

**SIGNS OF QIYAMAH  
AND  
THE BELIEF  
REGARDING THE  
MAHDI**

IN THE LIGHT OF AHADITH

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In the name of Allah, the Beneficent the Merciful

## Foreword by

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Sayyiduna Rasulullah ﷺ has foretold the ummah regarding all the trials and tribulations that befell the Muslims like calamities and also showed the way to tackle them. The ulama<sup>1</sup> of the ummah in all the eras, acting rightfully as the inheritors of the Prophet ﷺ have hauled out the ship (of faith and deeds) of the people of Islam from the whirlpool and guided it to its destination. Furthermore, they educated the Muslims about the ill intent of fallacious powers and Fitana<sup>2</sup>. Today, even after almost 1500 years, the teachings of Islam are free from any alterations and all those necessary matters on which Emaan is based are still in the same shape as the Noble Prophet ﷺ presented them to the ummah. This in reality is the outcome of the hadith which prophesised that one Jama'ah will always remain on the truth.

In present times many Fitana have been instigated regarding the belief of the Mahdi, which tried to mislead the Muslims. This book 'Signs of Qiyamah and The belief regarding the Mahdi in the Light of Ahadith<sup>3</sup>' is an excellent book countering such Fitana written by dearest Molvi Sohail Bawa. In this book the belief regarding the emergence of Mahdi has been compiled in sections according to the sahih ahadith and sayings of the ulama. Plus in the beginning of the book the signs of Qiyamah have also been compiled in brief to make it easier to understand the belief regarding Mahdi.

This servant prays that Allah Ta'ala rewards the author of this book and makes this book a means of guidance for the readers. Ameen.

Nizamuddin Shamzai

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<sup>1</sup> The scholars of Islamic knowledge

<sup>2</sup> This is the plural of Fitnah, which means trial or tribulation.

<sup>3</sup> Plural of Hadith

In the name of Allah, the Beneficent the Merciful

## Preface

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*All praise belongs to Allah and peace and blessing be on the Noble Prophet*

The Prophet ﷺ had a deep concern for his ummah so much so that he would always remain worried. Hence, in a hadith it is reported:

The Prophet ﷺ was always worried and engrossed in deep thought and it felt as if he was occupied by grief.

Was this worry and concern about collecting money or was this concern about gaining a high status? In fact this concern was about how I can save the nation that I have been sent to, from the hell fire and bring them on the true path from error. And due to this excessive worry, Allah Ta'ala revealed verses in the Qur'an preventing

Rasulullah ﷺ from excessive worrying.

In one verse Allah Ta'ala says:

It may be that thou tormentest thyself (O' Prophet) because  
they believe not. (Al-Shuara: 3)

In one hadith the Prophet ﷺ is reported to have said, my example is of that person who ignites a fire and moths attracted by the fire start to fall in it. On seeing that he strives to prevent those moths from falling in the fire. Similarly, I am trying to save you from the fire of hell, gripping your backs to stop you however you are still heading towards the hellfire.

This was the concern that the Prophet ﷺ had for his ummah, and it was not just for those people who were in his time but also for the people yet to come.

### What are the upcoming Fitan?

Therefore, the Prophet ﷺ told the people yet to come about the state of affairs in their time. Almost, all the books of ahadith contain a separate chapter titled "Babul Fitan" in which ahadith where the Prophet ﷺ warned about the upcoming Fitan are collected. Hence in a hadith, the Prophet ﷺ said: "Soon there will be terrible Fitan like the darkness of the night" (Mishkaat, p. 464)

Meaning, at night the human eye is blinded and cannot see its destination or the path to the destination. Similarly, in the times of Fitnah a person will not be able determine what to do and what not to do. These Fitan will engulf the whole society and the environment and it will appear as if there is no safe haven. The Prophet ﷺ ordered

us to seek refuge in Allah Ta'ala from these tribulations and make the following du'aa:

Oh Allah! I seek refuge in you from the forthcoming Fitan, from the apparent and hidden ones

Hence, we should seek refuge from both types of Fitan and this du'aa was in the regular practice of the beloved Prophet ﷺ. In this time of Fitnah protecting one's Emaan<sup>4</sup> is becoming very important and difficult even more than before. From Musailama al-Kadhab<sup>5</sup> to Musailama of Punjab Mirza Gulam Ahmad Qadiani<sup>6</sup>, all the false claimants of prophet-hood have been challenged by the ulama of the ummah and were proven wrong in their claim.

After prophet-hood, the people who used to fool the masses disguised as Awlia of Allah have now begun claiming to be the promised Mahdi. The agents of the Kuffar have supported these false Mahdis in the past and even now they assist them.

It was faqir's (author's) wish that in these circumstances a book should be compiled that contains comprehensive information regarding the appearance of Sayyiduna Mahdi (alayhir-ridhwan) in the light of the Qur'an and Ahadith, furthermore it contains the counter argument to the claims of all the enemies of Islam.

For example, what will be the name of Sayyiduna Mahdi? What will he look like? Where will he be born, migrate and die? How old will he be? What will he do in his life? Where will the pledge on his hand take place and how long will his rule last etc.

Insha Allah after studying "Signs of Qiyamah"<sup>7</sup> and the belief regarding Mahdi" every upright Muslim can easily challenge the false sects and similarly every Muslim can protect their Emaan.

Wassalam

Sohail Bawa (London)

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<sup>4</sup> True faith in Islam

<sup>5</sup> Musailama claimed to be Prophet during the time of the Prophet Muhammad ﷺ, and was declared to be al-Kadhab (a liar) by him.

