching for, and he has now gone to Madīnah.’ They will then travel to Madīnah but he will sneak past them and come back to Makkah. Here they will finally catch up with him. They will say, ‘You are so and so, and your mother is so and so, the daughter of so and so, and in you is this and that sign. You escaped us the first time, so now spread out your hand, so that we may pledge allegiance to you.’

He will reply, ‘I am not the one you seek. I am a man from the Anṣār. Allow me to leave and I will show you the one you seek.’ With this ruse, he will manage to escape them again. They will travel to Madīnah to find him, but he will again sneak pass them and return to Makkah.

They will finally locate him at the Rukn al-Yamānī. They will say, ‘Our sin is upon you and our blood is upon your neck, if you do not stretch your hand out for us to pledge allegiance. The army of Suﬁyānī are after us, being led by a man from Jurm. He will sit between the Rukn and the Maqām (Maqām-İbrāhīm) and will stretch out his hand. Allegiance will be pledged at his hand.'
Allāh will place his love in the hearts of the people. He will proceed forth with a nation, who are lions during the day and worshippers at night.”

Besides the weakness of Nuʿaym ibn Ḥammād and Abū Zayd, from the beginning till the end of the chain there is weakness. Abū ʿUmar is Majhūl (unknown). Ibn Lahīʿah is weak. ʿAbd al-Wahhāb ibn Husayn is Majhūl (Lisān al-Mīzān). Muḥammad ibn Thābit is weak (at-Taqrīb). And Ḥārith al-Aʿwar is extremely weak (Mīzān al-ʿītidāl).

Through this very Sanad al-Ḥākim has quoted a Ḥadīth in his al-Mustadrak. Ḥāfiz Dhahabī commented on this narration as

"ذا موضوع"
This is a clear fabrication’. The ruling for the above, due to it being through the same Sanad, will thus be the same, i.e., a clear fabrication.

7) Sayyidunā ʿAmmār ibn Yāsir has been quoted as saying:

«إذَا قُتلَ الن فسُ الزِّكَّةُ وَأخُوه، يُقَتِّلُ بسَكَّةٌ ضَيِّعَةٌ، نَادَى مَنِ الدِّي مِن السَّمَاءِ: إِنَّ أمَيرَكمُ فَلَانُ، وَذَلِكَ الدِّهْدِيُّ الَّذِي يَمْلأُ الْأَرْضَ حَقًا وَعَدًّا.» (الفتن لمعيم)

“When the ‘pure one’ and his brother are killed in Makkah, a caller will call from the sky, ‘Your Amīr is so and so’! And that will be the Mahdī, who will fill the earth with the truth and justice.”

This narrative is narrated through the exact Sanad as the previous one, thus it too is extremely weak.

8) Muḥammad ibn ʿAlī (al-Ḥanafiyah), the son of Sayyidunā
Alī has been quoted as saying:

"يتشعبُ أمرُ بني العبّاس في سنة سبع وتسعين، أو تسعة وتسعين، ويقوم المَهدِيُ سنة مائتين" (الفتن لنعيم 10)

"The rule of the Banū ʿAbbās will stand in the year 97 or 99. And the Mahdī will emerge in the year 200. (i.e., A.H)"

We have already entered the year 1442 and the Mahdī has still not emerged. Time itself has thus exposed the true nature of this fabrication. The only reason it has been quoted is so that one may realise the extent of fabrications that exist in the books regarding the issue of the Mahdī, and the weak nature of the book of Nuʿaym ibn Ḥammād, known as al-Fitan.

9) Saʿīd ibn al-Musayyib has been quoted as saying:

"تَمْكِينَ فِنَتَةً بِالشَّامِ، كَانَ أَوَّلَهَا لُبُبُ الصَّبّيَّانِ، ثُمَّ لَا يَسْتَقِيمُ أمرُ الْقَائِمِ عَلَّ شَيْءٍ، وَلَا تَمْكِينُ لِهِمْ جَمِيعَةً حَتَّى يَنادِيَ مَنْ أَنَا مِنِ السَّمَاءِ: عَلَّيْكُمْ يُبَلَّانِ، وَتَطْلَبُ كَفَّٰدَشِرٍ".

