

UNDERSTANDING THE MAHDI

IN THE LIGHT OF THE NARRATIONS

Abu Muhammad

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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.

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Transliteration Guide

Consonants

ع	‘
ب	B
ت	T
ث	TH
ج	J
ح	H
خ	KH
د	D
ذ	DH
ر	R
ز	Z
س	S
ش	SH
ص	Ṣ

ض	Ḍ
ط	Ṭ
ظ	Ẓ
ع	‘
غ	GH
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	Y

Vowels

اَ	A
اِ	I
اُ	U
آ	Ā
إِ	Ī
أُو	Ū
أَيَّ	AY
أَوَّ	AW



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ،
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، أَمَّا بَعْدُ:

Preface

The coming of the Mahdī¹ 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

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 Sayyidunā ‘Isā عَلَيْهِ السَّلَامُ. In this book, the name ‘Mahdi’ 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 ‘Isā عَلَيْهِ السَّلَامُ, 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.

Hāfiẓ 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 «قَدْ تَوَاتَرَتِ الْأَخْبَارُ وَاسْتَفَاضَتْ بِكَثْرَةِ رَوَاتِبِهَا عَنْ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعُنْيِي فِي الْمَهْدِيِّ». (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-Āburri as-Sijzī, expressing their agreement with it. Amongst them are:

Imām al-Qurṭubī (d. 671) in *al-Tadhkirah*; Ḥāfiẓ al-Mizzī (d. 742) in *Tahdhīb al-Kamāl*; ‘Allāmah ibn al-Qayyim al-Jawziyyah (d. 751) in *al-Manār al-Munif*; Ḥāfiẓ ibn Ḥajar al-‘Asqalānī (d. 852) in *Tahdhīb at-Tahdhīb*; ‘Allāmah as-Suyūṭī (d. 911) in *al-‘Urf al-Wardī*; Ḥāfiẓ Ibn Ḥajar al-Haytamī al-Makkī (d. 974); Mullā ‘Alī al-Qārī (d. 1014); ‘Allāmah Mar‘ī ibn Yūsuf al-Ḥanbalī (d. 1033); al-Barzanjī (d. 1104) in *al-Ishā‘ah*; ‘Allāmah 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 ‘Isā عَلَيْهِ السَّلَامُ, (Jesus) the true Messiah.

Nabī ‘Isā عَلَيْهِ السَّلَامُ, 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 ‘Isā عَلَيْهِ السَّلَامُ, his matter will be entirely



different.³ 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 ‘Isā عَلَيْهِ السَّلَامُ, 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 ‘Isā عَلَيْهِ السَّلَامُ 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 ‘Isā عَلَيْهِ السَّلَامُ (Jesus).

Had such people pondered over the word ‘*al-Masīh 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

³ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «إِذَا أَقُومَ إِلَيْهِ يَا رَسُولَ اللَّهِ فَأَعَانِيَهُ»، فَقَالَ: «يَا أَبَا هُرَيْرَةَ! إِنَّ خُرُوجَهُ هَذِهِ لَيْسَتْ كَخُرُوجَتِهِ الْأُولَى، تُلْقَى عَلَيْهِ مَهَابَةٌ كَمَهَابَةِ الْمَوْتِ، يَبْشُرُ أَقْوَامًا بِدَرَجَاتٍ مِنَ الْجَنَّةِ». (الفتن للداني)



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 ﷺ 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 ‘Isā ﷺ, 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 ‘Isā ﷺ 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

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-Dhātihī* (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-Ghayrihī* (authentic, on account of other supporting narrations) or *Ḥasan li-Dhātihī* (sound, on its own accord) or *Ḥasan li-Ghayrihī* (sound, on accord of supporting narrations). All of these are of a higher grade than that which is known as *Ḍa‘īf* (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-Dhātihī*, 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

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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 Surayj, 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 Maṣṣūr, due to his name being ‘Abdullāh, chose the name Muḥammad for his son, and titled him as Mahdī, in the hope of his son, Muḥammad ibn ‘Abdullāh, being the promised ‘Mahdī’. Black flags

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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 ‘Abdullāh 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 ‘Abdullāh 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 ‘Abdul Ḥāmīd, to the leading authorities of Egypt and to the queen of England. He made bold claims of receiving glad-tidings from Rasūlullāh ﷺ 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. Juḥaymān ibn Ṣayf al-‘Utaybī had the doors of the Ḥaram of Makkah locked, and announced the arrival of the Mahdī, in reference to

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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 رَحِمَهُ اللهُ، thus said:

«وإن مَرَّ بِكَ الْمَهْدِيُّ وَأَنْتَ فِي الْبَيْتِ، فَلَا تَخْرُجْ إِلَيْهِ حَتَّى يَجْتَمِعَ النَّاسُ». (سؤالات
الآجَرِيِّ)

“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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:



Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said ³:

«الْمَهْدِيُّ مَنَا أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ». (ابن ماجه)

“The Mahdī is from amongst us, i.e., from the Ahl al-Bayt (the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 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:

«يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ» أَي: يَتُوبُ عَلَيْهِ وَيُوقِّفُهُ وَيُلْهِمُهُ رُشْدَهُ بَعْدَ أَنْ لَمْ يَكُنْ كَذَلِكَ». (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 «يتوب 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

³ رمز له السيوطي في «الجامع الصغير» بالحسن. وقال أحمد شاکر في تعليقه على «مسند أحمد»: إسناده صحيح. وقال شعيب الأرناؤوط في تعليقه على «سنن ابن ماجه»: إسناده ضعيف. وقال عبد العليم البستوي في «المهدي المنتظر»: إسناده حسن.



following factors:

- The word «يتوب 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself.⁴
- The phrase that has been mentioned in the narration is «يصلحه» (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 ‘Alī al-Qārī, in *al-Mirqāt*, explained the phrase: «يصلحه الله»

⁴ Refer to verse 117 of Surah at-Tawbah:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ﴾ [التوبة: ١١٧]



as: «في ليلة»

«يُصْلِحُ أَمْرَهُ وَيَرْفَعُ قَدْرَهُ فِي لَيْلَةٍ وَاحِدَةٍ، أَوْ فِي سَاعَةٍ وَاحِدَةٍ مِنَ اللَّيْلِ حَيْثُ يَتَّفَقُ عَلَى خِلَافَتِهِ أَهْلُ الْحَلِّ وَالْعَقْدِ فِيهَا». (المرقاة)

“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”.

- ‘Allāmah ‘Izz ad-Dīn Amīr aṣ-Ṣan‘ānī in *at-Tanwīr*, the commentary of Jami‘ aṣ-Ṣaghīr, explained it as:

«يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ» أَي: يُتِمُّ لَهُ الْأَمْرَ وَيُظْهِرُهُ عَلَى مَنْ نَاقَهُ فِي لَيْلَةٍ وَاحِدَةٍ.

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

- Shaykh ‘Abdul Ghanī al-Mujaddidī in *Injāh al-Hājah*, the commentary of *Sunan ibn Mājah*, explained it as:

قَوْلُهُ «يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ» أَي: يُصْلِحُهُ لِلْإِمَارَةِ وَالْخِلَافَةِ بَعَاءَةً وَبَعْتَةً.

“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 ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ: he will be kept safe from trials and evils, even before ascending to power.

Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ said:

«لَا تَمُضِي الْأَيَّامُ وَاللَّيَالِي حَتَّى يَلِيَ مِنَّا أَهْلَ الْبَيْتِ فَتَى لَمْ تَلْبَسْهُ الْفِتْنُ وَلَمْ يَلْبَسْهَا»
(المصنّف لابن أبي شَيْبَةَ⁵)

“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

رَضِيَ اللَّهُ عَنْهَا

Sayyidah Ummu Salamah رَضِيَ اللَّهُ عَنْهَا has narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«المهديّ من عترتي من ولدِ فاطمة». (سنن أبي داود⁶)

⁵ رواه ابن أبي شَيْبَةَ في «المصنّف» بسندٍ صحيح، عن سُفْيَانَ بن عُيَيْنَةَ، عن عمرو بن دينار، عن أبي مَعْبُد، عن ابن عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا.

⁶ رواه أبو داود في «سننه» وسكت عليه. ورواه الحاكم في «المستدرک» بلفظ: «نَعَمْ، هُوَ حَقٌّ وَهُوَ مِنْ بَنِي



“The Mahdī will be from my family, from the progeny of Fāṭimah”

On account of certain narrations of Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ, 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 ‘Abbās رَضِيَ اللَّهُ عَنْهُ, and thus searched for the Mahdī amongst the caliphs of the Banū ‘Abbās. The above quoted narration from Sayyidah Ummu Salamah رَضِيَ اللَّهُ عَنْهَا makes it clear that the Mahdī will not be from the progeny of Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ,

فَاطِمَةَ، وسكت عنه الذهبي. وأورده السيوطي في «الجامع الصغير» ورمز له بالصحة. وقال العريزي في «السراج المنير»: إسناده حسن. وقال عبد العليم البستوي في «المهدي المنتظر»: إسناده حسن. وقال شعيب الأرنؤوط في تعليقه على «سنن أبي داود»: إسناده ضعيف لضعف زياد بن بيان. قال البخاري في «تاريخه الكبير»: في إسناده نظر. ونقله العقيلي في «الضعفاء» عن البخاري وأقره عليه. وقال الذهبي في «المغني في الضعفاء»: لم يصحّ خبره. وقال المنذري في «اختصار السنن» بعد أن نقل كلام العقيلي: وقال غيره: وهو كلام معروف من كلام سعيد بن المسيب، والظاهر أن زياد بن بيان وهم في رفعه. قلنا: وهذا صحيح، فقد أخرجه من قول سعيد بن المسيب نعيم بن حماد في «الفتن»، وأبو عمرو الداني من طريق عبد الرزاق، عن معمر، عن سعيد بن أبي عروبة، عن قتادة، قال: «قلت لسعيد بن المسيب: المهدي حق؟ قال: حق ... قلت: ثم ممن؟ قال: من ولد فاطمة». فإسناده هذا الموقوف صحيح، وهذا أولى من حديث زياد بن بيان، والله تعالى أعلم.

أقول: فالحديث مرفوعاً بين الحسن والضعيف، أما موقوفاً على سعيد بن المسيب فحسن بمجموع طرقه. وابن المسيب لم يعرف برواية الإسرائيليات ولا الأخذ من أهل الكتاب، وهذا القول من الأمور الغيبية.



but rather from the progeny of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, the beloved daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.⁷

⁷ In the *Muṣannaf* of ibn Abī Shaybah, Sa‘īd ibn Jubayr is quoted as saying that Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ said:

«مِنَّا ثَلَاثَةٌ، مِنَّا السَّفَاحُ، وَمِنَّا الْمَنْصُورُ، وَمِنَّا الْمَهْدِيُّ». (مصنّف ابن أبي شيبة)

“Three are from us. ‘*Saffāh*’ (the one who shall spend freely or who shall let blood flow) is from us. And ‘*Manṣūr*’ (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 ‘Abbās, the first three caliphs adopted the titles of ‘*Saffāh*’, ‘*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 ‘Abbās ‘Abdullāh ibn Muḥammad (d. 136) was the first caliph of the Banū ‘Abbās caliphate. He adopted the title of ‘*Saffāh*’, which means ‘the most generous’. Upon his demise, his brother, Abū Ja‘far ‘Abdullāh ibn Muḥammad (d. 158) became caliph. He adopted the title of ‘*Manṣūr*’, which

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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 ‘Isā عَلَيْهِ السَّلَام. 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 ‘Abbās 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 ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ could never have been referring to such people in the above statement attributed to him.

Rather, just as the initial leaders of the Banū ‘Abbās 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 ‘Abbās رَضِيَ اللَّهُ عَنْهُ 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

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the assumption that the narration of ibn ‘Abbās has not been fabricated. According to ibn al-Jawzī none of these narrations regarding *Saffāh* and *Manṣūr* are authentic, as mentioned in *al-‘Ilal al-Mutanāhiyah*).

From these three, the Mahdī, who shall come before Nabī ‘Isā عَلَيْهِ السَّلَام is the most famous and his appearance at the end of time is definite. As for ‘*Saffāh*’ (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., *Saffāh* 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 ‘*Saffāh*’ 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 Sa‘id رَضِيَ اللَّهُ عَنْهُ has been quoted to have said: ‘I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying:

«مِنَّا الْقَائِمُ، وَمِنَّا الْمَنْصُورُ، وَمِنَّا السَّفَاحُ، وَمِنَّا الْمَهْدِيُّ، فَأَمَّا الْقَائِمُ فَتَأْتِيهِ الْخَلَاقَةُ لَمْ يُهْرَقْ فِيهَا مِحْمَةٌ مِنْ دَمٍ، وَأَمَّا الْمَنْصُورُ فَلَا تُرَدُّ لَهُ رَايَةٌ، وَأَمَّا السَّفَاحُ فَهُوَ يَسْفَحُ الْمَالَ وَالدَّمَ، وَأَمَّا الْمَهْدِيُّ فَيَمْلَأُ الْأَرْضَ عَذْلًا كَمَا مُلِئَتْ ظُلُمًا» (تاريخ بغداد)

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



When Sayyidunā ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In fact, he himself made mention of this in clear words, when he said:

«لَا تَمُضِي الْأَيَّامُ وَاللَّيَالِي حَتَّى يَلِيَّ مِنَّا أَهْلَ الْبَيْتِ فَقَيَّ لَمْ تَلْبَسْهُ الْفِتْنُ وَلَمْ يَلْبَسْهَا»
(المصنف لابن أبي شيبة⁸)

“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 *Manṣūr* 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-I‘tidāl*, under the discussion of Muḥammad ibn Jābir, has written:

«خَبَرٌ مُنْكَرٌ جَدًّا»

“It is an extremely *Munkar* narration.”

⁸ رواه ابن أبي شيبة في «المصنف» بسند صحيح، عن سفيان بن عيينة، عن عمرو بن دينار، 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 Fāṭimah رَضِيَ اللَّهُ عَنْهُ will the Mahdī be from, Imām Abū Dāwūd has narrated the following statement of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ:

قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَنَظَرَ إِلَى ابْنِهِ الْحَسَنِ فَقَالَ: «إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ، يُشَبِّهُهُ فِي الْخُلُقِ، وَلَا يُشَبِّهُهُ فِي الْخَلْقِ - ثُمَّ ذَكَرَ قِصَّةً - يَمْلَأُ الْأَرْضَ عَدْلًا». (سنن أبي داود)

“Whilst looking at this son, Ḥasan, ‘Alī رَضِيَ اللَّهُ عَنْهُ said, ‘This son of mine is a leader, since that is what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُمَا.



The chain (*Sanad*) of this statement is however weak «منقطع».⁹ Thus, until it is not strengthened from other sources, it cannot be deemed as a proof.¹⁰

The Mahdī Shall Rule for Seven or Eight Years

Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

⁹ والتحقق المعتبر هو ما قاله المحدثون في إسناده: وهو أنّ فيه انقطاعاً في أعلاه وفي أسفله، أمّا الانقطاع الذي في أعلاه، فأبو إسحاق السبيعي؛ قيل: إنّه لم يسمع من عليّ رَضِيَ اللَّهُ عَنْهُ وإنما رآه رؤية، وذلك أنه ولد لستين بقيا من خلافة عثمان رَضِيَ اللَّهُ عَنْهُ، والانقطاع الذي في أسفله هو أن أبا داود لم يسم شيخه فيه، وإنما قال: «حدثت عن هارون ابن المغيرة» وقد قال المنذري في «اختصار سنن أبي داود» عقب هذا الحديث: «هذا منقطع، أبو إسحاق السبيعي رأى علياً رَضِيَ اللَّهُ عَنْهُ رؤية»، وقال فيه أبو داود: «حدثت عن هارون ابن المغيرة». (الرد على من كذب بالأحاديث الصحيحة الواردة في المهدي)

¹⁰ وأما ما روي أنّ رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حين سئل عن أي ولده سيكون المهدي فقال: «من ولدي هذا» وضرب بيده على الحسين، فهو مروى عن الغلابي (وهو متهم الحديث)، عن العباس بن بكار (وهو كذاب)، فالحديث موضوع، عدّ الذهبي في «الميزان» هذا الحديث من مصائب العباس بن بكار. وما روى نعيم بن حماد عن رشدين، عن ابن لهيعة، عن أبي قبيل، عن عبد الله بن عمرو بن العاص: «يُخْرِجُ رَجُلٌ مِنْ وَلَدِ الْحُسَيْنِ، لَوْ اسْتَقْبَلَتْهُ الْجِبَالُ الرُّوَاسِي لَهَدَّهَا وَاتَّخَذَتْ فِيهَا طُرُقًا»، قال عنه الذهبي: موقوف منكر. (ميزان الاعتدال في ترجمة الحجاج بن ريان)، إسناده ضعيف لأجل ابن لهيعة.



«يَخْرُجُ فِي آخِرِ أُمَّتِي الْمَهْدِيُّ يَسْقِيهِ اللَّهُ الْغَيْثَ، وَتُخْرِجُ الْأَرْضُ نَبَاتَهَا، وَيُعْطِي الْمَالَ صِحَاحًا، وَتَكْثُرُ الْمَاشِيَةُ وَتَعْظُمُ الْأُمَّةُ، يَعِيشُ سَبْعًا أَوْ ثَمَانِيًا» يَعْنِي: حِجَابًا. (رواه الحاكم، وقال الذهبي: صحيح)

“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.”¹¹

Nabī ‘Isā عَلَيْهِ السَّلَامُ Shall Pray Behind the Mahdī

Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ narrates Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يُنْزِلُ عِيسَى بْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُمُ الْمَهْدِيُّ تَعَالَ: صَلِّ بِنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَهُمْ أَمِيرُ

¹¹ As for the narration of Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ 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-‘Ammī.



بَعْضُ تَكْرِمَةِ اللَّهِ لِهَذِهِ الْأُمَّةِ». (مسند الحارث بن أبي أسامة¹²)

“Isā ibn Maryam عَلَيْهِ السَّلَامُ will descend. Their (the Muslims) leader, the Mahdī, will say to him, ‘Come forward and lead the Ṣalāh’. Nabī ‘Isā عَلَيْهِ السَّلَامُ 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 عَلَيْهِ السَّلَامُ kills dajjāl, ‘Allāmah Taftāzānī has written in *Sharḥ al-‘Aqā'id*:

¹² قال عنه ابن قيم الجوزية في «المنار المنيف»: هذا إسناد جيد.

Imām Muslim has recorded a similar narration in his Ṣaḥīḥ, except that in it the word ‘Mahdī’ is not mentioned.

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ»، قَالَ: فَيَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَقُولُ أَمِيرُهُمْ: تَعَالَى صَلِّ لَنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أَمْرَاءُ تَكْرِمَةً لِلَّهِ هَذِهِ الْأُمَّةِ.