<sup>6</sup> Mirza Gulam Ahmad Qadiani claimed to be prophet in the last century in India during the British rule. He and his followers were declared kafir by the consensus of the Muslims all over the world.

<sup>7</sup> The day of judgement when every soul will have to give it's accounts to Allah Ta'ala

## Signs of Qiyamah

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Sayyiduna Umar ibn Khattab (radiyallahu anhu) narrates that once we (the Sahabah) were seated in the blessed company of the Prophet ﷺ and suddenly a person came who's clothes were incredibly clean and white and his hair was dark black (and shiny). He did not have any signs of travel (so it could not be presumed that he was a stranger who travelled here from distant land); neither did any of us recognise him (meaning that he was not a local or someone's guest). Nevertheless, he came and sat so close to the Prophet ﷺ that he aligned his knees with the Prophet's ﷺ knees and placed both of his hands on his own thighs. (Just like an auspicious student would sit with respect in front of his teacher ready and focused to learn).

Then he asked, Oh Muhammad ﷺ inform me about Islam. The Prophet ﷺ said Islam is to accept and be a witness to the fact that there is no god but Allah and Muhammad ﷺ is the messenger of Allah and you perform the prayers and give Zakah (if one possesses the means), fast in Ramadhan and if you can afford it then perform the Hajj. The person replied, "You have spoken the truth". Sayyiduna Umar (radiyallahu anhu) says we were astonished that this person first asks the question (like an uninformed person) and then approves of the Prophet's ﷺ answer (as if he knew the answer).

He then asked Oh Muhammad ﷺ inform us about Emaan. He ﷺ replied (Emaan is that) you believe in Allah Ta'ala, His angels, His books, His Messengers, and in the day of Qiyamah from your heart and have firm belief that all good and bad is from the decree of Allah. The man then said, "You have spoken the truth". Then the man asked 'what is Ahsaan?' The Prophet ﷺ replied Ahsaan is to worship Allah as if you are looking at him if that's not possible (meaning you can't achieve that much presence of the heart) then (remember) that He is looking at you. Then he asked about Qiyamah (when it will come to pass). The Prophet ﷺ replied the answerer does not know more than the questioner. Meaning that I (the Prophet ﷺ) do not know more than you about the time when the Qiyamah will be established. (Bukhari vol. 1, p. 2)

This hadith is known as Hadith of Jibrael<sup>8</sup>. The fifth question that Jibrael asked the Prophet ﷺ was that could you tell us the signs that will indicate its proximity.

The Prophet ﷺ gave two signs:

- i. First sign is that a maidservant will give birth to her mistress. The Ulama have interpreted this in different ways. The best interpretation seems to be that this statement indicates towards the disobedience of parents. Meaning that near the time of Qiyamah the children will become so open in disobedience to their parents that even girls who in their nature are obedient to their parents especially to their mothers, will disregard their

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<sup>8</sup> The Prophet ﷺ told the Sahaba after the stranger left that he was the angel Jibrael who came in the form of a human to teach the Sahabah their religion.

parents' advice just like how a master does not take into account his slave's view. As though the position of the parents in the house will become that of a slave.

- ii. The second sign that he ﷺ mentioned is that those bare footed and unclothed people who had no status in the society, who till yesterday herded goats in the countryside, will compete in high buildings. Meaning that disgraced people will become privileged.

Apart from these two signs of Qiyamah many other signs have been mentioned in the Ahadith. However, these are the 'Minor signs' but there are also Major signs and when they occur there will not be much delay in the advent of Qiyamah.

The Major signs are:

- i. The appearance of Sayyiduna Mahdi (alayhir-ridhwan) and the pledge of allegiance (bay'a) on his hand in front of the Baitullah (Makkah) between Rukn and Maqam.
- ii. The coming of the one eyed Dajjal and him spreading mischief (during the reign of Mahdi) for forty days.
- iii. The descending of Prophet Eesa (alayhi salam) to kill Dajjal.
- iv. The coming of Yajuj Majuj (Gog Magog).
- v. The appearance of Daabat ul Ardh<sup>9</sup> from the mount Suffa
- vi. The sun rising from the west and this will be the greatest sign before Qiyamah.

(Tirmidhi vol. 2, p. 47)

From this sign it will become apparent to every person that the coordination of the universe is about to disintegrate and there isn't much time left in the destruction of the whole system and the advent of Qiyamah. The people will be frightened and in a state of shock. That will be the beginning of the death of the universe, just like at the beginning of human's death his repentance is not accepted similarly when the sun will rise from the west the door of repentance will be closed.

The Prophet ﷺ has foretold some other major signs as well. Qiyamah is a very fearsome event, may Allah Ta'ala give all of us the ability to prepare for it and provide us His protection from the persecution and the horror of the day of Qiyamah.

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<sup>9</sup> The beast that will surface from the Earth

## The Three Types of Signs of Qiyamah

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The majority of the signs of Qiyamah mentioned in the holy Qur'an are those which will occur just prior to it and the Prophet ﷺ has mentioned all the signs (recorded in the ahadith) Major or Minor that will occur long time before its advent or just before it.

Allama Muhammad bin Abdurasul Barzanji (rahimahullah: died 1040 Hijri) has divided the signs of Qiyamah into three types in his book "Al Isha'a li Shiraat as-Saa'a".