10 حدَّثَنَا نُعَيمٌ قال: حدَّثَنَا أَبُو يُوسُفَ المَقْدِسيُ، عن فتَرِ، عن مُحَمَّدٍابن الحَنَفِيَّة، قال.
“There will be a trial in Shām. Its beginning will be the playing of children. The matter of the people will then not settle and they will find no united group, until a caller from the sky calls out, ‘Hold onto so and so!’ And a palm will appear, pointing (in his direction).”

Nuʿaym narrates this statement through two Sanads. In the first is Isḥāq ibn Yahyā (Matrūk - the scholars would not narrate from him[^12^]). In the second is ʿIyāḍ ibn ʿAbdullāh al-Fihrī (Imām Bukhārī declared him to be Munkar al-Hadīth – his narrations contradict the narrations of reliable sources[^13^]). Together with this is the weakness of Nuʿaym and Abū Zayd.

[^11^]: قَالَ نُعَيمُ حَدَّثَنَا ابنُ وَهْبٍ، عَنْ إِسْحَاقِ بْنِ يَحْيَىٰ، عَنْ مَهْدِيَّ بْنِ يَشَآءٍ، عَنْ أَبِيِّهِ السَّمِيْنِ، قَالَ.

[^12^]: قَالَ عَبْدُ اللَّهِ بْنِ أَحْمَدٍ: سَأَلْتُهُ (يُنَبِّئُ أَبَاهُ) عَنِ إِسْحَاقِ بْنِ يَحْيَىٰ بْنِ طَلْحَةِ، قَالَ: هَذَا شَيْعُ مُنْزُولٍ الْحَدِيثِ. (العلل)

10) Ibn Shihāb az-Zuhrī has been quoted as saying:

"From the family of Abū Sufyān, the 2nd, an Amīr will be appointed over the Ḥajj. When they will reach the plains of Ḥajj, they will hear an announcement from the sky, ‘Listen well, your Amīr is so and so!’ A caller from the earth will then announce, ‘He has lied!’ A caller from the sky will reply, ‘He has spoken the truth!’ This will continue and the people will not know who to follow. The truthful one is the one who will announce from the sky the first time. Thus, when you hear it, remember that the word of Allāh is the highest, and the word of the devil is the lowest.”

14) قال نعيم: حدّثنا الوَلِيدُ بنُ مُسَلِّمٍ، عن شِهْبَة، عن ابن شُهَاب، قالُ.

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Besides the weakness of Nuʿāyym and Abū Zayd, Walīd ibn Muslim narrates this with the word «عن», which is not acceptable from him. And then he identifies his source as ‘from a shaykh’, without clarifying who this shaykh is.

11) Maṭar al-Warrāq has been quoted as saying:


لا يخرج المهدّي حتى يصافح بالله جهراً

“The Mahdī will not emerge, until Allāh is openly denied.”

Yaḥyā ibn al-Yamān narrates this from Minhāl ibn Khalīfah. Both of them have been declared to be weak. Together with this is the weakness of Nuʿāyym and Abū Zayd.

12) Arṭāṭ ibn Mundhir (a reliable Tābiʿī) has been quoted as saying:


يقاتل السفائي النزل، ثم يصوّلون استقصاهم على يدّي المهدّي، وهو أول لواء يعقده المهدّي، يبعثه إلى النزل.

15 حدثنا يحيى بن اليماني، عن الينهال بن خليفة، عن مظر الوراق، قال.

16 قال نعيم: حدثنا الحصّم بن نافع، عن جراح، عن أرطاة، قال.
The Sufyānī will fight the Turks. Then they (i.e., the Turks) will be uprooted at the hands of the Mahdī. This will be the first flag the Mahdī will tie, and send to (against) the Turks.”

Despite Arṭāṭ ibn Mundhir being reliable, he has made no mention of the source of this narration. Thus, it cannot be relied upon. Also, Abū Zayd, followed by Nuʿaym, who narrate this from Arṭāṭ, both have been declared weak.