“The most correct opinion is that ‘Isā عَلَيْهِ السَّلَام shall lead the prayer and the Mahdī will perform Ṣalāh behind him, since he (i.e., Nabī ‘Isā عَلَيْهِ السَّلَام) 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 ‘Isā عَلَيْهِ السَّلَام will not feel it appropriate to take an Imām off his Muṣallā. This answer finds support in a narration of Sayyidunā Abū Umāmah al-Bāhili رَضِيَ اللَّهُ عَنْهُ, in which it is mentioned that when asked to lead the Ṣalāh, Nabī ‘Isā عَلَيْهِ السَّلَام will decline, saying:

«صَلِّ فَإِنَّمَا أُقِيمَتِ الصَّلَاةُ لَكَ» (رواه محمد بن تمام في الفوائد)

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

The narration of Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ, quoted in *al-Fawā'id* however is weak «ضعيف». A similar statement is recorded from Ka'b al-Aḥbār, as quoted by Abū Nu‘aym. Its wording is:

«وَتُقَامُ الصَّلَاةُ، فَيَرْجِعُ إِمَامُ الْمُسْلِمِينَ الْمَهْدِيُّ، فَيَقُولُ عَيْسَى: تَقَدَّمَ، فَلَكَ أُقِيمَتِ الصَّلَاةُ، فَيُصَلِّي بِهِمْ ذَلِكَ الرَّجُلُ تِلْكَ الصَّلَاةَ، قَالَ: ثُمَّ يَكُونُ عَيْسَى إِمَامًا بَعْدَهُ».

“And the Ṣalāh shall begin/or the Iqāmah shall be given (i.e., just before the descent of ‘Isā عَلَيْهِ السَّلَام). The leader of the believers, the Mahdī, (seeing Nabī ‘Isā عَلَيْهِ السَّلَام



descending) shall move back. Nabī ‘Isā will say: ‘Move front, since the Iqāmah has been given for you. So, he (the Mahdī) shall lead that Ṣalāh. After that, Nabī ‘Isā will be the Imām.”

The words of Ka‘b 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 ‘Isā عَلَيْهِ السَّلَام 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 ‘Isā عَلَيْهِ السَّلَام 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 Ṣalāh, and that too, on account of the Iqāmah having already been given, or the Ṣalāh already having begun, then that would not be regarded as ‘a great honour’, but rather as an issue of necessity.

Discussing this honour, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«كيف أنتم إذا نزل بن مريم فيكم وإمامكم منكم». (رواه البخاري)



“What shall be your state when the son of Maryam descends upon you, whilst your leader¹³ is a man from amongst you!”

‘Allāmah al-Munāwī, in *at-Taysir*, explains this Ḥadīth as:

«كَيْفَ سُرُورُهُمْ بِلَقِيهِ وَكَيْفَ يَكُونُ فَخْرُ هَذِهِ الْأُمَّةِ وَرُوحَ اللَّهِ يُصَلِّي وَرَاءَ إِمَامِهِمْ».

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

Explaining a possible reason for Nabī ‘Isā عَلَيْهِ السَّلَامُ not leading the Ṣalāh during the era of the Mahdī, ‘Allāmah ibn al-Jawzī writes:

«لَوْ تَقَدَّمَ عَيْسَى إِمَامًا لَوَقَعَ فِي النَّفْسِ إِشْكَالٌ، وَلَقِيلَ: أَثَرُهُ تَقَدَّمَ نَائِبًا أَوْ مُبْتَدِئًا شَرْعًا؟ فَصَلَّى مَأْمُومًا لِئَلَّا يَتَدَنَسَ بِغُبَارِ الشُّبْهَةِ». (ذكره ابن حجر في فتح الباري)

“If Nabī ‘Isā عَلَيْهِ السَّلَامُ had to move forward as the Imām, a doubt would enter the minds of the followers, as to whether Nabī ‘Isā will now bring a new law, or if he will

¹³ وأما الرواية بلفظ «فأممكم منكم»؛ فيحتمل أن يراد به «فأممكم (رجل) منكم» ليتفق مع الرواية الراجحة «وامامكم منكم» وهي رواية الأكثرين من تلاميذ الزهري، ولم يخرجها البخاري إلا بهذا اللفظ. ويمكن أيضًا أن يحمل على المجاز: «فأممكم» أي: فأمر إمامهم بالصلاة، ولأجل هذه الاحتمالات يكون تفسير ابن أبي ذئب «فأممكم أي: فأممكم بكتاب ربكم وسنة نبيكم» مرجوحًا.



be a mere vicegerent. He will thus perform his Ṣalāh as a Muqtadī, so that this doubt does not arise.”

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

«فَيَقُولُ: لَا، أَيُّ: لَا أَصِيرُ إِمَامًا لَكُمْ؛ لِئَلَّا يُتَوَهَّمَ بِإِمَامَتِي لَكُمْ نَسْخُ دِينِكُمْ».

(Nabī ‘Isā عَلَيْهِ السَّلَام 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:

«وَقِيلَ: تَعَلَّلَ بِأَنَّ هَذِهِ الصَّلَاةَ أَقِيمَتْ لِإِمَامِكُمْ، فَهُوَ أَوْلَى بِهَا».

“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 ‘Alī al-Qārī, then says:

«لَكِنْ يُؤَيِّدُ الْأَوَّلَ إِطْلَاقُ قَوْلِهِ: «إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ» أَيُّ: دِينِيَّةٌ أَوْ دُنْيَوِيَّةٌ، وَإِنَّ عَلَى الْإِعَانَةِ الْمَعِيَّةَ».

“However, the first mentioned reason is supported by the general nature of the words of Nabī ‘Isā عَلَيْهِ السَّلَام, 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 ‘Isā عَلَيْهِ السَّلَامُ) have been sent merely as an aid.”

Another proof that could be provided for this view is that since Nabī ‘Isā عَلَيْهِ السَّلَامُ 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 رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«المهديُّ مِنِّي، أَجْلَى الْجَبْهَةِ، أَقْنَى الْأَنْفِ» (سنن أبي داود ¹⁴)

¹⁴ قال أبو داود: حَدَّثَنَا سَهْلُ بْنُ تَمَامٍ بْنِ بَزِيعٍ، حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «المهديُّ مِنِّي، أَجْلَى الْجَبْهَةِ، أَقْنَى الْأَنْفِ، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا، يَمْلِكُ سَبْعَ سِنِينَ»، وَسَكَتَ عَنْهُ.

قال المنذري: في إسناده: عمران القَطَّان، وهو أبو العوام عمران بن داوَر القطان البصري، استشهد به البخاري، ووثقه عфан بن مسلم، وأحسن عليه الخناء يحيى بن سعيد القطان، وضعفه يحيى ابن معين والنسائي. وقال عنه شعيب الأرْنَؤوط: جيّد بهذا اللفظ، سهل بن تمام بن بزيع - وإن كان ضعيفاً - متابع، وعمران القطان - وهو ابن داوَر - حسن الحديث، وقد روي حديثه هذا من وجه آخر حسن في المتابعات، سيأتي ذكره. وذكر ابن الجوزي هذا الحديث في «العلل المتناهية»: لا بأس به. وجوّد إسناده ابن قيم الجوزية في «المنار المنيف» وصححه الحاكم، لكن تعقّبه الذهبي بقوله: عمران ضعيف. قلنا: القول قول مَنْ قَوَّى هذا الحديث، لأن عمران لم ينفرد به.

ولفظ «أجلَى أقنى» للمهدي مذكور أيضا في رواية أبي يعلى، وابن حَبَّان، بسند حسن عن مطر الوراق، عن أبي الصديق الناجي، عن أبي سعيد الخدري رَضِيَ اللَّهُ عَنْهُ.



“The Mahdī is from me (i.e., my family). His forehead shall be broad¹⁵ and his nose shall be elongated, with an elevation in the center.”¹⁶

The forehead and the nose¹⁷ 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 «أجلى 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.

«الأجلى»: خفيف شعرا ما بين الزعتين من الصدغين، والذي انحسر الشعر عن جبهته. (مجمع بحار الأنوار)
فإن أجلى الجبهة: هو الذي انحسر الشعر عن مقدم رأسه، والجبهة مسجدة الرجل والجبينان يكتفانها،
والأجلى والأجله والأجلح سواء، والجميع جلو وجله وجلح. (غريب الحديث لابن قتيبة الدينوري)

¹⁶ «ألقنا في الأنف»: طوله ودقة أرنبته مع حذب في وسطه. (مجمع بحار الأنوار)

¹⁷ روى الترمذي في «الشمائل» أنه عليه السلام كان «واسع الجبين» أي: واسع الجبهة و«أقنى العرنين» أي: أقنى الأنف.



The Mahdī Will Fill the World with Justice

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا يَوْمٌ، لَبَعَثَ اللَّهُ عَزَّ وَجَلَّ رَجُلًا مِنْ أَهْلِ بَيْتِي يَمْلُؤُهَا عَدْلًا كَمَا مُلِئَتْ جَوْرًا». (سنن أبي داود¹⁸)

“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 ‘Amr 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.



¹⁸ سكت عنه أبو داود والمنذري، وقال الذهبي: سنده صالح، ورمز له السيوطي في «الجامع الصغير» بالحسن، وقال أحمد شاكر: إسناده صحيح، وقال شعيب الأرناؤوط: إسناده صحيح. وقال العلامة العظيم آبادي: سنده حسن قوي.



The Name of the Mahdī Shall be Similar to the Name of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, And His Father's Name Will be Similar to the Name of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's Father

Sayyidunā ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«لا تذهب، أو لا تنقضي الدنيا حتى يملك العرب رجلٌ من أهل بيتي، يواطى اسمه اسمي». (سنن أبي داود¹⁹)

«لؤل لم يبق من الدنيا إلا يومٌ لطول الله ذلك اليوم حتى يبعث فيه رجلاً مني أو من أهل بيتي يواطى اسمه اسمي، واسم أبيه اسم أبي، يملأ الأرض قسطاً وعدلاً، كما ملئت

¹⁹ رواه أبو داود، وسكت عنه هو والمنذري وابن القيم، ورواه الترمذي وقال: حسن صحيح. ورواه أيضا أحمد والطبراني والداقي والبخاري، ورواه ابن حبان في «صحيحه» بفرق قليل، ومدار حديث كلهم على الإمام المشهور في القراءة: عاصم بن أبي النجود، عن زر بن حبیش، عن ابن مسعود، أجمع الأئمة على صدق عاصم، لكن تكلم فيه بعضهم لسوء حفظه، ورواه الطبراني في «الكبير» عن عمرو بن مرة، عن زر، عن ابن مسعود، وسنده وإن كان ضعيفا لكنه صالح للاعتبار. فلأجل هذا ارتفع حديث عاصم من درجة الحسن إلى درجة الصحيح لغيره.



ظُلُمًا وَجَوْرًا». (سنن أبي داود²⁰)

“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 ‘Abdullāh, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



²⁰ رواه أبو داود والطبراني وابن أبي شعبة، ومع لفظ متقارب ابن حبان والحاكم والداودي والبزار والهيثم بن كليب والخطيب، ذكر الطرق كلها الشيخ عبد العليم في «المهدي المنتظر»، والحديث صحيح لغيره.



The Mahdī Shall Distribute Wealth in a Most Generous Manner

Sayyidunā Abū Sa‘īd al-Khudrī and Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُمَا narrate that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلَا يَعُدُّهُ» (الصحيح لمسلم)

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

Black Flags from Khurāsān

Thawbān رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةَ، كُلُّهُمْ ابْنُ خَلِيفَةٍ، ثُمَّ لَا يَصْبِرُ إِلَى وَاحِدٍ مِنْهُمْ، ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَيَقَاتِلُونَكُمْ قِتَالًا لَمْ يُقَاتِلْهُ قَوْمٌ، - ثُمَّ ذَكَرَ شَيْئًا فَقَالَ - إِذَا رَأَيْتُمُوهُ فَبَايَعُوهُ وَلَوْ حَبْوًا عَلَى الثَّلْجِ، فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ» (المستدرک للحاکم²¹)

²¹ رواه الحاكم، وقال هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، ووافقه الذهبي. ورواه ابن ماجه، وقال البوصيري في «مصباح الزجاجة» عن سنده: هَذَا إِسْنَادٌ صَحِيحٌ، رِجَالُهُ ثِقَاتٌ.



“Three shall fight by this treasure of yours (i.e., by the Ka‘bah²²). 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 Khurāsān²³) 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!’²⁴).

Rasūlullāh ﷺ thereafter mentioned something, (which I cannot remember²⁵). 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

²² قال ابن كثير: الظاهر أن المراد بالكنز المذكور: كنز الكعبة.

²³ ثُمَّ تَقِيلُ الرَّيَاطُ السُّودُ مِنْ حُرَّاسَانَ. (دلائل النبوة للبيهقي)

²⁴ فَيَقْتُلُونَكُمْ مَقْتَلَةً لَمْ تَرَوْا مِثْلَهَا. (دلائل النبوة للبيهقي)

²⁵ في لفظ ابن ماجه: «ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ».



army shall thus obviously not be an army in favour of Islām.

Due to Rasūlullāh ﷺ thereafter making mention of other events (which Sayyidunā Thawbān رَضِيَ اللَّهُ عَنْهُ 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-Ḥākim has narrated the above wording of Thawbān from aṣ-Ṣaffār, from Muḥammad ibn Ibrāhīm, from Ḥuṣayn ibn Ḥafṣ, from Sufyān ath-Thawrī, from Khālīd al-Ḥadhdhā', from Abū Qilābah, from Abū Asmā' ar-Rahabī.²⁶

Imām ibn Mājah has also narrated this Ḥadīth of Thawbān رَضِيَ اللَّهُ عَنْهُ, from Muḥammad ibn Yaḥyā and Aḥmad ibn Yūsuf, from 'Abd ar-Razzāq, from Sufyān ath-Thawrī, from *Khālīd 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

²⁶ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الصَّفَّارُ، ثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ أَرْوَمَةَ، ثَنَا الْحُسَيْنُ بْنُ حَفْصٍ، ثَنَا سُفْيَانُ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ، قَالَ. (المستدرک)



Ḥuşayn ibn Ḥafṣ, or ‘Abd ar-Razzāq aṣ-Ṣan‘ānī. In both, mention is made of some other matters being discussed by Rasūlullāh ﷺ, between the mention of the black flags, and the mention of the Mahdī.

Ḥāfiẓ al-Bayhaqī has narrated this Ḥadīth of Thawbān رَضِيَ اللَّهُ عَنْهُ, with similar wording, through three different chains, all linking up to ‘Abd ar-Razzāq, from Sufyān ath-Thawrī, from Khālīd 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 ﷺ 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 Ḥāfiẓ 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 ‘Abdān is as follows:

«ثُمَّ تَجِيءُ الرَّايَاتُ السُّودُ، فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يَقْتُلْهُ قَوْمٌ، ثُمَّ يَجِيءُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ، فَإِذَا سَمِعْتُمْ بِهِ فَأَتَوْهُ فَبَايَعُوهُ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ». (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 رَضِيَ اللَّهُ عَنْهُ, omitted the mention of the phrase «ثُمَّ ذَكَرَ شَيْئًا» (He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 ‘Amr ad-Dānī, the narration of Sayyidunā Thawbān رَضِيَ اللَّهُ عَنْهُ appears as follows:

«يَقْتَتِلُ عِنْدَ كَنْزِكُمْ نَفَرٌ ثَلَاثَةٌ؛ كُلُّهُمْ ابْنُ خَلِيفَةٍ، ثُمَّ لَا يَصِيرُ الْمُلْكُ إِلَى أَحَدٍ مِنْهُمْ، ثُمَّ تُقْبَلُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ خُرَاسَانَ فَاتُّتَوْهَا وَلَوْ حَبْوًا عَلَى الرُّكْبِ، فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ».

“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 رَضِيَ اللَّهُ عَنْهُ 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 Khālīd al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’. Abu Nu‘aym in *al-Fitan*, has quoted something similar from Abū Naṣr Khaffāf from Khālīd al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’. And Ḥāfiẓ al-Bayhaqī, in *Dalā’il an-Nubuwwah*, has quoted something similar from ‘Alī ibn Zayd ibn Jad‘ān, from Khālīd al-Ḥadhdhā’, from Abū Qilābah, from Abū Asmā’, from Thawbān رَضِيَ اللَّهُ عَنْهُ. The wording of these narrations is as follows:

«إِذَا رَأَيْتُمُ الرَّايَاتِ السُّودَ خَرَجْتُ مِنْ قَبْلِ خُرَاسَانَ؛ فَأَتُوهَا فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ». (المستدرک، وسکت عنه الذهبي)

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



«إِذَا أَقْبَلُوا بِرَايَاتِ السُّودِ مِنْ عَقَبِ خُرَاسَانَ فَأَتَوْهَا وَلَوْ حَبَوًّا، فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ». (دلائل النبوة)

“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 رَضِيَ اللَّهُ عَنْهُ, 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 رَضِيَ اللَّهُ عَنْهُ ²⁸,

²⁷ «عقب الشيء»: نهايته (المعاني الجامع)، ويمكن أن يكون معناه: من ولد خراسان؛ لأن معنى «العقب» الولد وولد الولد.

²⁸ عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: «تخرج من خراسان رايات سود لا يردها شيء حتى تنصب بإيلياء». (رواه الترمذي وقال: هذا حديث غريب).



Sayyidunā ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ²⁹, and Sayyidunā ‘Abdullāh ibn Hārith رَضِيَ اللَّهُ عَنْهُ³⁰ 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 Thawbān رَضِيَ اللَّهُ عَنْهُ) 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 رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَقْبَلَتِ الرَّايَاتُ السُّودُ مِنْ قِبَلِ خُرَاسَانَ فَاتُّوْهَا فَإِنَّ فِيْهَا خَلِيْفَةَ اللَّهِ الْمَهْدِيَّ». (تنزيه الشريعة، وبين حال سنده الشيخ عبد العليم في كتابه «المهدي المنتظر» وأخيراً قال: وهذا الإسناد صالح للاستشهاد)

³⁰ عن عبد الله بن الحارث بن جزء الزبيدي، قال: قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ، فَيُؤْطَوْنَ لِلْمَهْدِيِّ يَعْنِي سُلْطَانَهُ. (سنن ابن ماجه في الزوائد، في إسناده عمرو بن جابر الحضري، وعبد الله بن لهيعة، وهما ضعيفان)

³¹ قال ابن الجوزي بعد ذكر حديث ثوبان من طريق عبد الله بن زيد بن جدهان: هذا حديث لا أصل له. (الموضوعات) وقال عن حديث ابن مسعود: «إِذَا أَقْبَلَتِ الرَّايَاتُ السُّودُ مِنْ خُرَاسَانَ فَاتُّوْهَا فَإِنَّ فِيْهَا خَلِيْفَةَ اللَّهِ الْمَهْدِيَّ»: 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.³²

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:

«فَأْتَوْهَا» أَي: فَأَتُوا الرَّيَّاتِ، وَاسْتَقْبَلُوا أَهْلَهَا، وَاقْبَلُوا أَمْرَ أَمِيرِهَا، «فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ».