1. Alamat-e-Ba'eeda
2. Alamat-e-Mutawassita (also known as the Minor signs)
3. Alamat-e-Qariba (also known as the Major signs)

### First type (Alamat-e- Ba'eeda)

These are the signs, which have come to pass long time ago. They are called 'Ba'eeda' because there is a long time between these signs and the advent of Qiyamah. For example, the emergence of the Prophet ﷺ, the splitting of the moon, the demise of the Prophet ﷺ, and the battle of Siffeen. All of these events in the light of the Qur'an and the hadith are the signs of Qiyamah and these signs have occurred already.

### *Fitnah of the Tartars*

Amongst the Alamat-e-Ba'eeda is the Fitnah of the Tartars, which was foretold in the sahih (Authentic) ahadith. Bukhari, Muslim, Abu Dawood, Tirmidhi, and ibn Maja have recorded these narrations.

The words of the narration in Bukhari are:

Sayyiduna Abu Huraira (radiyallahu anhu) has narrated that the Prophet ﷺ said:

The Hour will not be established until you fight with the Turks (who will have) small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair.

In another hadith the Prophet ﷺ said among the signs of Qiyamah is that you will fight against a nation whose faces will be wide.

And in a hadith in Sahih Muslim another attribute of that nation is mentioned that they will be wearing clothes made out of hair. (Muslim vol. 2, p. 395)

In these ahadith the nation that has been mentioned are the Tartars that came from Turkistan and fell on the Muslims in the form of punishment from Allah. All the

details that the Prophet ﷺ foretold regarding this nation came true in the Fitnah of the Tartars. This Fitnah was at its peak in the year 656 Hijri when the Tartars humiliatingly besieged Baghdad. They killed the last Khalifah of the Banu Abbas Musta'sam and took control of many countries of the Islamic Empire.

The commentator of Sahih Muslim Allama Nawawi (rahimahullah) saw that period with his own eyes because he was born in 631 Hijri and died in the year 672 Hijri.

He writes in the commentary of these Ahadith:

All of these prophecies are the miracles of the Prophet ﷺ, because the (Muslims did) fight the Turks and they possessed all the attributes that the Prophet ﷺ foretold. Small eyes, red faces, small and flat noses, wide faces, their faces look like shields coated with leather, and they wear shoes made of hair thus they are amongst us in our time with these attributes. Muslims have fought them many a times and even now the battle continues. We pray to Allah Ta'ala to make it a better outcome for the Muslims regarding them and in the matter of other people and may He prolong His pleasure and aid the Muslims forever and may He bestow His mercy on His Messenger ﷺ who never speaks from his own self-desire but everything he says is revelation that is conveyed to him.

### ***The Fire of Hijaz***

Another one of the Alamat Ba'eeda is the great fire of Hijaz, which was prophesied by the Prophet ﷺ. Bukhari and Muslim have narrated this on the authority of Abu Huraira (radiyallahu anhu):

Allah's Messenger ﷺ said:

The day of Qiyamah would not come until a fire emits from the earth of Hijaz, which would illuminate the necks of the camels of Busra (Bukhari vol. 2, p. 1054)

And in Fath al Bari (commentary of Bukhari written by Hafidh ibn Hajr) there is a more detailed narration.

Sayyiduna Umar ibn al-Khattab (radiyallahu anhu) has reported that the Prophet ﷺ said:

The day of Qiyamah will not be established until a valley from the valleys of Hijaaz will be flooded with fire, which would illuminate the necks of the camels of Busra. (Fath Al-Bari vol. 13, p. 68, reference from Al-Kaamil ibn 'Adi)

Busra is a famous city of Sham (present day Iraq) between Madina and Damascus. Busra is situated 3 Marhalas (almost 48 miles) from Damascus.



This great fire emerged from the surrounds of Madina Al Munawwara with the same attributes as mentioned in the ahadith almost a year before the Fitnah of the Tartars. This fire started on the day of Jumuah the 6<sup>th</sup> of Jamadi at-Thani 654 Hijri and spread for miles turning the mountains in its way into a stack of ash and it constantly invigorated until the 27<sup>th</sup> of Rajab (for almost 25 days) and took three months to cool completely.

The light from this fire was seen from Makkah, Yamboo', Teema even in places as far as Busra as prophesised in the hadith. The news of this fire became so widespread in the Islamic world that the Muhadditheen, the Muarrikheen (Historians) and the poets have mentioned it in great detail in their works.

Hence, Allama Nawawi (rahimahullah) a noble scholar of that time mentions in the commentary of the preceding hadith:

The fire mentioned in the hadith is a sign from the signs of Qiyamah and in our time a fire spread from Madina in 656 Hijrah, which was enormous, it spread from the east of Madina behind Hurra. It has become widely known to all the people of Sham and its knowledge has spread widely in all the cities and I myself have heard reports from people who were present there.

The famous commentator of the Qur'an Allama Muhammad bin Ahmad Qurtabi (rahimahullah) is also from the same era. The great scholar of Islam mentions the fire in more detail in his book "Attazkira Bi Amoor al-Akhira". He discusses regarding the hadith from Bukhari and Muslim (mentioned earlier):

"A fire has just spread from Madina in Hijaaz, it began with a fierce earthquake on the night of Wednesday the 3<sup>rd</sup> of Jamadi-ul-Thaani 654 Hijrah after the Esha prayer which continued until Chaasht (morning) of Friday. And the fire appeared at Quraiza near Hurra. It seemed like a great city with a wall built around it with ridges, cupolas and minarets built on it. Some people could also be seen fuming it. Every mountain that came in its way was flattened and dissolved. From this cluster arose a red and blue part that flowed like a stream and which roared like a cloud that used to engulf every rock face in front of it and it used to reach the station of the Iraqi travellers. Due to which a mountain of ash was collected. Then the fire spread towards Madina and yet a cool breeze still blew in Madina. It was witnessed that this fire had the vigour of the oceans. One of my companions told me that he saw the fire rise up to 5 days distance in air and I have heard that it was seen from the peaks of Makkah and Busra." Allama Qurtabi further says, "This incident is from the proofs of the prophet-hood of Rasulallah ﷺ."