Nuʿaym has quoted many other narratives regarding the Mahdī, from Arṭāṭ ibn Munthir, through this chain. Their ruling will be the same as the above.
CHAPTER FOUR

SOME STATEMENTS OF KAʿB AL-AḤBĀR WHICH NUʿAYM IBN ḤAMMĀD HAS RECORDED IN HIS BOOK, AL-FITAN
Chapter Four - Some Statements of Kaʿb Al-Aḥbār Which Nuʿaym ibn Ḥammād Has Recorded in His Book, Al-Fitan

Note: Kaʿb Aḥbār accepted İslām in the era of Sayyidunā Abū Bakr رضي الله عنَّه. Prior to this, he was recognised amongst the great scholars of the Jews of Yemen. Much was learnt from him with regards to the previous nations and past history, in accordance to what the religious scriptures of the past had recorded. His narrations will thus be on the category of Isrāʿīliyyāt (i.e., narratives from the previous scriptures). And if the Sanad to him is not strong, then this will further increase the weak nature of the narrative.

1) Kaʿb Aḥbār has been quoted as saying:

«قادةُ المُهديِّي خِيرُ النَاس، أهْلُ نَصرُه وَبيعَتِهِ من أُهْلِ كُوفَانِ وَالْيَمِينِ، وأَبْدال الشَّامِ، مَقَدَّمَتُهُ جَبَّرِيل، وَسَاقَتْهُ مِيكَائِيل، يَحْبُوبُ في الحَلَايِئِ، يُطْفِئُ اللَّهُ تَعاَلَيْ الفِتْنَةِ العَمياءِ، وَتَأَمَّنُ الأَرْضُ، حَتَّى إِنَّ السَّرَأَةَ لَتَحْتَجُّ في حَمِسِ دِسُوَّةٍ مَعْهَنَ رَجُلٍ، لا تَتَقَيِّ شَيِّئًا إِلَّا اللَّهُ، تُعْطِي الأَرْضَ زَكَاثَتِهَا، والسَّمَاءَ بَرْكَتَهَا» (الفتنة لنعيم)

“The leaders appointed by the Mahdī will be the best of people. His helpers and those who will pledge allegiance

1 قال نعيم: حَدَّثَنَا الْوَلِيدُ، عَمِّيُ حَدَّثَنَا وَقَرَأَهُ، عَنْ كَعِب، قَالَ.
to him will be from Kūfah and Baṣrah, from Yemen, and the Abdāl (high-ranking servants of Allāh) from Shām. Ahead of him will be Jibrīl and behind him will be Mīkā’īl. He will be beloved in the creation. Allāh will extinguish the trials that had blinded man. The earth will become so peaceful, that a woman will travel in a group of five women, accompanied by no man, yet she will fear none but Allāh. The earth will give off its produce and the sky will send down its blessings.”

Walid ibn Muslim narrates this, with the word «عن». His narrations in this manner are not acceptable. Together with this, he then makes no mention of who he had heard it from, and merely says that ‘someone’ had narrated it to him from Ka‘b. This narration is thus extremely weak and unreliable.

2) Through the above Sanad, Nu‘aym also narrates the following from Ka‘b.

“ये तो धरती के निकट एक नया स्वतंत्र ग्रह होगा, जो अपने उपर सूर्य का नायक बनाएगा।”

“A comet will appear from the east, before the emergence of the Mahdī.”
This narration is extremely weak and unreliable, on account of the reasons mentioned above.

3) Nuʿaym narrates from Abū Yūsuf, from Muḥammad ibn ʿUbaydullāh (both are «مجهول» - unknown), from Kaʿb Aḥbār:

علامة خروج المَهدِيّ ألويه تقبل من المغرب، عليها رجل أعرج من كندة. (الفتن لنعيم)

“The sign of the emergence of the Mahdī is flags that will come from the west. In charge of it will be a man from Kindah.”

Both Abū Yūsuf and Muḥammad ibn ʿUbaydullāh are «مجهول» - unknown.