³² حَدِيثٌ إِذَا أَقْبَلَتِ الرَّيَّاتُ السُّودَ مِنْ خُرَّاسَانَ فَاتَتْهَا فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيَّ «أوردَهُ ابْنُ الْجَوْزِيِّ فِي الْمَوْضُوعَاتِ مِنْ حَدِيثِ عُبَيْدَةَ، وَهُوَ ابْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ، وَهُوَ ابْنُ مَسْعُودٍ. وَقَدْ أَخْرَجَهُ الْإِمَامُ أَحْمَدُ مِنْ حَدِيثِ ثَوْبَانَ، وَمِنْ طَرِيقِهِ أَخْرَجَهُ ابْنُ الْجَوْزِيِّ أَيْضًا فِي كِتَابِ «الْأَحَادِيثِ الْوَاهِيَةِ»، وَفِي طَرِيقِ ثَوْبَانَ: عَلِيُّ بْنُ زَيْدِ بْنِ جَدْعَانَ، وَفِيهِ ضَعْفٌ، وَلَمْ يَقُلْ أَحَدٌ إِنَّهُ كَانَ يَتَعَمَّدُ الْكُذْبَ حَتَّى يَحْكُمَ عَلَى حَدِيثِهِ بِالْوَضْعِ إِذَا انْفَرَدَ، وَكَيْفَ وَقَدْ تَوَبَعَ مِنْ طَرِيقِ آخَرِ رِجَالَهُ غَيْرَ رِجَالِ الْأَوَّلِ، أَخْرَجَهُ عَبْدُ الرَّزَّاقِ وَالطَّبْرَانِيُّ وَأَخْرَجَهُ أَحْمَدُ أَيْضًا وَالْبَيْهَقِيُّ فِي «الدَّلَائِلِ» مِنْ حَدِيثِ أَبِي هُرَيْرَةَ يَرْفَعُهُ: «يُخْرَجُ مِنْ خُرَّاسَانَ رَايَاتُ سَوْدٍ لَا يَرُدُّهَا شَيْءٌ حَتَّى تَنْصَبَ يَأْيَلِيَاءُ» وَفِي سَنَدِهِ رَشِيدُ بْنُ سَعْدٍ، وَهُوَ ضَعِيفٌ. (الْقَوْلُ الْمُسَدَّدُ لَابْنِ حَجَرَ)



(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)

«أَيُّ: نُصْرَتُهُ وَإِجَابَتُهُ».

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

«فَلَا يُنَافِي أَنْ ابْتِدَاءَ ظَهْوَرِ الْمَهْدِيِّ إِنَّمَا يَكُونُ فِي الْحَرَمَيْنِ الشَّرِيفَيْنِ». (المرفقة)

(Mullā ‘Alī 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 رَضِيَ اللَّهُ عَنْهُ

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 رَضِيَ اللَّهُ عَنْهُ 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 Khālīd 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 رَضِيَ اللَّهُ عَنْهُ, which is:

«يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ: كُلُّهُمْ ابْنُ خَلِيفَةٍ، ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ، ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَيُقَاتِلُونَكُمْ قِتَالًا لَمْ يِقَاتِلْهُ قَوْمٌ». (المستدرک للحاکم)

“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 Khālīd al-Ḥadhdhā', from Abū Qilābah, from Abū Asmā', from Sayyidunā Thawbān رَضِيَ اللَّهُ عَنْهُ



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 رَضِيَ اللَّهُ عَنْهُ, which is:

«إِذَا رَأَيْتُمُ الرَّايَاتِ السُّودَ خَرَجْتُ مِنْ قَبْلِ خُرَاسَانَ فَأَتُوهَا فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ»
(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 رَضِيَ اللَّهُ عَنْهُ could then be given as follows:

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

«يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ: كُلُّهُمْ ابْنُ خَلِيفَةٍ، ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ» (المستدرك للحاكم)

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



«كلهم ولد خليفة». 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 Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ), ‘Abdul Malik ibn Marwān, (the son of the caliph, Marwān ibn Ḥakam) and Sayyidunā ‘Abdullāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُمَا (the grand-son of the first caliph of Islām, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ). Under the command of each one of them a battle ensued in the Ḥaram of Makkah, close to the Ka‘bah.

In the year 64 A.H. Yazīd ibn Mu‘āwiyah ordered Ḥuṣayn ibn Numayr to lay siege to Makkah Mukarramah and to quell the uprising of Sayyidunā ‘Abdullāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ 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 Ka‘bah caught fire, due to which a great portion of the Ka‘bah was damaged.³³

³³ 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. Ḥāfiẓ Dhahabī in ‘*al-Muntaqā*’ refuted this, and explained the incident as follows:



When ‘Abdul 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 ‘Abdullāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ. This battle ended

«وَأَمَّا الْكَعْبَةُ فَلَمْ تَقْصِدْ يَاهَانَةَ، وَإِنَّمَا قَصَدُوا ابْنَ الزُّبَيْرِ، وَلَمْ يَهْدَمْ يَزِيدُ الْكَعْبَةَ وَلَا أَحْرَقَهَا بِاتِّفَاقِ الْمُسْلِمِينَ، وَلَكِنْ طَارَتْ إِلَى الْأَسْتَارِ شَرَارَةٌ مِنْ نَارٍ مِنْ امْرَأَةٍ فَاحْتَرَقَتِ الْكَعْبَةُ». (المنتقى من منهاج الاعتدال)

“The army had no intention of showing dishonour to the Ka‘bah. Their aim was ibn Zubayr. According to the consensus of the believers Yazīd did not cause the Ka‘bah 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 Ka‘bah. 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:

«أَصَابَهُ الْحَرِيقُ مَرَّةً بَعْدَ مَرَّةٍ فِي الْجَاهِلِيَّةِ، وَالْإِسْلَامِ. فَأَمَّا حَرِيقُهُ فِي الْجَاهِلِيَّةِ: فَإِنَّهُ ذَهَبَتْ امْرَأَةٌ فِي زَمَنِ قُرَيْشٍ تُجَمِّرُ الْكَعْبَةَ فَطَارَتْ شَرَارَةٌ فِي أَسْتَارِ الْكَعْبَةِ فَاحْتَرَقَتِ الْكَعْبَةُ، وَاحْتَرَقَ الرُّكْنُ الْأَسْوَدُ، وَأَسْوَدَ وَتَوَهَّنتِ الْكَعْبَةُ، فَكَانَ هُوَ الَّذِي هَاجَ قُرَيْشًا عَلَى هَدْمِهَا وَبِنَائِهَا. وَأَمَّا حَرِيقُهُ فِي الْإِسْلَامِ فَفِي عَصْرِ ابْنِ الزُّبَيْرِ أَيَّامَ حَاصِرَةِ الْحَضِيِّ بْنِ نُمَيْرٍ الْكِنْدِيِّ، احْتَرَقَتِ الْكَعْبَةُ وَاحْتَرَقَ». (أخبار مكة وما جاء فيها من الآثار)

And Almighty Allāh knows best.



with the tragic martyrdom of ‘Abdullāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُمَا, 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 Ka‘bah did not enter into their hands.

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

«ثُمَّ تَطْلُعُ الرَّاياتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَيُقَاتِلُونَكُمْ قِتَالًا لَمْ يُقَاتِلْهُ قَوْمٌ». (المستدرك للحاكم)

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 ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا, viz. Saffāḥ, Abū Ja‘far Maṣṣūr, 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 Khudarī 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 footnote³⁴, a slight background to the atrocities

³⁴ The rise of the Banū ‘Abbās

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 ‘Umar ibn ‘Abdul ‘Azīz was caliph). ‘Alī, the son of Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهَا, 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 Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, yet when Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ accepted their invitation and journeyed to Iraq to fulfil their request, he found none standing in his support. In fact, they openly denied writing

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any letter to him or ever personally, or through secret delegations, requesting him to come over to Iraq. Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ, 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 ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ 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:

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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 ‘Abbās رَضِيَ اللَّهُ عَنْهُ is identified as the ‘true leaders of the believers, who will hand rule over to Sayyidunā ‘Isā عَلَيْهِ السَّلَامُ .
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 ‘Abdullāh ibn ‘Abbās رضي الله عنه, 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, ‘Abdullāh ibn Muḥammad (Saffāh), 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 رضي الله عنها).

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

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later executed on the basis of it being the ‘bequest of Imām Ibrāhīm to Abū Muslim, would perhaps not have occurred.

The individual that benefitted the most from the arrest of Ibrāhīm 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 Imām Ibrāhīm 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 Imām Ibrāhīm, which would be repeated time and again, was:

«وَأَقْتُلْ مَنْ شَكَّكَتَ فِيهِ»

“And kill whosoever you doubt.”

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

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power

On the 13th of Rabīʿ al-Awwal 132 A.H. the pledge of allegiance was openly made to ʿAbdullāh ibn Muḥammad ibn ʿAlī ibn ʿAbdullāh ibn ʿAbbās, commonly known as Abū al-ʿAbbās, or as 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

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responsible for the martyrdom of Sayyidunā Ḥusayn رضي الله عنه. Only one son of ‘Umar ibn ‘Abdul ‘Azīz was spared, on account of Dāwūd ibn ‘Alī interceding on his behalf.

‘Abdullāh ibn ‘Alī 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.

‘Abdullāh ibn ‘Alī also ordered for the graves of Sayyidunā Mu‘āwiyah رضي الله عنه, Yazīd, ‘Abdul Malik ibn Marwān and Hishām ibn ‘Abdul 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 ‘Alī led the mass executions in Baṣrah and had the corpses laid unto the main highway.

Dāwūd ibn ‘Alī 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

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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, Ḥafṣ ibn Sulaymān, the first host of the family of Ibrāhīm ibn ‘Alī in Iraq, who was titled as Wazīr (helper) of the Ahl al-Bayt, was suspected of inclining towards the family of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ 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 ‘Alī 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.

‘Abdullāh ibn ‘Alī, the uncle of as-Saffāh, 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-Saffāh, had appointed his brother, Abū Ja‘far Maṣṣūr, as the caliph after him, infuriated him. Regarding him to be a threat, Abū Ja‘far, upon becoming caliph, asked Abū Muslim Khurāsāni to aid him in killing ‘Abdullāh. A major fight broke out between the two factions in the year 137 A.H. Upon sensing defeat, ‘Abdullāh fled to Baṣrah and took shelter by his brother, Sulaymān ibn ‘Alī. When the

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news reached Abū Ja‘far of the whereabouts of his uncle, ‘Abdullāh, he wrote to Sulaymān, ordering him to send ‘Abdullāh to him, promising ‘Abdullāh amnesty if he willingly came. ‘Abdullāh agreed, but as as-Saffāh and Abū Ja‘far had done with so many other promises, here too he ignored the sanctity of his oath, and had ‘Abdullāh immediately imprisoned. ‘Abdullāh 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 Ja‘far 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-Saffāh and Abū Ja‘far, 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 Khudārī 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 ‘Abbās. Had it not been so, the falcon of the Banū Umayyah, ‘Abd ar-Raḥmān ibn Mu‘āwiyah ibn Hishām ibn ‘Abdul 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 ‘Abbās).

- **The emergence of the Mahdī**

«ثُمَّ تُقْبَلُ الرَّايَاتُ السُّودُ مِنْ قَبْلِ خُرَاسَانَ، فَأَتَتْهُمَا وَلَوْ حَبَوًّا عَلَى الرُّكْبِ، فَإِنَّ فِيهَا خَلِيفَةً لِلَّهِ الْمَهْدِيِّ». (الفتن للداني)

The manner in which the Banū ‘Abbās 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 رَضِيَ اللَّهُ عَنْهُ, i.e.,

«ثُمَّ تَجِيءُ الرَّايَاتُ السُّودُ فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يَقْتُلْهُ قَوْمٌ». (دلائل النبوة)

«ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قَبْلِ الْمَشْرِقِ فَيُقَاتِلُونَكُمْ قِتَالًا لَمْ يُقَاتِلْهُ قَوْمٌ». (المستدرک للحاکم)

“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 رَضِيَ اللَّهُ عَنْهُ 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 ‘Alī 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 Ka‘bah

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:



«يُبَاعُ لِرَجُلٍ مَا بَيْنَ الرُّكْنِ وَالْمَقَامِ، وَلَنْ يَسْتَحِلَّ الْبَيْتَ إِلَّا أَهْلُهُ، فَإِذَا اسْتَحْلَوْهُ فَلَا يُسَالُّ عَنْ هَلَكَةِ الْعَرَبِ، ثُمَّ تَأْتِي الْحَبَشَةُ فَيُخَرَّبُونَهُ خَرَابًا لَا يَعْمُرُ بَعْدَهُ أَبَدًا، وَهُمْ الَّذِينَ يَسْتَخْرِجُونَ كَنْزَهُ». (مسند أحمد³⁵)

“Allegiance will be pledged to a man between the Rukn al-Yamānī and the Ḥajr al-Aswad. None will commit acts against the sanctity of the Ka‘bah, 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 Ka‘bah. They will then remove the treasure of the Ka‘bah.”

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 Ka‘bah, 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 تعليقه 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 Kaʿbah, and whose call will then lead to blood-shed right at the Kaʿbah, followed by great destruction falling upon the Arabs. It is possible that this incident has already occurred³⁶, and it is possible that it is still to occur.

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 Ḥaram 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 1st of Muḥarram 1400 A.H. (20th of November 1979), at the time of Fajr, Juhaymān al-ʿUṭaybī, 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 ʿAbdullāh al-Qaḥṭānī, was proclaimed by the group as ‘the Mahdī’ and allegiance was pledged to him at the Kaʿbah.



A Statement of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ Regarding the Mahdī

Note: Statements of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but rather from Ka‘b Aḥbār, or some other scholar, who had in turn narrated it from scholars of the previous scriptures (Isrā’īlī 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 *Marfū‘* (i.e., a statement that he heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Isrā’īlī narrations.

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

A statement of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ 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 ‘Alī رَضِيَ اللهُ عَنْهُ is quoted to have said:

«سَتَكُونُ فِتْنَةٌ يَحْصُلُ النَّاسُ مِنْهَا كَمَا يُحْصَلُ الذَّهَبُ فِي الْمَعْدِنِ، فَلَا تَسُبُّوا أَهْلَ الشَّامِ، وَسَبُّوا ظَلَمْتَهُمْ، فَإِنَّ فِيهِمُ الْأَبْدَالَ، وَسَيُرْسِلُ اللَّهُ إِلَيْهِمْ سَيِّبًا مِنَ السَّمَاءِ فَيَغْرِقُهُمْ حَتَّى لَوْ قَاتَلْتَهُمُ الثَّعَالِبُ غَلَبْتَهُمْ، ثُمَّ يَبْعَثُ اللَّهُ عِنْدَ ذَلِكَ رَجُلًا مِنْ عِتْرَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اثْنِي عَشَرَ أَلْفًا إِنْ قَلُّوا، وَخَمْسَةَ عَشَرَ أَلْفًا إِنْ كَثُرُوا، أَمَارَتُهُمْ أَوْ عَلَامَتُهُمْ: أَمِثْ أَمِثْ، عَلَى ثَلَاثِ رَايَاتٍ يُقَاتِلُهُمْ أَهْلُ سَبْعِ رَايَاتٍ لَيْسَ مِنْ صَاحِبِ رَايَةٍ إِلَّا وَهُوَ يَطْمَعُ بِالْمُلْكِ، فَيَقْتَتِلُونَ وَيُهْزَمُونَ، ثُمَّ يَظْهَرُ الْهَاشِمِيُّ فَيَرُدُّ اللَّهُ إِلَى النَّاسِ إِفْتَهُمْ وَنِعْمَتَهُمْ، فَيَكُونُونَ عَلَى ذَلِكَ حَتَّى يَخْرُجَ الدَّجَالُ». (المستدرک للحاکم³⁷)

“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 *Abdāl* (selected servants of Allāh, who occupy very high ranks).

³⁷ قال الحاکم: هذا حديثٌ صحيحٌ الإسناد، ولم يُخرجاهُ، 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 ‘*Hāshimī*’ 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.

CHAPTER TWO



AḤĀDĪTH REGARDING THE MAHDĪ NARRATED THROUGH WEAK CHAINS

Chapter Two - Aḥādīth Regarding the Mahdī,
Narrated Through Weak Chains

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-Malāḥim* (books written regarding the wars that shall occur until Qiyāmah). Regarding such books, Imām Aḥmad ibn Hanbal said:

«ثَلَاثَةُ كُتُبٍ لَيْسَ لَهَا أُصُولٌ، وَهُوَ: الْمَغَازِي، وَالتَّفْسِيرُ، وَالْمَلَاحِمُ». (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-Malāḥim*”



(narrations predicting the wars that shall occur until Qiyāmah).¹

¹ Commenting on this, Ḥāfiẓ ibn Ḥajar writes:

«يَنْبَغِي أَنْ يُضَافَ إِلَيْهَا الْفَضَائِلُ، فَهَذِهِ أُودِيَةِ الْأَحَادِيثِ الضَّعِيفَةِ وَالْمَوْضُوعَةِ؛ إِذْ كَانَتْ الْعُمْدَةُ فِي الْمَغَازِي عَلَى مِثْلِ الْوَاقِدِيِّ، وَفِي التَّفْسِيرِ عَلَى مِثْلِ مُقَاتِلِ وَالْكَلْبِيِّ، وَفِي الْمَلَا حِمِّ عَلَى الْإِسْرَائِيلِيَّاتِ، وَأَمَّا الْفَضَائِلُ فَلَا تُحْصَى كَمْ وَضَعَ الرَّافِضَةُ فِي فَضْلِ أَهْلِ الْبَيْتِ، وَعَارَضَهُمْ جَهْلَةُ أَهْلِ السَّنَةِ بِفَضَائِلِ مُعَاوِيَةَ بَدَأَ، وَبِفَضَائِلِ الشَّيْخَيْنِ، وَقَدْ أَغْنَاهُمَا اللَّهُ وَأَعْلَى مَرَّتَبَتَهُمَا 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 Muqātil and Kalbī; the foundation of *al-Malāḥim* (narrations predicting the wars that shall occur until Qiyāmah) rests upon *Isrā’īlīyāt* (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 Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, as well as with regards to the virtues of Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, 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:

«وَهَذَا الْكَلَامُ مَحْمُولٌ عَلَى وَجْهِ؛ وَهُوَ أَنَّ الْمُرَادَ بِهِ كُتُبٌ مَخْصُوصَةٌ فِي هَذِهِ الْمَعَانِي الثَّلَاثَةِ، غَيْرُ مُعْتَمَدٍ عَلَيْهَا وَلَا مَوْثُوقٍ بِصِحَّتِهَا لِسُوءِ أَحْوَالِ مُصَنِّفِهَا، وَعَدَمِ عَدَالَةِ نَاقِلِهَا، وَزِيَادَاتِ الْقُصَاصِ فِيهَا. فَأَمَّا كُتُبُ الْمَلَاحِمِ فَجَمِيعُهَا بِهَذِهِ الصِّفَةِ، وَلَيْسَ يَصِحُّ فِي ذِكْرِ الْمَلَاحِمِ الْمُرتَقِبَةِ وَالْفِتَنِ الْمُنْتَظَرَةِ غَيْرُ أَحَادِيثَ يَسِيرَةٍ اتَّصَلَتْ أَسَانِيدُهَا إِلَى الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وُجُوهِ مَرْضِيَّةٍ، وَطُرُقٍ وَاضِحَةٍ جَلِيَّةٍ». (الجامع لأخلاق الراوي)

“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 Nu‘aym 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 Ṣaḥabah and Tābi‘īn; 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-‘Urf al-Wardī*, 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 Nu‘aym 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

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science that deals with the credibility of narrators), on account of the many errors he made whilst narrating.