Another very accomplished Muhaddith of that era Abu Shama Al Muqaddissi Al Dimashqi (rahimahullah) in his book "Dheyl Al-Raudhatain" has recorded letters that he received from the Qadhi (Judge) of Madina Al Munawwara and other such people immediately after this event. He himself was in Damascus.

He writes:

"In the beginning of Sha'ban of 654 Hijrah I received letters from Madina Al Munawwara which detail a great event which took place there. This event confirms the hadith in Bukhari and Muslim (then he quotes the same hadith

mentioned earlier). One of the witnesses that I trust from the eyewitnesses of the fire told me that he was informed that letters were written from the Maqam of Teema with the light of the fire. (After relating some letters he further writes) And in some letters it says that the fire started on the first Friday of Jamadi-ul-Thaani from the eastern side of Madina and the fire was half a day's journey from Madina. This fire emerged from the earth and flowed like a stream until it reached the fronts of mount Uhd. In another letter it says that the earth split open due to the great fire at the Maqam of Hurra. The size of the fire (in area) seemed to be the size of Masjid-un-Nabawi and it felt as if it was in Madina. A valley (of fire) began flowing from it, which was 4 Parasangs in volume and 4 miles wide. It flowed on the earth and from it arose small peaks.

In another letter it is stated that its light and glow was so widespread that people from Makkah saw it. This fire remained for months before cooling. It has become clear to me that the fire mentioned in this hadith is the very fire that arose from the periphery of Madina.”

Allama Simhuri (rahimahullah) has recorded in his book “Wafa al-Wafa” the statements of the people of that time that during the time (of the fire) in the surrounds of Madina the sky had become so polluted with smoke that the sunlight and moonlight became so faint that it seemed as if there was a lunar and a solar eclipse and he relates the following statement of Abu Shama (rahimahullah):

“And here in Damascus the affect of it was that the sunlight faded on the walls and we were curious about its cause until we heard of the fire.”

Another scholar of that time Allama Qutb-ud-Deen Qastalani (rahimahullah) who was present in Makkah at the time had exhausted himself in researching about it and even wrote an entire book on the subject in which he gathered accounts of eyewitnesses.

He has also recorded this peculiar account:

“A trustworthy person told me that he saw a large rock from the rocks of Hurra that lay half outside the Haram of Madina which was burning with the fire and when the fire reached the boundary of the Haram and the part of the rock which lay inside the Haram then it faded and cooled down.”

This is the miracle of the Prophet ﷺ that such an enormous fire could not enter the Haram of Madina although it burnt half of the rock which lay outside the Haram and stopped and cooled by itself when it reached the side which was inside the Haram. Allama Simhuri (rahimahullah) is a famous historian who has written the details of all the places including the sacred sites of Madina in his book “Wafa al-Wafa” with such exertion that its equivalent cannot be found. He has written the details of the fire in almost 13 pages and he has recorded statements of the people of that time indicating that the glow of the fire was seen from distant places such as Makkah, Teema, Yamboo’, Jibaal Saariya and Busra.

Another pious scholar of that time Qadhi-ul-Qudhat Sadar-ud-Deen Hanafi who ruled Damascus was born in 642 Hijrah. Prior to becoming a Chief Justice he was a lecturer

in a Madrasa in Busra and was present in Busra at the time of the fire. He told the famous commentator and historian Hafidh Ibn Kathir (rahimahullah) that:

“The time the fire had begun I heard a villager in Busra tell my father that they saw necks of camels in the glow of the fire”

This is precisely what the Prophet ﷺ had foretold in the sahih hadith that with this fire the necks of camels in Busra would be illuminated.

The Prophet ﷺ foretold three things about this fire

- i. First that this fire will emit from Hijaaz
- ii. A valley will be flooded with the fire
- iii. It will illuminate the necks of the camels in Busra

All of these attributes of the fire came true word by word. Meaning that these are the miracles of the Prophet ﷺ that came to pass after many centuries after his departure from this world and all those events yet to appear that he has foretold will indeed appear one by one and they will be the fresh reminders of the truthfulness and legitimacy of the Prophet ﷺ to the future nations.

In this way there is a long list of Allamat-e-Ba'eeda that were foretold by the Noble Prophet ﷺ that came true already. Allama Barzanji (rahimahullah) has recorded many other signs in his famous treatise “Al Isha’a”. We have only discussed a few examples and the discussion lengthened beyond our intention but Insha Allah this prolonging will not be void of benefit.

## **Second Type (Alamat-e-Mutawassita)**

The Minor signs of Qiyamah are those that have appeared but have not reached their peak, they are increasing daily and will continue to do so until the third type of signs begin to appear. The list of minor signs is also extensive.