4) Nuʿaym narrates from Rishdīn; from ibn Lahīʿah; from Abū Qābil from Kaʿb Aḥbār:

إذا ملك رجل الشام، وأخر مصر، فافتشا الشايي والمصرى، وسبى أهل الشام قبائل من مصر، وأقبل رجل من المشرق يرايت سود صغير قبل صاحب الشام، فهو اللذي يؤدى الطاعة إلى المَهدِيّ. (الفتن لنعيم)

حدّدنا رشدين، عن ابن هُيَعة، عن أبى قبيل، عن شقيق، عن نبيع، عن كعب، قال. ²
“When the ruler of Shām and Miṣr will fight each other and the people of Shām will take captive tribes from Egypt, and a man from the east will come with small black flags from the side of the leader of Shām, he will be the one who will pledge obedience to the Mahdī.”

Rishdīn is weak. Ibn Lahī‘ah is weak. And Abū Qābil is weak.

5) Nu‘aym (weak) narrates from Mu‘tamir ibn Sulaymān (reliable); from ‘Imrān ibn Ḥuḍayr (reliable); from Śāmit (reliable); from Ka‘b Aḥbār:

«قال: المَهْدِيُّ أبْنَ أحْدِي أَوْ اثْنَيْنِ وَخَمْسِينَ سَنَةً.»

“The Mahdī will be fifty-one or fifty-two years old”

Will There Be a Solar and Lunar Eclipse in the Same Month, Prior to the Appearance of the Mahdī?

Muḥammad ibn ʿAlī (al-Ḥanafiyyah), the son of Sayyidūnā ʿAlī

۳ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلِيْمَانَ، عَنْ عِمْرَانَ بْنِ حَدَبْرٍ، عَنْ سُمِيطٍ، عَنْ غَمِّبِ.
has been quoted as saying:

«إن لم هدينا آيتين لم تُصوَّنا مُنذ خلق الله السماوات والأرَض، ينخسف القَمَر لأتى ليلة من رمضان وتنكس الشَمس في النصف منه، ولم تُصوَّنا مُنذ خلق الله السماوات والأرَض.»

“For our Mahdī there are two signs, which have not occurred from the time Almighty Allāh created the skies and the earth. On the first of Ramaḍān there will be a lunar eclipse and in the middle of Ramaḍān there will be a solar eclipse. And this has never happened from the time Allāh created the skies and the earth.”

Due to this being narrated through ʿAmr ibn Shāmir al-Juʿfī, who has been declared as a fabricator of narrations, followed by Jābir al-Juʿfī, who is Matrūk, the narrative should be regarded as a
fabrication.

**Will There Be an Earthquake at Ghouta, Prior to the Arrival of the Mahdī?**

Khālid ibn Maʿdān (a reliable Tabiʿī) has been quoted as saying:

«لا يُخرج المهدي حتَّى يُكسف بقرية في الغوطة تسمى حراستا». (فضائل الشام لابن أبي الاهل 6)

“The Mahdī will not emerge until the earth sinks in at a village of Ghouta (Southwestern Syria), known as Ḥarastā.”

The *Sanad* to Khālid is weak. And since it is not known who Khālid quoted it from, it cannot be relied upon.
Conclusion

As mentioned in the beginning of the book, the concept of the ‘awaited Mahdi’ is established from Mutawātir Aḥādīth (i.e., so many narrations exist regarding it, that the possibility of it being a misconception cannot in anyway be considered). To believe in the coming of the Mahdi is an essential part of our faith.

The purpose of this booklet is merely to highlight the gradings of the various narrations that have been recorded with regards to the Mahdi, so that one may understand this concept in the light of reliable narrations.

May Almighty Allāh, in His infinite kindness, accept it, make it beneficial for all, and allow us all the opportunity to be part of the army of the Mahdi, if he has to appear in our lifetime. And if he appears after, then may Allāh سبحانه وتعالی allow our progeny to be part of his blessed army and to convey our Salāms to him and to Sayyidunā ʿIsā ﷺ. Āmīn.

وصل الله علي النبي الأمي، وعلى آل وصحبه، وبارك وسلم،
و الحمد لله رب العالمين.

Completed with the help and kindness of Almighty Allāh, on the 12th of Jumādā al-Ākhirah 1442 (26/01/2021).
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