Ḥāfiẓ Dhahabī said regarding him:

«وَكَانَ مِنْ أَوْعِيَةِ الْعِلْمِ، وَلَا يُحْتَجُّ بِهِ». (تذكرة الحفاظ)

“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:

«كَانَ صَدُوقًا وَهُوَ كَثِيرُ الْخَطَا وَلَهُ أَحَادِيثُ مُنْكَرَةٌ فِي الْمَلَاحِمِ انْفَرَدَ بِهَا». (تهذيب التهذيب)

“He is truthful. However, he has erred on many occasions. He has recorded *Munkar Aḥādīth* regarding *al-Malāḥim*, which have not been narrated by anyone else.”

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- b) The second issue that exists with regards to the narration of Nu‘aym 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 ‘Abd ar-Raḥmān ibn Ḥātim al-Murādī narrates from Nu‘aym ibn Ḥammād.

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

“Ibn Yūnus said regarding him, in *Tārīkh Miṣr*: ‘The scholars have criticized him’ «تكلّموا 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». Ḥāfiẓ Dhahabī said: He is weak «ضعيف».”

Narrations of Nu‘aym, similar to that which are recorded in *Kitāb al-Fitan*, have also been narrated from him by aṭ-Ṭabrānī, Abū Nu‘aym 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 Nu‘aym ibn Ḥammād, narrations similar to what is found in *Kitāb al-Fitan*, through Abū Bakr, Muḥammad ibn Mu‘ammal, who narrates from Faḍl ibn Muḥammad ash-

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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 *Kitāb 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 يحتج 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 ﷺ, 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-Hārith Ḥarrāth

Sayyidunā ‘Alī رضي الله عنه has been quoted as saying that Rasūlullāh ﷺ said:

«يُخْرَجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ، يُقَالُ لَهُ: الْحَارِثُ، حَرَّاثٌ، عَلَى مَقْدَمَتِهِ رَجُلٌ يُقَالُ لَهُ: مَنْصُورٌ،



يُوَاطِيءُ، أَوْ يُمْكِنُ لِأَلِ مُحَمَّدٍ، كَمَا مَكَتَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم-،
وَجَبَّ عَلَى كُلِّ مُؤْمِنٍ نَصْرُهُ، أَوْ قَالَ: إِيَابَتُهُ». (سنن أبي داود³)

“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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, like how the Quraysh prepared the ground for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

Imām Abū Dāwūd has not mentioned the name of the one from whom he narrates this. Ḥāfiẓ Mundhirī has thus declared it to be *Munqaṭi’* (its link is cut). Also, one of the mentioned narrators,

³ قال أبو داود: وقال هارون: حَدَّثَنَا عمرو بن أبي قيس، عن مطرّف بن طريف، عن أبي الحسن، عن هلال بن عمرو، قال: سمعت عليّاً رَضِيَ اللَّهُ عَنْهُ يقول.

قال المنذري: وهذا أيضاً منقطع. قال فيه أبو داود: قال هارون -يعني ابن المغيرة- (وقال في الرواية قبلها: حَدَّثْتُ عَنْ هَارُونَ بْنِ الْمَغِيرَةِ، فشيخ أبي داود غير مذكور). وقال الحافظ أبو القاسم الدمشقي: هلال بن عمرو -وهو غير مشهور- عن علي. (مختصر سنن أبي داود). وقال شعيب الأرناؤوط: إسناده ضعيف لإبهام شيخ أبي داود في هذا الحديث.



Hilāl ibn ‘Amr al-Kūfī, is *Majhūl* (unknown).⁴ The narration has thus been declared as weak.

An Announcement from the Sky

Sayyidunā Ṭalḥah ibn ‘Ubaydullāh رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«سَتَكُونُ فِتْنَةٌ، لَا يَهْدَأُ مِنْهَا جَانِبٌ إِلَّا جَاشَ مِنْهَا جَانِبٌ، حَتَّى يُنَادِيَ مَنَادٌ مِنَ السَّمَاءِ:
إِنَّ أَمِيرَكُمْ فُلَانٌ». (المعجم الأوسط ⁵)

“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’.”

⁴ قال الذهبي: هلال بن عمرو، عن علي: نكرة، وصاحبه أبو الحسن: لا أعرفه. (ميزان الاعتدال)

⁵ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو بْنِ زُرْعَةَ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشَ، عَنْ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ دِينَارٍ الْمَكِّيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنِ النَّجَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ الطَّبْرَانِيُّ: لَا يُرَوَّى هَذَا الْحَدِيثُ عَنْ طَلْحَةَ إِلَّا بِهَذَا الْإِسْنَادِ، تَفَرَّدَ بِهِ: إِسْمَاعِيلُ بْنُ عِيَّاشَ.



The *Sanad* of this narration is extremely weak.⁶

Another narration in this regard is what has been quoted from Sayyidunā ‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يُخْرِجُ الْمَهْدِيُّ وَعَلَى رَأْسِهِ مَلَكٌ يُنَادِي: إِنَّ هَذَا الْمَهْدِيَّ فَاتَّبِعُوهُ». (مسند الشاميين للطبراني)

⁶ تَفَرَّدَ بِهِ عَنْ طَلْحَةَ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، وَهُوَ شَدِيدُ الْاضْطِرَابِ فِي حَدِيثِ أَهْلِ الْحِجَازِ، وَشَيْخُهُ هُنَا نَزِيلُ مَكَّةَ، ثُمَّ شَيْخُهُ: الْمُثَنَّى بْنُ الصَّبَّاحِ ضَعِيفٌ جِدًّا، قَالَ الْهَيْثَمِيُّ: فِيهِ الْمُثَنَّى بْنُ الصَّبَّاحِ، وَهُوَ مَتْرُوكٌ. (مجمع الزوائد)

وَسُئِلَ الدَّارِقُطْنِيُّ عَنْ حَدِيثِ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ طَلْحَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِتْنَةٌ لَا يَهْدَأُ مِنْهَا جَانِبٌ إِلَّا جَاشَ جَانِبًا، فَيُنَادِي مِنَ السَّمَاءِ: أَلَا إِنَّ أَمِيرَكُمْ فُلَانٌ». فَقَالَ: يَرْوِيهِ إِسْمَاعِيلُ بْنُ عِيَّاشٍ، وَاخْتُلِفَ عَنْهُ؛ فَقَالَ يَحْيَى بْنُ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ طَلْحَةَ. وَاضْطَرَبَ إِسْمَاعِيلُ بْنُ عِيَّاشٍ فِي إِسْنَادِهِ. وَقِيلَ: عَنْ ابْنِ أَبِي حُسَيْنٍ، عَنْ الزُّهْرِيِّ، وَلَا يَصِحُّ. وَقِيلَ: عَنْ ابْنِ عِيَّاشٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ الْمُسَيْبِ، عَنْ طَلْحَةَ. وَلَا يَصِحُّ مَا سَمِعَ ابْنُ عِيَّاشٍ، عَنْ عَمْرِو بْنِ دِينَارٍ. وَرَوَى عَنْ بَشِيرِ بْنِ زَادَانَ - وَكَانَ ضَعِيفًا - عَنْ أَبِي الْحَجَّاجِ - وَهُوَ مُجْهُولٌ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ طَلْحَةَ. وَلَا يَصِحُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، وَلَا يَتَّبَعُ أَيْضًا عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَاللَّهُ أَعْلَمُ. (العلل الواردة في الأحاديث النبوية)



“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 ‘Abd 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 رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh

⁷ عَبْدُ الْوَهَّابِ بْنِ الضَّحَّاكِ بْنِ أَبَانَ السُّلَمِيُّ الْعُرْضِيُّ أَبُو الْحَارِثِ الْحَمِصِيُّ. قَالَ الْبَخَارِيُّ: عَنْهُ عَجَائِبُ. وَقَالَ أَبُو دَاوُدَ: كَانَ يَضَعُ الْحَدِيثَ. وَقَالَ الدَّارِقُطِيُّ وَجَمَاعَةٌ: مَتْرُوكٌ. وَقَالَ أَبُو حَاتِمٍ: سَأَلْتُ أَبَا الْيَمَانِ عَنْهُ فَقَالَ: لَا يُكْتَبُ عَنْهُ، هَذَا قَاصٌّ، ثُمَّ أَتَيْنَاهُ فَأَخْرَجَ إِلَيْنَا شَيْئًا وَقَالَ: هَذَا جَمِيعُ مَا عِنْدِي، ثُمَّ بَلَغَنِي أَنَّهُ أَخْرَجَ بَعْدَنَا حَدِيثًا كَثِيرًا، فَقِيلَ لِي: إِنَّهُ أَخَذَ فَوَائِدَ أَبِي الْيَمَانِ، فَكَانَ يَرْوِيهَا عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ وَحَدَّثَ بِمَوْضُوعَاتٍ، فَخَرَجْتُ إِلَيْهِ فَقُلْتُ: أَلَا تَخَافُ اللَّهَ؟ فَضَمِنَ لِي أَلَّا يُحَدِّثَ بِهَا، فَحَدَّثَ بِهَا بَعْدُ. (تذهيب تهذيب الكمال للذهبي)



صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ عَلَيْهِمْ رَجُلٌ مِنْ أَهْلِ بَيْتِي، فَيَضْرِبُهُمْ حَتَّى يَرْجِعُوا إِلَى الْحَقِّ»، قَالَ: قُلْتُ: وَكَمْ يَكُونُ؟ قَالَ: «خَمْسٌ، وَاثْنَانِ»، قَالَ: قُلْتُ: مَا خَمْسٌ وَاثْنَانِ؟ قَالَ: «لَا أَدْرِي». (مسند أبي يعلى⁸)

“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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, ‘Five and two.’ I asked, ‘What is five and two?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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

⁸ قال أبو يعلى: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ، حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنِي الْمُرْجِيُّ بْنُ رَجَاءِ الْيَشْكُرِيُّ، حَدَّثَنَا عَيْسَى بْنُ هَلَالٍ، عَنْ دِشِيرِ بْنِ نَهْيِكَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: حَدَّثَنِي خَلِيلِي أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ الْهَيْثَمِيُّ: رَوَاهُ أَبُو يَعْلَى، وَفِيهِ الْمُرْجِيُّ بْنُ رَجَاءٍ، وَثَقَّهُ أَبُو زُرْعَةَ وَضَعَفَهُ ابْنُ مَعِينٍ، وَبَقِيَّةُ رَجَالِهِ ثِقَاتٌ.



much/old will he be', and the answer 'five and two', and then Rasūlullāh ﷺ 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 رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh ﷺ said:

«لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَهُ اللَّهُ عَزَّ وَجَلَّ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَمْلِكُ جَبَلِ الدَّيْلَمِ وَالْقُسْطَنْطِينِيَّةَ». (سنن ابن ماجه ⁹)

“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 حَدَّثَنَا مُحَمَّدُ بْنُ يُحْيَى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، كُلُّهُمْ عَنْ قَيْسٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.



many sound sources, from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. As for the second sentence, (He will rule over...), it is only Qays ibn Rabīʿ that narrates it from Abū Ḥusayn, from Abū Ṣāliḥ, from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

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.¹⁰ 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.¹¹

¹⁰ وَقَالَ ابْنُ حَبَّانٍ: سَبَرْتُ أَخْبَارَ قَيْسٍ مِنْ رَوَايَاتِ الْقُدَمَاءِ وَالْمُتَأَخِّرِينَ وَتَبَعْتُهَا، فَرَأَيْتُهُ صَدُوقًا مَأْمُونًا حَيْثُ كَانَ شَابًّا، فَلَمَّا كَبُرَ سَاءَ حِفْظُهُ وَامْتَحَنَ بَائِنِ سُوءٍ، فَكَانَ يَدْخُلُ عَلَيْهِ. قَالَ عَفَّانُ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ قَيْسًا، فَلَمْ أَدْرِ مَا عَلَيْهِ، فَلَمَّا قَدِمْتُ الْكُوفَةَ أَتَيْتُنَا فَجَلَسْنَا إِلَيْهِ، فَجَعَلَ ابْنُهُ يُلْقِنُهُ. وَقَالَ ابْنُ نُصَيْرٍ: كَانَ لَهُ ابْنٌ هُوَ آفَتُهُ، نَظَرَ أَصْحَابُ الْحَدِيثِ فِي كُتُبِهِ فَأَنْكَرُوا حَدِيثَهُ وَظَنُّوا أَنَّ ابْنَهُ غَيَّرَهَا. (مِيزَانُ الْإِعْتِدَالِ)

¹¹ This narration makes no mention of the Mahdī conquering Constantinople and the mountains of Daylam. The phrase ‘he will conquer



Constantinople and the mountains of Daylam' has only been narrated by Yaḥyā ibn 'Abdul Hamīd al-Ḥimmānī, in his *Musnad*, from Qays ibn Rabī'. Imām Aḥmad has declared Yaḥyā to be an open liar (*Mizān al-Itidāl*), thus his wording is not worthy of consideration, especially since it contradicts the wording of Qays as narrated from him by 1) Abū Dāwūd aṭ-Ṭayālīsī, 2) Yazīd ibn Hārūn and 3) Ishāq ibn Maṣṣūr, who are all reliable narrators.

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

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَفْتَحَ رَجُلٌ مِنْ أَهْلِ بَيْتِي رُومِيَّةً وَجَبَلِ الدِّيْلَمِ، وَلَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَفْتَحَهَا رَجُلٌ مِنْ أَهْلِ بَيْتِي». (من حديث خيثمة بن سليمان القرشي الأُطرابلسي)

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

Nu'aym ibn Ḥammād in *al-Fitan*, has quoted a statement of Sayyidunā 'Abdullāh ibn 'Amr ibn al-ʿĀṣِ رَضِيَ اللَّهُ عَنْهُ that the Mahdī will conquer Constantinople. He quotes it from Rishdīn (who is weak); from ibn Lahī'ah

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(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 ‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ would still hold the status of being ‘a possible Isrā’īlī narrative’.

Abū Nu‘aym al-Aṣḥbahānī 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 رَضِيَ اللَّهُ عَنْهُ 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 Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يَنْزِلُ بِأَمَّتِي فِي آخِرِ الزَّمَانِ بَلَاءٌ شَدِيدٌ مِنْ سُلْطَانِهِمْ لَمْ يُسَمَعْ بَلَاءٌ أَشَدُّ مِنْهُ، حَتَّى تَضَيَّقَ عَنْهُمْ الْأَرْضُ الرَّحْبَةُ، وَحَتَّى يَمْلَأَ الْأَرْضُ جَوْرًا وَظُلْمًا، لَا يَجِدُ الْمُؤْمِنُ مَلْجَأً يَلْتَجِئُ إِلَيْهِ مِنَ الظُّلْمِ، فَيَبْعُثُ اللَّهُ عَزَّ وَجَلَّ رَجُلًا مِنْ عِثْرَتِي، فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا، كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا، يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَسَاكِنُ الْأَرْضِ، لَا تَدْخُرُ الْأَرْضُ مِنْ بَذْرِهَا شَيْئًا إِلَّا أَخْرَجَتْهُ، وَلَا السَّمَاءُ مِنْ قَطْرِهَا شَيْئًا إِلَّا صَبَّهُ اللَّهُ عَلَيْهِمْ مِدْرَارًا، يَعِيشُ فِيهَا سَبْعُ سِنِينَ أَوْ ثَمَانٍ أَوْ تِسْعَ، تَتَمَتَّى الْأَحْيَاءُ الْأَمْوَاتَ مِمَّا صَنَعَ اللَّهُ عَزَّ وَجَلَّ بِأَهْلِ الْأَرْضِ 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 unsprouted. 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 Ḥāfiẓ Dhahabī, in his book *at-Talkhīs*, described it as «مظلم», 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 رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«إِنَّ مِنْ أُمَرَائِكُمْ أَمِيرًا يَحْثِي الْمَالَ حَثِيًّا وَلَا يَعُدُّهُ عَدًّا، يَأْتِيهِ الرَّجُلُ يَسْأَلُهُ فَيَقُولُ: خُذْ



فَيَبْسُطُ الرَّجُلُ ثَوْبَهُ فَيَحِثِّي فِيهِ»، وَبَسَطَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِلْحَفَةً غَلِيظَةً، كَانَتْ عَلَيْهِ، يَحِثِّي صَنِيعَ الرَّجُلِ، ثُمَّ جَمَعَ إِلَيْهِ أَكْنَافَهَا، قَالَ: «فَيَأْخُذْهُ ثُمَّ يَنْطَلِقُ». (مسند أحمد ¹²)

“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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spread open a thick shawl, which he was wearing and imitated the action of the man filling the cloth. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then folded up the cloth and said, ‘He will take it and leave’.”

The *Sanad* is weak, due to Mujālid ibn Sa‘īd. 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 Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ is quoted as saying that

¹² قال أحمد: حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ، عَنْ أَبِي الْوَدَّاءِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ. قَالَ شُعَيْبُ الْأَرْنَؤُوطُ فِي تَعْلِيْقِهِ عَلَى «الْمُسْنَدِ»: إِسْنَادُهُ ضَعِيفٌ لضعف مجالد بن سعيد، وبقية رجاله ثقات.



Rasūlullāh ﷺ said:

«يَكُونُ فِي آخِرِ الزَّمَانِ عَلَى تَظَاهِرِ الْعُمَرِ وَانْقِطَاعِ مِنَ الزَّمَانِ إِمَامٌ يَكُونُ أُعْطِيَ النَّاسُ، بِحَيْثُ الرَّجُلُ فَيَحْتَوِلُهُ فِي حِجْرِهِ، يُهْمُهُ مَنْ يَقْبَلُ عَنْهُ صَدَقَةٌ ذَلِكَ الْمَالُ مَا بَيْنَهُ وَبَيْنَ أَهْلِهِ، لِمَا يُصِيبُ النَّاسَ مِنَ الْخَيْرِ». (مسند أبي يعلى¹³)

“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 ‘Āmir¹⁴ (*Muttaham* - i.e., he has been accused of fabricating Aḥādīth) and ‘Aṭīyyah al-‘Awfī,¹⁵ (*Mudallis* of the worst type, i.e., he

¹³ قال أبو يعلى: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ أَبُو أَيُّوبَ، حَدَّثَنَا سَهْلُ بْنُ عَامِرٍ، حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. قال حسين سليم أسد: إسناده ضعيف.

¹⁴ كَذَّبَهُ أَبُو حَاتِمٍ. وقال البخاري: منكر الحديث. (ميزان الاعتدال)

¹⁵ قال ابن حبان في «المجروحين»: عَطِيَّةُ بْنُ سَعْدِ الْعَوْفِيِّ: كُنِيَّتُهُ أَبُو الْحَسَنِ، مِنْ أَهْلِ الْكُوفَةِ، يَرْوِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَوَى عَنْهُ فِرَاسُ بْنُ بَحِيٍّ، وَفَضِيلُ بْنُ مَرْزُوقٍ، سَمِعَ مِنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَحَادِيثَ،



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 رَضِيَ اللَّهُ عَنْهُ.