For instance, the Prophet ﷺ has said that a time will befall on the people in which the person trying to keep steadfast on the deen will be like that person who is holding a burning cinder in his hand. The most prosperous person in terms of the worldly life will be the one who is wicked and whose father is also wicked. There will be many leaders but few will be trustworthy, community leaders and leaders of the nations will be hypocrites and Fasiq (open sinners), market leaders will be libertines. There will be a huge numbers of police (who will aid the oppressors). High ranking posts will be given to unsuitable people, boys will begin to lead, trade will spread so far wide that even the women will assist their husbands however due to the market slump it would not be profitable. There will be unfairness in weighing and measurement, writing (skill) will become widespread but knowledge will be gained solely for worldly gain. The Qur'an will be used as a tool of music. There will be an abundance of people who will recite the Qur'an in the manner of singing merely for showing off, fame and financial gain. And there will be a shortage of the Fuqaha (Islamic Jurists). The Ulama will be murdered and will come under such torment that they will prefer death

more than red gold and the later people of this ummah will scorn and slander the previous people. (Tirmidhi, vol. 2, p. 45)

The honest will be called deceitful and the dishonest trustworthy. Liars will be labelled truthful and the truthful as liars. Good will be known as bad and bad as good. Strangers will be treated courteously and relatives' rights will be abused, wives will be obeyed and parents disobeyed. There will be clamour and worldly talk in the Mosques, salam (greetings) will only be given to familiar people (whereas in other ahadith it is mentioned that salam should be given to every Muslim even if he is a stranger), there will be an abundance of divorces. Righteous people will take cover and cruel people will hold sway. People will compete with one another in erecting high buildings just for boasting and showing off. (Tirmidhi vol. 2, p. 45)

Alcohol, usury and bribery will be considered halal by naming alcohol as a blend, usury as trade and bribery as gift. Gambling, musical instruments, alcohol consumption and adultery will be on the high. Apart from food women will be presented at feasts, unforeseen and accidental deaths will be on the high, people will travel on soft cushions to the mosque doors, their women will be exposed despite being clothed (because the clothing will be tight and thin), their heads will resemble the humps of a stumpy camel. They will walk in a sinuous manner and lure people towards them. They will not enter paradise and neither will they smell its fragrance. And a Mu'min (true believer) will be inferior to a housemaid in peoples' eyes. A Mu'min will see these transgressions but will fail to prevent them due to which his heart will boil inside. There will be many trials and tribulations. (Bukhari vol. 2, p. 1055)

There are still many Allamat-e-Mutawassita (Minor signs), which the Prophet ﷺ foretold at a time when they were beyond imagination, but we are now witnessing them with our own eyes. Some signs are at their peak and some are still at the beginning of their development. When all of these signs reach their peak then the major and closest signs of Qiyamah will begin to appear. May Allah Ta'ala protect us from the harms of these Fitān and lead us to our grave with our Emaan safely. Ameen.

### **Third Type (Alamat-e-Qariba)**

These signs will appear one after the other very close to the day of Qiyamah. These will be worldwide events thus they are also called 'Alamat-e Kubra' (The Major Signs). For example the appearance of Mahdi, emergence of Dajjal, descending of Prophet Eesa (alayhi salam), emergence of Yajuj Majuj (Gog Magog), the rising of the sun from the west, Daabat-ul-Ardh and the fire of Yemen etc. When all of these types of signs have appeared then suddenly Qiyamah would take place.

#### ***The Emergence of Mahdi***

The lexical meaning of 'Mahdi' is 'the guided one'. According to the lexical meaning any guided person could be called Mahdi. However, the Mahdi that is mentioned in the ahadith is referring to a particular individual who will appear in the final times just prior to the descending Prophet Eesa (alayhi salam).

The narrations regarding the promised Mahdi number so many that they reach the level of Tawatur<sup>10</sup> and they are so clear in meaning that they leave no room for doubt. For example, what will be the Mahdi's real name? What will he look like? Where he would be born and where he will migrate to and where he will die? How old he will be and what he would do in his life. Where he will take bay'a (pledge of allegiance) and how long he will rule? And so on and so forth. Hence, detailed signs have been mentioned in the ahadith regarding the promised Mahdi.

Almost all the books of hadith include narrations regarding Sayyiduna Mahdi in a separate chapter. Allama Jalaludin Suyuti (rahimahullah) has compiled a separate article "al-Urf al-Wardi Fi Athar al-Mahdi" regarding Sayyiduna Mahdi in which he has collected all the ahadith regarding Sayyiduna Mahdi. Allama Safarini in "Sharah Aqida Safarina" has summarised all those ahadith and has stated them in a particular order. (People of knowledge please refer to Aqida Safarina vol. 2, p. 67)

1. In a hadith it is mentioned that the promised Mahdi will be from the progeny of Sayyida Fatima (radiyallahu anha). (Abu Dawood vol. 2, p. 588)  
And narrations mentioning this number so many that they reach the level of Tawatur. (Sharah Aqida Safarina vol. 2, p. 69)

2. In a hadith the Prophet ﷺ says the world will not end until a person from my Ahlul Bayt becomes the ruler of Arabia. His name will be like mine and his father's name will be like my father's name. (Abu Dawood and Tirmidhi vol. 2, p. 47)

### ***The Belief of the Ahl-as-Sunnah Regarding Sayyiduna Mahdi***

Whatever the Prophet ﷺ has mentioned regarding Sayyiduna Mahdi on which all the Ahl-e-Haqq (People of Truth) are united is summarised below. That he will be from the progeny of Sayyida Fatima (radiyallahu anha), and he will be a Sayyid from both of his parents, his name will be Muhammad and his father's name will be Abdullah. Just as a son resembles the father in appearance and character similarly he will resemble the Prophet ﷺ in appearance, form and personality and character. He will not be a prophet, neither will he receive revelation and neither will he claim prophet-hood and nor will anyone believe in him as a prophet.

In a hadith he is described to have a wide forehead and with a nose that is a little pointed from the front and flat from the middle. (Abu Dawood vol. 2, p. 240)

### ***The Signs before the Advent of Sayyiduna Mahdi***

Sayyida Umme Salma (radiyallahu anha) reports the saying of the Prophet ﷺ that

"After the death of a ruler there will be some dispute (on his succession) between the people. At that time a citizen of Madina will flee (from Madina) and go to Makkah (he will be the Mahdi and will flee to Makkah so that he

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<sup>10</sup> Tawatur is defined as "a hadith, which has been handed down, by a number of different channels of transmitters or authorities, hence ruling out the possibility of forgery."

is not nominated as the Khalifah). While in Makkah, certain people will approach him between Hajr-ul-Aswad and Maqaame Ibrahim, and forcefully pledge their allegiance to him.

Thereafter a huge army will proceed from Syria to attack him but when they will be at Baida, which is between Makkah and Madina, they will be swallowed into the ground.

On seeing this, the Abdal of Sham as well as large numbers of people from Iraq will come to him and pledge their allegiance to him. Then a person from the Quraysh, whose uncle will be from the Bani Kalb tribe, will send an army to attack him, only to be overpowered, by the will of Allah. This (defeated) army will be that of the Bani Kalb. Unfortunate indeed is he who does not receive a share from the booty of the Kalb. This person (Imam Mahdi) will distribute the spoils of war after the battle. He will lead the people according to the Sunnah and during his reign Islam will spread throughout the world. He will remain till seven years (since his emergence). He will pass away and the Muslims will perform his Janazah salah.” (Mishkaat p. 471 from Abu Dawood and Imam Suyuti (rahimahullah) in “al-Urf al-Wardi Fi Athar al-Mahdi” p. 59 from Ibn Abi Shaiba, Ahmad, Abu Dawood, Abu Ya’la and Tabrani)

According to a hadith Sayyiduna Mahdi will fill the world with justice and equity as it was filled with tyranny and oppression before him. According to another hadith when Sayyiduna Mahdi will arrive in Makkah the people will recognise him and give bay’a on his hand and make him their king and a voice will be heard from the unseen saying:

“This is the Khalifah of Allah, Al-Mahdi listen to him and obey him”

### ***When will Sayyiduna Mahdi come and for how long will he stay***

No particular time has been mentioned in the Qur’an and hadith regarding the emergence of Sayyiduna Mahdi meaning no century and year has been mentioned. However, we have been told in the ahadith that his emergence is the beginning of the Major signs of Qiyamah, which will occur very close to Qiyamah and after them there will be very little time left in the event of Qiyamah.

Where will Sayyiduna Mahdi be born? Regarding this a saying has been reported from Sayyiduna Ali (radiyallahu anhu) that he will be born and raised in Madina. He will be inaugurated as Khalifah in Makkah and he will migrate to Bait al-Maqdis. According to the narrations and the Athar<sup>11</sup> when people will give bay’a of Khalifah on his hand he will be 40 years old. In the seventh year of his reign the one-eyed Dajjal will emerge and to kill him Sayyiduna Eesa (alayhi salam) will descend from the heavens. Sayyiduna Mahdi will spend 2 years in the companionship of Sayyiduna Eesa (alayhi salam) and will pass away at the age of 49.

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11 Traditions relating to the Sahabah

## ***The Achievements of Sayyiduna Mahdi after his Emergence (The view of Ahl-as-Sunnah wal-Jama'ah)***

The Ahl-e-Haqq (the rightly guided people) are united that Sayyiduna Mahdi will emerge, there is no difference within the Ahl-as-Sunnah wal-Jama'ah regarding his birth, arrival and advent. There will be tyranny and treachery prior to Sayyiduna Mahdi's birth and advent. After taking charge, with the blessing and favour of Allah Ta'ala he will establish peace and justice in the land under his control and eradicate injustice. During that period Sayyiduna Eesa (alayhi salam) will descend from the heavens and Sayyiduna Mahdi will serve and aid Sayyiduna Eesa (alayhi salam) in Jihad and the killing of Dajjal.

Apart from this there are numerous narrations substantiating the jihad of Sayyiduna Mahdi (alayhir-ridhwan) against the disbelievers and his rule over the world.

It is mentioned in a hadith that: He (Sayyiduna Mahdi) will have fierce battles with the disbelievers. In his time the one eyed Dajjal will emerge, and he will be surrounded by the army of Dajjal. Precisely at the time of Fajr salah Sayyiduna Eesa (alayhi salam) will descend from the heavens and will perform Fajr salah following Sayyiduna Mahdi. After the prayer Sayyiduna Eesa (alayhi salam) will head towards Dajjal who will flee. Sayyiduna Eesa (alayhi salam) will pursue him and will kill him at Bab-e-Lud. Dajjal's army will be put to the sword and every sign of the Yahood and the Nasara will be eliminated.

### ***Dear readers please pay attention:***

Mirza Gulam Ahmad Qadiani ought to possess at least a minor attribute of Sayyiduna Mahdi so that his claim to be the promised Mahdi can fit on him else its like claiming to be Mahdi whilst having characteristics of the Kuffar (disbelievers) and deviants.

### ***It is impossible for Mirza Qadiani to be Mahdi:***

Since Mirza Qadiani does not possess any of the characteristics of Sayyiduna Mahdi mentioned in the ahadith. Sayyiduna Mahdi (alayhir-ridhwan) will be from the progeny of Sayyiduna Hassan bin Ali (radiyallahu anhu) whereas Mirza was Mugal and Patthaan not a Sayyid.