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

Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«لَنْ تَهْلِكَ أُمَّةٌ أَنَا فِي أَوَّلِهَا، وَعِيسَى بْنُ مَرْيَمَ فِي آخِرِهَا، وَالْمَهْدِيُّ فِي وَسْطِهَا». (كتاب الفتن لأبي نعيم¹⁶)

“That ummah will never be destroyed, in which I am at the front, ‘Isā, 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

فَلَمَّا مَاتَ أَبُو سَعِيدٍ جَعَلَ يُجَالِسُ الْكَلْبِيَّ وَيُحْضِرُ قِصَصَهُ، فَإِذَا قَالَ الْكَلْبِيُّ: قَالَ رَسُولُ اللَّهِ ﷺ بِكَذَا فَيَحْفَظُهُ وَكَتَبَهُ أَبُو سَعِيدٍ وَيُرْوِي عَنْهُ، فَإِذَا قِيلَ لَهُ مَنْ حَدَّثَكَ بِهَذَا؟ فَيَقُولُ: حَدَّثَنِي أَبُو سَعِيدٍ، فَيَتَوَهَّمُونَ أَنَّهُ يُرِيدُ أَبُو سَعِيدٍ الْحَذَرِيَّ، وَإِنَّمَا أَرَادَ بِهِ الْكَلْبِيُّ، فَلَا يَحِلُّ الْإِحْتِجَاجُ بِهِ وَلَا كِتَابَةُ حَدِيثِهِ إِلَّا عَلَى جِهَةِ الشَّعْبِ.

¹⁶ رواه أبو نعيم في «كتاب الفتن».



shall appear somewhere in the middle of this ummah's time-frame, and Nabī 'Isā عَلَيْهِ السَّلَامُ 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 عَلَيْهِ السَّلَامُ by just a few years.

The Mahdī Will Be From 'Alī رَضِيَ اللَّهُ عَنْهُ, And Not From 'Abbās رَضِيَ اللَّهُ عَنْهُ

Sayyidunā 'Abdullāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once took the hand of 'Abbās رَضِيَ اللَّهُ عَنْهُ in his right hand and the hand of 'Alī رَضِيَ اللَّهُ عَنْهُ in his left hand and said:

«سَيَخْرُجُ مِنْ صُلْبِ هَذَا حَيٌّ يَمْلَأُ الْأَرْضَ جَوْرًا وَظُلْمًا، وَسَيَخْرُجُ مِنْ صُلْبِ هَذَا حَيٌّ يَمْلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا، فَإِذَا رَأَيْتُمْ ذَلِكَ، فَعَلَيْكُمْ بِالْفَتَى التَّمِيمِيِّ، فَإِنَّهُ يُقْبَلُ مِنَ الْمَشْرِقِ وَهُوَ صَاحِبُ رَايَةِ الْمَهْدِيِّ». (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 ‘Umar al-‘Umarī. Both of these narrators are weak. ‘Allāmah al-Haythamī, after quoting this narration in *Majma‘ az-Zawā‘id*, declared it to be *Munkar* (contradicting what reliable narrators have mentioned).¹⁷

Al-Qā’im, Al-Manṣūr, As-Saffāh and the Mahdī

Sayyiduna Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«مِنَّا الْقَائِمُ، وَمِنَّا الْمَنْصُورُ، وَمِنَّا السَّقَّاحُ، وَمِنَّا الْمَهْدِيُّ، فَأَمَّا الْقَائِمُ فَتَأْتِيهِ
الْخِلَافَةُ لَمْ يُهْرَقْ فِيهَا مِجَنَّمَةٌ مِنْ دَمٍ، وَأَمَّا الْمَنْصُورُ فَلَا تُرَدُّ لَهُ رَايَةٌ، وَأَمَّا
السَّقَّاحُ فَهُوَ يَسْفَحُ الْمَالَ وَالْدَّمَ، وَأَمَّا الْمَهْدِيُّ فَتُمْلَأُ بِهِ الْأَرْضُ عَدَلًا كَمَا
مُلِئَتْ ظُلْمًا». (تاريخ بغداد)

¹⁷ قال الهيثمي: رواه الطبراني في الأوسط، وفيه ابن لهيعة وفيه لين، ولكن الحديث منكراً، فإن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لم يكن يستقبل أحداً في وجهه بشيء يكرهه، وخاصة عمه العباس الذي قال فيه: إنه صنو 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-Saffāḥ* 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-Saffāḥ* 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-Itidāl*, whilst discussing Muḥammad ibn Jābir ibn Sayyār, Ḥāfiẓ Dhahabī declared it to be extremely unreliable «خبر منكر جدا».

At Which Masjid Will Sayyidunā ‘Isā عَلَيْهِ السَّلَام Descend?

Sayyidunā Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَنِ الْحَقِّ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ عِنْدَ طُلُوعِ الْفَجْرِ



بَيْتِ الْمَقْدِسِ، يَنْزِلُ عَلَى الْمَهْدِيِّ». (السنن الواردة في الفتن للداني)¹⁸

“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 عَلَيْهِ السَّلَامُ will descend at Bayt al-Maqdis (Jerusalem).¹⁹ 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:

«يُحَاصِرُ الدَّجَالُ الْمُؤْمِنِينَ بَيْتِ الْمَقْدِسِ، فَيُصِيبُهُمْ جُوعٌ شَدِيدٌ، حَتَّى يَأْكُلُوا أَوْتَارَ قَسَائِهِمْ مِنَ الْجُوعِ، فَيَبْتَئُونَ هُمْ عَلَى ذَلِكَ إِذْ سَمِعُوا صَوْتًا فِي الْغَلَسِ، فَيَقُولُونَ: إِنَّ هَذَا لَصَوْتُ رَجُلٍ شَبْعَانَ، قَالَ: فَيَنْظُرُونَ فَإِذَا بَعِيسَى ابْنِ مَرْيَمَ». (أبو نعيم)

“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 narrations ²⁰ that Nabī ‘Isā عَلَيْهِ السَّلَام will descend at a white minaret, on the eastern side of Damascus. ²¹

As-Sufyānī and Shu‘ayb ibn Ṣāliḥ

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

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

²⁰ «فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ»
(رواه مسلم وأبو داود وابن ماجه والحاكم)

وأما ما روى ابن ماجه بسند ضعيف أنّ رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: «هم يَوْمَئِذٍ قَلِيلٌ، وَجُلُّهُمْ بَيْتُ الْمَقْدِسِ، وَإِمَامُهُمْ رَجُلٌ صَالِحٌ، فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يَصِلِي بِهِم الصُّبْحُ، إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ الصُّبْحُ» فلا يلزم من كون جُلّ المسلمين ببيت المقدس أن يكون إمام المسلمين يَوْمَئِذٍ أَيْضًا هُنَاكَ.

²¹ قال الحافظ ابن كثير: هذا هو الأشهر في موضع نزوله. قال: وقد وجدت منارة في زماننا في سنة إحدى وأربعين وسبعمائة (741هـ) من حجارة بيض. ولعل هذا يكون من دليل الثبوة الظاهرة. (حاشية ابن ماجه - محمد فؤاد)



follows:

- 1) Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يَخْرُجُ رَجُلٌ يُقَالُ لَهُ: السُّفْيَانِيُّ فِي عُمُقٍ دِمَشْقَ، وَعَامَةً مَنْ يَتَّبِعُهُ مِنْ كَلْبٍ، فَيَقْتُلُ حَتَّى يَبْقَرَ بَطُونَ النِّسَاءِ، وَيَقْتُلُ الصَّبِيَّانَ، فَتَجْمَعُ لَهُمْ قَيْسٌ فَيَقْتُلُهَا حَتَّى لَا يُمْنَعُ ذَنْبٌ تَلْعَةً، وَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي فِي الْحَرَّةِ فَيَبْلُغُ السُّفْيَانِيَّ، فَيَبْعَثُ إِلَيْهِ جُنْدًا مِنْ جُنْدِهِ فَيَهْزِمُهُمْ، فَيَسِيرُ إِلَيْهِ السُّفْيَانِيُّ بِمَنْ مَعَهُ حَتَّى إِذَا صَارَ بِبَيْدَاءٍ مِنَ الْأَرْضِ خُسِفَ بِهِمْ، فَلَا يَنْجُو مِنْهُمْ إِلَّا الْمُخِيرُ عَنْهُمْ». (المستدرک، قال الذهبي في التلخيص: على شرط البخاري ومسلم)

“A man called as-Sufyānī will emerge from the furthest part of Damascus.²² 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.²³

²² قال ابن الأعرابي: «العمق إذا كان صفة للطريق فهو البعد، وإذا كان صفة للبر فهو طول جرمها». (معجم متن اللغة)

²³ وأذنان السوائل أسافل الأودية، وفي الحديث: لا تمنع فلاناً ذنباً تلعة، إذا وُصف بالذل والضعف



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 Ḥāfiẓ 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-Awzā‘ī, whereas Walīd was well known for spoiling the narrations of Imām al-Awzā‘ī 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, ‘Allāmah ibn Kathīr writes in «التكميل في الجرح والتعديل»:

“Ad-Daraqutnī has stated that Walīd ibn Muslim would narrate from al-Awzā‘ī narrations that al-Awzā‘ī had heard from weak Shuyūkh (teachers), who in turn narrated from (reliable) Shuyūkh that al-Awzā‘ī himself had met, like Nāfi‘, ‘Aṭā’ and az-Zuhrī. Walīd would however omit the names of the weak Shuyūkh, and would narrate it from al-Awzā‘ī, from Nāfi‘; or from al-Awzā‘ī, from ‘Aṭā’.²⁴

Ibn Kathīr then quotes from Ṣāliḥ ibn Jazarah who has mentioned that he heard Haytham ibn Khārijah say ²⁵:

²⁴ وقال الدارقطني: كان يروي عن الأوزاعي أحاديث عند الأوزاعي عن شيوخ ضعفاء، عن شيوخ قد أدركهم، مثل: نافع وعطاء والزهرى، فيسقط أسماء الضعفاء ويجعلها عن الأوزاعي، عن نافع، وعن الأوزاعي، عن عطاء.

²⁵ وقال صالح جزرة: سمعت الهيثم بن خارجة: قلت للوليد: قد أفسدت حديث الأوزاعي، فقال: كيف؟ قلت: تروي عن الأوزاعي عن نافع، وعن الزهرى، وعن يحيى بن سعيد، وغيرك يدخل بين الأوزاعي وبين نافع: عبد الله بن عامر الأسلمي، وبينه وبين الزهرى: إبراهيم بن مرة وقرة وغيرهما، فما يحملك على هذا؟ قال: أنبل الأوزاعي أن يروي عن مثل هؤلاء. قلت: فإذا روى الأوزاعي عن هؤلاء، وهؤلاء

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“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 Yaḥyā 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.”

صُغِفَ أَحَادِيثُ مَنَاقِبَ فَاسْقَطَتْهُمْ وَصَبَّرَتْهَا عَنِ الْأَوْزَاعِيِّ عَنِ الثَّقَاتِ؛ صُغِفَ الْأَوْزَاعِيُّ، فَلَمْ يَلْتَفِتْ إِلَى قَوْلِي.



Ibn Kathīr also quotes from Abū Mushīr, who said ²⁶,

“Walid would take the Aḥādīth of al-Awzā‘ī from ibn Abū Safr, who was a well-known liar, and would then say, ‘al-Awzā‘ī has narrated...’.”

After understanding this, a glance at the *Sanad* of the above narration of al-Ḥākim will reveal that here too Walīd ibn Muslim has utilized the word «عن» between al-Awzā‘ī and Yaḥyā ibn Kathīr. The *Sanad* is as follows:

«حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

In the narration at hand, since Walīd has made it clear, through the usage of the word «حدثنا» that al-Awzā‘ī has narrated this directly to him, the likelihood of it being from ibn Abū 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-Awzā‘ī and a

²⁶ قال أبو مسهر: كان الوليد يأخذ من ابن أبي السَّفر حديث الأوزاعي، وكان ابن أبي السَّفر كذاباً، وهو يقول فيها: قال الأوزاعي.



reliable source, here too he has done the same.²⁷

²⁷ Ḥāfiẓ al-ʿIrāqī, in his commentary on the Muqaddimah of ibn Ṣalāḥ, «التقييد والإيضاح» 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 *Ṣaḥīḥ*. Part of what he has written is as follows:

«قوله: «التدليس قسمان» إلى آخر كلامه، ترك المصنّف رَحْمَةُ اللَّهِ قَسَمًا ثَالِثًا مِنْ أَنْوَاعِ التَّدْلِيسِ وَهُوَ شَرُّ الْأَقْسَامِ، وَهُوَ الَّذِي يَسْتُوْنُهُ تَدْلِيسُ التَّسْوِیَةِ، وَقَدْ سَمَّاهُ بِذَلِكَ أَبُو الْحَسَنِ بْنُ الْقَطَّانِ وَغَيْرُهُ مِنْ أَهْلِ هَذَا الشَّانِ، وَصُورَةُ هَذَا الْقِسْمِ مِنَ التَّدْلِيسِ أَنْ يَجِئَ الْمَدْلُسُ إِلَى حَدِيثٍ سَمِعَهُ مِنْ شَيْخٍ ثَقَّةٍ، وَقَدْ سَمِعَهُ ذَلِكَ الشَّيْخُ الثَّقَةُ مِنْ شَيْخٍ ضَعِيفٍ، وَذَلِكَ الشَّيْخُ الضَّعِيفُ يَرْوِيهِ عَنْ شَيْخٍ ثَقَّةٍ، فَيَعْمَلُ الْمَدْلُسُ الَّذِي سَمِعَ الْحَدِيثَ مِنَ الثَّقَةِ الْأَوَّلِ؛ فَيُسْقِطُ مِنْهُ شَيْخَ شَيْخِهِ الضَّعِيفِ وَيَجْعَلُهُ مِنْ رِوَايَةِ شَيْخِهِ الثَّقَةِ عَنِ الثَّقَةِ الثَّانِي بَلْفِظٍ مُحْتَمَلٍ كَالْعَنْعَنَةِ وَنَحْوِهَا، فَيَصِيرُ الْإِسْنَادُ كُلُّهُ ثِقَاتٍ، وَيُصَرِّحُ هُوَ بِالْإِتِّصَالِ بَيْنَهُ وَبَيْنَ شَيْخِهِ؛ لِأَنَّهُ قَدْ سَمِعَهُ مِنْهُ، فَلَا يَظْهَرُ حَيْثُ نَزِدَ فِي الْإِسْنَادِ مَا يَقْتَضِي عَدَمَ قَبُولِهِ إِلَّا لِأَهْلِ النُّقْدِ وَالْمَعْرِفَةِ بِالْعِلَلِ.

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After discussing the above in great detail, Shaykh ‘Abdul ‘Alim 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

ومن كان يصنع هذا النوع من التدليس: الوليد بن مسلم....

قال شيخنا الحافظ أبو سعيد العلّائي في كتاب «جامع التحصيل»: وبالحجّة فهذا النوع أفحش أنواع التدليس مطلقاً وشرّها.

قلت: وما يلزم منه من الغرور الشديد أنّ الثّقة الأول قد لا يكون معروفاً بالتدليس، ويكون المدّلس قد صرح بسّماعه من هذا الشيخ الثّقة، وهو كذلك، فتزول تُهمة تدليسه، فيقف الواقف على هذا السّند، فلا يرى فيه موضع علة؛ لأنّ المدّلس صرح باتّصاله، والثّقة الأول ليس مدّلساً، وقد رواه عن ثّقة آخر، فيحكم له بالصّحة، وفيه ما فيه من الآفة التي ذكرناها، وهذا قاذح فيمن تعمّد فعله، والله أعلم. (التقييد والإيضاح)

²⁸ ولهذا فأنا متوقّف في هذا الحديث حتّى يفتح الله عليّ، وهو خير الفاتحين، والقلب إلى تضعيفه أميل، والله أعلم. (الموسوعة في أحاديث المهدي الضعيفة والموضوعة)



Shu‘ayb ibn Ṣālīḥ, due to it being transmitted through weak chains, and mostly through Nu‘aym, 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 ‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«سَتَكُونُ بَيْنَكُمْ وَبَيْنَ الرُّومِ أَرْبَعُ هُدُنَ، تَقُومُ الرَّابِعَةُ عَلَى يَدِ رَجُلٍ مِنْ آلِ هِرَقْلَ، تَدُومُ سِنْعَ سِنِينَ، فَقَالَ لَهُ رَجُلٌ مِنْ عَبْدِ الْقَيْسِ يَقَالُ لَهُ الْمُسْتَوْدُ بْنُ جَيْلَانَ: يَا رَسُولَ اللَّهِ: مَنْ إِمَامُ النَّاسِ يَوْمَئِذٍ؟ قَالَ: «مَنْ وَلَدِي ابْنِ أَرْبَعِينَ سَنَةً كَأَنَّ وَجْهَهُ كَوْكَبٌ دُرِّيٌّ، فِي خَدِّهِ الْأَيْمَنِ خَالٌ أَسْوَدٌ، عَلَيْهِ عِبَاءَتَانِ قُطَوَانِيَّتَانِ، كَأَنَّهُ مِنْ رِجَالِ بَنِي إِسْرَائِيلَ، يَمْلِكُ عِشْرِينَ سَنَةً، يُسْتَخْرِجُ الْكُنُوزَ وَيَفْتَحُ مَدَائِنَ الشَّرْكِ». (المعجم الكبير للطبراني²⁹)

“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.

²⁹ قال الطبراني: حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الرَّازِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ، حَدَّثَنَا عَنَبَسَةُ بْنُ أَبِي صَغِيرَةَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



A man from the tribe of ‘Abdul Qays, known as al-Mustawrid, asked, ‘O messenger of Allāh, who will be the leader of the believers on that day?’

Rasūlullāh ﷺ 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).³⁰ It will seem as though he is a man from the Banū Isrā’īl. He will rule for twenty years. He will extract treasures and conquer the cities of polytheism.”

‘Anbasah ibn Abī Ṣaghīrah has narrated this from Imām al-Awzā’ī. Ḥāfiẓ Dhahabī criticized this narration of ‘Anbasah declaring it to be a false narrative. Ḥāfiẓ ibn Ḥajr however questioned the declaration of it being a fabrication.³¹ ‘Allāmah al-Haythamī

³⁰ «الْعَبَائَةُ: ضَرْبٌ مِنَ الْأَكْسِيَّةِ، وَاسِعٌ فِيهِ خُطُوطٌ سَوْدُ كِبَارٍ، وَالْجَمْعُ عِبَاءٌ. وَالْعَبَاءَةُ لُغَةٌ فِيهِ. (المحكم والمحيط الأعظم) «القطوانية» عباءة بيضاء قصيرة الحمل. (مجمع بحار الأنوار)

«ارْتَدَى الشَّيْخُ عَبَاءَتَهُ»: ارْتَدَى كِسَاءً مُكَوَّنًا مِنْ قِطْعَةٍ وَاحِدَةٍ، مَفْتُوحٌ مِنْ قُدَامٍ، وَاسِعٌ بِلاَ كُمَيْنِ، يُلبَسُ فَوْقَ الثَّيَابِ، يُعْرَفُ فِي الْمَغْرِبِ بِالسَّلْهَامِ.