Sayyiduna Mahdi's name will be Muhammad, and his father's name Abdullah and mother's name Amina, contrary to that Mirza's name was Gulam Ahmad and his father's name Gulam Murtaza and mother's name was Charag Bibi.

Sayyiduna Mahdi will be born in Madina and migrate to Makkah, whereas Mirza Qadiani never even saw the blessed cities of Makkah and Medina since he was certain that there was an Islamic Government in Makkah and Medina and that Musailama of Punjab will be dealt in the same way as Musailama al-Kadhab of Yamaama was dealt with. As it is illustrated from the writings of Mirza Qadiani that due to this reason he could not perform Hajj and pay a visit to Madina, in reality Allah Ta'ala deprived him of this favour.

Sayyiduna Mahdi will rule the earth and will fill the world with peace and justice whereas Mirza Qadiani was not even a chief of his own town Qadian (let alone a

king). Whenever he had a dispute over land he used to claim through the court of Gardaspur. He could not even resolve the dispute himself because he would have been arrested.

Sayyiduna Mahdi will proceed to Sham and will combat the army of Dajjal, at that time Dajjal will have an army of 70,000 Jews. Sayyiduna Mahdi will prepare the Muslim army and will make Damascus the headquarters. Which army of Dajjal did Mirza Qadiani fight? He did not even get to see Damascus and Bait al-Maqdis.

Besides these many affairs of Sayyiduna Mahdi have been mentioned in the ahadith, none of which can be associated to Mirza Qadiani.

From amongst the books of ahadith Sahih Bukhari and Sahih Muslim do not mention Sayyiduna Mahdi. However, the narrations of other reliable books are so many that the Muhadditheen have accepted their Tawatur and it is agreed upon that Bukhari and Muslim have not collected all the sahih ahadith therefore a hadith cannot be held unreliable purely because it is not found in Bukhari and Muslim. Musnad Ahmad, Sunan Abu Dawood, Tirmidhi and other books contain hundreds of such narrations that do not occur in Bukhari and Muslim.

### ***Sayyiduna Eesa (alayhi salam) and Sayyiduna Mahdi are two different Individuals***

The ahadith regarding the emergence of Mahdi and the descent of Sayyiduna Eesa (alayhi salam) are very clear that Sayyiduna Eesa (alayhi salam) and the Mahdi are two different individuals. From the time of the Sahabah and Tabi'een till today no one has held that the Masih ibn Maryam who is going to descend and the Mahdi will be one person except Mirza Qadiani who says that I am Eesa and Mahdi and then he also claims that he is Krishna Maharaj, king of the Arians, Hajr-ul-Aswad, Baitullah, a pregnant woman, and the child she gives birth to. We firmly believe that he is everything but not a Muslim.

The ahadith of the Prophet ﷺ are crystal clear that Sayyiduna Eesa (alayhi salam) and Sayyiduna Mahdi are two different persons.

(1) Sayyiduna Eesa ibn Maryam is the Prophet and the Messenger of Allah and the promised Mahdi is the final guided Khalifah of the ummah of Muhammad ﷺ who in status according to the majority of the Ulama comes after the rightly guided Khulafa Sayyiduna Abu Bakr (radiyallahu anhu) and Sayyiduna Umar (radiyallahu anhu). From the ummah only Imam Ibn Sireen (rahimahullah) is uncertain whether Sayyiduna Mahdi is higher in status amongst the ummah than Sayyiduna Abu Bakr and Sayyiduna Umar or equal to them.

In (Sharah Aqida Safarina, vol. 2, p. 81) Allama Jalaludin Suyuti (rahimahullah) says:

It is established from the authentic ahadith and the Ijma (consensus) that after the Prophets and the Messengers (Alayhum-us-salam) Sayyiduna Abu Bakr and Sayyiduna Umar have the highest statuses.



Sayyiduna Eesa (alayhi salam) was born from the belly of Sayyida Maryam without a father (through the breath of the angel Gibraeel) in the Bani Israeel 600 years before the Prophet ﷺ. Sayyiduna Mahdi will be from the progeny of the Prophet ﷺ, he will be born in Madina near the time of Qiyamah, and his father's name will be Abdullah and mother's name Amina. Thus, it is clear that Sayyiduna Eesa bin Maryam (alayhi salam) and Sayyiduna Mahdi are two different individuals.

It is established from Mutawatir<sup>12</sup> ahadith that Sayyiduna Mahdi will appear first and fill the world with peace and justice then Sayyiduna Eesa (alayhi salam) will descend and he will uphold Sayyiduna Mahdi's method of rule.

(Kaza fil A'lam be-Hukm Eesa Alayhisalam vol. 2, p. 162, Min al-Havi)

It is clear from this as well that Sayyiduna Eesa (alayhi salam) and Sayyiduna Mahdi are two different individuals.

It has been narrated from Sayyiduna Ali (radiyallahu anhu) that Sayyiduna Mahdi will be born in Madina. Madina will be his birthplace and Bait al-Maqdis will his emigrant home of hijrah.