³¹ «عنيسة بن أبي صغيرة»: قال الذهبي: أتى عن الأوزاعي بخبرٍ باطلٍ، انتهى. والخبر المذكور: أخرجه



declared ‘Anbasah 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 aṭ-Ṭufayl رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described the Mahdī:

«فَذَكَرْتُ ثَقُلًا فِي لِسَانِهِ، وَضَرَبَ بِفَخْذِهِ الْيُسْرَى بِيَدِهِ الْيُمْنَى إِذَا أَبْطَأَ عَلَيْهِ الْكَلَامُ». (الفتن

الطبراني في مُسْنَدِ أَبِي أُمَامَةَ مِنْ «مُعْجَمِهِ الْكَبِيرِ» قَالَ: حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الرَّازِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الْمُوصِلِيُّ، حَدَّثَنَا عُنْبَسَةُ بْنُ أَبِي صَغِيرَةَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ، سَمِعْتُ أَبَا أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَتَكُونُ بَيْنَكُمْ وَبَيْنَ الرُّومِ أَرْبَعُ هُدُنَ، تَقُومُ الرَّابِعَةُ عَلَى يَدِ رَجُلٍ مِنْ آلِ هَرَقْلَ، تَدُومُ سَبْعَ سِنِينَ»، فَقَالَ لَهُ رَجُلٌ مِنْ عَبْدِ الْقَيْسِ، يُقَالُ لَهُ الْمُسْتَوْدِدُ بْنُ جَيْلَانَ: يَا رَسُولَ اللَّهِ: مَنْ إِمَامُ النَّاسِ يَوْمَئِذٍ؟ قَالَ: «مِنْ وَلَدِي ابْنِ أَرْبَعِينَ سَنَةً، كَأَنَّ وَجْهَهُ كَوَكْبٍ دُرِّيٍّ، فِي خَدِّهِ الْأَيْمَنِ خَالٌ أَسْوَدٌ، عَلَيْهِ عِبَاءَتَانِ قَطَوَانِيَّتَانِ؛ كَأَنَّهُ مِنْ رِجَالِ بَنِي إِسْرَائِيلَ يَمْلِكُ عَشْرِينَ سَنَةً، يَسْتَخْرِجُ الْكُنُوزَ، وَيَفْتَحُ مَدَائِنَ الشَّرْكِ».

قلت: (أي: ابن حجر) وما أدري لِمَ حَكَمَ عَلَى هَذَا الْحَدِيثِ بِالْبُطْلَانِ، وَلَمْ يَحْكُ تَضْعِيفَ عُنْبَسَةَ عَنْ غَيْرِهِ؟!



لنعيم بن حماد³²

“Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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

³² قال أبو نعيم في «الفتن»: حَدَّثَنَا الْوَلِيدُ، وَرِشْدِيُّ، عَنْ ابْنِ لَهِيْعَةَ، عَنْ إِسْرَائِيلَ بْنِ عَبْدِ، عَنْ مَيْمُونِ الْقَدَّاحِ، عَنْ أَبِي الطُّفَيْلِ رَضِيَ اللَّهُ عَنْهُ.

³³ مَيْمُونُ بْنُ دَاوُدَ بْنِ سَعِيدٍ، الْقَدَّاحُ: رَأْسُ الْفِرْقَةِ «الْمَيْمُونِيَّةِ» مِنَ الْإِسْمَاعِيلِيَّةِ، فِي نَسَبِهِ وَسِيرَتِهِ



be placed upon him. The narration is thus weak and unreliable.

Will the Mahdī be from the Progeny of Both Hasan and Husayn رَضِيَ اللَّهُ عَنْهُمَا؟

Sayyidunā ‘Alī al-Hilālī رَضِيَ اللَّهُ عَنْهُ has been quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا prior to his demise:

«يَا فَاطِمَةُ، وَالَّذِي بَعَثَنِي بِالْحَقِّ، إِنَّ مِنْهُمَا لَمَهْدِيَّ هَذِهِ الْأُمَّةُ إِذَا صَارَتِ الدُّنْيَا هَرَجَ، وَمَرَجَ، وَتَظَاهَرَتِ الْفِتَنُ، وَتَقَطَّعَتِ السُّبُلُ، وَأَغَارَ بَعْضُهُمْ عَلَى بَعْضٍ، فَلَا كَبِيرَ يَرْحَمُ الصَّغِيرَ، وَلَا صَغِيرَ يُوقِرُ الْكَبِيرَ، فَيَبْعَثُ اللَّهُ عِنْدَ ذَلِكَ مِنْهُمَا مَنْ يَفْتَحُ حُصُونِ الضَّلَالَةِ، وَقُلُوبًا غُلْفًا يَهْدِيهَا هُدًى، يَقُومُ بِالَّذِينَ فِي آخِرِ الزَّمَانِ كَمَا قُمْتُ بِهِ فِي أَوَّلِ الزَّمَانِ، يَمْلَأُ الدُّنْيَا عَدْلًا كَمَا مُلِئْتُ جَوْرًا». (المعجم الأوسط ³⁴)

اضطراب، قيل: اسم أبيه ديصان، أو غيلان. وفي الإسماعيلية من يُنسبه إلى سلمان الفارسي كان يُظهر التشيع ويبطن الزندقة. (الأعلام للزركلي) رَضِيَ اللَّهُ عَنْهُ

³⁴ هذا جزءٌ من حديث طويل، رواه الطبراني في «الأوسط»: قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رُزَيْقٍ بْنُ جَامِعٍ، حَدَّثَنَا الْهَيْثَمُ بْنُ حَبِيبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَلِيِّ بْنِ عَلِيٍّ الْهَلَالِيِّ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِكَاتِهِ الَّتِي قُبِضَ فِيهَا، فَإِذَا فَاطِمَةُ عِنْدَ رَأْسِهِ، قَالَ: فَبَكَتُ حَتَّى ارْتَفَعَ صَوْتُهَا، فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفَهُ إِلَيْهَا فَقَالَ: «حَبِيبَتِي فَاطِمَةُ...»



“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.”

‘Allāmah ibn Ḥajr and Ḥāfiẓ Dhahabī have declared this narration to be a fabrication.³⁵

³⁵ قَالَ عَنْهُ ابْنُ حَجَرٍ فِي «التَّهْذِيبِ»: رَوَى عَنْ بَنِي عُيَيْنَةَ بِإِسْنَادٍ صَحِيحٍ خَبْرًا طَوِيلًا ظَاهِرُ الْبُطْلَانِ فِي ذِكْرِ الْمَهْدِيِّ وَغَيْرِ ذَلِكَ، أَوْرَدَهُ الطَّبْرَانِيُّ فِي «الْأَوْسَطِ» عَنْ مُحَمَّدَ بْنِ رُزَيْقِ بْنِ جَامِعٍ، عَنْهُ، فَالْهَيْثَمُ هُوَ الْمَتَّهَمُ بِهِ، قَالَ صَاحِبُ «الْمِيزَانِ»، قَالَ الْهَيْثَمِيُّ فِي «مَجْمَعِ الزَّوَائِدِ»: رَوَاهُ الطَّبْرَانِيُّ فِي «الْأَوْسَطِ» وَ«الْكَبِيرِ»، وَفِيهِ الْهَيْثَمُ بْنُ حَبِيبٍ، وَقَدْ اتُّهِمَ بِهَذَا الْحَدِيثِ.



Will a Man from Qaḥṭān Rule After the Mahdī?

Sayyidunā Abū Jābir, Mājid aṣ-Ṣadafī رَضِيَ اللَّهُ عَنْهُ has been quoted as saying Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«سَيَكُونُ مِنْ بَعْدِي خُلَفَاءُ، وَمِنْ بَعْدِ خُلَفَاءِ أُمَرَاءُ، وَمِنْ بَعْدِ أُمَرَاءِ مُلُوكٌ، وَمِنْ بَعْدِ الْمُلُوكِ جَبَابِرَةٌ، ثُمَّ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مِلَّتْ جَوْرًا، ثُمَّ يُؤَمِّرُ الْقَحْطَانِيَّ، فَوَالَّذِي بَعَثَنِي بِالْحَقِّ مَا هُوَ دُونَهُ». (المعجم الكبير³⁶)

“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 حَدَّثَنَا أَبُو عَامِرٍ التَّحَوِّيُّ، حَدَّثَنَا سَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ، حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْكِنْدِيُّ، مَوْلَى جَرِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ قَيْسِ بْنِ جَابِرٍ الصَّدْفِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ.



The *Sanad* of this narration is weak. Shaykh Albānī declared it to be a fabrication.³⁷ Ḥāfiẓ 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’. (*Majma‘ 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 ‘Isā عَلَيْهِ السَّلَام will rule.³⁹

³⁷ «ضعيف الجامع الصغير» (رقم الحديث: 3305).

³⁸ قال الذهبي في «تجريد أسماء الصحابة» تحت ترجمة أبي جابر الصديقي: له حديث منكر.

³⁹ Mention of a man from Qaḥṭān (Qaḥṭānī) assuming rule after the Mahdī is also made by Nu‘aim ibn Ḥammād in his book, *al-Fitan*, in about six different narrations. All these narrations however are quoted from ibn Lahī‘ah (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 الصديقي، ذكره ابن يونس، وقال: وقد على النبي صلى الله عليه وسلم وشهد فتح مصر. وروى ابن هبيرة عن عبد الرحمن بن قيس بن جابر الصديقي، عن أبيه، عن جده حديثاً، متنه: «سيكون بعدي خلفاء، ثم أمراء، ثم ملوك جبارة»، الحديث. خالفه فيه الأوزاعي، فرواه 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:

«إِنَّهُ يَخْرُجُ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَيَسْتَخْرِجُهُ النَّاسُ مِنْ بَيْنِهِمْ، فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَهُوَ كَارِهٌِ». (الفتن لنعيم بن حماد⁴⁰)

“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.”

Nu‘aym 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 *Tābi‘ī*. 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.

قَيْسُ بْنُ جَابِرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، فَعَلَى هَذَا؛ فَالرَّوَايَةُ لِمَا جِدَ وَالِدُ جَابِرٍ، وَيَكُونُ الضَّمِيرُ فِي رِوَايَةِ ابْنِ لَهْيَعَةَ فِي قَوْلِهِ: «عَنْ جَدِّهِ» يَعُودُ عَلَى قَيْسٍ.

⁴⁰ قَالَ نَعِيمٌ: حَدَّثَنَا ابْنُ ثَوْرٍ، وَعَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.



Bloodshed at Minā

Sayyidunā ‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«فِي ذِي الْقَعْدَةِ تُجَادِبُ الْقَبَائِلُ وَتُعَادِرُ، فَيَنْهَبُ الْحَاجُّ، فَتَكُونُ مَلْحَمَةٌ بَيْنِي، يَكْثُرُ فِيهَا الْقَتْلُ، وَيَسِيلُ فِيهَا الدَّمَاءُ، حَتَّى تَسِيلَ دِمَاؤُهُمْ عَلَى عَقَبَةِ الْجَمْرَةِ، وَحَتَّى يَهْرَبَ صَاحِبُهُمْ فَيَأْتِي بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيُبَايِعُ وَهُوَ كَارِهٌ، يَقَالُ لَهُ: إِنَّ أَيْتَ ضَرْبَتَا عُنُقِكَ، يُبَايِعُهُ مِثْلَ عِدَّةِ أَهْلِ بَدْرٍ يَرْضَى عَنْهُمْ سَاكِنُ السَّمَاءِ وَسَاكِنُ الْأَرْضِ». (المستدرک للحاکم⁴¹)

“In the month of Dhū al-Qa‘dah 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-‘Aqabah*. 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!’

⁴¹ أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُؤَمَّلِ، حَدَّثَنَا الْفَضْلُ بْنُ مُحَمَّدٍ، حَدَّثَنَا نَعِيمُ بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو يُوسُفَ الْمَقْدِسِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سَلِيمَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَنَدُهُ سَاقِطٌ».



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 Nu‘aym ibn Ḥammād (weak), who narrates from Abū Yūsuf al-Maqdisī (*Majhul*/unknown). Ḥāfiẓ Dhahabī in his *at-Talkhīṣ*, has mentioned that this *Sanad* is «ساقط» (unreliable).

Nu‘aym ibn Ḥammād and Abū ‘Amr ad-Dānī, have recorded something similar from Salamah ibn Abī Salamah al-Qurashī; from Shahr ibn Ḥawshab (a Tābi‘ī), who skips his source and narrates directly from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In the beginning of his narration the wording is:

«يَكُونُ فِي رَمَضَانَ صَوْتُ، وَفِي شَوَّالٍ مَهْمَةٌ، وَفِي ذِي الْقَعْدَةِ تُحَارِبُ الْقَبَائِلُ». (السنن الواردة في الفتن)

“There will be a (loud) sound in Ramaḍān. And in Shawwāl there will be a lot of provoking.⁴² And in Dhū al-Qa‘dah the tribes will fight each other.” (The rest of the wording is similar to the above narration)

⁴⁵ «المهمة»: صَوْتُ لِيُزَجَرَ الْآخَر.



Besides the fact that Shahr ibn Ḥawshab has been declared as weak by some scholars⁴³, 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 رَضِيَ اللَّهُ عَنْهَا is quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يَسِيرُ مَلِكُ الْمَشْرِقِ إِلَى مَلِكِ الْمَغْرِبِ فَيَقْتُلُهُ، ثُمَّ يَسِيرُ مَلِكُ الْمَغْرِبِ إِلَى مَلِكِ الْمَشْرِقِ فَيَقْتُلُهُ، فَيَبْعَثُ جَيْشًا إِلَى الْمَدِينَةِ فَيُخَسِّفُ بِهِمْ، ثُمَّ يَبْعَثُ جَيْشًا فَيَسِي نَاسًا مِنْ أَهْلِ

⁴⁶ رَوَى: حَزْبُ الْكِرْمَانِيِّ، عَنْ أَحْمَدَ بْنِ حَنْبَلٍ: «شَهْرُ ثِقَةٍ، مَا أَحْسَنَ حَدِيثٍ». وَقَالَ حَنْبَلٌ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: «شَهْرُ لَيْسَ بِهِ بَأْسٌ». وَقَالَ التِّرْمِذِيُّ: قَالَ مُحَمَّدٌ - يَعْنِي: الْبَخَارِيُّ -: «شَهْرُ حَسَنُ الْحَدِيثِ». وَقَوَى أَمْرُهُ، وَقَالَ: «إِنَّمَا تَكَلَّمَ فِيهِ ابْنُ عَوْنٍ، ثُمَّ إِنَّهُ رَوَى عَنْ رَجُلٍ، عَنْهُ، وَقَالَ أَحْمَدُ الْعِجْلِيُّ: «ثِقَةٌ». وَرَوَى عَبَّاسٌ، عَنْ يَحْيَى بْنِ مَعِينٍ: «شَهْرُ ثُبَّتْ». وَقَالَ أَبُو زُرْعَةَ، وَغَيْرُهُ: «لَا بَأْسَ بِهِ». وَقَالَ النَّسَائِيُّ: «لَيْسَ بِالْقَوِيِّ». وَقَالَ ابْنُ عَدِيٍّ: «لَا يُحْتَجُّ بِهِ، وَلَا يَتَدَبَّنُ بِحَدِيثِهِ». وَقَالَ أَبُو حَاتِمٍ الرَّازِيُّ: «لَيْسَ هُوَ بِذَوْنِ أَبِي الزُّبَيْرِ الْمَكِّيِّ، وَلَا يُحْتَجُّ بِهِ». وَرَوَى النَّضْرُ بْنُ شُمَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ، قَالَ: «إِنَّ شَهْرًا تَرَكُوهُ». (سير أعلام النبلاء)



الْمَدِينَةِ، فَيَعُودُ عَائِدٌ بِالْحَرَمِ، فَيَجْتَمِعُ النَّاسُ إِلَيْهِ كَالطَّائِرِ الْوَارِدَةِ الْمُتَفَرِّقَةِ حَتَّى تَجْمَعَ إِلَيْهِ ثَلَاثُمِائَةٍ وَأَرْبَعٌ عَشَرَ فِيهِمْ نِسْوَةٌ، فَيُظْهَرُ عَلَى كُلِّ جُبَارٍ وَابْنِ جُبَارٍ، وَيُظْهَرُ مِنَ الْعَدْلِ مَا يَتِمُّ لَهٗ الْأَحْيَاءُ أَمْوَاتِهِمْ، فَيَحْيَا سَبْعَ سِنِينَ، فَإِنْ زَادَ سَاعَةً فَأَرْبَعٌ عَشْرَةً، ثُمَّ مَا تَحْتَ الْأَرْضِ خَيْرٌ مِمَّا فَوْقَهَا». (المعجم الأوسط 44)

“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 قَالَ الطَّبْرَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنَا الْمُظَلَّبُ بْنُ زِيَادٍ، عَنْ لَيْثٍ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ قَالَ: لَمْ يَرَوْهُ هَذَا الْحَدِيثُ عَنْ أَبِي جَعْفَرٍ بْنِ عَلِيٍّ إِلَّا اللَّيْثُ بْنُ أَبِي سُلَيْمٍ، تَفَرَّدَ بِهِ: الْمُظَلَّبُ بْنُ زِيَادٍ.



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 aṭ-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.⁴⁵ Since he is the only narrator of this, and he utilized the word «عن» between himself and Muḥammad ibn ‘Alī ibn Ḥusayn, the narration is regarded as weak.

⁴⁸ قَالَ ابْنُ سَعْدٍ: «كَانَ لَيْثٌ رَجُلًا صَالِحًا عَابِدًا، وَكَانَ ضَعِيفًا فِي الْحَدِيثِ، وَقَالَ يَحْيَى بْنُ مَعِينٍ: لَيْسَ حَدِيثُهُ بِذَلِكَ ضَعِيفٍ. وَقَالَ أَبُو حَاتِمٍ وَأَبُو زُرْعَةَ: «لَا يَشْتَغَلُ بِهِ، هُوَ مُضْطَرِبُ الْحَدِيثِ. وَقَالَ الْإِمَامُ أَحْمَدُ: «مُضْطَرِبُ الْحَدِيثِ، وَلَكِنْ حَدَّثَ النَّاسُ عَنْهُ. وَقَالَ الْحَافِظُ ابْنُ حَجَرٍ: «صَدُوقٌ، اخْتَلَطَ آخِرًا وَلَمْ يَتَمَيَّزْ حَدِيثُهُ؛ فَتَرَكَ». (الكواكب النيرات)

قال الهيثمي بعد إيراد هذه الرواية: «وفيه ليث بن أبي سليم، وهو مدلس، وبقيّة رجاله ثقات».



Will the Mahdī Distribute Booty from the Tribe of Kalb?

Sayyidah Ummu Salamah رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ، فَيُخْرَجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ، فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ وَهُوَ كَارِهٌ، فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، وَيُبْعَثُ إِلَيْهِ بَعْثٌ مِنْ أَهْلِ الشَّامِ، فَيُخَسِّفُ بِهِم بِالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَإِذَا رَأَى النَّاسُ ذَلِكَ أَتَاهُ أَبْدَالُ الشَّامِ، وَعَصَائِبُ أَهْلِ الْعِرَاقِ، فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، ثُمَّ يَنْشَأُ رَجُلٌ مِنْ قَرَيْشٍ أَخُو لَهُ كَلْبٌ، فَيَبْعَثُ إِلَيْهِمْ بَعْثًا، فَيُظْهِرُونَ عَلَيْهِمْ، وَذَلِكَ بَعْثُ كَلْبٍ، وَالْحَقِيقَةُ لِمَنْ لَمْ يَشْهَدْ غَنِيمَةَ كَلْبٍ، فَيَقْسِمُ الْمَالَ، وَيَعْمَلُ فِي النَّاسِ بُسْنَةً نَبِيَّهُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُلْقِي الْإِسْلَامَ بِجِرَانِهِ فِي الْأَرْضِ، فَيَلْبَثُ سَبْعَ سِنِينَ، ثُمَّ يَتَوَقَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ». (سنن أبي داود⁴⁶)

“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

⁴⁶ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْحَلِيلِ، عَنْ صَاحِبِ لَهُ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ.



the Rukn al-Yamānī and the Maqām. (i.e., Maqām-Ibrāhīm)

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, Ḥāfiẓ Mundhirī and ibn al-Jawzī did not criticize the narration. In fact, ibn Qayyim al-Jawziyyah graded it as Ḥasan in «المنار المنيف».

Recent scholars, like Shaykh Albānī (in his *Taḥqīq* of *al-Mishkāṭ*) and Shaykh ‘Abdul ‘Alīm 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:

«عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْحَلِيلِ، عَنْ صَاحِبٍ لَهُ، عَنْ أُمِّ سَلَمَةَ»



“From Qatādah; from Abū Khalīl Ṣāliḥ; from ‘his companion’;
from Ummu Salamah.”

With regards to who Ṣāliḥ 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 Rāfi‘ī mentions the *Sanad* as: ‘from Hishām ibn ‘Abdullāh; from Qatādah; from Ṣāliḥ; from Mujāhid; from Ummu Salamah. Abū Ya‘lā 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 Mu‘āth, ‘Abd aṣ-Ṣamad and Ḥirmī, narrated, i.e., ‘from Hishām; from Qatādah; from Abū Khalīl; from ‘his companion’; from Ummu Salamah.

‘Imrān 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 ‘Imrān. According to ‘Imrān, the ‘companion’ of Abū Khalīl is ‘Abdullāh ibn al-Ḥārith. ‘Imrān al-Qaṭṭān however is weak; thus, his word cannot be relied

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Will Two-Thirds of the Army of the Mahdī Be Martyred in Two Days?

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ is quoted as saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«تَجِيشُ الرُّومِ عَلَى وَاٍلٍ مِنْ عِثْرَتِي، اسْمُهُ يُوَاطِيءُ اسْمِي يُقْبِلُونَ بِمَكَانٍ يُقَالُ لَهُ الْعُمَاقُ، فَيَقْتَتِلُونَ، فَيُقْتَلُ مِنَ الْمُسْلِمِينَ الثُّلُثُ أَوْ نَحْوُ ذَلِكَ، ثُمَّ يَقْتَتِلُونَ يَوْمًا آخَرَ، فَيُقْتَلُ مِنَ الْمُسْلِمِينَ نَحْوُ ذَلِكَ، ثُمَّ يَقْتَتِلُونَ الْيَوْمَ الثَّالِثَ، فَتَكُونُ عَلَى الرُّومِ، فَلَا يَزَالُونَ حَتَّى يَفْتَتِحُوا الْقُسْطَنْطِينِيَّةَ، فَبَيْنَمَا هُمْ يَقْتَسِمُونَ فِيهَا بِالْأُتْرَسَةِ، إِذْ أَتَاهُمْ صَارِخٌ أَنَّ الدَّجَالَ قَدْ خَلَقَكُمْ فِي ذَرَارِكُمْ. (رواه الخطيب في المتفق والمفترق ⁴⁸)

“The Romans will send an army against a governor from my family. His name will be similar to my name. They

upon, especially since it contradicts the manner that the other more reliable students of Qatādah narrated it from him, i.e., without the mention of ‘Abdullāh ibn al-Ḥārith.

⁴⁸ قَالَ الْخَطِيبُ: أَخْبَرَنَا الْحَسَنُ بْنُ أَبِي بَكْرٍ، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ ابْنِ عَبْدِ اللَّهِ الْقَطَّانُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ غَالِبٍ بْنِ حَرْبٍ، قَالَ: وَذَكَرَ أَحْمَدُ بْنُ حَاتِمٍ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ الْبَصْرِيِّ، عَنْ ابْنِ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



will meet at a place called al-‘Umāq. 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-Bhagḏādī has made mention of this narration, in his book ‘*al-Muttafiq wa al-Muftariq*’. The author of *Kanz al-‘Ummāl* 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
ṢAḤĀBAH رَضِيَ اللَّهُ عَنْهُمْ AND
TABI'ĪN رَحِمَهُمُ اللَّهُ REGARDING
THE MAHDĪ, MENTIONED IN
THE BOOK *AL-FITAN*
THROUGH WEAK
NARRATIONS



Chapter Three - Some Statements of the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ and Tabi‘īn رَحِمَهُمُ اللَّهُ Regarding the Mahdī, Which Nu‘aym ibn Ḥammād Has Recorded in His Book, Al-Fitan, Through Weak Chains

1) Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«يَبْعَثُ بِجَيْشٍ إِلَى الْمَدِينَةِ، فَيَأْخُذُونَ مَنْ قَدَرُوا عَلَيْهِ مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُقْتَلُ مِنْ بَنِي هَاشِمٍ رِجَالٌ وَنِسَاءٌ، فَعِنْدَ ذَلِكَ يَهْرُبُ الْمَهْدِيُّ وَالْمُبَيَّضُ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَيَبْعَثُ فِي طَلِبِهِمَا، وَقَدْ لَحَقَا بِحَرَمِ اللَّهِ وَأَمْنِهِ». (الفتن لنعيم)

“An army will be sent to Madīnah. They will arrest whoever they can from the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 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

¹ قال نعيم: حَدَّثَنَا الْوَلِيدُ، وَرِشْدِينُ، عَنْ ابْنِ هَلِيعَةَ، عَنْ أَبِي قَبِيلٍ، عَنْ أَبِي رُومَانَ، عَنْ عَلِيٍّ، فِيهِ عَنْ عَنَّةِ الْوَلِيدِ بْنِ مُسْلِمٍ، وَيتابع برشدين وهو ضعيف، وهما رَوَيَا عَنْ ابْنِ هَلِيعَةَ، وهو ضعيف.



Allāh, and the place of safety, i.e., Makkah Mukarramah.”

Besides the weakness created by Nu‘aym, as well as the one narrating from him, i.e., Abū Zayd, the *Sanad* reaches Sayyidunā ‘Alī through ibn Lahī‘ah, who has been declared weak.

- 2) Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا has been quoted as saying:

«يَبْعَثُ اللَّهُ تَعَالَى الْمَهْدِيَّ بَعْدَ إِيَّاسَ، وَحَتَّى يَقُولَ النَّاسُ: لَا مَهْدِيَّ، وَأَنْصَارُهُ نَاسٌ مِنْ أَهْلِ الشَّامِ، عِدَّتُهُمْ ثَلَاثُمِائَةٍ وَخَمْسَةَ عَشَرَ رَجُلًا، عِدَّةُ أَصْحَابِ بَدْرٍ، يَسِيرُونَ إِلَيْهِ مِنَ الشَّامِ حَتَّى يَسْتَخْرِجُوهُ مِنْ بَطْنِ مَكَّةَ مِنْ دَارٍ عِنْدَ الصَّفَا، فَيُيَاغُوهُ كُرْهًا، فَيُصَلِّيَ بِهِمْ رَكَعَتَيْنِ صَلَاةَ الْمُسَافِرِ عِنْدَ الْمَقَامِ، ثُمَّ يَصْعَدُ الْمِنْبَرَ». (الفتن لنعيم²)

“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

² قال نُعَيْم: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ الْوَلِيدِ بْنِ هِشَامِ الْمُعِيطِيِّ، عَنْ أَبَانَ بْنِ الْوَلِيدِ بْنِ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ، سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ.



allegiance to him, despite his unwillingness. He will then lead them in prayer at the Maqām-Ibrāhīm. He will perform two Rak‘āts, since he will be a traveler. He will then ascend the pulpit.”

Besides the weakness created by Nu‘aym, 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 ‘Abdullāh, from who Walīd indicates he is narrating from, is «مجهول» (unknown).
 - c) Abān ibn Walīd, who narrates this statement from ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا, is also «مجهول» (unknown).
- 3) Sayyidunā ‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«يُحِجُّ النَّاسُ مَعًا، وَيُعَرِّفُونَ مَعًا عَلَى غَيْرِ إِمَامٍ، فَبَيْنَمَا هُمْ نَزُولُ بَيْتِي إِذْ أَخَذَهُمْ كَالْكَلْبِ، فَثَارَتِ الْقَبَائِلُ بَعْضُهُمْ إِلَى بَعْضٍ، فَاقْتَتَلُوا حَتَّى تَسِيلَ الْعَقَبَةُ دَمًا، فَيَفْرَعُونَ إِلَى خَيْرِهِمْ فَيَأْتُونَهُ، وَهُوَ مُلْصِقٌ وَجْهَهُ إِلَى الْكَعْبَةِ يَبْكِي، كَأَنِّي أَنْظُرُ إِلَى دُمُوعِهِ، فَيَقُولُونَ: هَلُمَّ فَلْنُبَايِعْكَ، فَيَقُولُ: وَيَحْكُمُ، كَمَ مِنْ عَهْدٍ قَدْ نَقَضْتُمُوهُ، وَكَمَ مِنْ دَمٍ قَدْ سَفَكْتُمُوهُ،



فِيْبَايِعَ كَرْهًا، فَإِنْ أَدْرَكْتُمُوهُ فَبَايِعُوهُ، فَإِنَّهُ الْمَهْدِيُّ فِي الْأَرْضِ، وَالْمَهْدِيُّ فِي السَّمَاءِ». (الفتن لنعيم³)

“People will make Hajj and ‘Umrah 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 ‘Aqabah. The people will, in panic, approach the best amongst them. They will find him with his face stuck to the Ka‘bah, 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 ‘Amr ad-Dānī have also narrated this incident with the same *Sanad*. Ḥāfiẓ Dhahabī declared the *Sanad* of this

³ قَالَ نُعَيْم: حَدَّثَنَا أَبُو يُونُسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، رَضِيَ اللَّهُ عَنْهُمَا قَالَ.



narration to be «ساقط» (worthless).⁴

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

4) Sayyidunā ‘Abdullāh ibn ‘Amr رَضِيَ اللهُ عَنْهُ has been quoted as saying:

«أَمَّا إِنَّهَا سَتَكُونُ فِتْنَةً، وَالنَّاسُ يُصَلُّونَ مَعًا، وَيَحُجُّونَ مَعًا، وَيَعْرِفُونَ مَعًا، وَيَصْحَوْنَ مَعًا، ثُمَّ تَهْبِجُ كَالْكَلْبِ، فَيَقْتَتِلُونَ حَتَّى تَسِيلَ الْعَقَبَةُ دَمًا، وَحَتَّى يَرَى الرَّبِيُّ أَنَّ بَرَاءَتَهُ لَنْ تُنَجِّيه، وَيَرَى الْمُعْتَزِلُ أَنَّ اعْتِزَالَهُ لَنْ يَنْفَعَهُ، ثُمَّ يَسْتَكْرِهُونَ رَجُلًا شَابًّا مُسْنَدًا ظَهْرَهُ بِالرُّكْنِ، تَرَعْدُ فَرَائِصُهُ، يَقَالُ لَهُ الْمَهْدِيُّ فِي الْأَرْضِ، وَهُوَ الْمَهْدِيُّ فِي السَّمَاءِ، فَمَنْ أَدْرَكَهُ فَلْيَتَّبِعْهُ». (الفتن لنعيم)⁶

⁴ التعليق من تلخيص الذهبي: «سنده ساقط».

⁵ قَالَ عَبْدُ اللَّهِ: سَمِعْتُ أَبِي يَقُولُ: قَرَأْتُ فِي بَعْضِ الْكُتُبِ عَنْ حَجَّاجٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْعَرَزَمِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ أَبِي: وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ تَرَكَ النَّاسَ حَدِيثَهُ. («العلل» رواية عبد الله، «الجامع لعلوم الإمام أحمد» لخالد الرباط) قَالَ ابْنُ حِبَّانَ: وَكَانَ صَدُوقًا إِلَّا أَنَّ كُتُبَهُ ذَهَبَتْ، وَكَانَ رَدِيءَ الْحِفْظِ، فَجَعَلَ يُجَدِّثُ مِنْ حِفْظِهِ وَيَهْمُ، فَكَثُرَ الْمَنَاقِبُ فِي رَوَايَتِهِ، تَرَكَ ابْنُ الْمُبَارَكِ، وَيَحْيَى الْقَطَّانُ، وَابْنُ مَهْدِيٍّ، وَيَحْيَى بْنُ مَعِينٍ. (المجروحين من المحدثين)

⁶ قَالَ نُعَيْمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ الْأَخْضَرِ بْنِ عَجَلَانَ، عَنْ عَطَاءٍ بْنِ زُهَيْرٍ بْنِ قَزَاةٍ الْعَامِرِيِّ،



“Indeed, there will be a trial, whilst people will be praying together, making Ḥajj together, going to ‘Arafāt together and slaughtering together. Then the trial will spiral out of control, causing the people to kill each other, until blood will flow at ‘Aqabah. 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 Nu‘aym, as well as the one narrating from him, i.e., Abū Zayd, the fact that Sayyidunā ‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُمَا would narrate Isrā’īlī narratives adds further weakness to this narration, since even if its *Sanad* was sound, it would still carry the possibility of it being an Isrā’īlī narration.

عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ.



5) Sayyidunā ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«عَلَامَةُ الْمَهْدِيِّ إِذَا انْسَابَ عَلَيْكُمُ التُّرْكُ، وَمَاتَ خَلِيفَتُكُمُ الَّذِي يَجْمَعُ الْأَمْوَالَ،
وَيُسْتَخْلَفُ بَعْدَهُ ضَعِيفٌ فَيُخْلَعُ بَعْدَ سَنَتَيْنِ مِنْ بَيْعَتِهِ، وَيُخَسَفُ بِعَرَبِيٍّ مَسْجِدِ دِمَشْقَ،
وَيُخْرَجُ ثَلَاثَةٌ نَفَرٍ بِالشَّامِ، وَيُخْرَجُ أَهْلُ الْمَغْرِبِ إِلَى مِصْرَ، وَتِلْكَ أَمَارَةُ السُّفْيَانِيِّ». (الفتن
لنعيم⁷)

“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 Nu‘aym, as well as the one narrating from him, i.e., Abū Zayd, the narrator after Nu‘aym is Rishdīn, who

⁷ قَالَ نُعَيْمٌ: حَدَّثَنَا رِشْدِينٌ، عَنْ ابْنِ لَهْيَعَةَ، قَالَ: حَدَّثَنِي أَبُو زُرْعَةَ، عَنْ ابْنِ زُرَيْرٍ، عَنْ عَمَارِ بْنِ يَاسِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ.



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 رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«إِذَا انْقَطَعَتِ التَّجَارَاتُ وَالطُّرُقُ، وَكَثُرَتِ الْفِتَنُ، خَرَجَ سَبْعَةُ رِجَالٍ عُلَمَاءُ مِنْ أَقْصَى شَتَّى، عَلَى غَيْرِ مِيعَادٍ، يُبَايِعُ لِكُلِّ رَجُلٍ مِنْهُمْ ثَلَاثُمِائَةٍ وَبِضْعَةَ عَشَرَ رَجُلًا، حَتَّى يَجْتَمِعُوا بِمَكَّةَ، فَيَلْتَقِي السَّبْعَةُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: مَا جَاءَ بِكُمْ؟ فَيَقُولُونَ: جِئْنَا فِي طَلَبِ هَذَا الرَّجُلِ الَّذِي يَنْبَغِي أَنْ تَهْدَأَ عَلَى يَدَيْهِ هَذِهِ الْفِتَنُ، وَتُفْتَحَ لَهُ الْقُسْطَانِطِينِيَّةُ، قَدْ عَرَفَنَاهُ بِاسْمِهِ وَاسْمِ أَبِيهِ وَأُمِّهِ وَحَلِيتِهِ، فَيَتَفَقَّ السَّبْعَةُ عَلَى ذَلِكَ، فَيَطْلُبُونَهُ فَيُصِيبُونَهُ بِمَكَّةَ، فَيَقُولُونَ لَهُ: أَنْتَ فُلَانُ بْنُ فُلَانٍ؟ فَيَقُولُ: لَا، بَلْ أَنَا رَجُلٌ مِنَ الْأَنْصَارِ، حَتَّى يَفْلِتَ مِنْهُمْ، فَيَصِفُونَهُ لِأَهْلِ الْخَبْرَةِ وَالْمَعْرِفَةِ بِهِ، فَيَقَالُ: هُوَ صَاحِبُكُمْ الَّذِي تَطْلُبُونَهُ، وَقَدْ لَحِقَ بِالْمَدِينَةِ، فَيَطْلُبُونَهُ بِالْمَدِينَةِ فَيُخَالِفُهُمْ إِلَى مَكَّةَ، فَيَطْلُبُونَهُ بِمَكَّةَ فَيُصِيبُونَهُ، فَيَقُولُونَ: أَنْتَ فُلَانُ بْنُ فُلَانٍ، وَأُمُّكَ فُلَانَةُ بِنْتُ فُلَانٍ، وَفِيكَ آيَةٌ كَذَا وَكَذَا، وَقَدْ أَفْلَتَ مَتًّا مَرَّةً، فَمَدَّ يَدَكَ نُبَايَعُكَ؟ فَيَقُولُ: لَسْتُ بِصَاحِبِكُمْ، أَنَا فُلَانُ بْنُ فُلَانٍ الْأَنْصَارِيُّ، مُرُوا بِنَا أَدُلُّكُمْ عَلَى صَاحِبِكُمْ، حَتَّى يَفْلِتَ مِنْهُمْ، فَيَطْلُبُونَهُ بِالْمَدِينَةِ فَيُخَالِفُهُمْ إِلَى مَكَّةَ، فَيُصِيبُونَهُ بِمَكَّةَ عِنْدَ الرُّكْنِ، فَيَقُولُونَ: إِثْمْنَا عَلَيْكَ، وَدِمَاؤُنَا فِي عُنُقِكَ إِنْ لَمْ تَمُدَّ يَدَكَ نُبَايَعُكَ، هَذَا عَسْكَرُ السُّفْيَانِيِّ قَدْ تَوَجَّهَ فِي طَلَبِنَا، عَلَيْهِمْ رَجُلٌ مِنْ جَرَمٍ، فَيَجْلِسُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيَمُدُّ يَدَهُ فَيُبَايِعُ لَهُ، وَيُلْقِي اللَّهُ حَبَّتَهُ فِي صُدُورِ النَّاسِ، فَيَسِيرُ مَعَ قَوْمٍ



أُسْدُ بَالْتَهَارٍ، رُهْبَانُ بِاللَّيْلِ». (الفتن لنعيم⁸)

“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

⁸ قَالَ أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو عُمَرَ، عَنْ ابْنِ هَبِيعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ حُسَيْنٍ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ.