He will pass away in Bait al-Maqdis and will be buried there and Sayyiduna Eesa (alayhi salam) will lead his Janazah salah. Sayyiduna Eesa (alayhi salam) will pass away after some time and will be buried in Madina inside the Raudha of Prophet ﷺ. (Sharah Aqida Safarina vol. 2, p. 81)

It is mentioned in the ahadith that Sayyiduna Mahdi will be standing on the Musalla in the central Masjid of Damascus ready to lead the Fajr salah when on the eastern minaret of the Masjid Sayyiduna Eesa (alayhi salam) will descend from the heavens, Sayyiduna Mahdi will draw back from the Musalla and will say "Oh Prophet of Allah! Lead (the people in prayer)" Sayyiduna Eesa (alayhi salam) will reply, "No, you lead as the Aqamah has been said for you". Sayyiduna Mahdi will lead the salah and Sayyiduna Eesa (alayhi salam) will pray behind him to prove that he has not come as a Rasul but as a follower of the Prophet Muhammad ﷺ and as a reviver. (Al-Urf al-Wardi vol. 2, p. 84 and Sharah Aqida Safarina vol. 2, p. 83)

(2) Sayyiduna Eesa (alayhi salam) will be the head and Sayyiduna Mahdi will be like his minister and all matters will be dealt with consultation. (Sharah Aqida Safarina vol. 2, p. 91/92)

### ***A doubt and its clarification***

It has been reported in one narration:

"There is no mahdi but Eesa bin Maryam"

This hadith seems to indicate that Mahdi and Eesa is one person.

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<sup>12</sup> Mutawatir ahadith are those that have reached the level of Tawatur and so are indisputable.

**Answer:**

Firstly, this hadith is not sahih. In fact according to the Muhadditheen it is Dha'eef<sup>13</sup> and invalid. Secondly it contradicts the numerous authentic ahadith, which make it clear as the sun that Sayyiduna Eesa (alayhi salam) and Mahdi are two different individuals.

Even if we accept this hadith to be sahih momentarily it implies that, at that time there will be no one more guided than Sayyiduna Eesa (alayhi salam) since he is a Prophet and Sayyiduna Mahdi will be a guided Khalifah and not a prophet and it is clear that a non-prophet cannot be as highly or completely guided as a prophet. Because a prophet's guidance is Ma'soom 'Anil khata (infallible) and infallibility is specific to Prophets whereas the Awlia are mahfooz.

Similarly it is reported in a hadith:

“There is no youngster but Ali”

The meaning of this hadith is that no youngster is equal to Sayyiduna Ali (radiyallahu anhu) in bravery. It does not mean that there is no youngster except Sayyiduna Ali (radiyallahu anhu) in the world likewise the hadith mentioned earlier would mean that no mahdi and guided person is equal to Sayyiduna Eesa (alayhi salam) in infallibility and virtue. (Kaza fi al-Urf al-Wardi vol. 2, p. 85)

Imam-e-Rabbani, Shaykh Mujaddid Alf-e-Thani (rahimahullah) writes in a lengthy letter:

“The signs of Qiyamah which the Prophet ﷺ has foretold are all true. There is no room for difference of opinion in this matter. Such as the sun rising from the west against the norm, the emergence of Sayyiduna Mahdi (alayhir-ridhwan), the descending of Sayyiduna Eesa (alayhi salam) from the heavens, the advent of Dajjal and Yajuj Majuj, the coming of Daabat al-Ardh and smoke that will begin from the sky and will surround all of the people and give them a painful punishment and people will cry out ‘Oh our lord! Take this punishment away we bring faith in you’ and the final sign is the fire that will break out from Yemen. Certain naïve people hold that the person that claimed to be Mahdi from India is the promised Mahdi thus they speculate that Mahdi has passed away and say that he is buried in Faraa. Contrary to this the authentic ahadith that have reached the level of Tawatur refute these people. Because the signs of Mahdi that Prophet ﷺ has mentioned do not match up with their proclaimed Mahdi.

It appears in the ahadith of the Prophet ﷺ that the promised Mahdi when he comes will have a ridge on his head, in that will be an angel who will call out ‘this person is the Mahdi follow him’. Furthermore, the Prophet ﷺ said: “four individuals have ruled the entire world; two of them were Muslims and two kafir. Dhul Qarnain and Sulaiman were from the believers and Nimrud and Bukht-e-Nasr were from the disbelievers. The fifth ruler of this world will be from my progeny”. That is Sayyiduna

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<sup>13</sup> A hadith that is not authentic according to the rules of the science of hadith.

Mahdi. Furthermore, the Prophet ﷺ said: ‘The world will not end until Allah Ta’ala sends a person from my progeny, his name will be the same as my name and his father’s name will be the same as my father’s name. He will fill the earth with peace and justice instead of oppression and tyranny’ and it is reported in a hadith: ‘Ashab-e-Kahf (the people of the cave) will be the helpers of Sayyiduna Mahdi (alayhir-ridhwan) and Sayyiduna Eesa (alayhi salam) will descend from the heavens in his time and Sayyiduna Mahdi will assist Sayyiduna Eesa (alayhi salam) in the killing of Dajjal and during Sayyiduna Mahdi’s reign on the 14<sup>th</sup> of Ramadhan there will be a solar eclipse and on the 1<sup>st</sup> of Ramadhan there will be lunar eclipse which is contrary to the norm and the calculations of the astronomers.’

One should judge with an open mind whether these signs existed in that dead person or not, apart from these there are many signs which the Prophet ﷺ has mentioned.

Allama Ibn Hajr Asqalani (rahimahullah) has compiled a treatise, in which two hundred signs have been documented. It is due to grave naivety and ignorance that people are still going astray although the state of the promised Mahdi is clear.

May Allah Ta’ala guide them to the correct path” (Tarjuma Maktubat, Dafter 2, letter no. 67, p. 220)