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 Sufyānī are after us, being led by a man from Jurm. He will sit between the Rukn and the Maqām (Maqām-Ibrāhīm) 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 Nu‘aym ibn Ḥammād and Abū Zayd, from the beginning till the end of the chain there is weakness. Abū ‘Umar is *Majhūl* (unknown). Ibn Lahī‘ah is weak. ‘Abd al-Wahhāb ibn Ḥusayn is *Majhūl* (*Lisān al-Mizān*). Muḥammad ibn Thābit is weak (*at-Taqrīb*). And Ḥārith al-A‘war is extremely weak (*Mizān al-Itidāl*).

Through this very *Sanad al-Ḥākim* has quoted a Ḥadīth in his *al-Mustadrak*.⁹ Ḥāfiẓ Dhahabī commented on this narration as «ذا موضوع»

⁹ قَالَ الْحَاكِمُ: أَخْبَرَنِي أَبُو بَكْرِ مُحَمَّدُ بْنُ الْمُؤَمَّلِ، حَدَّثَنَا الْفَضْلُ بْنُ مُحَمَّدٍ بْنِ الْمُسَيَّبِ، حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، حَدَّثَنَا ابْنُ هُبَيْعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ حُسَيْنٍ، عَنْ مُحَمَّدِ بْنِ ثَابِتِ الْبُنَانِيِّ، عَنْ أَبِيهِ، عَنْ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خُرُوجُ الدَّابَّةِ بَعْدَ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا، فَإِذَا خَرَجَتْ لَطَمَتْ إِبْلِيسَ وَهُوَ سَاجِدٌ، وَيَتَمَتَّعُ الْمُؤْمِنُونَ فِي الْأَرْضِ بَعْدَ ذَلِكَ أَرْبَعِينَ سَنَةً، لَا يَتَمَتَّعُونَ شَيْئًا إِلَّا أُعْطُوهُ وَوَجَدُوهُ، وَلَا جُورَ وَلَا ظُلْمَ، وَقَدْ أَسْلَمَ الْأَشْيَاءُ لِرَبِّ الْعَالَمِينَ طَوْعًا وَكَرْهًا، حَتَّى إِنَّ السَّبْعَ لَا يُؤْذِي دَابَّةً وَلَا طَيْرًا، وَيَلِدُ الْمُؤْمِنُ فَلَا يَمُوتُ حَتَّى يَتِمَّ أَرْبَعِينَ سَنَةً بَعْدَ خُرُوجِ دَابَّةِ الْأَرْضِ، ثُمَّ يَعُودُ فِيهِمُ الْمَوْتُ فَيَمُوتُونَ كَذَلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يُسْرَعُ الْمَوْتُ فِي الْمُؤْمِنِينَ فَلَا يَبْقَى مُؤْمِنٌ يَقُولُ الْكَافِرُ: قَدْ كُنَّا مَرْغُوبِينَ مِنَ الْمُؤْمِنِينَ فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ، وَلَيْسَ تُقْبَلُ مَنَّا تَوْبَةٌ فَيَتَهَارَجُونَ فِي الطَّرِيقِ تَهَارُجَ الْبَهَائِمِ، ثُمَّ يَقُومُ أَحَدُهُمْ بِأَمِّهِ وَأُخْتِهِ وَابْنَتِهِ فَيَنْكِحُهَا وَسَطَ الطَّرِيقِ، يَقُومُ عَنْهَا وَاحِدٌ وَيَزْوَ عَلَيْهَا

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«*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 ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«إِذَا قُتِلَ النَّفْسُ الرَّكِيَّةُ وَأَخُوهُ، يُقْتَلُ بِمَكَّةَ ضِبْعَةً، نَادَى مُنَادٍ مِنَ السَّمَاءِ: إِنَّ أَمِيرَكُمْ فُلَانٌ، وَذَلِكَ الْمَهْدِيُّ الَّذِي يَمْلَأُ الْأَرْضَ حَقًّا وَعَدْلًا». (الفتن لنعيم)

“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 ‘Alī (al-Ḥanafīyah) رَضِيَ اللَّهُ عَنْهُ, the son of Sayyidunā

أَخْرَأَ يُنْكَرُ وَلَا يُعْزَرُ، فَأَفْضَلُهُمْ يَوْمَئِذٍ مَنْ يَقُولُ: لَوْ تَنَحَّيْتُ عَنْ الطَّرِيقِ كَانَ أَحْسَنَ، فَيَكُونُونَ كَذَلِكَ حَتَّى لَا يَبْقَى أَحَدٌ مِنْ أَوْلَادِ النَّكَاحِ وَيَكُونُ أَهْلُ الْأَرْضِ أَوْلَادَ السَّفَاحِ، فَيَمَكُونُونَ كَذَلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يَعْقِرُ اللَّهُ أَرْحَامَ النِّسَاءِ ثَلَاثِينَ سَنَةً، لَا تِلْدُ امْرَأَةٌ وَلَا يَكُونُ فِي الْأَرْضِ طِفْلٌ، وَيَكُونُ كُلُّهُمْ أَوْلَادُ الرَّثَا يَشْرَأُ النَّاسُ، وَعَلَيْهِمْ تَقُومُ السَّاعَةُ». «مُحَمَّدُ بْنُ ثَابِتٍ بِنِ اسْلَمَ الْبُنَانِيُّ مِنْ أَعَزِّ الْبَصَرِيِّينَ وَأَوْلَادِ التَّابِعِينَ، إِلَّا أَنَّ عَبْدَ الْوَهَّابِ بْنَ الْحُسَيْنِ مَجْهُولٌ»، قَالَ الدَّهْيِيُّ: ذَا مَوْضُوعٍ، وَالسَّلَامُ.



‘Alī رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«يَتَشَعَّبُ أَمْرُ بَنِي الْعَبَّاسِ فِي سَنَةِ سَبْعٍ وَتِسْعِينَ، أَوْ تِسْعٍ وَتِسْعِينَ، وَيَقُومُ الْمَهْدِيُّ سَنَةَ مِائَتَيْنِ» (الفتن لنعيم¹⁰)

“The rule of the Banū ‘Abbās 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 Nu‘aym ibn Ḥammād, known as *al-Fitan*.

9) Sa‘īd ibn al-Musayyib رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«تَكُونُ فِتْنَةٌ بِالشَّامِ، كَأَنَّ أَوَّلَهَا لَعِبُ الصَّبِيَّانِ، ثُمَّ لَا يَسْتَقِيمُ أَمْرُ النَّاسِ عَلَى شَيْءٍ، وَلَا تَكُونُ لَهُمْ جَمَاعَةٌ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ: عَلَيْكُمْ بِفُلَانٍ، وَتَطْلُعُ كَفٌّ تُشِيرُ».

¹⁰ حَدَّثَنَا نُعَيْمٌ قَالَ: حَدَّثَنَا أَبُو يُوسُفَ الْمَقْدِسِيُّ، عَنْ فَطْرِ، عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، قَالَ.



(الفتن لنعيم¹¹)

“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).”

Nu‘aym narrates this statement through two *Sanads*. In the first is Ishāq ibn Yaḥyā (*Matrūk* -the scholars would not narrate from him¹²). In the second is ‘Iyāḍ ibn ‘Abdullāh al-Fihri (Imām Bukhārī declared him to be *Munkar al-Hadīth* – his narrations contradict the narrations of reliable sources¹³). Together with this is the weakness of Nu‘aym and Abū Zayd.

¹¹ قَالَ نُعَيْمٌ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ إِسْحَاقَ بْنِ يَحْيَى، عَنْ مُحَمَّدَ بْنِ بِشْرِ بْنِ هِشَامٍ، عَنْ ابْنِ الْمُسَيَّبِ، قَالَ.

¹² قَالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: سَأَلْتُهُ (يَعْنِي أَبَاهُ) عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ؟ قَالَ: هَذَا شَيْخٌ مَثْرُوكٌ الْحَدِيثِ. (العلل)

¹³ قَالَ ابْنُ حَجَرٍ عَنْ عِيَّاضٍ فِي «التَّهْذِيبِ»: قَالَ أَبُو حَاتِمٍ: لَيْسَ بِالْقَوِيِّ، وَذَكَرَهُ ابْنُ حَبَّانٍ فِي الثَّقَاتِ، قُلْتُ: وَرَأَى ابْنُ يُونُسَ فِي الرَّوَاةِ عَنْهُ ابْنَهُ مَعْمَرٌ، وَقَالَ السَّاجِي: رَوَى عَنْهُ ابْنُ وَهْبٍ أَحَادِيثَ فِيهَا نَظَرٌ، وَقَالَ يَحْيَى بْنُ مَعِينٍ: ضَعِيفَ الْحَدِيثِ، وَقَالَ ابْنُ شَاهِينَ: فِي الثَّقَاتِ، وَقَالَ أَبُو صَالِحٍ: ثَبَتٌ، لَهُ بِالْمَدِينَةِ شَأْنٌ كَبِيرٌ، فِي حَدِيثِهِ شَيْءٌ، وَقَالَ الْبُخَارِيُّ: مُنْكَرَ الْحَدِيثِ، وَقَالَ ابْنُ حَجَرٍ: فِيهِ لَيْنٌ.



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

«يُؤَمَّرُ مِنْ آلِ أَبِي سُفْيَانَ الثَّانِي أَمِيرًا عَلَى الْمَوْسِمِ، وَيَبْعَثُ مَعَهُ بَعْثًا، فَإِذَا كَانُوا بِالْمَوْسِمِ سَمِعُوا مُنَادِيًا مِنَ السَّمَاءِ: أَلَا إِنَّ الْأَمِيرَ فُلَانٌ، وَيُنَادِي مُنَادٍ مِنَ الْأَرْضِ: كَذَبَ، وَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: صَدَقَ، فَيَطُولُ ذَلِكَ فَلَا يَدْرُونَ أَيُّهُمَا يَتَّبِعُونَ، وَإِنَّمَا يُصَدِّقُ مَنْ فِي السَّمَاءِ الصَّوْتِ الثَّانِي الَّذِي يُنَادِي مِنَ السَّمَاءِ أَوَّلَ مَرَّةٍ، فَإِذَا سَمِعْتُمْ ذَلِكَ فَاعْلَمُوا أَنَّ كَلِمَةَ اللَّهِ هِيَ الْعُلْيَا، وَكَلِمَةُ الشَّيْطَانِ هِيَ السُّفْلَى». (الفتن لنعيم¹⁴)

“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 قَالَ نُعَيْمٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ شَيْخٍ، عَنْ ابْنِ شِهَابٍ، قَالَ.



Besides the weakness of Nu‘aym 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 رَحِمَهُ اللَّهُ has been quoted as saying:

«لَا يَخْرُجُ الْمَهْدِيُّ حَتَّى يُكْفَرَ بِاللَّهِ جَهْرَةً». (الفتن لنعيم¹⁵)

“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 Nu‘aym and Abū Zayd.

12) Arṭāṭ ibn Mundhir (a reliable Tābi‘ī) has been quoted as saying:

«يَقَاتِلُ السُّفْيَانِيُّ التُّرْكَ، ثُمَّ يَكُونُ اسْتِئْصَاهُمْ عَلَى يَدَيِ الْمَهْدِيِّ، وَهُوَ أَوَّلُ لَوَاءٍ يَعْقِدُهُ الْمَهْدِيُّ، يَبْعَثُهُ إِلَى التُّرْكِ». (الفتن لنعيم¹⁶)

¹⁵ حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ، عَنِ الْمِنْهَالِ بْنِ خَلِيفَةَ، عَنْ مَطَرٍ الْوَرَّاقِ، قَالَ.

¹⁶ قَالَ نَعِيمٌ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، عَنْ جَرَّاحٍ، عَنْ أَرْطَاةٍ، قَالَ.



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 Nu‘aym, who narrate this from Arṭāṭ, both have been declared weak.

Nu‘aym 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
KA‘B AL-AḤBĀR WHICH
NU‘AYM IBN ḤAMMĀD
HAS RECORDED IN HIS
BOOK, *AL-FITAN*



Chapter Four - Some Statements of Ka‘b Al-Aḥbār Which Nu‘aym ibn Ḥammād Has Recorded in His Book, *Al-Fitan*

Note: Ka‘b Aḥbār accepted Islām in the era of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. 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 *Isrā’īliyyāt* (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) Ka‘b Aḥbār has been quoted as saying:

«قَادَةُ الْمَهْدِيِّ خَيْرُ النَّاسِ، أَهْلُ نُصْرَتِهِ وَبَيْعَتِهِ مِنْ أَهْلِ كَوْفَانَ وَالْيَمَنِ، وَأَبْدَالُ الشَّامِ، مَقْدَمَتُهُ جَبْرِيلُ، وَسَافَتُهُ مِيكَائِيلُ، مُحَبُّوبٌ فِي الْخَلَائِقِ، يُطْفِئُ اللَّهُ تَعَالَى الْفِتْنَةَ الْعَمِيَاءَ، وَتَأْمَنُ الْأَرْضُ، حَتَّى إِنَّ الْمَرْأَةَ لَتَحُجُّ فِي خَمْسِ نِسْوَةٍ مَا مَعَهُنَّ رَجُلٌ، لَا تَنْفِي شَيْئًا إِلَّا اللَّهَ، تُعْطِي الْأَرْضُ زَكَاتَهَا، وَالسَّمَاءُ بَرَكَتَهَا». (الفتن لنعيم¹)

“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، عَمَّنْ حَدَّثَهُ وَقَرَأَهُ، عَنْ كَعْبٍ، 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 Mikā'il. 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.

«يَطْلُعُ نَجْمٌ مِنَ الْمَشْرِقِ قَبْلَ خُرُوجِ الْمَهْدِيِّ، لَهُ ذِنَابٌ». (الفتن للنعم)

“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) Nu‘aym narrates from Abū Yūsuf, from Muḥammad ibn ‘Ubaydullāh (both are «مجهول» - unknown), from Ka‘b Aḥbār:

«عَلَامَةُ خُرُوجِ الْمَهْدِيِّ الْوَيْةُ تُقْبَلُ مِنَ الْمَغْرِبِ، عَلَيْهَا رَجُلٌ أَعْرَجٌ مِنْ كِنْدَةَ». (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 ‘Ubaydullāh are «مجهول» - unknown.

- 4) Nu‘aym narrates from Rishdīn; from ibn Lahī‘ah; from Abū Qābil from Ka‘b Aḥbār:

«إِذَا مَلَكَ رَجُلُ الشَّامِ، وَآخَرُ مِصْرَ، فَاقْتَتَلَ الشَّامِيُّ وَالْمِصْرِيُّ، وَسَبَى أَهْلُ الشَّامِ قِبَائِلَ مِنْ مِصْرَ، وَأَقْبَلَ رَجُلٌ مِنَ الْمَشْرِقِ بِرَايَاتٍ سَوْدٍ صِغَارٍ قَبْلَ صَاحِبِ الشَّامِ، فَهُوَ الَّذِي يُؤَدِّي الطَّاعَةَ إِلَى الْمَهْدِيِّ». (الفتن لنعيم²)

² حَدَّثَنَا رِشْدِينُ، عَنْ ابْنِ لَهْيَعَةَ، عَنْ أَبِي قَبِيلٍ، عَنْ شُفَيْيٍّ، عَنْ تُبَيْعٍ، عَنْ كَعْبٍ، قَالَ.



“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 Ṣāmit (reliable); from Ka‘b Aḥbār:

«قَالَ: الْمَهْدِيُّ ابْنُ أَحَدٍ أَوْ اثْنَيْنِ وَخَمْسِينَ سَنَةً». (الفتن لنعيم³)

“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 ‘Alī (al-Ḥanafiyyah) رَحِمَهُ اللهُ، the son of Sayyidunā ‘Alī

³ حَدَّثَنَا الْمُعْتَمَرُ بْنُ سُلَيْمَانَ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ سَمِيطٍ، عَنْ كَعْبٍ.



رَضِيَ اللَّهُ عَنْهُ has been quoted as saying:

«إِنَّ لِمَهْدِيَّائَيْنِ لَمْ تَكُونَا مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، يَنْخَسِفُ الْقَمَرُ لَأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَتَنْكَسِفُ الشَّمْسُ فِي النَّصْفِ مِنْهُ، وَلَمْ تَكُونَا مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ».(سنن الدارقطني ⁴)

“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 ‘Amr ibn Shāmir al-Ju‘fī ⁵, who has been declared as a fabricator of narrations, followed by Jābir al-Ju‘fī, who is *Matrūk*, the narrative should be regarded as a

⁴ حَدَّثَنَا أَبُو سَعِيدٍ الْإِسْطَخْرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ، حَدَّثَنَا عُبَيْدُ بْنُ يَعِيشَ، حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، قَالَ.

⁵ عَمَرُو بْنُ شَمْرٍ الْجُعْفِيُّ الْكُوفِيُّ الشَّيْعِيُّ أَبُو عَبْدِ اللَّهِ: قَالَ الْجَوْزْجَانِي: زَائِعٌ، كَذَّابٌ، وَقَالَ ابْنُ حَبَّانَ: رَافِضِيٌّ يَشْتَمُ الصَّحَابَةَ رَضِيَ اللَّهُ عَنْهُمْ، وَيُرْوِي الْمَوْضُوعَاتِ عَنِ الثَّقَاتِ، وَقَالَ الْبُخَارِيُّ: مُنْكَرُ الْحَدِيثِ، وَقَالَ يَحْيَى: لَا يُكْتَبُ حَدِيثُهُ. (لسان الميزان)



fabrication.

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

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

«لَا يَخْرُجُ الْمَهْدِيُّ حَتَّى يُخَسَفَ بَقَرِيَّةٌ فِي الْعَوَظَةِ تُسَمَّى حَرَسْتَا». (فضائل الشام لابن أبي الهول⁶)

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

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



⁶ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ الرَّبَّيعِي: أَخْبَرَنَا عَلِيُّ، حَدَّثَنَا عِمْرَانُ بْنُ الْحَسَنِ الْخَفَّافُ (مجهول)، حَدَّثَنَا أَحْمَدُ (مجهول)، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْعَثِ، حَدَّثَنَا أَبُو النَّصْرِ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَى (صدوق له أوهام)، حَدَّثَنَا أَرْطَاةُ بْنُ الْمُنْذِرِ، عَنْ سِنَانِ بْنِ قَيْسٍ، قَالَ.



Conclusion

As mentioned in the beginning of the book, the concept of the ‘awaited Mahdī’ 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 Mahdī 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 Mahdī, 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 Mahdī, if he has to appear in our lifetime. And if he appears after, then may Allāh سُبْحَانَهُ وَتَعَالَى allow our progeny to be part of his blessed army and to convey our Salāms to him and to Sayyidunā ‘Isā عَلَيْهِ السَّلَام. Āmīn.

وصلى الله على النبي الأُمي، وعلى آله وصحبه، وبارك وسلم،

والحمد 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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